

Northwest Review.

"AD MAJOREM DEI GLORIAM."

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FATHER CHERRIER'S

REPLY TO ARCHBISHOP MACH- RAY'S MESSAGE

To the Church of England Conference—
Catholics Believe in the Bible When
Interpreted According to the
Catholic Church.

To the Editor of the Nor-Wester.
SIR,—I read in the Nor-Wester of
Thursday evening that Archbishop Mach-
ray has sent to the Church of England
Conference, in session at St. John, N. B.,
a message, in which he insists upon the
propriety of at least teaching and mem-
orizing selected passages of Holy Scrip-
ture in the Public Schools, and he men-
tions at the same time the liberal stand
taken by the Roman Catholic body in
England in uniting with the Church of
England to elect School Board repre-
sentatives favorable to such religious
teaching. He then expresses "regret
that the Roman Catholic Church of this
province in the effort of securing speci-
ally favorable terms for itself is oppos-
ing even what remains of the schools,"
(i. e. Public Schools); and he concludes
by affirming that "there is nothing
in these exercises involving any ques-
tion between Protestants and Roman
Catholics."

Now, although I have no intention of
entering into any controversy in refer-
ence to the bearing of the above mes-
sage, I feel in duty bound to challenge
the correctness of these assertions:
First,—That religion should be taught
in the schools is such a primary prin-
ciple of Christianity that we Catholics
much more so than either the Church of
England or any other Christian Church,
have always contended and always will
hold that religion constitutes one of the
first and most essential characteristics
of education; but, that it should be
limited in any case whatever, even of
so-called urgency to the mere teaching
and memorizing of passages of Holy
Scripture is a point upon which we beg
to differ with the Most Reverend Metro-
politan of Rupert's Land, however great
the respect we feel for His Grace. We
Catholics believe in the Bible, not when
abandoned to the interpretation of pri-
vate judgment, but when interpreted
according to the mind of the Catholic
Church. Had our separated brethren
always acted upon similar and more
reasonable principles, they would cer-
tainly not find themselves afflicted with
a "divided Christianity." And so the
Most Reverend Metropolitan will readily
understand how it is that we cannot
meet him in the principle of making the
Bible a common field for religious teach-
ing in the schools.

Second,—When His Grace makes
mention of the liberal stand taken in
England to elect School Board repre-
sentatives favorable to religious teaching,
he forgets that he is paying a very poor
compliment to himself as well as to the
heads of the other religious denomina-
tions of the Province; for he, as well as
they, have overlooked altogether this
common principle of Christianity:—"As
you would that men should do to you,
do ye also to them likewise." Else
His Grace would, in 1890, have remem-
bered what was done in England; he
would also have recalled to his memory
those years of peace and Christian
charity, when hand in hand he had
worked so harmoniously with the
lamented Archbishop Tache to secure a
Board of Education so constituted as to
respect the conscience of every Christian
section of the people of this Province. If
at that time he sided with the other
Protestant denominations, when he
could, with assistance of the Roman
Catholics, have so easily secured a
section of the Board for his own church,
it was because his religious principles
allowed of a common platform in reli-
gious teaching between him and them;
in like manner, if the Venerable Arch-
bishop Tache secured, by dint of affirm-
ing the constitutional right of Catholics,
a special section for them, it was because
his religious principles could not allow
him to join with our separated brethren
in establishing that common platform of
religious teaching for his flock. Cf. the
Metropolitan of Rupert's Land
was aware in 1890, and so were the
heads of the other Protestant denomina-
tions of the Province. When there was
a question of banishing religion from
the schools, they raised the war cry
and so did the Roman Catholics; but
when it was found that so much of re-
ligious teaching as would quiet the Pro-
testant conscience could be preserved in
the so-called non-sectarian schools of
Manitoba, he along with other Protes-
tant Divines gave the cold shoulder to
their Catholic friends, whose loyalty
they had known for twenty years back,
and even more.

Third,—Now, it is he, that Christian
Divine, a teacher of the gospel of charity,
who, after thus turning his back on us
"expresses a regret that the Roman
Catholic Church of this Province is op-
posing even what remains of the ac-
knowledgment of religion in our schools";
(i. e. the Protestant schools). Well, Sir,
for the consolation of the Most Reverend
Metropolitan, let me state here empha-
tically that the Roman Catholic Church
of this Province, where, by the law of
the land equal liberty in religion should
be granted to all, does not in any way
entertain the uncharitable idea of seeing
the Protestants deprived of even what
remains to them of acknowledgment of
religion in their schools. We know
that at the last session of the Provincial
Legislature a bill was introduced by a
Catholic member of the House demand-

ing the abolition of all religious teaching
in the Public Schools; but, whilst the
Church, as a body, had absolutely no
responsibility in the motion, we always
considered that the sole object of the
mover was to prove to the public that
there was no intention on the part of the
Government to cease to be aggressively
Protestant, than to exercise equal jus-
tice to all; which the mover fully suc-
ceeded in proving. However, had not
the old law, "a tooth for a tooth, an eye
for an eye," been abolished by the new
law, the law of Charity, one might
think it only just that one should be
punished wherein they have sinned; but
we claim to have the principles of
true Christianity, and therefore the Most
Reverend Metropolitan may depend
upon it that we shall never—even if we
have power, as is the case in the Pro-
vince of Quebec—lay a murderous hand
on what remains—"alas, too little"—to
him and our other Protestant friends of
religious teaching in the schools.

