

Northwest Review.

"AD MAJOREM DEI GLORIAM."

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PASTORAL LETTER

OF THE ARCHBISHOPS AND BISHOPS

OF THE ECCLESIASTICAL PROVINCES OF QUEBEC, MONTREAL AND OTTAWA

ON THE MANITOBA SCHOOL QUESTION.

We, by the Grace of God, and Favor of the Apostolic See, Archbishops and Bishops of the Ecclesiastical Provinces of Quebec, Montreal and Ottawa.

TO THE SECULAR AND REGULAR CLERGY, AND TO ALL THE FAITHFUL OF OUR RESPECTIVE DIOCESES, HEALTH AND BLESSING IN OUR LORD :

DEARLY BELOVED BRETHREN :—

Called by the will of our Divine Lord to the spiritual government of the particular churches confided to their care, the Bishops, successors of the Apostles, have not only the mission to teach truth at all times and to infuse salutary principles into the souls of men, but they have, moreover, in certain critical and perilous circumstances, the right, and it is their duty to raise their voices to forewarn the faithful of dangers that threaten their faith, and to direct, stimulate and sustain them in the just vindication of their imprescriptible rights, manifestly disregarded and violated.

You know, dearly beloved brethren, the very painful position in which our co-religionists in Manitoba have been placed by the unjust laws which deprived them, six years ago, of the separate school system, which, in virtue of the Constitution of the country, they enjoyed till then—a school system so important, so necessary for a mixed population, for a healthy education and for the formation of children in the principles of the Catholic faith, which is, on earth, our greatest treasure and most precious inheritance.

We stood not in the need of civil tribunals, dearly beloved brethren, to see the injustice of these Manitoba laws, these attacks on liberty and justice, still, it has pleased Divine Providence, in His wisdom to obtain for Catholics the legal support of an unexceptional and sovereign authority in the recognition, by the highest tribunal of the Empire, the legitimacy of their griefs and the legality of a Federal Remedial measure.

In view of these facts, the Canadian Episcopate, solicitous above all, for the interest of religion and the good of souls, could not dissimulate the gravity of the duty which was imposed on their pastoral solicitude, and which obliged them to claim justice as they have done.

For, since the Bishops, whose authority is from God Himself, are the natural judges of questions concerning Christian faith, religion and morals, since they are the recognized heads of a perfect society, sovereign and superior by its nature and its end to civil society, it belongs to them when circumstances require it, not only to express unequivocally their views and their desires in every religious matter, but to point out to the faithful, or approve of suitable means to arrive at the spiritual end they have in view. This is the doctrine of the great Pope Leo XIII, in his Encyclical IMMORTALE DEI. "All that is sacred in human affairs under any title whatever, all that regards the end in view, all such falls under the jurisdiction and authority of the Church."

We deem it of importance, dearly beloved brethren, to remind you briefly of these principles inherent in the constitution of the Church itself, these essential rights of religious authority, in order to justify the attitude taken by members of the Catholic Hierarchy in the present school question, and to explain more fully the obligations under which the faithful are of following episcopal directions.

If there are, in fact, circumstances in which Catholics ought to manifest openly towards the Church all the respect and devotedness to which she is entitled, it is surely in a crisis such as the present, when the highest interests of faith and justice are at stake, demanding on the part of all good men, a united

and firm front under the direction of their leaders.

We had hopes, dearly beloved brethren, that the last session of the Federal Parliament would bring to a termination the school difficulties which so widely divided men's minds; we have been deceived in these hopes. History itself will judge of the causes which impeded the long expected solution.

As for us who have in view only the triumph of the eternal principles of religion and justice confided to our care, we, whom no defeat will ever be able to dishearten or turn aside from the accomplishment of the divine mission which was that of the Apostles themselves, we feel, in the presence of the electoral struggle about to take place, that an imperative duty is incumbent on us: this duty is to indicate to all the faithful under our jurisdiction, and whose consciences we have to direct, the only line of conduct to be followed in the present elections.

Need we, first of all, remind you, dearly beloved brethren, how noble and important is the right bestowed upon you by the constitution to designate for office the depositaries of public power? Every citizen worthy of the name, every Canadian who loves his country, who wishes it to be great, peaceful and prosperous, should interest himself in its government.

Now, the government of our country, of a people still young, but capable of occupying a distinguished place among the nations, will be what you will make it yourselves by your choice and by your votes.

That is to say, dearly beloved brethren, as a general rule, and save rare exceptions, it is a duty of conscience for every citizen to vote: a duty all the more grave and pressing as the questions disputed are important and may exercise over your destinies an influence more or less decisive.

That is to say, again, you should vote as honest, wise, enlightened and intelligent Christians.

Avoid, then, dearly beloved brethren, the deplorable excesses against which we frequently warned you: perjury, intemperance, lying, calumny, violence and party spirit, which warp the judgment and produce a kind of voluntary obstinate blindness.

Do not sell your vote. To vote is a duty, and duty is not sold. Give not your vote to the first comer, but to him whom in conscience you judge the best qualified by his mental powers, firmness of character, and his moral principles, to fill the noble office of legislator.

And that this judgment may be surer, and more enlightened, fear not the criticisms of a newspaper, nor the opinions of a friend who would hamper your mind; consult, when necessary, before voting, persons who, by their instruction, their rank or their social standing, are best qualified to judge of the questions that are agitated, and to appreciate the relative value of the candidates who ask your suffrage.

These are, dearly beloved brethren, general principles of wisdom and Christian prudence, that apply to all times and to all elections in which the laws of the country permit you to take part.

But, in the present circumstances, the duty of Canadian electors, principally Catholic electors, is invested with a character of special importance, to the gravity of which we desire to call your attention in a special manner. A grave injustice was committed against the Catholic Minority in Manitoba.

They were deprived of their Catholic Separate Schools, and forced to send their children to the schools that their consciences condemn. The Privy Council of England recognized the justice of the Catholic claim, and the right of the Federal Authorities to interfere, in order that justice be done to the oppressed. It is a question then for the Catholics of our country and well meaning Protestants to unite their strength and their suffrages, to secure a final victory for religious liberty, and the triumph of the rights secured by the Constitution. The means to secure this end is to elect, as representatives of the people, only men sincerely resolved to favor with all their influences and to sustain in Parliament a measure to remedy the evils from which the Manitoban Minority suffers.

