

"AD MAJOREM DEI GLORIAM"

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

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Mr. F. W. Russell Replies

TO "UNITED CANADA'S" ONE-HORSE FRAUD.

Catholic Truth Quietly Points Out the Error About Government Employees, About Dan. Smith, About Splits Among Catholics, About the "Corporals" Oath.

To the Editor of United Canada.

Dear Sir,—Permit me in a few words to show you how little reliance you should place on your present sources of information in this country, and to point out how your Winnipeg correspondents have led you astray as shown in the article which appeared in your issue of the 30th ult., under the heading of "Catholic Truth." I take it for granted that the article must have been based on information furnished you by some one in this city, for it is obvious that personally you know nothing about either the Truth Society or any other of the points you deal with. If you will allow me I will endeavor with the fewest possible words and in a most kindly spirit to show you and your readers where you are wrong in the stand you appear to have taken in the present phase of the school difficulty in this Province, especially your attitude regarding the Catholic Truth society here.

You commence with an insinuation that the Truth Society is not considered "of any importance in Winnipeg where its exact status is so well known." This is error No. 1 into which you have been led by your correspondent, but as one man's assertion (especially if he gives his name) is as good as that of another (who in this case adopts the secrecy of a non-de-plume), I will content myself with present and saying that statement a direct denial, and giving that the Truth Society is looked upon by those best able to judge as one of the most important of the lay societies connected with the church in this city.

You say "the average attendance, a half-dozen boys, including two Government employees." This is an absurdity on the face of it; for how could meetings composed of boys include two Government employees whom you go on to describe as "Tory political tools first and Catholics afterwards"; one of whom, you add, was "selected as the 'John Doe' of the school case?" There is evidently a screw loose in the construction of your sentence, and I may dispose of it at once by the simple statement that the membership of the Truth society does not contain "two Government employees." Since the society has been in existence there have been but two Government employees amongst its members, viz.: Dr. J. K. Barrett, Inspector of Inland Revenue, and Mr. A. McGillis, of the Post Office department. The latter is not now a member, and has not been for some months; your remarks, therefore, could not apply to him; and as to Dr. Barrett, I may say that although he is a member and gives his financial support to the society, as he always does to everything tending to the promotion of Catholic interests in this country, he is not much to the regret of the other members—a regular attendant at the meetings; and, as a matter of fact, he had not anything to do with the passing of the resolution you complain of. It is not my desire to answer your uncalled-for references to him as the "John Doe" of the school case, and it is not necessary to reply to your charge that he is a "Tory political tool and a Catholic afterwards." I very much regret you have made such an ungenerous statement, and in charity I am willing to believe you have been misled by false information. I will only add that the charge is totally unfounded, and that you cannot name a reputable Catholic in this country who would support it.

You say "Every mail for days past has brought us letters from foremost Catholics of Winnipeg denouncing the so-called Truth society as petty tyrants and falsifiers." I am willing to take your word that you have received some such letters; but I may make this statement, that if the authors of those letters have represented themselves to you as "foremost Catholics," they have most grievously imposed on your credulity. I challenge you to name even the best sample, and if you will name the whole lot I think I can easily show you that not one of them is entitled to the designation of "foremost Catholic." Anyway, I fancy the statement that you have received such letters "for days past" must be taken with a grain of salt; for I am convinced that the number who would write to you in such terms is so limited that the supply could not be kept up for many days—not more than two or three at the outside, and then you would not get more than one letter a day.

You go on: "Let us call to the witness stand an honest member of the Catholic Truth Society of Winnipeg," and then you quote his letter. Again I challenge you to give the name of your correspondent, and I am certain I could then show you he is once more misrepresenting himself to you, and that he is not a member of the society.

I will only notice his letter by referring to the closing remarks, in which he says "The society is managed by your friends Barrett and Smith." I have already shown you how much Dr. Barrett interferes with the management of the society, and surely it will convince you of the extent to which you may rely on your correspondent's veracity when I assure you publicly, and no one can deny it, that Mr. D. Smith, the superintendent of Dominion Public Works, to

whom he refers, is not and never has been a member of the Truth society.

I am glad to read your assertion that "United Canada yields to no man or society in its loyalty and adhesion to Catholic schools," for we poor Catholics of Manitoba need all the hearty and honest support we can get in this our present difficulty. It is unfortunate however, that your stand lately has led many to think otherwise as shown in yesterday's Winnipeg Free Press, which is strongly opposing us in our struggle, and which quotes at great length from your article to show that at least the Catholics of Canada are not a unit on the subject of Catholic education, and that one Catholic paper of the Dominion has the manliness to come out boldly in favor of the public schools.

You reprint your interview with Mr. O'Donohue, and thus again do you repeat the action of which the Truth Society complained, viz.: Giving his statements every publicity whilst suppressing all notice of the resolutions passed by this city denouncing him and clearly showing that he is not the representative Catholic or entitled to the confidence of our co-religionists of eastern Canada. It is true you may have done this because of the information conveyed to you by your Winnipeg correspondent that the Catholics of Manitoba are a mere handful of men in one parish in this city. You may however be induced to do otherwise when I assure you that the two mass meetings at which resolutions repudiating Mr. O'Donohue have been passed were thoroughly representative of the Catholics of all degrees and nationalities in the city of Winnipeg; in fact there are any Catholics here who do not concur in both the letter and spirit of those resolutions they have not yet declared themselves. I will only refer to the statements in this interview to say there is no "bossing" as he calls it in Catholic school matters here. The whole people, and we comprise, not only Irish and French but many other nationalities, are harmoniously and unit working together amicably and with the very best spirit conceivable. It is an absolute falsehood to say there is any "bossing" on the part of the French, and it is certainly not very flattering to the Irish people of this city to have an Irish paper as United Canada claims to be representing them as the servants or slaves of any other nationality. I will add that his statements regarding the objects of the deputation that waited on the late Archbishop Tache regarding Father Maloney are absolutely false, and to show you that I know whereof I speak on this matter I may tell you that I was Chairman of the meeting at which the deputation was appointed and I was one of the body which waited on the Archbishop. Our action had nothing whatever to do with the school question, neither did it concern nationalities, and as a matter of fact every member of that deputation afterwards signed a letter to the Archbishop thanking him for the kindness with which he received us and expressing ourselves as well satisfied with the explanation he gave us. Mr. O'Donohue signed the letter with the rest of us; this will show you how much reliance you can place on him.

You state that the "So-called office of United Canada consists in publishing the above impartial and accurate account of Mr. O'Donohue's examination and the statements obtained in his interview." I think if you will read the resolutions of the Truth society again you will find that what they complained of was that, whilst you gave undue prominence to him, you seemed to willfully suppress everything which would show his real standing in the community. I do not see how a society established for the protection of Catholic Truth could have taken any other action than they did; but this I may say, the society has no desire in any way to attack or injure United Canada; the members wish well to every paper published in the interests of our holy religion, and if, now the truth has been exposed, you take a more correct stand on this unfortunate matter, no one will rejoice more than will the members of the Catholic Truth Society of Winnipeg.

You show later on in your article that you have been misinformed regarding the actual weight to be attached to Mr. O'Donohue's statements, when you say "He has pledged his oath to their accuracy." I would point out to you that what he did before the Cabinet was to make a simple statement; he was not on oath, and I may add that if he had been on oath he would probably have thought twice before giving evidence commencing with such an assertion as: "I am a member of the Public School board. I am a good Catholic and a regular communicant." You may rely upon it, Mr. O'Donohue did not, in the Appeal case, take an oath before giving that "evidence."

I now come to the questions with which your article practically concludes. It was my intention to answer them, as I easily could do I am sure to the satisfaction of yourself and your readers, but I find that the Rev. Father McCarthy has to-day a letter in the public press which puts the matter so much better than I could do, and with such weight, that I attach his communication.

[See Father McCarthy's letter in our last issue.]

Now in conclusion allow me to say: the Catholic Truth Society members have no desire to quarrel with United Canada. They have only one object in view—the spread and protection to the best of their ability of Catholic Truth. They felt in duty bound to correct the false impressions they believed your report was calculated to make in the minds of your readers, but they are now, willing to believe that you acted on false information, and although this letter is long I ask you to publish it as one proof that you have acted bona fide.