Fourth,—The Most Reverend Metro-
politan of Rupert's Land concludes his
message by saying that there is nothing
in these religious exercises, as they are
now carried on the Public Schools, in-
volving any question between Protes-
tants and Catholics. I regret that even
here I cannot agree with His Grace. It
is written in the Epistle of St. James,
chapter 2, verse 10 (Oxford edition of
the Revised Bible) "that whosoever
shall keep the whole law, and yet offend
in one point, is guilty of all"; well, it is
much the same with regard to doctrinal
teaching—at least with us Catholics. If
at one time the Catholic Church ceased
to recognize Luther, Calvin, Henry VIII
and others, it was not because these
founders of the Reformation retained
many points of agreement with the
Roman Church, but because they re-
jected some of its dogmas. Had they
rejected but one they could not have re-
mained members of the Church that
holds as one of its Divine marks "unity
of doctrine." His Grace says "there is
no desire to use the schools in the inter-
est of Protestantism." With us on the
contrary, although without any
prejudice to secular knowledge, there is
a desire of using the schools in the in-
terests of Catholicism. This is the reason
we cannot, as a rule, send Catholic chil-
dren to a school in which the text books
used are written from a Protestant point
of view, where the teachers are also
Protestants, and in which the very at-
mosphere is saturated with Protestant
ideas. Let us suppose, for instance, that
a Catholic pupil attending one of our
Public Schools, should, when reading
the history of Henry VIII or Queen
Mary, ask the teacher for some explana-
tion, as was the case not long ago in a
country school. Where, I ask, is the
Protestant teacher that would, or could,
raise himself above his own Protestant
ideas to give an unbiased answer to the
dear, innocent child before him? In-
stances of this kind could be repeated
by the score and the hundred. Therefore
it is not possible that schools as above
described could be anything but Protes-
tant Schools pure and simple; and our
Catholic conscience cannot admit of such
schools in a land where we have a right
to enjoy liberty in religion.

In conclusion, let me tell my Protes-
tant fellow citizens, to all of whom I am
a sincere well-wisher, that I am and will
remain a staunch advocate of religious
teaching in schools, and this with the
broadest Christian view, doing unto
others as I would like others to do unto
me.

A. A. CHERRIER, P. P.
Winnipeg, Nov. 17, 1894.

The Proper Time.

When treason flourishes patriots
should gather more closely to the stand-
ard of their country. To-day an oath-
bound conspiracy is warring against
Catholics and the Church. The Catho-
lic press is doing yeoman's service
against the conspirators, and therefore
every Catholic should give it a warm
support. Our paper is small in size
compared with the ponderous editions
of the dailies, but it does far more good
in teaching morality, by supplying
healthy literature and by battling
against the enemies of the truth. Now
is the time the Catholic press needs
material support. Those engaged in
conducting it have made numberless
sacrifices, and have too often been paid
by criticism, even from their friends,
for faults that could not be remedied;
but now, when our enemies are in the
field armed against the Church and
warring against Catholics, who are in
some places being deprived of bread by
these arch-traitors, who are pleased to
sate themselves "loyal Canadians" no
Catholic should be satisfied unless he
subscribes to one or more Catholic
papers. It must not be forgotten that
it is the Catholic press that has received
for Catholics recognition in the great
dailies, and that to every Catholic
owe a debt of gratitude which cannot
be cancelled by a few years' subscrip-
tion to a Catholic newspaper. Sub-
scribe now and induce your friends to
become subscribers also.

A Tribute to the Jesuits.

At the Episcopal missionary council
held in Hartford, Conn., last week, one
of the missionaries from Alaska uncon-
sciously paid a tribute to the zeal and
energy of the Jesuits. He told his fel-
low-Episcopalians that one of the great-
est obstacles the missionaries have to
contend with is the work of the Jesuits.
They have a larger working force, he
said, and are encroaching upon the
Protestant missionary field. It may be
remarked that the success of the Jesuit
missionaries in Alaska, as indicated by
this Episcopalian, is paralleled all over
the world where these noble sons of
the Church have penetrated. Their
work is the more effective because they
preach the gospel of truth.

MANITOBA SCHOOLS

REPLY TO THE PROVINCIAL GOVERNMENT

By J. S. Ewart, Esq., Q. C.—"The Law is
Not Responsible For Any Such
Effect"—The English
of 1690.

The Editor of the Empire.
SIR,—With your kind permission I
shall take a short reply to the state
paper recently issued by the Manitoba
Government. Its principal argument is
the following:
"No citizen of the Province has any
justification, in fact, for claiming that he
has not the same rights and the same
privileges respecting education that any
other citizen possesses. . . . The
statement that Catholic people are com-
pelled to pay for the education of Protes-
tant children creates a false impres-
sion. The law is not responsible for
any such effect. The correct state-
ment of fact is that . . . all taxable
property is assessed for public purposes,
and all citizens have the same right to
make use of the schools."

Some years ago a bill was introduced
into the Canadian House of Commons
forbidding the employment upon public
works of any laborer whose hair was
more than six inches long. Ordinary
citizens took this for a hit at the Chinese.
But the promoter stoutly contended that
there was nothing about Chinese in his
bill; that the provision applied to every-
body; that the proposal was a good one
for high sanitary reasons; and if it affect-
ed the Chinese only, "the law was not
responsible for any such effect." The
remedy for the Chinese was to cut their
hair!

The Interstate Commerce law re-
quires railways to give equal rates to all.
One of the lines, desiring to give a spe-
cial rate to the largest miller in Minne-
apolis, declared that it would give a
reduction of 40 per cent. to everyone
who would ship so many barrels a day.
The largest miller was the only one who
could qualify; but, of course, the railway
company "was not responsible for any
such effect." The plain remedy for the
other millers was to increase their
output!

By a treaty between two nations, one
of them agreed that its canals should be
open to the use of the other, "on terms
of equality" with its own inhabitants.
Afterwards the promising nation declared
that the charge should be twenty
cents a ton to all alike, but that there
should be a refund of eighteen cents to
everybody who, after passing through
the canals, should proceed to places
where vessels of its own nationality
alone sailed. The practical result was
discrimination, but, of course, "the law
was not responsible for any such effect."
The plain remedy was to send the other
ships to places they did not want to go
to.