In speaking to you thus, dearly beloved brethren, our intention is not to blind

ourselves to any of the parties that are combating in the political arena; on the contrary we desire to preserve our liberty. The Manitoba school question being, before all, a religious question, intimately allied to the dearest interests of the Catholic faith in this country, to the natural rights of parents, and also to the Constitution of the country and to the British Crown, we would regard it as betraying a sacred cause of which we are, and ought to be the defenders, if we did not use our authority to secure its success.

Remark, dearly beloved brethren, that a Catholic is not permitted, in whatever position he may be,—a journalist, an elector, a candidate or a representative—to have two lines of conduct in religious questions, one for private and the other for public life, to trample underfoot, in the exercise of his social duties, the obligations placed on him as a submissive child of the Church. This is why our Holy Father Pope Leo XIII, in his Encyclical LIBERTAS PRESTANTISSIMUM condemns those who "pretend that, in all that concerns the government of human society, its institutions, morals, laws, public functions, the instruction of youth, no more attention is to be paid to the Church than if she did not exist." For the same reason he says elsewhere (Encyclical IMMORTALE DEI): "Before all it is necessary that all Catholics worthy of the name, determine to be, and show themselves devoted sons of the Church: that they repulse without hesitation all that would be incompatible with this profession; that they make use of public institutions as far as they can in conscience for the furtherance of truth and justice."

Therefore, dearly beloved brethren, all Catholics should support only those candidates who bind themselves formally and solemnly to vote in parliament in favor of legislation which will restore to the Catholic minority of Manitoba the school rights to which they are entitled by the decision of the Hon. Privy Council of England. This grave duty is incumbent on every good Catholic, and you would not be justified either before your spiritual guides, or before God Himself in neglecting this obligation.

Until now we could congratulate ourselves on having the sympathetic support of a good number of our separated brethren, who understood that, in a country such as ours, having different religions, it is necessary for the general good to make use of that broadness of view which respects liberty of conscience and vested rights. We appeal again to their spirit of justice and patriotism, so that, joining their influence to that of the Catholics they may aid them to redress the grievances of which our co-religionists so justly complain.

What we want is the triumph of right and justice, the re-establishment of the rights and privileges of our Manitoba Brethren, the Roman Catholic minority, in educational matters so as to shelter them from arbitrary and unjust legislation.

We rely in this matter, dearly beloved brethren, on your spirit of faith and obedience.

We are convinced that, submissive in mind and heart to the teaching of your chief pastors, you will know how, if called upon, to place above your personal opinions and feelings the interest of a cause which excels all others; that of justice, order, and harmony in the different classes which compose the great Canadian family.

Done, and signed at Montreal, on the sixth day of May, one thousand eight hundred and ninety-six.

† EDWARD-CHAS., Abp. of Montreal.

† J.-THOMAS, Abp. of Ottawa.

† L.-N., Abp. of Cyrene, adm. of Quebec.

† L.-F., Bishop of Tree-Rivers.

† L.-N., Bishop of St. Hyacinthe.

† N.-ZEPHIRIN, Bishop of Cythere, vic. [Apost. of Pontiac.

† ELPEHEGE, Bishop of Nicolet.

† ANDRE-ALBERT, Bishop of St. Germain of Rimouski.

† MICHAEL-THOMAS, Bishop of Chicoutimi.

† JOSEPH-MEDARD, Bishop of Valleyfield.

† PAUL, Bishop of Sherbrooke.

† MAX, Bishop of Druzipara, coadjutor [to the Bishop of St. Hyacinthe.

By order of their Lordships,

ALFRED ARCHAMBAULT, Canon,

Chancellor.

TO REVEREND JOS. HOGG.

REVEREND JOSEPH HOGG, City :

REV. SIR,—As foremost of the class of Protestant Christian leaders who, taking the school question for their text, are conducting from the pulpit, by canvassing their congregations and followers and by gracing party platforms with their presence, an active political campaign, it may not be considered out of place if I suggest to you how such actions appear to those who are not blinded by religious enthusiasm.

It may be an absurd belief, but it is, nevertheless a universal one amongst good Catholics; it was the belief of their fathers and of their fathers' fathers, and it is their belief, that it is proper for their children to receive religious teaching according to the tenets of their church, in their day schools. It is more than a belief, it has from time immemorial been considered an active obligation to the church and par of their religious faith.

For all time prior to 1890 the Catholics of this province enjoyed the right of supporting such schools with their own money. From 1871 under an act of the legislature of Manitoba down to 1890 these taxes were collected in common with Protestant school taxes and then divided in certain proportions, but at all times there existed the right to Catholics to support their own schools with their own money. Under this system Protestants lived with their Catholic fellow-Canadians as they should live; there was no hard feeling between them, no friction, no religious differences; it was not claimed Catholics were not good citizens, compared with Protestants in the same walk of life; it was not noticeable that their education was inferior.

Suddenly, without warning, without investigation, without agitation, (Mr. McCarthy to the contrary notwithstanding) separate schools were abolished. It is true they were not prohibited, but Catholics were told that they must be taxed in common with Protestants for state schools, that if they believed that their children should not attend such schools so much the worse for them, that either that belief must be sacrificed, their children go without tuition, or in addition to their school taxes, they must, at their own expense, support such separate schools as they might require. The history of their appeal to the courts is too well known to bear repetition. The result was that the judicial committee of Her Majesty's Privy Council unanimously declared, after hearing the arguments on both sides of some of the brightest ornaments of the English and Canadian bars that this legislation has caused a substantial grievance to the minority, and that the governor-general-in-council through the parliament of Canada had power to remove this grievance.

What followed? Protestants, led by their ministers, all over took the point that the judgment of the privy council did not say that parliament was bound to remove that grievance, but that it might at its option do so, and that while it had power to act, separate schools were such an utterly bad thing for the country that, in the exercise of its discretion, it should do nothing. Some able Protestant lawyers, few at first, took the ground that under the constitution as interpreted by the judgment, parliament was bound to act or break faith with the minority, to act or smash the constitution of Canada; not bound to act it is true in the sense of being compelled to do so if they refused, because that would imply a compelling power, and parliament being supreme, there is none such, but to act or break a solemn written and executed compact.