Yours truly,
F. W. RUSSELL.
Winnipeg, Man., 6th April, 1895.

Father Cherrier Replies

TO THE MAN THAT WROTE MR. O'DONOHUE'S LETTER.

Justification of Oblate Fathers, Father Ritchot and the Action of Catholic Section of Board of Education in Saving Money According to Law.

To the Editor of the Free Press.

Sir,—A cursory perusal of Mr. O'Donohue's attempt to answer the Rev. Father McCarthy's letter, which appeared in the Free Press issue of the 8th instant, is more than sufficient to convince any honest reader that the gentleman, if he had anything at all to do with his so-called reply, was still laboring under some nightmare, call it by which name you like, when he wrote it. Well it is Sir that you take good care not to hold yourself responsible for such opinions as expressed by Mr. O'Donohue, for the public may endure from him such utterances as it would be a disgrace to any decent paper to uphold. Such is the case in the present instance; and permit me, Sir, to substantiate my assertion by calling the attention of your readers to some of Mr. O'Donohue's pitiable quibbles.

Mr. O'Donohue says "Every word that United Canada has said about the Manitoba schools and school fund is as true as the gospel which Father McCarthy preaches." This, Sir, is either a terrible oath in the mouth of Mr. O'Donohue, or it must be accepted as a remark reflecting very disrespectfully on Rev. Father McCarthy as a priest. But it cannot be taken in the latter sense, for I have Mr. O'Donohue's own admissions that Father McCarthy is a zealous and pious priest, for whom he (Mr. O'Donohue) always had a great respect; therefore, it must be granted that the utterance is truly a solemn oath to make us believe that Mr. O'Donohue's testimony is based upon truth. On the other hand, Sir, whenever there is a question of facts, it is clear that two or three of these facts well proven are worth all the assertions made without evidence by any man, even though he should call heaven and earth to witness. And I therefore deeply regret for Mr. O'Donohue's own sake, that he has failed, so far, to substantiate any of his charges.

These questions in the United Canada have been very clearly answered by the Rev. Father McCarthy, and in the very terms which should best suit Mr. O'Donohue's methods. "Is it true that a rental was charged for one of the schools, although the lands were free grants, and the school built with the money of Catholic laymen?" "It is not true," says the Rev. Father, after having stated that the school in question was called the Holy Angels school, were built with money—\$4,750—borrowed by the fathers of St. Mary's; the school trustees having agreed to pay, call it rent if you like, \$200 yearly, for the use of such schools, by the bye, a sum which hardly means an interest of 5 per cent. Is this not a satisfactory answer? It may be, it would be, sufficient information to satisfy any gentleman possessed of common sense, but Mr. O'Donohue has a particular craving for any information re the management of the Oblate Father's financial affairs—he is such a good conscientious Catholic! In his fear that the dear fathers should have misappropriated the people's money to build schools for the people's children, he anxiously demands that Rev. Father McCarthy should explain where the loan came from. In plain English this is a piece of unqualified insolence, further surpassed by Mr. O'Donohue's further insolence in asking "how it was that Father Ritchot had been able to lend several thousand dollars to the municipality of St. Norbert." This is a recent discovery, which seems to be deeply interesting to Mr. O'Donohue, but why did he not go a little further in the field of discoveries? For he might easily have come to the knowledge that Father Ritchot upon coming to Manitoba had more of personal wealth than Mr. O'Donohue, from all appearance, would ever suspect such a Nazarene to be possessed of. As to the loan of \$4,750 obtained by the Oblate Fathers, I am authorized to inform Mr. O'Donohue that it was obtained partly from a religious community in Quebec and partly from the late Bishop Faraud. Will the gentleman be satisfied with this plain statement? Now let me touch upon another item of stewardship. Mr. O'Donohue wants an account for the \$14,000, more accurately \$13,879.47, "that was boarded up"—forgive me for repeating the words—by the authority of His Grace the late Archbishop Tache, and which had to be paid over to the government when the present school act came in force."

This accumulation was, as Mr. O'Donohue understands it, in direct violation of the school act. Gross ignorance and base impudence! I regret to have to use the expression, but it is not any too strong, under the circumstances. For had Mr. O'Donohue had the least anxiety for the lamented Archbishop of St. Boniface, he would certainly, before making such unarrantable charges, law, and he would have learned that the money voted by the legislature for school purposes, each section of the board was authorized by the law to make a reserve of ten per cent of such grant to meet unforeseen expenses; he would have learned that it was the duty—a duty which was performed to the very letter of the law—of the superintendent

tendent of each section to have such money deposited in a bank. He could in like manner, by having recourse to proper authority, have obtained the information that the \$14,000 in question were not paid over to the government when the present school act came in force, but long before, i.e., 23rd July, 1880. Moreover I am in a position to assure Mr. O'Donohue, that the right of the Catholic section of the board to such \$14,000 was perfectly recognized by the government itself, who demanded the money at the time, as a simple matter of administration, giving us the solemn assurance that it would merely be held in trust for the benefit of the Catholic schools of the province. Mr. O'Donohue may not know this; he has so much more to learn regarding school matters—just as he may also be ignorant of fact that the "hoarding up" practice of the Catholic section was for a long time also practiced by the Protestant section of the board. Let him read for his instruction what is written in plain figures in the report of the superintendent of education for the Protestant schools of Manitoba for the year ending Jan. 31, 1885. At page seven it is written: "At the commencement of the school year of 1884 (February 1st) the balance of the fund of 1883 remaining unexpended was \$9,631.41. In 1884 the expenditure was in excess of the grant so that the balance at the end of 1884 was reduced to \$6,681.02. In 1887 it had come down to \$4,680.29. Might it not be, I pray, because the Catholic section continued in its saving policy whilst the Protestant section, reducing year after year the balance at their credit which in 1883 amounted to \$9,631.41; might it not be for such a reason that Mr. O'Donohue comes to-day to stain the memory of one of the noblest figures in Canada, with a crime of which the government, to which he accorded his hearty support, is the true and only guilty party?"

One word more, Sir, and then I have done. Referring to me, Mr. O'Donohue will have it that I know better than my utterances on school exhibitions would seem to imply. There is one thing above all that I know, and would wish Mr. O'Donohue to know also, viz.: That in my sermon I never made any reference to exhibits at the World's Fair by the Catholic schools of Manitoba. When speaking of school exhibits at Chicago, I only made reference to the schools of Quebec. It was in 1885, and to the International exhibition held in London, England, that the Manitoba exhibits of which I spoke were sent. And I am in a position to prove to Mr. O'Donohue, whenever politely invited to do so, that such exhibits were not the work of colleges and academies and higher institutions of learning only, but even work furnished by some of the schools along the Red River, those schools at which he sneers with contempt, but in which there are many children of ten and twelve years who could teach him, along with the rudiments of a sound Catholic doctrine, the elements of that primary education which he himself seems to lack to such a lamentable extent.

A. A. CHERRIER, P. P.
Winnipeg, April 16th, 1895.

Catholic Art Publications.

The Catholic Art Publishing Association of Philadelphia are doing a good work in producing art publications that are not only most creditable to the firm, but are issued at such prices as to be within the reach of all who may care to possess them. Their latest production is "The Holy Rosary Illustrated" being a book containing the method of saying the Rosary, with the mysteries, by St. Alphonsus Liguori, with illustrations from world-famous paintings by most eminent artists. The book is beautifully brought out and has elicited warm encomiums from many of the Bishops of the United States and this country. The merit of the illustrations well entitle them to such praise. The spirit and devotional feeling of the original paintings are admirably brought out, and thus through the eye the reader appeals to the best emotions of the soul with irresistible force. The book is also finely embellished otherwise, the pages being splendidly foliated and the binding a model of good taste. As the bishops say "it should find a welcome in every Catholic home," and in order to bring it before the Catholics of this country, the publishers have requested Mr. F. W. Russell, who has obtained a copy, to introduce it here. He will be glad to give any of our readers further information regarding the book, and to obtain copies on receipt of the price, two dollars.

Toadying to Protestants.