In 1748 the corporation of the city of
London made "a bylaw imposing a fine
of £100 and twenty marks on any person
who, being nominated by the Lord
Mayor for the office of sheriff, refused to
stand the election of the Common Hall,
and £500 on anyone, who being elected,
refused to serve. The office of sheriff
was one of those in which no one could
serve who had not previously taken the
sacrament according to the Anglican
rite, and it was, therefore, one of those
from which dissenters were excluded.
It would appear amply attested, that un-
der these circumstances the City of Lon-
don systematically elected wealthy dis-
senters to the office in order that they
should be objected to, and fined; and
that in this manner it extorted no less
than £15,000.—(Lucky's History of Eng-
land, iv, 291.) Nevertheless any one can
easily see that "the law was not respon-
sible for any such effect." The plain
remedy for the dissenters was to swallow
their scruples along with the Sacrament!

An English act of 1690 provided that
"all persons who did not within six
months of attaining the age of eighteen
years subscribe the declaration against
transubstantiation should become incap-
able of inheriting or purchasing land." Is
it not plain that if this law injured
Catholics only, "the law was not respon-
sible for any such effect." The plain
remedy for them was to declare solemnly
that the doctrine, which they firmly be-
lieved, was an abominable farce!

If the Province of Quebec abolished
the Protestant schools, continued the
Catholic schools (calling them public
schools), taxed everybody for them, and
provided that all citizens should "have
the same right to make use of the public
schools," and if Protestants refused to
take advantage of the public schools, can
anything be more capable of demonstra-
tion than that "the law was not respon-
sible for any such effect?" The plain
remedy for the Protestants would be not
to "refuse to take advantage," etc.

In Manitoba there are schools which
are called public schools, but to which
Catholics do not, and cannot, go, because
of their religious belief. The Catholics
are compelled to pay taxes to support
these schools. If they complain of this
state of affairs, is it not clear that "the
law is not responsible for any such
effect?" The plain remedy for them is
to change their religious belief.
If it be said that the schools in Mani-
toba are unsectarian, I reply:
1. They are not so. In the course of
this controversy I have asked several
times, without reply:
(a) What is unsectarian religion? Dis-
raeli said that, if there was any such
thing it was a new religion. Any langu-

age that could be called unsectarian
would be some new volapuk, would it
not? Either that, or not an efficient
language at all.

(b) Would it be possible for a Jew or
Unitarian to join in the religious exer-
cises prescribed for the schools?

(c) Would Protestants send their child-
ren to "nonsectarian" schools, in which
Roman Catholic teachers would be re-
quired to give "instruction in moral
principles," using as "means to be em-
ployed," "memory gems, didactic talks,
teaching the ten commandments," etc.,
and in which some of the subjects for
historical instruction were "religious
movements (Henry VIII and Mary)?" If
not, why do you ask Catholics to send
their children to similar schools, but
with Protestant teachers?

(d) And I have asked for production
of an unsectarian decalogue. What for
instance, is the fifth commandment, ac-
cording to it? It is not necessary to
ask comparison (contrast is all that is
possible) of the Protestant and Roman
Catholic manner of "teaching the ten
commandments." The mere production
of a harmonized edition of the com-
mandments themselves will go a long
way towards satisfying me.

2. And if the schools were "unsectarian,"
would they be less unsectarian? They
would then be [as I translate the word]
almost entirely secular, and for that very
reason abnoxious to the faith of Roman
Catholics. If a state were to set up an
ethical [unsectarian] church, with irre-
ducible common denominator of all reli-
on in it, a vanishing quantity. I think,
and should require Protestants to pay
taxes to it, would their complaint be
sufficiently answered by saying that
there was no religion there? It seems
impossible to get the opponents of sepa-
rate schools to understand that it is the
transformation of education which ought
to be religious into mere secularity; that
is the chief ground of complaint. The
answer of these opponents is constantly:
"What do you complain of? There is
very little religion of any kind in the
schools," which is very much like say-
ing, "Why do you cry out? I knocked
you down with a stick." Your ought to
be careful and happy."

The Manitoba Government answers the
charge that the Legislature confiscated
all the property of the Catholic schools
by saying that the Privy Council ex-
pressed the opinion that Roman Catho-
lics were somewhat better treated than
Protestant people in regard to the dispo-
sition of school property under the Act
to which the Privy Council was referring
made provision for distribution of
costs and liabilities, in cases in which
Protestant and Roman Catholic districts
had theretofore been coterminous. I
have never heard that there were any
such cases. At all events, it is not the
operation of these sections that is com-
plained of. We complain of other
clauses, which did hand over all Catho-
lic school property to what are now called
"public schools"—to schools, namely,
in which Catholics have no interest.
This we call confiscation.

These, then, are the replies of the
Manitoba Government:

1. There is no injustice. The schools
are open to all alike. Change your reli-
gion, and come.

2. You complain that your school prop-
erty has been confiscated by the opera-
tion of certain clauses of the School Act.
There are other clauses under which
you would have been well treated in
some minor respect, had there been
anything for these clauses to apply to!

JOHN S. EWART.

Winnipeg, Nov. 2.

No Longer an A. P. A. Editor.

Glad That He is Once More a Free Man
and a Good Citizen.

The Menominee (Mich.) Evening Leader
of Oct. 11th, contains the following
card from the former editor of the New
Era, an A. P. A. paper of Menominee,
which went to the wall some time ago:
"I hereby give notice that I am no
longer a member of the A. P. A. organiza-
tion. I consider it an injustice to dis-
criminate against a man on account of
his religion, and I positively refuse to be
bound by any A. P. A. pledges. I with
hundreds of others, joined the organiza-
tion without being apprised of the real
nature of the pledges before being
admitted to the hall, and I, for one, re-
bel against such tactics in this free
country. I have faithfully kept my
pledges to this hour, not because I
thought they were right and just, but
because I thought it was dishonorable
to take a pledge and break it. My ex-
perience has taught me that great in-
justice is done to our Catholic citizens
by men bound by oath to discriminate
against them, and I think any fair-
minded man will say that an individual thus
bound by oath cannot be a good citizen,
and cannot therefore be an A. P. A. I
am once more a free man."