As time wore on the minority became the majority; one leading man after another, independent of creed or political attachment, expressed his concurrence in these views, until to-day no one of independence will seriously contend to the contrary. On this at least we find men like Sir Charles Tupper and Hon. Mr. Laurier, Hon. Mr. Foster and Hon. Mr. Mills, Sir Mackenzie Bowell and Sir Oliver Mowat, Hon. Mr. Dickey and Mr. Geoffron in absolute accord. Mr. Martin, himself, the father of the act, declared in parliament that the late decisions changed the position of matters, that he would like to see the local government pass legislation giving the min-

ority relief to their satisfaction, a satisfaction that he knew at the time could only be found in separate schools.

Conservative members in parliament introduced a measure of relief. It was not contended that this was introduced because the Conservative party believed in separate schools, but because they believed they were bound to carry out the constitution of Canada. The Liberal leaders objected. Why? Not because they took a different view of the constitution, but they said the time to act had not yet come; that Manitoba should first be asked herself to give this relief, and the remedy applied only when she refused, and also because the relief proposed did not go far enough. It was answered that it was useless to ask Manitoba to interfere, when she had again and again declared her intention of standing by the act. Mr. Martin said no; those declarations were made before the last decision, and that so altered the position of matters that the old refusals were now no refusals at all. Manitoba is now bound to remove this grievance, and will do so if requested. If not, then, as Mr. Laurier said, "in his hands the Catholics would not only receive justice but more than justice."

Now, sir, what is your position? With these facts before you in Hansard and in all the newspapers of the day, having given this matter sufficient consideration to justify yourself in your own opinion in dealing with it from the pulpit, you treat the question as if it were one of the desirability of separate schools, unfettered by contractual obligation of any kind. You undertake to lead your people from the pulpit, absolutely ignoring the keystone of the argument for remedial legislation, one about which all parties are agreed and without which the whole superstructure must undoubtedly collapse.

But apart from all this and admitting for the sake of argument that there is no such obligation, is it wise for ministers of the gospel to use the pulpit and their high office in preventing other Christian bodies from living up to the Bible according to their light? Why do you oppose separate schools? Not because the schools are inefficient. That is not the reason given from any pulpit; the remedy would not then be necessarily be prohibition, and if based on that ground the question is not within the jurisdiction of the pulpit.

The reason is plainly that you object to Catholics teaching their religion in school. This you wish to prevent. Why? Have you concluded after careful consideration that a bad Catholic is better than a good Catholic? Is the Catholic religion such that its teaching is absolutely detrimental to its believers. If so should not one hesitate about learning too much of the Protestant faith? If to learn in one manner to worship God is absolutely detrimental and worthy of prohibition why should men be paid to instil into Protestants reverence for that same God but by a slightly different process? Both Catholics and Protestants believe in the same God, serve the same Christ and yet with the vast majority of the inhabitants of this earth serving other gods it is thought proper for one minister of the gospel while teaching us "Peace on earth and good will toward men" to use his time, his church and the grace which God has given him to strike down his brother followers of their common Master, because they chance to differ on points of doctrine. Yet ministers grow eloquent on "Faith, hope and charity," and tell us that the greatest of all these is "charity."

Is the opposition then with some other object, the object of preventing Catholics from learning to serve God in their own way and thus starving them into accepting other doctrines? Surely there are enough sinners in the world, of Protestant persuasion, to monopolize the time of their leaders! Would it not be preferable to devote any extra energies in attending to such than in preventing the Catholic Church from teaching Christ to her own children in their own schools according to the doctrine of the Christian faith as adopted by men of the greatest eminence and of undoubted sincerity? In the present day of agnosticism and unbelief, would it not be better for Christianity as a whole that priest and parson stand shoulder to shoulder for their common Master, sinking differences of doctrine or church government in their efforts that men might be good, true and charitable, rather than to afford argument for unbelievers and queries for doubting Thomases by unfruitful disputations fomented by church jealousies?

Yours truly,
F. H. PHIPPEN,
Winnipeg May 26.

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The Northwest Review

WEDNESDAY, JUNE 3.

CURRENT COMMENT.

Blue Nose Wisdom. The Casket of May 21st reproduces two of our articles on the School question, and thus stamps them as not unworthy to act as supporters to Archbishop O'Brien's beautiful letter on the same subject, which it also gives and which we intend publishing in our next issue.

The Bishops' Charge. In printing the pastoral letter or charge of the Archbishops and Bishops of the ecclesiastical provinces of Montreal, Ottawa and Quebec we think we are affording all our readers an excellent opportunity of judging how unfairly this masterly pronouncement has been travestied by a hostile press. Not only the Charge does not side with one party and attack the other, but it distinctly affirms that their Lordships hold themselves aloof from all parties. They merely lay down general principles of Catholic conduct and then apply them to the necessary restoration of Catholic schools. If the views of the Federal Government are thus indirectly approved, this comes from the fact that Sir Charles Tupper's promises run parallel to the line of conduct indicated in the Charge, whereas Mr. Laurier has chosen to diverge from that straight line by refusing to bind himself to any such parallel course. But if the Premier, once firmly established in power, should ultimately refrain from introducing a Remedial Bill, the duty of voting for such a bill, as that duty is pointed out in the Charge, would imply the correlative duty of withdrawing allegiance from any party that should fail to introduce such a bill and of voting against that party or any other similarly delinquent party. The practical meaning of the Charge is: Catholics, whose religion must rule their public as well as their private actions (God being everywhere supreme), should vote in such a way as to ensure the passing of a Remedial Bill, irrespective of party preferences. That this general principle fits in with the Conservative policy of the hour is the consequence, not the cause, of the adoption of that policy. Had Mr. Laurier taken a like stand with like guarantees of persistency therein, the Bishops' Charge would have been an indorsement thereof.