Our "liberal" Catholics might wish to know what Cardinal Newman thought of them. "Here," he says, "is another grave matter against you, that you are so well with the Protestants about you. I do not mean to say that you are not bound to cultivate peace with all men, and to do them all the offices of charity in your power. Of course you are, and if they respect, esteem and love you, it redounds to your praise and will gain you a reward; but I mean more than this—I mean that you do not respect them, but they like you, because they think of you as of themselves; they see no difference between themselves and you. This is the very reason they so often take political rights. We gain their support by giving them a false impression in our persons of what the Catholic Church is, and what Catholics are bound to believe, and to do; and in this not the case often, but the world takes up your interest because you share its sins?"

Mr. J. S. Ewart Replies

TO THE VERSATILE AND VARIOUS DR. BRYCE.

Seven More Bad Facts—Two Quotations From the Professor in 1877, Which Force Him in 1895 to Turn Himself Inside Out.

To the Editor of The Nor-West.

Sir,—My former letter was written to prove that Dr. Bryce's sermon was based upon bad facts. I enumerated twelve of them, and can give more if necessary. Dr. Bryce has since then published a letter—not for the purpose of maintaining his facts (for there is only one of them that he pretended to uphold) but merely so far as one can judge, (1) To ascertain what "jargoned wrongheadedness" is, and (2) to prove that there are plenty more bad facts where the others came from.

The professor writes, "Mr. Ewart says he is not quite satisfied with the remedial order." Inasmuch as I did not say so, and the professor had my letter before him when he wrote it, I commend to him this statement as a good illustration of jargoned wrongheadedness. (Bad fact No. 13.) He continues: "It is beside the mark to say that the order does not mean what it says." This is an excellent example of J. W. for I did not say so.

The professor has a new theory as to bill of rights No. 3. In January, 1890, he said that "Riel and his provisional government . . . allowed to have substituted, or to have seemed some one to substitute a fictitious bill of rights. This (for Riel) and his government having drawn it up, could substitute any other bill they wished, so the professor in his sermon altered the charge, and said that "a prominent gentleman in Ottawa . . . informed me that he knew the real bill of rights was changed in Ottawa, unknown to the English-speaking people of Red River. In my letter I pointed out that this was impossible for two out of three delegates were English and would not have sanctioned any such change. Now, the professor commits that there was no change at all, but that "the real bill of rights" was the one used! I am sorry for the prominent gentleman at Ottawa." The professor (if not subject to J. W.) would have stood by him for more than six days! (B. F. No. 15, to be settled between the "prominent gentleman" and the professor.)

The doctor further makes me say "that all charges about filling the school census with wrong names had no foundation." I said nothing of the sort. (B. F. No. 16.) The professor in his sermon repeated an old slander, and did not tell his audience that the truth of it had been tested in court. That is what I said.

The professor says: "Defective education. Mr. Ewart does not deny this." I did deny it. (B. F. No. 17.) He continues: "He simply tells me that I should sympathize with it." I did not say so. (B. F. No. 18.)

The professor says: "Surely Mr. Ewart ought to know that Sir George Cartier had almost all to do with the Manitoba act." There is the same reckless J. W. again. Mr. Pope, in his "Life of Sir John Macdonald" (II, 249), referring to Sir John and the Manitoba act, says: "My object is merely to show what were the views of him who had by far the greatest share in the framing of this piece of legislation as to its scope and effect." Stafford Northcote the bill, having Sir Cartier introduced as a hearer, who testifies that "he spoke with great skill . . . and gave very ingenious turns to his difficult points." (Ib. 64.) It was only after Sir John's illness that "Sir George Cartier promptly stepped into the breach and took up the Manitoba bill, which had dropped from the hands of his chief." (Ib. 79; B. F. No. 19.)

I said at Ottawa as to the agitation for the abolition of separate schools in 1876: "Prof. Bryce wrote a pamphlet . . . but that is all that was done." The professor asks me "as a man" to admit that I was wrong. In his sermon the professor said: "The columns of the Free Press and other papers were filled with the discussion." Referring to this in his letter he says "I cited whole columns in the Free Press and other papers embracing twenty or thirty columns." Notice the change. In his letter at the most thirty columns spread over at least three newspapers and twelve months; that is five-sixths of a column per month to each paper; but in the sermon "the columns of the F. P. and other papers were filled with the discussion." "As a man" then I admit that there was an agitation in the newspapers—but on one condition I say so, namely, that the professor will get some one (not noted for J. W.) to agree with me. I admit, too, (upon the same condition) the agitation in the Protestant school section where a resolution was passed, which was withheld from the press and finally allowed to drop. But I cannot (much as I wish) admit Mr. Davis' wrath, for it was not at that time, nor upon that subject. And I really cannot admit Archbishop Tache's pamphlet as part of the agitation for the abolition of separate schools.

As part of my criticism I quoted, without any comment whatever, three passages from the professor's book. He explains in his letter what he meant to say, and then appeals to his readers: "Was there ever a greater attempt made to distort a man's words?" Whenever

the professor wants to explain J. W. to your exact words, and you were to quote that I distorted them, that would be untrue no doubt, but it would be worse than a blunder—it would in fact be J. W. An unusual complication of perversity and ingenuity, wrongheadedness and ability, recklessness and industry, distortion and capacity, desinenousness and rhetoric demands the use of an unusual term to describe it. If anyone can suggest anything better than "jargoned wrongheadedness," I shall adopt it with pleasure.

JOHN S. EWART.
Winnipeg, April 9.
P. S.—Tomorrow I shall give further extracts from Prof. Bryce. I keep them separate from this letter for fear of another charge of distortion.

Two Extracts From the Professor's Pamphlet of 1877.
To the Editor of the Nor-West.

Sir,—I send you two extracts from Dr. Bryce's pamphlet of 1877. They may help us to understand [1] whether, under the old system, any "special rights" were "given to either Catholics or Protestants"; [2] whether "all moneys" were "equitably distributed"; and [3] whether, as I have contended, the old Catholic schools could properly be called "national." The professor, in answering Archbishop Tache, says: "In his introduction, in stating apparently quite incidentally the state of educational question, the writer endeavors to show that separate or dissentient schools are in existence in this province, and on this point is plainly wrong. And well may he be, for a careful reading of the educational acts of the province—called a system, will fail to discover two absolutely distinct classes of schools in the province. The very words separate and dissentient have been repeated [Cap. 27, clause 28, 38 Vic.]; not only so, but the phrase 'regular districts' is repealed, and the idea of removed, and all made co-ordinate. The Board of Education is to coordinate every quarter, and is charged with unitedly devised they new school law for towns and organization of the common schools." The government grant is voted for one system of schools, and is divided according to the population of children. No special rights are given to either Catholics or Protestants; all moneys are equitably distributed; even the taxes of corporate bodies being divided according to school population. But it may be objected, are there not two sections of the board having control over different schools. True, but if the act be carefully read, it will be seen that these sections are really, in fact are called committees of the board, and that the board is given the jurisdiction of referring all matters that it does not retain to itself to adjunction of the two sections. These two sections then go on with the things referred to them by the board.

"The separate school supporters in Ontario are viewed in the light of being exempt from the general law which establishes a national system of education. In Manitoba the Roman Catholic schools are as much national as the Protestant. They are in no sense separate schools, as mentioned. They are to all intents and purposes by law what a number of the schools of Halifax, Nova Scotia, were by custom under the late Archbishop Conolly, Roman Catholic as to pupils, Roman Catholic as to the nomination of teachers, and consequently Roman Catholic as to the teachers employed, and yet these were never claimed as in any sense separate schools. The whole by the committee of the board into Roman Catholic school districts, so that both sets of schools being on the same footing there is no separate school established either in fact or in name, the French and Roman Catholic being so nearly synonymous it was considered desirable to establish side by side Roman Catholic and Protestant schools under one jurisdiction, just as the city ward schools side by side on account of are in other words simply the result of a differentiation as to administration, while forming part of one organic whole."

JOHN S. EWART.
The second number of the official journal, The Canadian, is to hand, and with the announcement that this is the assessment, which they must pay the 3rd of May. Branch treasurers must remit the assessment to the Grand Sec. Branch No. 97 for Quebec city headed the initiations for the month of February, viz., 8; the total number of initiations for the month being 166. Five new branches were organized during February, and seven more are about to be formed, two of them being in the Northwest Territories, viz., at Battleford and Prince Albert.