OLIVER MAGNUSON.

Pay for Your Paper.

The editor of the Rocky Mountain
Cent, Christopher McSheeby by name
recently won the prize of \$1,000 offered
by the syndicate of western editors for
the best appeal poem to newspaper sub-
scribers to pay up their subscriptions.
This is the poem he wrote:
Lives of poor men oft remind us
Honest toil won't stand a chance,
The more we work there grows behind us
Bigger patches on our pants,
On our pants one new and glossy,
Now of stripes of different hue,
All because subscribers linger
And won't pay us what is due.
Then let us all be up and doing,
Send your mite, however small,
Or when snow of winter strikes us,
We shall have no pants at all.

A man named Miller, who was a resi-
dent of Philadelphia, agreed with
Ingersoll's teaching regarding suicide.
Miller killed himself. Ingersoll is still alive

The Northwest Review

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NOTICE.

The editor will always gladly receive (1) ARTICLES on (a) local matters, matters of general or local importance, even political ones, if not of a party character.

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, May 10th, 1898.

DEAR SIR.—I see by the last issue of the NORTH WEST REVIEW that you have been entrusted by the directors of the journal with the management of the same.

The Northwest Review

WEDNESDAY, NOVEMBER, 21.

EDITORIAL NOTES.

In keeping a secret you will find yourself the only safe confidante.

Prayer is the harp to the sick soul. It drove away the evil spirit of despondency.

The widow's mite was the spirit of true charity. It was the giving of all she had.

If we are to believe the ordinary notions and the funeral sermons the recording angel is not overworked, nor does he have to shed many tears wiping out transgressions.

Our Archbishop's circular has reached Winnipeg and it has been received with much enthusiasm by Ireland's sons in the far west.

Here is something new for the Apalists to howl about: The United States Government has authorized the weather bureau at Washington to get its reports and forecasts from the Caribbean Sea coast from the Jesuits of Yucatan, who are experts in such matters.

While we are justly proud of our grand buildings for school purposes, it is well not to lose sight of the essential, namely, that it is the superior, the teacher, the pupil and the spirit that animates them, which, after all, constitutes the school.—Pittsburgh Catholic.

Here the thing is reversed. We are not at all proud of our grand buildings for school purposes; but we are justly proud of the superior qualities of our teachers.

If Lord Salisbury has not been misrepresented relative to his recent speech at Edinburgh, he owes an apology to the Irish people, the Catholics, and especially to Archbishop Walsh.

of Lords you would now have eighty voters in the House of Commons, salable to the highest bidding party, making you and your interests slaves of Archbishop Walsh and his friends.

We publish, on our front page, Mr. Ewart's stinging answer to the Greenway reply to the memorial of the Dominion Government regarding the petition of the Cardinal, Archbishops and Bishops of Canada, on the school law of Manitoba.

Says Miss Francis Willard: "We send missionaries to the Fiji, but we leave the playground of our public schools practically in the hands of a pagan influence, and doom children from the sheltered homes to the malaria of associations as harmful to the spiritually, as physically as the small-pox would be."

Such is the verdict of a Protestant against the system of secular schools which the Greenway Government propose to give the people of this province, under the vain plea of satisfying the Catholics.

FATHER CHERRIER'S REPLY TO ARCHBISHOP MACHRAY.

In another column we reproduce the Rev. Father Cherrier's reply to Archbishop Machray, from the Northwest. That reply will not bring much comfort to His Grace and those who, like him, calmly and indifferently stood by, or gave their active support, to the Greenway Government, while it was dishonorably and treacherously breaking faith with the Catholics of this province.

With keen precision and incisive logic, the rev. gentleman takes up each statement of the Archbishop of Rupert's Land and, clearing it of all sophistry and useless platitude, goes to the very pith of the subject and either exposes the fallacy of His Grace's statements, affirms and emphasizes his assertion as to the attitude of the Catholic Church in the education of youth, or cleverly turns the Archbishop's statements against himself, as, for instance, in his statement that "the Roman Catholic body in England united with the Church of England to elect representatives on the school board favorable to religious instruction."

We extend to Father Cherrier our thanks and congratulations on his really able and clever letter, and we are quite sure that every Catholic in Manitoba will feel grateful to him for his able defence of the sacred cause of Catholic education.

her, turn on to her position in society the strong headlight of public opinion, and bring out in bold relief the consistency and truth and uncompromising logic of her position as compared with the vacillating tendencies of the Protestant sects.

THE "SCHOOL QUESTION" HERE AND IN ENGLAND.

Now that the Government of Manitoba are said to contemplate the secularization of the Protestant schools, in order to placate the Catholics, as they vainly hope for robbing them of their schools, a well-known Anglican Protestant clergyman, Canon Knox Little, sounded a note of warning from England some time ago in the Nineteenth Century:

"There are many grave questions at the moment before this country. Questions they are that deserve careful attention of serious men. Among them, however, there is one, of surely altogether of paramount importance—viz, the question of the religious education of English children. There have been ominous signs which look, so it has been felt, as if efforts are being made in high quarters to evade the compromise of 1870, and also by a side wind to diminish the efficiency of Voluntary Schools as a plenary step towards their entire destruction.

"The entire destruction" of religious "education" and the consequent "entire destruction" of Christianity, is what the devil has been most particularly working for, in all Christian lands, during the latter part of this century. As this Protestant clergyman puts it, "to neglect or destroy the definite teaching of the Christian religion to the children of Christian parents, is to make shadowy and to finally destroy the dogma of 'the Incarnation of the Eternal Word.'"