The Difference. A Free Press correspondent has attempted to weaken the force of Mr. Phippen's excellent letter to the Rev. Joseph Hogg by showing that the interference of the Catholic hierarchy is quite as blameworthy as that of the Presbyterian minister. But the cases are not at all parallel. The Rev. Mr. Hogg, as Mr. Phippen sets forth so clearly, entirely misrepresented the Catholic position. The Bishops' Charge misrepresents nothing and confines itself to irrefutable Catholic doctrine. The Presbyterian minister appealed to prejudice and indulged in blasphemous

familiarity with the Holy One Whom the minister's chosen champion affects to ignore; the sermon was a ranting onslaught on Catholicism, as if the latter were opposed to Christ, Who is the very breath of its nostrils. The Pastoral Letter says not one word in disparagement of any other honest conviction; nay, it makes a touching appeal to the fairplay and patriotism of our separated brethren, who, it takes care to note, have in great numbers given us sympathy and support. Finally, as the Nor'Wester has most appositely remarked, the hierarchy use temperate and noble language in defence of the souls committed to their care and groaning under 'rank tyranny,' while the minister indulged in a violent diatribe against a harmless minority who have over and over again protested that they had not the slightest wish to interfere with his pet fetic of public school education and that all they wanted was a Catholic school system for themselves.

"AN AUDACIOUS LIE."

On Thursday last the Tribune published an alleged despatch from Ottawa in which it was stated that before leaving for the East Sir Charles Tupper had waited on Archbishop Langevin, who was staying at Ottawa University, and kneeling before him had begged his blessing and kissed his ring. It was further asserted that this item of news had been published in all the Eastern papers, and that Sir Charles had not denied it. It has since been proved beyond a shadow of doubt that these statements, like so much else that has appeared in the Tribune lately, were absolutely false in every particular. The Archbishop and Sir Charles Tupper have never met since the latter became Premier; the whole story as to the blessing was, in the language of His Grace, "an audacious lie"; and there was not an atom of truth in the assertion that the story had been printed in the Eastern newspapers. We do not altogether regret the publication by the Tribune of this unfounded yarn, for we verily believe it will prove to be another nail in the political coffin in which Mr. Joseph Martin is to be buried on the 23rd June. Hitherto a certain class of people in this city have been only too ready to swallow the lies of the Laurier-Martin organ, but this latest attempt to deceive them was so evidently false, and so easily proved to be so, that even these simple-minded citizens stand aghast, and will no longer have any faith in the statements of their erstwhile favorite journal or the telegraphic news published in its columns.

ONTARIO CONSTITUENCIES.

There are certain constituencies in the Province of Ontario where the Catholic vote is an important factor and one which the candidates now appealing for support have to reckon with. Some of these divisions were represented in the last parliament by members who owed their election to this vote, and these politicians now find themselves in a most unpleasant position when called on to explain their reasons for opposing the passage of the Remedial Bill. There is not the slightest doubt that they will give all manner of plausible excuses, and by making fair promises will endeavour to regain the confidence of the Catholic electorate, but we are of opinion that they will meet with but poor success. Every member of the late house who voted against the bill must have done so either because he was opposed in principal to the measure or because he was ready to put the interests of his party before his duty as a member of a constitutional parliament. The Remedial Bill would, if it had been passed, have given us a fair and just school law, and those members who voted against it, from Mr. Laurier down to the humblest amongst his following, simply aided in rivetting afresh the chains of persecution with which the Catholic minority have been bound for six long years, and, in a word, proved themselves the enemies of Catholic education and Catholic rights in the Dominion. And who is to say that

they would not for party considerations follow the very same course in the next parliament regardless of any promises they may make during the campaign? Indeed the more reasonable supposition is that should they be entrusted with the Government of the Dominion during the next five years the hopes of the Catholics of Manitoba will after the 23rd June be at a lower ebb than ever before since our trouble began. All our prospects of relief are centred in the Dominion authority, and what could we expect from a majority dominated by the Laurier-McCarthy-Patron combine which now exercises a joint control over the forces opposed to the Dominion Government. It may be and no doubt will be denied by Mr. Laurier and his few straight supporters that any such unholy alliance exists, but the proofs are too clear to admit of successful contradiction. Why, Dalton McCarthy is himself one of the Laurier candidates in Manitoba, and he has stumped this Province singing the praises of his new ally and co-leader whom he pictures as the rising hope of the ultra-Protestant party of the Dominion. The notorious Joseph Martin, the author of all our troubles, is another of the Laurier candidates here, and continually assures the people of this city that he is authorized to convey to them Mr. Laurier's private views on the school question, and that if the Liberal leader is returned to power he will not think of interfering with the Manitoba school law. These are the men who are going to shape the course of legislation in the next Dominion parliament if the people of the country are so foolish and so blind as to return to power that party of which they are such shining lights, and in view of the serious nature of the crisis we feel sure that the Catholic electors of the East will remember their co-religionists of Manitoba in their present distress and when casting their ballots will feel it their duty to vote for the candidates of that party which has already staked its existence on a noble effort to remedy our grievances, and will have nothing whatever to do with those who having once betrayed us have thereby forfeited the confidence not only of Catholics but also of all electors who desire to see right and justice prevail in the government of the country, and the wise provisions of our glorious constitution maintained.

POLITICS VS. CONSCIENCE.

It is most astounding and incomprehensible how far astray men will wander from well defined principles in their attempts to bolster up a false position taken by their party leader.

The Hon. Senator Scott, Liberal Leader in the Canadian Senate, speaking at the Liberal nomination meeting recently held in the city of Ottawa, is reported by the press as saying: "That no remedial bill that could be passed by the Federal Parliament would be effective. The Laurier policy of investigation was the only proper one. The province could alone deal effectively with the question." We have before us a most able, logical and exhaustive speech on this very question, delivered by the honorable gentleman, from his place in the Senate, on Wednesday, the 4th April 1894. In that speech, which contains an accurate and historical statement of the whole question, Hon. Mr. Scott says not one word about investigations, but demands that full and entire justice be done the minority. The speech was delivered in favor of the minority before the last judgment of the Privy Council was given in their favor, and even then Mr. Scott was for granting them fair play and justice without any investigation. The honorable gentleman's speech shows that he understands every phase of this question and that no investigation, however minute it might be, could enlighten him on it. Now that the Privy Council has decided that the Catholics of Manitoba have a grievance which no government of Canada dare ignore and exist, Mr. Scott wants an investigation. An investigation of what? Mr. Scott's speech shows that he is thoroughly acquainted

with the question. The highest court in the Empire has investigated the rights of the minority and declared that they have a constitutional grievance because these rights have been spurned. Mr. Scott will not say that any Federal Government can honorably or justly refuse to restore the exercise of the constitutional rights of the minority. He knows that the Greenway government has, time and again, positively refused to restore to the Catholic minority the schools of which they have been robbed. He knows that, in face of that refusal, the only way we can recover what we have lost is through the parliament of Canada. Is that parliament powerless to do an act of simple justice to a weak minority, and if so, why? The Privy Council say the Parliament of Canada is clothed with all the necessary authority under our constitution. If that judgment is right, and who dare question it?—why does the Hon. Senator say "that no remedial bill that could be passed by the Federal government would be effective?" Why say that "the province could alone deal effectively with the question?" If the constitution of Canada cannot effectively settle the question, and if the province positively refuses to settle it, of what use is Mr. Laurier's policy of investigation? According to Mr. Scott, if the provincial authorities remain obdurate, and they positively tell us they will, then the minority will never recover their legal status, because, as he tells us, the province alone can effectively deal with the question. If this be true, the constitution is a farce, the minority have been contending for a shadow, and the Lords of the Privy Council have been trifling with us.