People appear to think that, while good manners should be strenuously exacted from children, precept in this connection may stand instead of example, and that orders may be given them and remarks made upon them as if they were devoid of natural feelings and perceptions. As a matter of fact, if, when people were children to do something for them, they would address an equal, if they would thank them for little services rendered, speak to them gently, answer their reasonable questions civilly, and avoid unnecessary comments upon their appearance, they would behave far less trouble in teaching them to behave with like consideration for others.

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NOTICE.

The editor will always gladly receive (1) Articles on Catholic matters, either general or local importance, even political if not of a party character. (2) Letters on similar subjects, whether conveying or asking information or controversial. (3) NEWS NOTES, especially such as are of a Catholic character, from every district in North Western Ontario, Manitoba, the Territories and British Columbia. (4) NOTES of the proceedings of every Catholic Society throughout the city or country. Such notes will prove of much benefit to the society themselves by making their work known to the public.

The Northwest Review

WEDNESDAY, APRIL 17.

EDITORIAL COMMENT.

Verily, "there's a Divinity that shapes our ends, rough-hew them how we will." We blamed "that snip of a Sifton" for going to Haldimand, whereas we ought, as the event shows, to have praised him for ensuring by his presence the great Conservative victory of this very day. Had Sifton not gone to Haldimand, Sir Mackenzie Bowell might have rested on his oars or slept while the enemy made headway; but, because the flippant Clifford chose to talk nonsense at Hagersville and elsewhere, the Conservative leader was roused to put forth his whole strength, and behold the result: Montague secures almost nine times the majority of his last election.

Read the letter of the Rev. Alfred Andrews, Methodist Minister of Minnedosa, on the School question. It is one of the finest things that have yet appeared. Mr. Andrews divides with Mr. Farquharson and Mr. Grant the honor of being the only thoroughly sincere Protestant Ministers in Manitoba. By the way, what splendid defences of our position have been written by Protestants! Not to speak of the admirable articles ever and anon appearing in the Nor-Wester, what true Catholic can ever forget the four years of valiant fighting in our behalf by Mr. W. F. Luxton in the Free Press before the paper became a C.P.R. tool?

We publish in another column of this issue a letter from Mr. F. W. Russell, which very ably and effectually disposes of United Canada's challenge to any member of the Catholic Truth Society to come out over their [his] own names [name] and justify their resolutions. We shall see whether United Canada will have the manliness to give it a place in its next issue.

Would United Canada kindly inform us what it means by "Castle back"? What is the meaning of the following sentence: "A so-called Catholic newspaper in Winnipeg, which is simply a civil service fly sheet, is not pleased with United Canada."

Is it the Catholic, the newspaper or Winnipeg that is not pleased? If United Canada said: "The Catholics of Winnipeg are not pleased, etc.," it would have said truly.

John D. Grace, Editor of United Canada, writes a letter to the Free Press of this city, which the latter published to-day April 17th. Mr. Grace is evidently hard hit. He feels that the solid ground is trembling beneath his feet. He disclaims any responsibility for Mr. O'Donohue's opinions. He boasts of the late Archbishop Taché thanking him for the help he gave the cause, and trusts he will merit the regard of that great prelate's successor. Unfortunately the letter is so full of confused and erroneous views about religion that there is little hope of such a man ever becoming able to edit a decently Catholic paper. He unwittingly proves himself quite worthy of championing such a man of straw as the "Corporal."

HERE IS THE PROOF OF IT.

In our article of last week, entitled "The Catholic Truth Society vs. United Canada," we asked, referring to its editor: "What kind of a head guides the utterances of that journal? Such a man has no head to direct him, whatever his pretensions to grace may be." We herewith append, as proof of our statement, the following

editorial taken from its issue of the sixth instant, just as it appeared, including orthography, etymology, and syntax, to say nothing of cheek and impudence. Here it is, just as it appeared, except the italics, which are ours:

"We never before knew just how easily the English speaking Catholics of Canada were roused. A small handful of obscure, servile politicians in Winnipeg tried recently in a treacherous low way to stab United Canada from behind a sign board society, and we are more than gratified at the way the people hastened to resent it. What is the result? The condemnation had scarcely gone forth, when letters came to this office from scores of honest laymen and from two of the most distinguished Bishops in Canada assuring us of their confidence and continued support. The Ontario prelate said in substance: 'Treat them Winnipeg hirelings with contempt.' The New Brunswick dignitary, no doubt remembering the school troubles of that province, wrote in the most complimentary terms and concluded by saying: 'Take back nothing.' Over a hundred communications have been received since the *Guardian* of the church and schools in Winnipeg issued their last Encyclical on the question of how a Catholic newspaper should be conducted.

"We again challenge any member of the so-called Truth Society of Winnipeg, of recognized standing, to come out over their own names and justify their resolutions. We are quite conscious of the fact that this is a season of prayer, and peace making with God, but an effort has been made to do us an injury and an injustice, and we therefore challenge our accusers to show cause for having committed the sin of slander."

We reproduce this "literary gem" with many humble apologies to those easily roused English speaking Catholics of Canada and to "them" two most distinguished Bishops in Canada. That Ontario prelate's language, to say the very least, is as unlike a distinguished Bishop as it is ungrammatical, thus pointing to the origin of the article. We would advise United Canada, the next time its bad conduct requires the manufacture of bogus certificates from distinguished men, to get some one to pen their alleged sentiments in language somewhat in keeping with their high character and in correct English.

"TREAT THEM WINNIPEG HIRELINGS WITH CONTEMPT."

"Treat them Winnipeg hirelings with contempt." This is the elegant language which United Canada informs us one of the most distinguished bishops of Ontario used to it about the members of the Catholic Truth Society of Winnipeg. We wish to say right here that we firmly believe that United Canada, in its vain endeavor to recover from the ignominious position in which it placed itself, has been insane enough to add to its former guilt, the further crime of dragging in "the Ontario Bishop" and ascribing to him language as unchristian as it is ungrammatical.

Let us give our readers our reasons for this firmly fixed conviction that United Canada has been audacious enough to try to bring a bishop of the Catholic Church in Ontario into contempt. To do this we must examine into the motives and causes which could make a bishop in Ontario use such language to a Catholic society enjoying, as this one does, the approval of the Archbishop of the diocese in which it exists. Why should a bishop in another province, hundreds of miles removed from Winnipeg, call the members of a Catholic society "hirelings"? Surely these Catholics must have done something so very grievously wrong that its guilt extended beyond the limits of endurance and called for drastic interference from outside the diocese where they lived! Let us examine into the facts and try to ascertain just what the Catholic Truth Society actually did to merit such condemnation from abroad. For five years the Catholics of Winnipeg, in common with the rest of the province, have been fighting valiantly for their schools, against a cruel and relentless majority. After twice fighting their way to the foot of the Throne, the highest court in the realm decided that their rights were invaded and that the Privy Council of Canada had to hear their appeal. The Privy Council of Canada set a day for the hearing of this appeal, and one John O'Donohue, the only open foe of the Catholic schools, claiming to be a Catholic, left for Ottawa for the avowed purpose of making a statement prejudicial to the Catholic cause, before the Governor-General-in-Council. The Catholics of Winnipeg, outraged at the audacious impudence of this man, whom they had, on several public occasions, denounced for presuming to speak in their name, met in mass meeting and again repudiated him and his impudent vagaries, at the same time wiring to their counsel the action they had taken. Mark well, this was the action of the Catholics of Winnipeg in public meeting assembled, and not the action of the Catholic Truth Society of Winnipeg. Despite the fact that United Canada was well aware of not only this action of the Winnipeg Catholics, but also of the fact that they had on many previous occasions repudiated this same O'Donohue, it deliberately, maliciously and stupidly took O'Donohue into its columns, and granted him an interview in which he managed to insult, in his usual ignorant manner, the Catholics and clergy of this province. Not content with granting this interview, United Canada not only ignored the action of the Catholics in repudiating O'Donohue, but