The Rev. Canon speaks of "the compromise of 1870," made in England, and of an attempt now being made to evade it. In the same year, 1870, a compromise was also made in this province, whereby Protestant and Catholic schools were established. That compromise was not only "evaded" but was dishonorably violated, and we are sorry to say, there was no Protestant clergyman here who raised his voice against the violation, simply because it was only the Catholic schools that were attacked.

In 1925 a price of \$1,000,000 will be given to the writer whom the Russian National Academy shall adjudge to have written the best biography of Alexander I. The prize is the outgrowth of a fund of 50,000 roubles given by a favorite Minister of Alexander I. in 1825 and left to accumulate at compound interest for a century.

ST. MARY'S CHOIR.

A Concert Given Its Members is Enjoyed By an Immense Audience.

The sacred concert given Wednesday evening last in St. Mary's church, by the choir, was certainly a success, judging from the point of attendance, and also from the choice and varied numbers of the programme, which were artistically and skillfully rendered. The entire rendition lasted more than ninety minutes, commencing at 8.40, and finishing about 10 o'clock.

Mr. Bouche, the leader of St. Mary's choir, is to be complimented upon the manner in which the choir has turned out after a few months under his tutelage. So, too, are the soloists and the other individual members.

The prize winners for disposing of the greatest number of tickets were Miss Jones and Miss Chene. The other ladies who took much interest in the success of the concert were Misses Flora Adair and Miss Josephine Gallagher and several others, whose efforts were rewarded by the immense attendance. The net proceeds were over \$250.

ORDINATION SERVICES.

Interesting and Impressive Ceremony at St. Mary's Last Sunday.

The rare occurrence, in this province, of the ordination of a priest, took place on Sunday last, at St. Mary's Church when Rev. Mr. Zarboch was raised to the priesthood and Brother George, O. M. I., and M. Dornau were invested with the office of deacon.

ROMAN CALENDAR.

- Nov. 21.—PRESENTATION OF THE MOST B. V. MARY. St. Columbanus, Abt., styled the Father of Missions. Nov. 22.—St. Cecilia, V. M. Musicians have chosen this saint as their patroness. Nov. 23.—St. Catherine, V. M. This saint is regarded as the patroness of Christian soldiers. Nov. 27.—St. Vigil, bishop. Nov. 28.—Opening of the Novena in honor of the Immaculate Conception. Nov. 30.—St. Andrew, apostle.

General News.

If the Chinese soldiers get only \$1 a month for fighting they do not appear to be giving the Government overweight for its money, even at that price. The Ohio Supreme Court has affirmed the constitutionality of the law requiring electric cars to be provided with substantial vestibules to protect the motor-men from the weather in winter. The total area of arid and subhumid land west of the Missouri river is estimated at 763,800,000 acres, and it is declared that by means of irrigation this vast tract can be made fruitful enough to support 65,000,000 of people, or a population as great as is contained in the United States at the present time.

COMMUNICATION.

The P. P. A. and its Maligners.

To the Editor of the NORTH WEST REVIEW.

SIR.—A great deal of abuse is heaped upon this worthy society by Catholics and renegade Protestants, but apparently without cause. It is said the members of the association bind themselves together to exclude Catholics from certain offices. But before denouncing them as conspirators on this ground we should inquire whether Catholics can be competent to fill such offices. On this the whole case depends. In order to discharge in a satisfactory manner, the duties of any important office in the gift of the state, a person must be loyal to the constitution, educated and intelligent, and must besides understand the particular duties of the office he holds. Let us see whether a Catholic can possess these qualifications.

Over two hundred years ago it was discovered that Catholicism renders a person unfit to rule as sovereign in this empire, and our constitution attests the fact. The last English sovereign of that persuasion stubbornly refused to govern his kingdom on protective principles, and many Catholic rulers of the time were guilty of deserting their loyal Protestant subjects, who well understood the respect due to a monarch's crown and the head that wore it. Now, if this religion, in the opinion of a tolerant age like the present, attains to a price of royal blood and inspires him with reasonable sentiments, it must have a similar effect on persons of lower rank. I know that Catholics try to refute the charge of disloyalty by pointing to the many instances in which they have fought valiantly and shed their blood in defense of non-Catholic sovereigns, but loyalty is not shown in this old-fashioned way. Let them proclaim their loyalty in the newspapers and on the platform, and invent theological puzzles to detect disloyalty and treason in other religious systems, and we will believe them; but we are too enlightened to be told that the abstract virtue of loyalty is to be proved by deeds.

Again, Catholics, besides being disloyal and illiterate are, in virtue of their religion, ignorant of the duties of most offices from which they have been excluded by the P. P. A., either in Canada or the United States. Imagine a Catholic applying to a seat on the board of education, or even a board of school trustees. The duties of such bodies are to make and administer laws for the conduct of schools and colleges, and particularly to lay down rules for teaching the rising generation to pray and read the Scriptures with the greatest spiritual profit. Will any one dare to assert that Catholics are competent for these duties? Are they sufficiently versed in theology to pray well themselves let alone teaching others how to pray? Catholics do not themselves profess the unsectarian religion, and how can they be expected to prescribe its worship and exhort for young students in national schools? They might, perhaps, hold office in the educational department of some province in Asia, where each individual is allowed to read and pray according to his own private and fallible judgment, but that is away behind our age. A school boy is as much in need of state assistance in learning to pray and interpret the Scriptures as in struggling with the intricacies of grammar.

For these and many other reasons I am persuaded that the P. P. A., is in perfect harmony with the spirit of our institutions, and deserves the sympathy and encouragement of every friend of religious liberty, as enjoyed in this free country.

Yours truly, LOYALIST. Peshant Forks, N. W. T. Nov. 16, 1894.

Orangemen Pray for the Pope.