We are, however, notwithstanding our high opinion of the Honorable senator, inclined to believe that he was speaking politically when he made that statement. His good common sense and truly Catholic sentiments were placed in the back ground and for the time obscured in his attempt to follow his leader's strangely un-Catholic stand on this question. That is all. Knowing the senator, as we do, we have great hopes that he will not long remain in the un-Catholic fog into which political affinities have drawn him.

THE PEDAGOGUE, OR THE STATESMAN, WHICH?

Mr. Joseph Martin, the Laurier-McCarthy candidate, comes before the electors of this province with only one battle cry—the school question. During his whole political career at Ottawa he has done everything that he possibly could to wreck the Hudson Bay Railway, the St. Andrews Locks and every other scheme which was advanced for the purpose of developing the city which he misrepresented and the province of which it is the industrial centre and the Capital. When he found that the people whose interests he had trifled with and sought to sacrifice were after him; when he could no longer disguise from himself that the city of Winnipeg and the province generally were not disposed to make the school question the only issue; when it became apparent that the development of this city and province was a question of much greater importance than the innocent pastime of heroically persecuting a weak minority; when the electors began to realize that this school question was merely used as a cloak to cover the base treachery of Mr. Martin in betraying the highest material interests of his city and province—in a word, when Mr. Martin and his friends realized that the people of Manitoba preferred the progressive and friendly attitude of the Conservative programme to the demagogic side issue presented by himself, he got thoroughly alarmed and at once applied for assistance to his dear friend Laurier to send up his able and unscrupulous lieutenant to revive the flagging spirits of "the Liberals."

Dalton came. Every since his arrival there has been a smell of sulphur in the air. The school question on the one side and the Church of Rome on the other. The Protestants of this province, who are seven to one in point of population, are seriously warned of the dangers that will

surely befall them if they do not check the baneful and dangerous encroachments of a weak and peace loving and loyal class in their midst. They are seriously asked by those political demagogues, in the most insulting language, if they are going to sell themselves to Rome for the H. B. R., the St. Andrews Rapids, the extension of the M. & N. Ry., etc.; in other words, they are asked to bring into power a man who, whether as Attorney General of this province, or as Member of Parliament at Ottawa, has done his little best to retard the material development of his province, and for what? To deceive the electors on a question which, no matter who reigns at Ottawa, must and will be amicably and constitutionally settled after the elections are over. There never was a more dishonest, disloyal and dastardly attempt to hoodwink and deceive an intelligent electorate, than the cry put forward by Martin & Co. in Manitoba. What have they to offer to the people of this country in exchange for the progressive and statesmanlike policy of the present government? Sir Charles Tupper's name has been impressed upon every great work that has ever been undertaken by Canada for the opening up and advancement of this greater Canada. He has been accused of entertaining too high an opinion of the capabilities of this country. He has been reproached with too great faith in our resources. His hopes for our advancement have been turned into ridicule because they have not yet been realized. Well, we would sooner have his faith and confidence and his well known ability and desire to help us guiding our destinies at Ottawa, than the parsimonious, cheese-paring, and retrogressive policy of his opponents. If this country ever hopes to advance in the paths of progress and wealth, it must have friends at Ottawa who know our wants and who are not afraid to recognize our needs and supply our necessities. We are yet in our youth, but it is a sturdy youth, which will develop into a glorious manhood with a little solicitude on the part of our Dominion statesmen. The man who is now at the head of the Conservative government has always had unbounded faith in us and, if returned to power, will inaugurate a policy of progress which will bring this great Northwest, by leaps and bounds, into a first place in the Dominion. Let the electors of Manitoba remember this when, on the 23rd of June, they are marking their ballots. Shall they mark them for a policy of progress and development, as outlined by the Hon. Hugh John Macdonald an active, influential and most honorable man, or for Mr. Joseph Martin who has nothing to offer them but a fruitless and disintegrating policy of race and religious animosities, which will dissolve into thin air and disappear as soon as the elections are over. Mr. Martin is using this cry to deceive the electors, so that he may once more go to Ottawa and oppose with all the bitterness of his nature the Hudson Bay Railway, the St. Andrews Rapids, etc. He has done it before. Do you want him to do it again? Then elect him.

GENERAL INTENTION

FOR THE MONTH OF JUNE 1896.

Recommended by His Holiness, Leo XIII., With His Blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart.

UNION AMONG CATHOLICS.

We distinguish a twofold unity in the Church—that eternal unity which is an essential mark of the Church, and that accidental unity, which consists in oneness of mind and opinion in things non-essential. The former consists in the organization of the Church under one head, with one faith, one worship, the same sacraments and the same bond of charity between her members. This unity can never be wanting to the Church, since it belongs to her very essence and is as indestructible as the Church herself. But accidental unity, or unity among the members of the Church in things non-essential, is also of paramount importance. Therefore our Lord prayed so earnestly for it. "Holy Father," He said,

"keep these in thy name whom thou hast given me; that they may be one, as we also are." This was to be the distinctive mark of the followers of our Lord—their love for another. Hence St. Paul repeatedly exhorts the Christians to be of one mind and to think and speak the same thing, and St. John the Beloved Disciple makes union and brotherly love the constant theme of his preaching. This union is conspicuous in the Apostles. While awaiting the descent of the Holy Ghost, "they were persevering with one mind, in prayer with the women, and Mary the Mother of Jesus, and His [Christ's] brethren." And of the first Christians we read in the Acts of the Apostles that "they had all things in common," and that they had but one heart and one soul.