actually affected to treat his utterances as a revelation of fact until then unknown or suppressed. This conduct was so glaringly unfair to the Catholics of Manitoba and was so calculated to prejudice their cause in the eyes of the Catholics of the Dominion, by making it appear a national rather than a Catholic cause, that the Catholic Truth Society of Winnipeg took the dishonest position of United Canada in hand and in very clear and effective language exposed the whole business. This they did in the interests of Catholic Truth, and, we may add, that in doing so they received the approval and thanks of His Grace, the Most Rev. Archbishop Langevin. These are the plain, unvarnished and simple facts of this whole controversy with United Canada. Again, we ask, what wrong did they do to the interests of the church or religion to cause a bishop of the Catholic church in Canada to call them "hirelings," only worthy of contempt? The fact is no bishop ever did so, and United Canada has deliberately, falsely and with an ignorance truly appalling, charged a bishop of Ontario with using language which would be a disgrace to any Catholic of refinement or culture. The Catholic minority of Manitoba have every reason to be grateful to the Catholic hierarchy of Canada for the moral support they have given us at all times in our struggle for our schools. They have unanimously petitioned the Government for our relief; they have done everything possible to aid us, and we can never thank them for it as they deserve. Only quite recently, Mgr. Langevin, in the presence of many of them, spoke in the most flattering terms of these "Winnipeg hirelings," and declared that "he was proud of them." To what depths of infamy has United Canada descended in trying to make one of Mgr. Langevin's episcopal brothers in Ontario describe those men as "hirelings" whom he described, in the presence of many Archbishops and Bishops, as "men who can go before the whole Dominion and say: 'Here are we, the Catholics of Winnipeg, and we have been faithful to our Catholic programme.'" Turning to the distinguished Archbishops, Bishops and Clergy, Mgr. Langevin said: "My Lords, Venerable Priests and Clergy, you have oft-time met those who have pleaded the cause of Catholic education; you have met them in many places, even at the seat of Government at Ottawa, but here to-day you see before you those who are not only the defenders of the cause in words and in documents, but you see those who have actually stood the brunt of battle. I wish to present to you to-day this noble population of St. Mary's parish, and let us not forget the equally noble parishioners of the Immaculate Conception. I tell you, my Lords, Most Reverend Archbishops, Right Reverend Bishops and Honorable Members of the Clergy, I am proud to-day of my children. They have battled nobly. The fight has been a hard one, but even in the face of the hardest circumstances they have not faltered or been for a moment discouraged. No! They went on, and to-day we are at the point of triumph."

"Treat them Winnipeg hirelings with contempt," is rather strong language to use against men whose Archbishop can so highly praise them.

WHAT A SHAMELESS FARSE.

Everyone who has followed the general record of the Greenway government for the past six years would not expect much of statesmanship at its hands, but every man of moderation and common sense, to say nothing of common decency, cannot but feel humiliated at the conduct of Mr. Clifford Sifton, the law adviser of the Crown and the government of the province, in going to Ontario and, from a political platform, announcing the policy of the government of Manitoba on the school question "and appealing especially to the Orangemen of Ontario to aid with their ballots and their influence the people of Manitoba" in their resistance to the commands of the Highest Court in the Realm. Every friend of Manitoba and of good government must feel his blood tingle with shame at the gross indecency of Mr. Sifton in stating from a political platform that the government were going to deny to the minority the rights which they were asked to restore.

It will be remembered that the Hon. Mr. Greenway, premier of Manitoba, on the receipt of this order, a few weeks ago, solemnly asked the House to adjourn until the 9th of May in order to enable his government to take into their serious consideration the "Remedial Order" and prepare a reply thereto. Every man of moderation, who loves his province and, therefore, wishes to see wise and prudent counsels prevail, was pleased at this action of Mr. Greenway and looked forward with interest and anxiety to the re-assembling of the House, to learn what decision it might arrive at on this momentous question. All felt that Mr. Greenway's course was deserving of praise and that a calm review of the whole question would bring, at least, a spirit of moderation, hitherto conspicuous by its absence, to bear on the question. The remarks of the premier, in emphatically declaring that his was the first authorized announcement on the school question, and thus ignoring the inflammatory and dishonest language of Sifton et al, used on this question during his prolonged absence through illness from the House, added strength to the belief that the leaders of the government, at least, realized the gravity of the situation and intended to deal with it in a just and statesmanlike spirit. But if Mr. Greenway ever entertained such feelings as those we have mentioned they are rudely dispelled by the grossly indecent and impudent conduct of his attorney general at Hagersville the other evening. We feel sorry for Mr. Greenway. He

has been singularly unfortunate in the selection of his attorney generals. In 1889, Mr. Joseph Martin, his first attorney general, announced at Dalton McCarthy's meeting, in Portage la Prairie, his determination to abolish Catholic schools, without consulting him, the premier, and now, Mr. Clifford Sifton, his second attorney general, has announced at the same Dalton McCarthy's meeting at Hagersville, his determination to make the legislature refuse to grant relief to the Catholic minority, despite the decision of their Lordships of the Privy Council and the demand of the Governor-General-in-Council. We presume Mr. Sifton, like Mr. Martin, has made this announcement without the sanction of the first minister, because we refuse to believe that the premier would sanction such a grossly outrageous and indecent mode of procedure as the one adopted by Mr. Sifton. There are many who believe that Sifton is forcing the first minister to adopt his views on this question, in the hope that, should he refuse, he (Sifton) may drive him from public life and get his job, and those who know the thoroughly unscrupulous character of the Attorney General and his overreaching ambition will not find it at all difficult to believe this view to be correct. But Mr. Greenway holds the key to the position and can easily clip the wings of his ambitious Attorney General, by relieving him of the position he has disgraced by his recent utterances. But will Mr. Greenway do this? We doubt it. He is quite conscious that he is surrounded by more than one traitor, who would like to oust him; but he has not the courage to take the initiative and do the bouncing himself; hence it is that such men as Sifton can treat him with contempt. We would like to remind the Hon. Mr. Laurier, that this Mr. Sifton, who appears on P. P. A. platforms and appeals to the Orangemen of Ontario to help him to rivet still tighter the chains of persecution on his co-religionists and compatriots in Manitoba is his first lieutenant in this province, and we would strongly advise Mr. Laurier to take the earliest opportunity of discarding him. Mr. Greenway, in his weakness for retaining office, may not have the courage to discard Sifton; but Mr. Laurier cannot afford to keep such a man in the office of chief adviser and first lieutenant to himself, without injuring his cause in the eyes of the rest of the Dominion.

AN HONEST METHODIST

One of the Best Statements of Our Case ever Presented to a Fair-Minded Public.

To the Editor of the Free Press. Sir,—No words express how deeply I regret to differ from my brethren fellow-ministers in the Methodist church, who have preached and written on the burning question of the Manitoba schools. But as I see it, so must I write.

When a resolution was brought up in the Methodist conference in 1890, expressing high approval of the act that had recently passed the legislature, I had the unpleasant notoriety of being the only person who uttered one word of opposition. I did so, not because I foresaw its bearing on the constitution of the province, but from having had a five years' residence in Quebec, and having seen the working of the Protestant school act of that province. I felt alarmed at the moral effect which our school act would have in Quebec. If here in the province of Manitoba where the Catholics have had separate schools for about eighteen years, just because we were in majority, our government, without any mandate from the electorate, swept them away with surprising haste in legislation; how would the Protestant minority in Quebec be likely to fare at the hands of their Catholic fellow citizens? We have always boasted of Protestant fair play, yet in this case the might does the right, and justifies itself by saying: "there is no wrong done to anyone." But who says there is no grievance? The majority. Are we in a position to decide for them? How deeply they feel the wrong is plain from the fact that for the past four years they have been supporting their own schools, while being at the same time called upon to pay taxes to support schools which very few of their people utilize.

Let me be misunderstood, let me say plainly that I believe with all my heart in one system of schools, and I really see little to complain of in our present excellent public schools. Were I a Catholic I should endeavor to persuade my brethren in that church to use them, because, unless they do, their children will be forever placed at a disadvantage as to education, in comparison with those who are educated in the public schools. But since Catholics do not see it in this light I cannot even by my silence seem to be a party to coercing them.

COERCION.

It is amazing to hear gentlemen posing as the champions of fair play, talking about the Roman Catholic hierarchy of Quebec attempting to rule this province. Had they taken away any rights of ours, and we were endeavoring now to regain them, we might take this position. The real contention is, that we Protestants have taken what the highest court of this great empire has decided was their right, according to the declaration of the constitution, and they are seeking its restoration in a legal and regular manner. But we stand, saying "hands off, we have done you no damage, and no relief therefore can be allowed," and with uplifted hands, cry out "no priestcraft can be allowed to check Manitoba."