Last week we published a few lines about an Orange Grand Master of Sydney, New South Wales, praying for His Holiness the Pope. Though the item was very small, it appears to have been large enough for every person to see. It brought forth the following letter this week:

To the Editor of the Freeman: DEAR SIR.—I read in your paper of (last week) about Orangemen praying for the Pope. Thinking that you would like to publish the whole prayer, I forward it to you. I received a Sydney paper from a friend of mine giving an account of the twelfth celebration, which was very interesting to me as an Orangeman. Kingston, Oct. 1. AN L O. L.

"An L O. L.'s" communication was duly received at our sanctum on Monday morning containing Right Worshipful Grand Master Neild's prayer. It is as follows: "In our devotions this afternoon you will, I trust, bear in respectful recollection the distinguished head of one of the great divisions of the Christian Church, who is now, cable messages inform us, lying on a bed of sickness, and nearing the momentous change that awaits every member of the human family. Though they be wide divergences upon many questions between the Protestant and the Roman Catholic churches, we all worship the same God; we alike revere the same Saviour, and we united in hope

for the same blessed hereafter, and actuated by a community of human feeling, we may join in lamenting the suffering and expected death of a Pope who has evinced, perhaps, a greater liberality and a more ready willingness to accept and comply with the enlightenment of the age than any of his predecessors. And we may well unite with our brethren of the Roman Catholic church in praying that it may please God that the physical sufferings of His Holiness may be few, and that his going hence may be brightened by the light of Grace."

Orangemen praying for the physical strength of the Pope. What will we hear of next? In this part of the country, instead of praying for His Holiness the life and drum bands do vice versa.—Canadian Freeman.

Remember Your Friends.

And who are my friends? The poor souls in purgatory ought to be your particular friends during the month of November.

Holy Church in her liturgy invites us to pray for the dead on All Souls day in an especial manner. Even did she not call upon us we ought not to exclude the poor suffering souls from the family feast which began on November first. We, the militant part of the Church of God, honor, on that day, all the saints in Heaven who are the triumphant portion of the great Christian family—how then could we leave out the remaining portion: the suffering souls? Are we not in union of prayer and good work with all the chosen one of God? Now, are not the souls in purgatory the friends of God? True, God, in his justice—cannot allow them to enter Heaven before they are entirely purified, before they have entirely paid up, even to the last farthing, the debt they owe for their transgressions; still they are his friends. He is therefore anxious to have them with Him in Heaven where they shall glorify Him. Can we hasten the moment of their complete union with God? Yes. Then, let us procure the glory of God? These poor souls are also most anxious to enjoy their Creator, their Redeemer and their eternal bliss. Oh! how they must suffer to be withheld from their supreme happiness! Can we help them to be relieved the quicker? Yes. Then let us help them. Charity asks it of us. Perhaps some of the poor sufferers in purgatory are there, to atone for sins of which we were the occasion. Then, not charity only, but justice also demands that we help to relieve them from the sufferings into which we have plunged them.

The glory of God, justice to the departed souls which we have scandalized, charity to our beloved friends are three powerful motives that cannot leave us indifferent. We must pray for the dead that they may be freed from the purging fire.

There is still another reason why we should help the poor souls—our own interest. The souls in purgatory, although unable to gain any merit for themselves can however pray for us and obtain us grace. Surely they, who love God so purely, cannot fail even while in their prison, to return the favors we do them. But what shall they not do for us once they shall enjoy the bliss of Heaven? It is lending out at usury to pray for them, let us especially cause the fruits of the sacrifice of the mass to be applied to them! Oh! if we could hear their moaning calls for help, we would not refuse them all the aid we can possibly give them.

Yes, let us give a willing ear to our dear friends calling to us for the refreshing, relieving prayers and sacrifice, and help them to enter the glory of God which awaits them!

THE JUDGE'S STORY.

Hon. John M. Rice Tells How He Was Cured of Sciatic Rheumatism—Crippled for Six Years.

The Hon. John M. Rice, of Louisa, Lawrence county, Kentucky, has for many years served his native county and state in the legislature at Frankfort and Washington, and until his retirement was a noted figure in political and judicial circles. A few days ago a Kentucky Post reporter called upon Judge Rice, who in the following words related the history of the causes that led to his retirement: "It is just about six years since I had an attack of rheumatism slight at first, but soon developing into sciatic rheumatism, which began first with acute shooting pains in the hips, gradually extending downward to my feet. My condition became so bad that I eventually lost all power of my legs, and then the liver, kidneys and bladder, and in fact my whole system, became deranged I tried the treatment of many physicians, but receiving no lasting benefit from them, I went to Hot Springs, Ark. I was not much benefited by some months stay there, when I returned home. In 1891, I went to the Siturian Springs, Wakarusa, Wis. I stayed there some time, but without improvement. Again I returned home; this time feeling no hopes of recovery. The muscles of my limbs were now reduced by atrophy to mere strings. Sciatic pains tortured me terribly, but it was the disordered condition of my liver that was I felt gradually wearing my life away. Doctors gave me up, all kinds of remedies had been tried without avail, and there was nothing more for me to do but resign myself to fate.

"I lingered on in this condition sustained almost entirely by stimulants until April 1893. One day I saw an advertisement of Dr. Williams' Pink Pills for Pale People. This was something new, and as one more drug after so many others could do no harm, I was prevailed upon to try the Pink Pills. The effect of the pills was marvelous, and I could soon eat heartily, a thing I had not done for years. The liver began to perform its functions, and has done so ever since. Without doubt the pills saved my life, and while I do not crave notoriety I cannot refuse to testify to their worth."

Dr. Williams' Pink Pills are sold by all dealers, or will be sent post-paid on receipt of price (50 cents a box, or six boxes for \$2.50), by addressing the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y.

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MAP OF N. W. T.