Strange that there should be any dissensions between individuals or parties in the Catholic Church, which is the ideal of unity; yet it cannot be denied that such do exist at times without, however, impairing her essential unity. Such disunion, where it obtains, does much harm to the Church, and therefore the Holy Father so eagerly desires that we should in this month of the Sacred Heart pray for an intention so dear to the Divine Heart—that all may be one as Christ and the Father are one.—Little Messenger of the Sacred Heart.

Down With the Jesuits.

From the Irish World.

Everybody knows from the A. P. As that have flourished (and decayed) during the last three centuries, what a terrible body the Jesuits are. Externally, of course, the Jesuit one usually meets is a polished gentleman, a cultured scholar and a pious and zealous priest whose ruling passion is to do all things "for the greater glory of God." In short, the very type of the Christian militant against error. That he has been successful to a marked degree in building and rebuilding the Catholic Church throughout the world, anti-Catholics admit with a good deal of that gnashing of teeth which is scripturally associated with the outer darkness. The old Romans had a terse phrase which expresses admirably the reason for all the silly, semi-preposterous charges which have been periodically during the last three hundred years trotted out against the society, and the well-known battlecry, of which "Down with the Jesuits" is the attenuated or merely drawing room version. "Ubi dolor, ibi digitus"—where the pain is there goes the finger. If the Jesuits were not so powerful, they would never have killed Lincoln or Garfield, or undermined the foundations of our Constitution, or indeed performed any of the Jack-the-Giant-killing feats which a noisy section of the community lays at their wicked door. We have heard a good deal of this nonsense lately, but, strangely enough, England has taken the last and most audacious move of the dreadful Jesuits without a word of opposition or remonstrance. Now and henceforth they are entrenched within the solid walls of classic Oxford, and that they will give a good account of themselves there all the world expects. What a change in the attitude of England to the Catholic Church in general, and the Society of Jesus in particular, all this implies! It means that the old routing of Exeter Hall spirit which has unhappily found a temporary shelter with us is fast disappearing at the other side of the Atlantic. But it is the movement of progress in intelligence and enlightenment which is bound to make its way sooner or later even into cellar depths. Meanwhile sensible people will continue to listen with what patience they can command to the antiquated shibboleth of the fanatic ignorance.

The Abjuration of a Grand Master of the Freemasons.

From The Tablet.

After six months of preparation, Signor Zola, a very eminent member of the Masonic body, and a Grand Master of the Egyptian Lodge, according to the so-called Scottish Rite, abjured the sect in which he had held a leading position for thirty years and with hearty contrition returned to the faith of his childhood and was received by Mgr. Sallua at the Holy Office on Saturday, April 18. Grand Master, Grand Hierophant, and Sovereign Grand Commander of Egyptian Masonry, were some of the titles which proclaimed M. Zola [perhaps a relation of the novelist] a shining light in the Order; and in hopes that it may influence other members of the Freemason body, who, in England especially, have not the remotest idea of its evil tendencies, we here give the text of his solemn abjuration:

"I, the undersigned, Solutore Avventore Zola, ex-Grand Master and ex-Commander of the Masonic Order in Egypt and its dependencies, declare that I have been in that sect for 30 years;

and that for the last twelve, I directed the order as an absolute sovereign, so that I had ample time and opportunity to study its origin and tenets and also the end it proposes in its laws and doctrines.

"Freemasonry proclaims itself a purely philanthropic, philosophic, and progressive institution, having for its sole objects a search after truth, the study of universal science and art, and the exercise of charity and beneficence. It professes the utmost respect for the religious faith of each of its members; and affirms that it formally interdicts, in its assemblies or meetings, any discussion of religious or political matters, or any controversies on such subjects. It declares that it is neither a religious nor a political institution; but is a temple of justice, humanity, charity, etc. Well, I here solemnly affirm that all these Masonic declarations are absolutely false. The pretended religious liberty in its laws and ritual does not exist. It is not only a lie but a shameless one. This pretended justice, love of humanity, philanthropy, and charity, have no place whatever in the real Masonic temples, nor in the hearts of the leading Freemasons; for they, with rare exception, neither know nor practice any such virtues. Truth does not exist in Freemasonry, nor in any of those who fill the highest grades in the Order. In the sect itself, lying, deceit, and perfidy are the sovereign rulers; and those pretended virtues are simply put forward as the mask to blind men of honour and good faith, and to induce them to join a body of persons whose principles they would abhor if they knew what they really were.

"In truth, I hereby declare that Freemasonry is an institution, the scope of which is to undermine and destroy every form of religion, and especially the Catholic faith; and to try and substitute a diabolic worship and the restoration of humanity to primitive Paganism.

"Now that I am thoroughly convinced of this fact, and that I have for thirty years professed and preached Masonic doctrines, and induced other persons to follow me in that fatal error, I can only express my hearty sorrow and repentance. God having vouchsafed to enlighten me on the subject, I fully recognize the harm I have done; and have hastened to send in my resignation of all Masonic rights and dignities (to the Supreme Council of the 33); and abjure with the Church, all the sins I have as a Mason committed.

"I beg pardon of our Lord for all the scandal given by me during the time I belonged to the sect. I further beg pardon of our Holy Father, Pope Leo XIII., and of all those to whom I may have been a scandal.

(Signed) S. A. ZOLA.

"Rome, April 18, 1896."

CURED OF SCIATICA.

THE EXPERIENCE OF A BRUCE CO. FARMER.

Suffered So Severely That He Became an Almost Helpless Cripple—Is Again Able to be About His Work as Well as Ever.

From the Walkerton Telescope.