THAT ORDER.

Sir John Thompson, before the submission of the case to the Privy Council, sent a respectful request to the Manitoba government to make provision for relief. But this was rejected entirely. In their attitude before the subject was thoroughly understood by the people, and before the Privy Council had spoken, the government was sustained at the polls. This, not as a party measure, for all felt that this was much more than a mere approval of either Liberal or Conservative policy. Now, with increased knowledge of the legal position, the Governor-in-Council having

clearly decided that remedial measures ought to be enacted, have asked the Manitoba government to alter the act of 1890, so far as justice requires, and restore the separate schools as they were before 1890. I am very glad the house has adjourned, in the calm moments of reflection it is to be hoped that a crisis may be averted.

Suppose the old statute of 1871 should be restored, with provisions for definite qualification of teachers and public inspection of schools, what hardship would thus be brought upon the Protestant majority? The property of Catholics would be taxed to support their own schools, and they would have a fair proportion, and no more could be asked, of the government grant.

That it would be better for all to be educated together, seems highly desirable; yet, if the minority concerned think it otherwise, surely we have slender ground to set aside law and justice to accomplish our purpose, however laudable it may be in itself.

There is little weight in the argument that Mennonites, Germans and others may also seek separate schools. No one seriously thinks these would ever be established. Besides along these lines of action only the great division between Catholic and Protestant has ever been legally recognized, and no other is likely to be introduced, and the permanent healing of even this breach can only be done by kindness and fair treatment, and this, I believe, our Protestant people will be ready to accord when the excitement arising from heated declamation shall have subsided and a calm and deliberate view of the situation be taken.

ALFRED ANDREWS, Methodist Minister, Minnedosa, April 10th, 1895.

A Distinguished Protestant on Catholic Countries.

That prolific writer and scholarly critic, the Rev. Charles C. Starbuck, Congregational minister, contributes a signed criticism of Father Young's "Catholic and Protestant Countries Compared," to the New World quarterly. We think the large number of our readers who have doubtless already perused that convincing defence of the superior results of Catholic civilization will be pleased to have the judgment upon it by so eminent a Protestant critic laid before them. He says of it:

"The substance of this book consists in a tremendously effective array of quotations from Protestant writers, believers and unbelievers. They are quite sufficient to turn the coarse impudence and calumniousness of popular libelers of Roman Catholicism to despairing silence, if anything were capable of changing the nature or abating the effrontery of these ribalds. . . . He [Father Young] succeeds abundantly, but by quotations, in showing that in many points of popular happiness, kindly intimacy between the high and low, sexual morality, equal division of the land, devotion to the Christian ideals of character above possession and eternity above time, many Catholic countries stand decidedly above many or most Protestant lands. He urges with cogent force that our lack of authoritative power to bring home to the masses the decisions of Christian faith and morals induces a sad measure of spiritual impotence, which is felt more and more painfully in Protestant countries, as the lingering force of ancient Christian tradition dies away. He brings facts and statistics and reminders enough for an ample justification of President Woolsey's half-expressed wish that in view of the lack of pedagogical power in Protestantism it might be desirable that Catholic influence should increase among our masses, and save the Christian family in large regions, indeed the population itself, from the danger of extinction. He shows that in many parts of Catholic Europe, if there is comparative night, it is, as Carl Hase said of the century in Germany before the Reformation, 'in many respects a sacred night.'"

The sentence omitted from the foregoing and replaced by dots is as follows: "That part of the work which depends on the author himself is worthy of very little respect, and of no confidence whatever." Having acknowledged in such unqualified terms that Father Young has succeeded beyond all question in proving the two theses he proposed to defend, viz: that the multitudinous attacks by Protestant orators and writers of every class upon the religious, intellectual, moral and social life of nations under Catholic influences have been made wholly without warrant of truth; and that in all worthy respects, in view of the attainment of true Christian civilization, Catholic countries have been and are even at the present day, despite the "rage of the heathen and the vain imaginings of the people," far and away superior to "many or most Protestant lands," we will allow Professor Starbuck to hold what opinion he chooses about "that part of the work which depends on the author himself." We venture to say, therefore, that to careful readers of Father Young's own text, whether they be Protestants or Catholics, the expression of such an opinion of it would hardly do more than to provoke a benign smile, since he fails to sustain this curiously interjected damnatory clause by any illustration whatever.

What does surprise us not a little in so learned a writer as the Andover critic, is to find him immediately shifting the issues, and berating Father Young for failing to discuss those facts and aims among both Catholic reformers and people prior to the so-called Reformation which contributed in so lamentable a measure to make that unwise rebellion against the doctrinal and moral magistracy of the Christian Church possible.

Mr. Starbuck's sudden change of the subject is not unlike the method resorted to by Protestant controversialists generally! Did any Catholic apologist ever attempt to explain and prove to an inquiring or objecting Protestant hearer, say for example, the doctrine of the Real Presence, purgatory, or what not, who, when he had conclusively proved it, did not find himself suddenly interrupted with some such decoy question as: "But what have you got to say about Galileo? or the Spanish Inquisition, or the Massacre of Saint Bartholomew?" Discussing the causes of the Reformation was evidently quite beside Father Young's purpose and wholly uncalled for.

But then we must indulge Mr. Starbuck a little in this, his sounding a mild

counter-blast in the ears of his Protestant audience, tingling as they must be under his rather stunning encomiums of Father Young's triumphant proofs.

Our many Catholic readers to whom the views of the Reverend Paulist Father are doubtless well known concerning the possibility of the salvation of Protestants inculpably ignorant of the Church, and of their ability to make acts of saving divine faith—propositions defended most forcibly by him, as we remember, in a newspaper controversy a few years ago—will wonder to hear Mr. Starbuck call him a "bigoted sectarian, who has exposed himself to the condemnation which the bull *Unigenitus* pronounces upon those who shall deny that the grace of God may be given out of the Church."

We commend to Mr. Starbuck's more careful perusal the opening pages of Father Young's chapter on "Poverty and Pauperism."

We ourselves find little cause for wonder that Father Young, while carefully avoiding condemnation of Protestants as individuals—some well merited lashes given to certain notorious slanderers expected—has no good word to say for Protestantism. The wide open eye of any unbiased and intelligent reader of history must see plainly enough that whatever of really good influence Protestantism may claim for the defence of the Christian name and of fundamental Christian doctrines, for the sustaining and propagation of Christian ideas of civilization and true social progress, is to be credited not at all to what is denominated Protestantism, as being the denial of Catholic principles, but wholly and solely to that mighty force of Catholic tradition bound up with the very language and social customs of the people which the Protestant outbreak was unable to extinguish among its adherents at its beginning. What practical results have to be recorded against Protestantism as the force of that tradition has become more and more enfeebled among the peoples whose civilization it has made itself responsible for is just what is so thoroughly exposed in Father Young's book. Mr. Starbuck says the same when he writes: "He (Father Young) urges with cogent force that our (Protestant) lack of an authoritative power to bring home to the masses the decisions of Christian faith and morals induces a sad measure of spiritual impotence, which is felt more and more painfully in Protestant countries, as the lingering force of ancient (Catholic) Christian tradition dies away."

May this first noteworthy criticism coming from a Protestant source of this most important and timely work be followed by others no less discriminating, honest and courageous.—N. Y. Catholic Review.

Father Lambert's Name Taken in Vain.

The incomparable Father Lambert, author of "Notes on Ingersoll" and "Tactics of Fredeau," is now editor of the New York *Freeman's Journal*, that historic paper, founded by the doughty MacMaster. It appears that a foreign apostate priest, one of whose names happens to be Lambert, is trying to pass himself off as the great, the unapproachable Lambert, the only Catholic priest whose books have been published, at its own expense, by the Methodist Book Concern of Toronto, as by far the best reply to flippant and shallow but brilliant Col. Ingersoll. This is how the real Father Lambert disposes of the fable.

"NOT THE MAN."