We have just received a new pocket edition of a Map of the Northwest Territories, including Alberta, Saskatchewan and Assiniboia.

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SALE.

TENDERS will be received by the Department of the Interior, up to the 15th day of January, 1895, for the purchase in whole or in part of the following lands at show Lake Manitoba, formerly reserved for Mounted Police purposes.

By order, JOHN R. HALL, Secretary.

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Hard Times and Health.

Medical experts, who claim that more people are ill from overeating than from any other cause, seem, according to some recent investigations, to have rather the best side of the argument.

Only Too True.

A minister wished to ascertain what influence the hard times had upon his congregation, and said, at the close of his sermon: "I would ask every one who still is able to pay his debts to rise from his seat."

"Annie Laurie" was written by William Douglas, of England. Annie was the Daughter of Sir Robert Laurie, of Maxwelltown, not the town opposite Dunfermlie, but an estate some miles away; she married James Ferguson, of Craigharrook in 1709.

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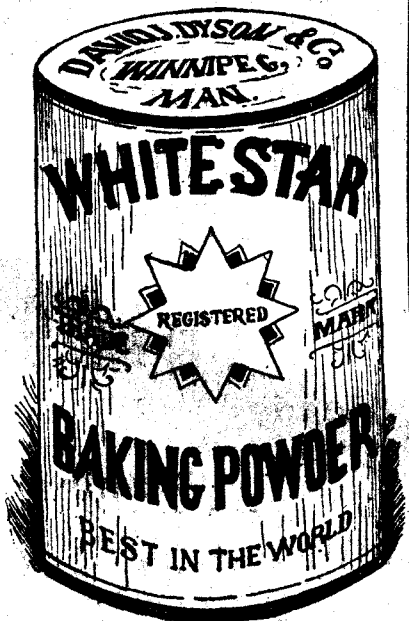
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OF

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Time Card taking effect Monday, Nov. 20, 1894.

Table with columns: North Bound, South Bound, Stations, Freight, and Passenger rates for the Northern Pacific R.R. Main Line.

MOORE-BRANDON BRANCH.

Table with columns: East Bound, West Bound, Stations, Freight, and Passenger rates for the Moore-Brandon Branch.

PORTAGE LA PRAIRIE BRANCH.

Table with columns: East Bound, West Bound, Stations, Freight, and Passenger rates for the Portage la Prairie Branch.

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

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New York-American Line, Nov. 21

Far-Amerian Line, Nov. 21

Teutonic-White Star Line, Nov. 21

Frisland-White Star Line, Nov. 21

Frisland-Red Star Line, Nov. 21

State of California-Allan State Line, Dec. 11

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Jack McCulloch

The Champion Skaters says A. G. Morgan has for sale the Correct Boots for Hockey and Fancy Skating.

412 Main Street.

CITY AND ELSEWHERE.

THANKSGIVING DAY to-morrow.
One good way to do a good thing is to subscribe for the REVIEW.

FRANCIS MUIR, of High Bluff, is dead, at the age of 63 years.

There will be a regular meeting of branch 52 C. M. B. A. this evening.

The small boy and the sled has started out again on his usual torment to the weary pedestrian.

NOVEMBER 20, 1878, all who experienced spiritual authority under the Pope were ordered out of Ireland.

The Ignatius College of Chicago, Ill., has this year 440 students. This is the greatest number of pupils ever yet received in any one year by that institution.

DR. GOV. MCINTOSH is improving rapidly from his recent accident in spraining his ankle. He is still at Ottawa, but is expected home shortly, as business of importance awaits his arrival at Regina.

The total daily average of patients treated at the General Hospital for the week ending November 17, was eighty-three, of whom fifty-one were males and thirty-two females. There was also fifteen out patients.

MEN are becoming scarcer year after year. So says a German statistician, and he predicts that 3,000 years hence there will only be one man to every 220 women. Take the hint, ye young maidens so fair.

The monthly meeting of the Winnipeg St. Patrick's society was held Wednesday evening last, and increased the membership with Hon. Senator Kirchoffer, Herbert Acheson, F. H. Mathewson and Michael Henby.

The Winnipeg Humane society invites information as to cases of cruelty to persons or animals. Information so conveyed will be held as confidential, and persons are requested to call or write to T. A. Gamble, secretary, 387 Main Street, or any of the society's officers.

The well boring machinery sent out by the Department of Public Works is still operating in the vicinity of Birtle. The last place of operation was on section 34, 13, 25, where a flow of water was struck at 115 feet, which rose eighty-three feet.

This is the season of the year known as the "melancholy days." From the standpoint of the lover of nature this is so, but in the business world these are the days of activity and enterprise and they should not be "melancholy days" around the cheerful fireside.

In sorting over the letters from various parts of the world, one hundred and ninety-seven different ways of spelling "Chicago" have been found; among them "Jagjago," "Hipahgo," "Jajigo," "Schechacho," and a scholarly resident of Finland indulges in "Zizazo."

Our friends can do much in this direction by letting their conversation with neighbors take the direction of remarks on the advantages of Catholic reading and the many good things that all the members, young and old, of a Catholic family can find each week stored in the columns of THE REVIEW. There are dozens of the smaller post offices throughout the northwest where such words would prove effective, both in preserving the Catholic faith of families and in extending the circulation of a good Catholic paper.

It is said that a dentist who died in a rural town in England a few days ago had made it a hobby to keep all the teeth which he had drawn in the course of his professional career. His will ordered the collection of teeth to be placed with him in his coffin for burial. His heirs fulfilled his command, and almost thirty thousand teeth were put into the coffin with the dead dentist. If some archaeologist of a future century shall happen to open that grave he will have "food for thought" and some diffi-

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And feel satisfied we will get it, if you but give us the chance. Our stock has never been more complete than now in the history of this old-established house, and prices were never lower than now.