During the past few years the Telescope has published many statements giving the particulars of cures from the use of Dr. Williams' Pink Pills. They were all so well authenticated as to leave no doubt as to their complete truthfulness, but had any doubt remained its last vestige would have been removed by a cure which has recently come under our personal observation. It is the case of Mr. John Allen, a prominent young farmer of the township of Greenock. Mr. Allen is so well-known in Walkerton and the vicinity adjoining it, that a brief account of his really remarkable recovery from what seemed an incurable disease will be of interest to our readers. During the early part of the summer of 1895, while working in the



bush Mr. Allen was seized with what appeared to be rheumatic pains in the back and shoulders. At first he regarded it as but a passing attack, and thought that it would disappear in a day or two. On the contrary, however, he daily continued to grow worse, and it was not long before he had to give up work altogether. From the back the pains shifted to his right leg and hip where they finally settled and so completely helpless did he become, that he was unable to do more than walk across the room and then only with the aid of crutches. Of course he consulted the doctors but none

of them seemed to be able to do him good. People in speaking of his case, always spoke pityingly, it being generally thought that he had passed from the world of activity, and that he was doomed to live and die a cripple. We are free to confess that this was our own view of the matter, and our surprise, therefore, can be readily imagined when some few weeks ago, we saw this self-same John Allen driving through the town on the top of a large load of grain. Great however, as was our surprise at first, it became still greater when on arriving at the grist mill, he proceeded to jump nimbly from the load, and then with the greatest apparent ease began to unload the heavy bags of grain. Curious to know what had brought this wonderful change, we took the first convenient opportunity to ask him. "Well," said he in reply, "I am as well a man as I ever was, and I attribute my cure to Dr. Williams' Pink Pills, and to nothing else." Mr. Allen then gave us in a very frank manner the whole story of his sickness, and his cure, the chief point of which we have set forth above. After consulting two physicians and finding no relief, he settled down to the conviction that his case was a hopeless one. He lost confidence in medicines, and when it was suggested that he should give Pink Pills a trial, he at first absolutely refused. However, his friends persisted and finally he agreed to give them a trial. The effect was beyond his most sanguine expectations, as the Pink Pills have driven away every trace of his pains and he is able to go about his work as usual. As might be expected Mr. Allen is loud in his praise of Pink Pills, and was quite willing that the facts of his case should be given publicly, hoping that it might catch the eye of someone who was similarly afflicted.

Dr. Williams' Pink Pills act directly upon the blood and nerves, building them anew and thus driving disease from the system. There is no trouble due to either of these causes which Pink Pills will not cure, and in hundreds of cases they have restored patients to health after all other remedies had failed. Ask for Dr. Williams' Pink Pills and take nothing else. The genuine are always enclosed in boxes, the wrapper around which bears the full trade mark, "Dr. Williams' Pink Pills for Pale People." May be had of all dealers or sent post paid on receipt of 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

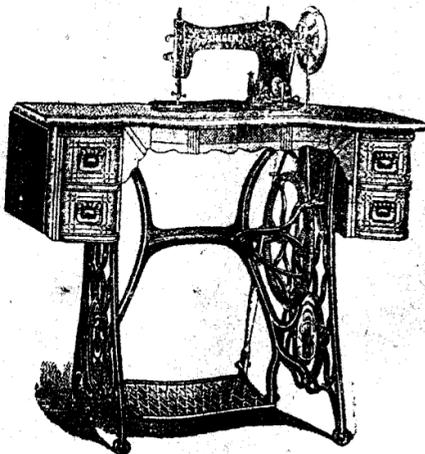
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Meets at Unity Hall, McIntyre Block every 1st and 3rd Wednesday. Spiritual Advisor, Rev. Father Gulliet; Pres., A. H. Kennedy; 1st Vice, M. Buck; 2nd Vice, J. A. McInnis; Treas., N. Bergeron; Rec. Sec., H. A. Russell; Assistant Rec. Sec., M. E. Hughes; Fin. Sec., D. F. Allman; Marshal, E. Laporte; Guard, C. J. McInnis; Trustee, J. O'Connor; T. Jobin, G. Gladish; E. J. 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. Picard; 1st Vice, M. Buck; 2nd Vice, J. A. McInnis; Treas., P. Klinkhammer; Rec. Sec., P. O'Brien; Assistant Rec. Sec., A. MacDonald; Fin. Sec., Rev. Father Gulliet; Trustee, F. Weitzel; Guard, L. Huot; Trustee, J. Marknekl, J. A. McInnis, J. Schmidt, J. Picard, J. Perry; Representative to Grand Council, P. Klinkhammer; Alternate, Jos. Shaw.

Catholic Truth Society of Winnipeg.

Meets every Monday at 8 p. m., at 183 Water Street. Honorary President and Patron, His Grace the Archbishop of St. Boniface, B. Descoils; Pres., A. H. Kennedy; 1st Vice, D. F. Coyne; 2nd Vice, M. E. Hughes; Rec. Sec., F. W. Russell; Asst. Sec., G. Tessier; Fin. Sec., N. Bergeron; Treas., G. Gladish; Marshal, P. Klinkhammer; Guard, L. W. Grant; Librarian, H. Sullivan; Corresponding Sec., J. J. Golden.

ST. MARY'S COURT No. 275. Catholic Order of Foresters.

Meets 2nd and 4th Friday in every month, in Unity Hall, McIntyre Block. Chaplain, Rev. Father Gulliet. O. M. I.; Chief Rank, T. C. Genest; Vice Chief Rank, R. Murphy; Rec. Sec., J. Brennan; Fin. Sec., H. A. Russell; Treas., Geo. Germain; Trustee, J. A. McInnis, K. D. McDonald, and Jas. Main; Representative to state Court convention, J. D. McDonald; Alternate, T. Jobin.

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Table with columns: North Bound, Read up, Freight No., Loc. Daily, St. Paul, Express 108, Daily, Miles from Winnipeg, STATIONS, South Bound, Read down, Freight No., Loc. Daily, St. Paul, Express 104, Daily, Miles from Winnipeg.

MORRIS-BRANDON BRANCH.

Table with columns: East Bound, Read up, Freight No., Loc. Daily, Tuck, Thurs., Saturday, Miles from Morris, STATIONS, West Bound, Read down, Freight No., Loc. Daily, Miles from Morris.

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CALENDAR FOR NEXT WEEK.

JUNE.

7 Sunday within the octave of Corpus Christi.

8 Monday—Of the octave.

9 Tuesday—Of the octave. Commemoration of Saints Primus and Felician, Martyrs.

10 Wednesday—Of the octave. Commemoration of St. Margaret, Queen of Scotland.

11 Thursday—Octave of Corpus Christi.

12 Friday—Feast of the Most Sacred Heart of Jesus.

13 Saturday—St. Anthony of Padua.

CITY AND ELSEWHERE.

One French Catholic in Winnipeg, who is a Freemason, will vote for Martin.