A correspondent writing under date of March 12, 1895, from Kingston, Jamaica, British West Indies, says: "It is announced in our dailies that Father Lambert, the priest who wrote the book, 'Notes on Ingersoll,' has renounced the Catholic Church, and been accepted as a minister by the Wesleyan Conference of this island, now in session at Montego Bay."

The writer requests us to correct the false report, as he thinks it is calculated to do harm. We willingly do so, although Achilles Lambert Lopez has imposed on us in the way of letter writing and telegraphing. We have had to reply to inquiries from many parts of this country, from Canada, from England and from Australia. Archbishop Corrigan had to telegraph a denial to Newcastle-on-Tyne, England, where a preacher was making use of the false report. We take this occasion to thank him for his prompt reply to inquiries from that town. The preacher was, we believe, in good faith, as he cabled us and prepared an answer, and also cabled to Rome. We received other dispatches and letters from Newcastle-on-Tyne and judge that there was quite a heated discussion there on the subject. And now comes this letter from the West Indies. We do not say that Achilles Lambert Lopez originated or encourages this false report, but we can generally tell his geographical whereabouts by the letters of inquiry we receive.

We assure our esteemed contemporaries of Jamaica—the Gleaner, Gall's News Letter, Colonial Standard and Dispatch and Jamaica Post, that we are a Roman Catholic, a Papist, and, with God's grace, will remain so until the curtain falls, and hides from our vision forever this hazy, feverish scene. Being of a logical turn of mind, there is for us beyond the lintel of the Catholic Church no stopping place, no lodgment, short of downright infidelity. It is a toboggan slide. If the Catholic Church is not of divine institution Christianity is a delusion, a superstition, for the Catholic Church is concrete, historical Christianity. Were the Catholic Church to cease to be it would be but a short time when Christianity would be as dead as the religion of ancient Egypt, and its tenets would be a subject of interest only to the inquisitive antiquarian. It would require a new Champollion-Figeac to unlock the mysteries of its symbolism. Catholicity is to Protestantism what the affirmative is to the negative, when the affirmative ceases to be, the negative loses its reason to be, and passes away as a shadow when the body that cast it ceases to be. Whatever of positive or affirmative truth there is in Protestantism is found in Catholicity. All else of it is negative, which, as a basis of religion, is worse than a foundation of quicksand. No thing, no institution, can live on negations. They constitute at best but a Barbecue feast, and are inferior even to the bitter dust of Dead Sea apples.

THE CATHOLIC CHURCH

From a Methodist Minister's Point of View.

The Rev. A. M. Courtney, of Albany City, in a late lecture on the Subject, paid the following tribute to the Church:

"I have nothing but words of charity for the Roman Catholic Church. First, the name Catholic is admirable. It means universal. It is the expression of the Lord's aspiration that all the churches may be one. But the word Roman is absurd. It cannot be Roman end also universal. There is a better word, Christian. But the Roman Catholic Church, more nearly than any other on earth, represents this universality. These church divisions are shameless and useless. It is an ineffable waste of energy in Christian effort—a burning, blistering shame on Protestantism. The world owes an everlasting debt to the Roman Catholic Church for the preservation of the noblest art and architecture of the world has ever produced. The music of the hymns you have heard to-night was written by monks, and I have seen in Catholic books of devotion John Wesley's and Toplady's hymns. Protestantism owes much to the Catholic devotional literature. I admire, also, the firmness of the Catholic Church in asserting her authority. We ought to thank God that in many regions this church can hold masses of men, whose sudden release from this bondage would threaten society. I honor the Roman Catholic Church for its enforcement of the sanctity of the marriage vow, and its staunch opposition to divorce. Lax divorce laws are the nation's curse.

"Again, the Catholic Church never turns out her children. She takes them as babes, and though they may become the veriest outcasts, she welcomes them to her sacrificial grace whenever they may care to come. She prays for him degraded as he may become. I wish we had some hold on our people. The Roman Catholic Church is exceedingly wise in its exclusiveness. It has a place for its scholars, orators, musicians and executive brains in the Church. The Catholic Church will never disintegrate. Dynasty after dynasty has fallen into dust, and the lines of the Popes go on."

The only dead fly in this ointment is the use of the word 'bondage,' in reference to the Church's control over her members, and the suggestion that if released from this bondage they are dangerous. All men are more or less dangerous when released from the restraint of law, and the Catholic is not an exception. The Catholic Church is a bondage only in the sense that all law and order, even Christianity itself, is a bondage.—New York Freeman's Journal, March 30th, 1895.

storing the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of any nature. These pills are not a purgative medicine. They contain only life-giving properties, and nothing that could injure the most delicate system.

Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper (printed in red ink). They are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form should be avoided. Ask for Dr. Williams' Pink Pills for Pale People, and refuse all imitations and substitutes.

Dr. Williams' Pink Pills may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y., at fifty cents a box, or six boxes for \$2.50.

Winnipeg Market Prices.

WINNIPEG, April 17. FISH. British Columbia salmon, per pound, 14c. Fresh mackerel, per pound, 12c. Boneless cod, per pound, 7c to 7c 1/2. Cod, per pound, 9c. Dry cod, per pound, 7c. Haddock, per pound, 9c. Smelts, per pound, 12c. Sea herring, per dozen, 35c. Lake Superior herring, per dozen, 25c. Lake Superior trout, per pound, 9c. Whitefish, per pound, 8c. Pickerel, per pound, 4c. Goldeyes, per dozen, 30c to 35c. Red herring, per box, 25c. Finnan haddies, 6c to 8c. Salt herring, per brl, \$4 to \$5. Hosiery, per box, \$1 to \$1.75. Oysters per gallon—Standards, \$1.90; Se-lecia, \$2.

CURED MEATS. Per pound—Hams, 11c. Breakfast bacon, bellies, 12c. Breakfast bacon, backs, 11c. Pickled hams, 9c. Short spiced rolls, 8c. Long rolls, 8c. Shoulders, 8c. Smoked long clear, 9c. Smoked hams, 5c. Fresh sausage, 7c. Bologna sausage, 7c. German sausage, 7c. Pickled pork, 5c. Barrel pork, heavy mess, \$16 to \$16.00. Barrel pork, short cuts, \$17.50. Ham, chicken and tongue sausage, per package, 10c.

POULTRY. Per pound—Chickens, 8c. Turkeys, 10c. Geese, 9c to 10c. Ducks, 8c. Chickens, BUTTER, per pair, 65c to 70c. BUTTER AND EGGS. Butter, new, per pound, 10c to 12c. Fancy prints, 13c to 14c. Eggs, per dozen, 8c. BUTCHER'S MEAT. Per pound—Beef, 8c to 10c. Pork, 8c to 10c. Beef for boiling, 3c to 5c. Roast veal, 8c to 10c. Veal cuts, 8c to 10c. Fresh pork, 8c to 10c. Shoulder of mutton, 10c to 12c. Leg of mutton, 12c to 15c. Mutton chops, 10c.

GRAIN. Wheat, No. 1 hard, about 54c. Oats, per bushel of 48 lbs., 30c to 31c. Barley, per bush of 48 lbs., 40c to 43c. FLOUR. Patents, per sack of 98 lbs., \$1.85. Strong Bakers', per sack of 98 lbs., \$1.65. (5c per sack discount for cash in 30 days.) VEGETABLES. Potatoes, per bush, 30c to 35c. Onions, per lb., 2c to 3c. Cabbage, per lb., 2c to 3c. Carrots, per bush, 50c. Turnips, per bush, 30c to 40c. Parsnips, per lb., 2c.

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MAIL CONTRACTS. MAILED CONTRACTS, addressed to the Postmaster-General, will be received at Ottawa until noon, on Friday, 17th May next, for the conveyance of Her Majesty's Mails, on proposed contracts for four years, over each of the following routes, from 1st July next: Clearleigh and Lunderville, via Minnewakan and Mary Hill, twice per week. Computed distance, eighteen miles. Clearleigh and Seamo, twice per week. Fort Alexander and Peguis, via Balsam Bay and Poplar Park, once per week. Computed distance, fifty miles. Hanlan and Meadow Lea, via Atwell twice per week. Computed distance, eight and one-half miles. Kinostota and Westbourne, via Lakeland, once per week. Computed distance, seventy miles. LaSalle and Railway Station, twelve (12) times per week. Computed distance, one-eighth of a mile. Printed notices containing further information as to conditions of proposed contracts may be seen, and blank forms of Tender obtained at this office.