IT MAKES NO DIFFERENCE

Which room or part of room you wish to furnish. It is all the same to us. We are with you. Our lines of Bedroom, Dining-room and Parlor Suites are works of art, both in workmanship and design. All new goods of latest patterns.

We are showing in our windows to-day a model house outfit.

Window No. 1.

Our elegant Cheval German Revel Plate Solid Oak Bedroom Suite, complete with spring, mattress and pillows, chair, table and rocker for \$40.

Window No. 2.

Our old piece Sitting-room Suite. These are sold separately and can be substituted for anything you like better.

Rear window.

Our celebrated Solid Oak Dining-room Suite, comprising large sideboard, extension table and six high-back cane-seated chairs for \$45.

Drop Down

And see these goods. It don't cost you anything to examine the values we are offering.

Scott Furniture Co.

(Late of Scott & Leslie.)

The Big Furniture Ho tte.

276 Main Street. WINNIPEG.

only perhaps in explaining the presence of so many teeth.

The Quebec Legislature opens to-morrow.

First Sunday of Advent falls on Dec. 2nd this year.

A MEETING of branch 163 C. M. B. A. took place last evening.

COAL has taken an upward jump, and the thermometer several degrees downward.

MESSES. W. J. MITCHELL & CO., druggists, who were burned out at the recent fire on Main Street, have re-opened in the Queen's hotel block, Portage Avenue.

TO-DAY (November 21) the Church commemorates the festival of the Presentation of the Most Blessed Virgin Mary. It is the anniversary of the consecration which Mary made of herself to God, when scarcely three years old.

The number of patients treated in St. Boniface hospital last week were 75, 38 males and 37 females. The Sisters of Charity wish to gratefully acknowledge the receipt of eight boxes of toilet soap from the H. B. Co.

In this issue of the REVIEW will be found an able and interesting reply to Archbishop Machray's message to the English Church conference, re teaching of religion in the public schools, from the pen of Rev. Father Cherrier, P. P.

MRS. STEPELLSEN died at St. Boniface on Sunday from injuries alleged to have been received on Oct. 17, by falling through a trap door at the Cabinet hotel. Deceased was 46 years of age, and had only recently arrived from Ottawa.

A DELIBERATE suicide took place on Sunday last, at the Hotel Leland, when a young farmer who registered as "J. Smith, Baie St. Paul," ended his life with a revolver. The man had only arrived in Winnipeg Saturday evening. The cause for the rash act is not known. It being clearly a case of suicide, no inquest was held.

To ALL connoisseurs of art a visit to the American Art Gallery, 574 1/2 Main Street (Mrs. Carr) an interesting and instructive time is in store inspecting the many artistically finished pictures therein, among which may be seen excellent likenesses of the lamented Archbishop Tache and our eloquent and popular pulpit orator Rev. Father Drummond; the latter pictures are on sale.

The voters' lists of polling divisions Nos. 11, 12, 14, 38 and 39 are to be revised at Miami on December 27, at 1 p.m. Objections must be sent to the revising barrister, Judge Locke, Morden, not later than Dec. 13. The voters' lists of polling divisions Nos. 13, 15, 45 and 47 are to be revised at Carman on December 30, at 10 a. m. Objections must be sent to the revising barrister, Judge Locke, Morden, not later than December 14.

A MEETING of the Sacred Heart League was held on Sunday, 11th instant, at which the following was unanimously carried: Moved by Mrs. J. J. Egan, seconded by Mrs. E. N. Cass—That a vote of thanks be tendered Mrs. E. F. Radiger [who is leaving for the South] for the untiring zeal and devotedness to the interests of the league displayed

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- Fine Imported Sardines 25c
- Sweet Chocolate, per cake 5c
- Icing Chocolate, per package 15c
- Table Jelly (assorted) 15c
- Benson's Corn Starch 10c
- Cocoa, per pound 30c
- Cocoanut, " " 30c
- Currants, " " 5c
- Seedles Raisins, 3 lbs for 25c
- Baby's Own Toilet Soap, per box 35c
- 2 Cakes Brown Windsor Soap 5c
- Washing Powder, per package 5c
- Starch, 2 lbs for 15c
- A Good Broom for 15c
- A 2-Hoop Pail for 15c

California Fruits at closest prices and Ontario Fruits at prices too low to quote.

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while she was president.—M. Brownrigg, Secretary.

His LORDSHIP Bishop Grandin left yesterday for St. Albert.

REV. FATHER LANGVIN parish priest of St. Mary's, has left on a visit to Fort Ellice.

Two hundred and sixty-eight years ago Sunday last (Nov. 18, 1646) Pope Urban VIII. dedicated St. Peter's at Rome.

On Wednesday 5th, inst., at Rapid City, Man., Mrs. Elves, relict of the late James Elves, after an illness of three days passed away. The family came to Manitoba from York County, Ontario, about fifteen years ago, settling in the Rapid City district, where farming was gone into successfully. Inflammation of the lungs was the cause of death, which occurred at the ripe age of 77 years. Three sons and five daughters mourn the loss of a devoted mother. Deceased was an aunt of E. J. Dermody, of the REVIEW.

EVERYBODY'S favorite, Katie Putnam, opens a four nights' engagement with matinees in the Bijou Opera House, commencing this evening (Wednesday), supported by her own excellent company, will present the following noted and popular plays: Wednesday, "The Little Maverick" Thursday (matinee), "Erna the Elf," Thursday (night) "Love Finds a Way," Friday, "Old Curiosity Shop," Saturday, "Dad's Girl." New songs, new dances clever specialties. Prices, 50c, 75c and \$1. Reserved seats at Barrowclough's music store, 470 Main Street.

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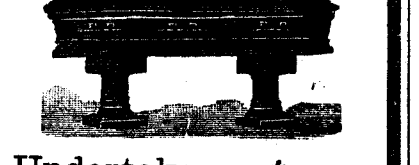
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