Mrs. James Furlong returned last week from an extended trip to many cities of the United States.

Mr. A. R. Chisholm, who had been spending a few days in the city returned to Oak Lake on Tuesday of last week.

Next Friday evening after Benediction there will be an important meeting of the young ladies of St. Mary's.

The month of June being consecrated to the Sacred Heart there will be devotions every Friday evening during the month at St. Mary's.

Branch No. 52 of the C. M. B. A. hold a regular meeting in Unity Hall, McIntyre Block this evening. A double assessment is due and payable.

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.

Mr. J. D. Macdonald left for Duluth on Saturday evening to attend the convention of the Minnesota State Court Catholic Order of Foresters. He goes as the representative of St. Mary's Court No. 276 of this city.

Sunday next the Feast of the Blessed Sacrament will be solemnized. As in former years there will be a procession of the Blessed Sacrament after vespers in St. Mary's Church at which His Grace the Archbishop will assist.

Next Sunday at 3 o'clock in the afternoon, at St. Mary's Church, the children who have recently made their first communion will be confirmed by His Grace the Archbishop. Those adults who have not yet received confirmation should present themselves to the Rev. Father McCarthy on Thursday or Friday evening, who will be in the sacristy after devotions to receive applicants.

The new time card, on the C. P. R. branch lines, C. P. R. and N. W. T. Co's steamship sailings, Rainy River Steamship line, and Street Railway summer schedule; also Cricket Association schedule, county court changes and electoral divisions map are given in Stovel's Pocket Directory for June.

Mrs. P. Sullivan, of Rat Portage, who has been in St. Boniface hospital for the past week or two, after undergoing a painful operation, has returned home. Like all others who have spent any length of time in that institution, Mrs. Sullivan speaks in the highest terms of the care and attention received from the Sisters and nurses of the hospital.

To-morrow (Thursday) is the Feast of Corpus Christi and the children of the parish of the Church of the Immaculate Conception who have for some time past been preparing for this great event, will at the 8.30 Mass receive their first communion. Father Cherrier intends to make the occasion as solemn and impressive as possible. The musical part of the service will be in charge of the Sisters of the Holy Names of Jesus and Mary.

Mr. Jos. Roy, of St. Boniface, who has been working in Letellier for the past month, returned home last Saturday. He reports crops rather behind owing to the recent heavy rains and late seeding. As to the approaching elections he has no doubt the Conservatives will easily win in that district as the farming community are sick nigh unto death of the School Question and want it settled at once and more attention paid to the needs of this country generally.

Among the immigrants arriving this spring are a large number of Catholics. This was evident on Sunday last at the Church of the Immaculate Conception, fully fifty of the arrivals of the past week being present at Mass. They are principally Poles, and as it is said, they

are only the advance guard of a great number who intend to come later on. It is to be hoped some steps will be taken to locate them in districts where their spiritual needs can be attended to.

THE CAMPAIGN IN THE WEST.

A Review reporter has just returned from a trip in the western parts of the province, during the course of which he visited many points in the constituencies of Brandon and Macdonald. Speaking with all sorts and conditions of men he found that the success of the Government candidates is practically conceded. This is especially the case in Macdonald where Mr. N. Boyd is evidently the popular choice, and will, it is believed, win by a large majority. Ex-Premier Harrison is taking a prominent part in this contest and to his eloquence not a little of the success which is being met with is due. It is sincerely hoped that now he has emerged from retirement he will continue to remain in public life for such men as he are needed to lead in the province the forces which are opposed to the Greenway government. With regard to Brandon it seems to be the almost universal opinion in the constituency that Dalton McCarthy will be at the bottom of the poll and that W. A. Macdonald will be at the top. McCarthy's advent into the fight here is bitterly resented by a large portion of the farming community who look upon it as an insult to ask them to elect as their representative an eastern lawyer. His speeches in the constituency have not helped his cause. The farmers notice that he admits that the school question bars the way to useful legislation and that no progress in other important matters can be made until it is settled. They listen in vain, however, for any suggestion from him as to how it can be settled, and they have come to the conclusion that he would rather have it remain unsettled because it is for him the goose that lays the golden egg. He will receive the support of the P. P. As., who are said to be numerous in certain localities and some Liberals will give him their votes. The bulk of the Liberal vote will, however, go to the Patron candidate, Mr. Postlethwaite, who will undoubtedly show up well in the final result. The Orangemen as a body and the whole Conservative party generally will support Mr. W. A. Macdonald, and this ensures his election by a large majority. The local government are working hard for Mr. McCarthy, but with the fair lists and the hosts of orators and organizers at work for the Government candidate they are destined to meet with a crushing defeat, as they would have done at the last provincial election had it not been for the dastardly means they made use of to attain their ends.

The Good Public Speaker.

(Joseph V. O'Connor, in Donahoe's.)

The open secret of effective delivery is that it is essentially a mental act. Delivery is psychic; expression is an action of the mind; it is not a physical thing. The failure to perceive this lies at the root of all false delivery. Students have been trained to think that certain gestures, a particular pose, a peculiar tone of voice, mark the good elocutionist. Under this delusion, they unconsciously acquire a stilted and bombastic style, so foreign to all true art that the untutored child of nature turns from it, bored and disgusted. This false method is taught to children, and thus obtains a factitious traditional value.

Expression is from within out, or the external manifestation of an internal plenitude of force and life. Never mind the externals. Focus your whole soul on its fundamental action, and you will speak aright.

Naturalness, the perfect flower of elocution, comes, and comes alone, from losing one's self in one's subject. Then each idea rouses all the faculties. There are unconscious powers in the soul, which are roused to activity by emotion. Then the soul speaks its native language, which all can understand. Delivery, we repeat, is dependent upon imagination. The orator sees, and makes you see what he sees. Only when he is wrong is he conscious of either voice or of gesture.

A Chance to Make Money.

I have berries, grapes and peaches, a year old, fresh as when picked. I use the California Cold process, do not heat or seal the fruit, just put it up cold, keeps perfectly fresh and costs almost nothing; can put up a bushel in ten minutes. Last week I sold directions to over 120 families; any one will pay a dollar for directions, when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident any one can make one or two hundred dollars round home in a few days. I will mail sample of fruit and complete directions, to any of your readers, for eighteen two-cent stamps, which is only the actual cost of the samples, postage, etc., to me.

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