W. W. McLEOD, Post Office Inspector. Winnipeg, 29th March, 1895. Subscribe for the REVIEW.

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WORTH THEIR WEIGHT IN GOLD. Dr. Morse's Indian Root Pills. Keep the Works in good order. NORMAN, Ont., January 15, 1895. DEAR SIR,—Your "Dr. Morse's Indian Root Pills" are the best regulator for the system that humanity can use. Life is as the timepiece; frail and delicate are many of its works. A tiny particle of foreign substance adheres to the smallest wheel in the works, and what a hindrance, but a hindrance which is perceptible in its time-keeping, but wait you; as the obstruction grows, the irregularity becomes great until at last, what would have become great trouble in the beginning, with perseverance, such as is in thoroughly cleansing the entire works. So it is in human life—a slight derangement neglected until it grows and increases, imperceptibly at first, then rapidly, until what could, in the beginning, have been cured with little trouble, becomes almost fatal. To prevent this, I advise all to purify the system frequently, by the use of Dr. Morse's Pills, and so preserve vigor and vitality. Yours faithfully, H. F. ARZBEE. The Travellers' Safe-Guard. AMAGAUD, N.S., Jan. 27, '95. DEAR SIR,—For many years, I have been a firm believer in—"Dr. Morse's Indian Root Pills," and what a hindrance, but a hindrance which is perceptible in its time-keeping, but wait you; as the obstruction grows, the irregularity becomes great until at last, what would have become great trouble in the beginning, with perseverance, such as is in thoroughly cleansing the entire works. So it is in human life—a slight derangement neglected until it grows and increases, imperceptibly at first, then rapidly, until what could, in the beginning, have been cured with little trouble, becomes almost fatal. To prevent this, I advise all to purify the system frequently, by the use of Dr. Morse's Pills, and so preserve vigor and vitality. Yours, etc., M. L. NEWCOMB. A valuable Article sells well. BRACONROSE HARBOR, N.S., Jan. 23, '95. W. H. COMSTOCK, Brockville, Ont. DEAR SIR,—This is to certify that I deal in Patent Medicines, including various kinds of Pills. I am a firm believer in—"Dr. Morse's Indian Root Pills," and what a hindrance, but a hindrance which is perceptible in its time-keeping, but wait you; as the obstruction grows, the irregularity becomes great until at last, what would have become great trouble in the beginning, with perseverance, such as is in thoroughly cleansing the entire works. So it is in human life—a slight derangement neglected until it grows and increases, imperceptibly at first, then rapidly, until what could, in the beginning, have been cured with little trouble, becomes almost fatal. To prevent this, I advise all to purify the system frequently, by the use of Dr. Morse's Pills, and so preserve vigor and vitality. Yours, etc., M. L. NEWCOMB.

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Catholic Order of Foresters. Meets 2nd and 4th Friday in every month, in Unity Hall, McIntyre Block. Meets in their Hall 183 Water street, opposite Manitoba Hotel, every Monday at eight (8) P. M. Honorary President and Patron, His Grace the Archbishop of St. Boniface. List of officers as follows:—President, A. H. Gandy; 1st Vice-President, D. F. Coyle; 2nd Vice-President, J. J. Coyle; Corresponding Secretary, T. J. Coyle; Recording Secretary, J. J. Golden; Financial Secretary, N. Bergeron; Treasurer, G. Gladish; Marshal, T. Keating; Guard, E. Miller; Director, J. Golden; F. W. Russell; A. H. Kennedy; J. Shea; N. Bergeron; G. Gladish; M. E. Hughes;—Press Com.—F. W. Russell, J. J. Golden, Rev. Fr. O'Dwyer, A. H. Kennedy, T. J. Coyle.

St. Joseph and Catholic Truth Society OF WESTERN CANADA. CONFERENCE OF WINNIPEG. Meets in their Hall 183 Water street, opposite Manitoba Hotel, every Monday at eight (8) P. M. Honorary President and Patron, His Grace the Archbishop of St. Boniface. List of officers as follows:—President, A. H. Gandy; 1st Vice-President, D. F. Coyle; 2nd Vice-President, J. J. Coyle; Corresponding Secretary, T. J. Coyle; Recording Secretary, J. J. Golden; Financial Secretary, N. Bergeron; Treasurer, G. Gladish; Marshal, T. Keating; Guard, E. Miller; Director, J. Golden; F. W. Russell; A. H. Kennedy; J. Shea; N. Bergeron; G. Gladish; M. E. Hughes;—Press Com.—F. W. Russell, J. J. Golden, Rev. Fr. O'Dwyer, A. H. Kennedy, T. J. Coyle.

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ROYAL MILITARY COLLEGE OF CANADA. Information for Candidates. The Annual Examinations for Candidates in the Royal Military College will take place at the Headquarters of the several Military Districts in which candidates reside, in June. In addition to the facilities the College affords for an education in Military Subjects, the course of instruction is such as to afford, thoroughly practical, scientific and sound training in all departments which are essential to a high and general modern education, and through in all branches. Architecture forms a separate subject. The Course of Physics and Chemistry is such as to lead toward Electric Engineering, Meteorological Surveying and other departments of applied science. The Obligatory Course of Surveying includes what is laid down as necessary for the Professional Course of Land and Surveyor. The jets required for the degree of Dominion Surveying is also taught. Length of course, four years. Four Commissions in the Imperial Regular Army are awarded annually. Board and instruction, \$200 for each term, consisting of ten months' residence. For further information, apply to the Adjutant-General of Militia, Ottawa, before the 15th May. Department of Militia and Defence, 1895.

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412 Main St.

CALENDAR FOR NEXT WEEK.

- APRIL.**
21. Sunday—Low Sunday, first after Easter.
22. Monday—Feast of the Thief who was converted on the cross.
23. Tuesday—St. George, Martyr.
24. Wednesday—Feast of the Thief who was converted on the cross.
25. Thursday—St. Mark, Evangelist.
26. Friday—Saints Cletus and Marcellinus, Popes, Martyrs.
27. Saturday—St. Fidelis of Sigmaringen, Martyr.

CITY AND ELSEWHERE.

BRANCH No. 52 of the C. M. B. A. meet in Unity Hall to-night.
Dr. J. K. BARRITT left on Sunday for an official trip east as far as Rat Portage.
The number of patients treated at the St. Boniface hospital last week was 87, of whom 55 were males, and 32 females.

The result of the Dominion by-elections on Wednesday was as follows: Vercheres—Geoffrion, Liberal; Antigonish—McIsaac, Liberal; Quebec West—Dobell, Independent; Haldimand, Dr. Montague, Conservative.

The members of the various Catholic societies connected with St. Mary's parish will attend Holy Communion in a body on Sunday next. For this purpose they are requested to assemble not later than 8 o'clock, wearing their respective badges, at the Brothers' school house, adjoining the church.

REV. FATHER LARUE, S. J., preached at St. Mary's church on Good Friday night one of the finest Passion sermons ever heard in Winnipeg. He had but lately returned from preaching two most successful missions, the one at Letellier and the other at St. Alphonse. These missions were preached in French, Father LaRue being quite at home in both languages.

A NORTHWEST REVIEW reporter visited the town of Broadview, on the main line of the C. P. R., last week, and had the pleasure of spending a few hours with Mr. M. G. Collins and his family. Mr. Collins has many friends in this city, where he formerly resided, and they will all be glad to hear that he and his family are well. He takes a great interest in all matters affecting the Catholic Church in this country, and is a staunch friend of the REVIEW.

MR. THOMAS LANGDALE, of St. Bruno and St. Jean-de-Luz, a young Catholic Englishman, after a course of training in a French agricultural college, has lately come to Manitoba for practice in farming. He left last Tuesday for Ninca, whence he will drive to the farm of Mr. William Long, one of the most successful farmers in Manitoba. Mr. Langdale could find no better guide in the noble art of husbandry than hearty and hard-working "Bill."

The parish of St. Joseph, Southern Manitoba, mourns the death of its gifted and saintly pastor, Father Béquet, whose funeral took place last Tuesday, the Archbishop officiating. Father Béquet endeared himself to all that met him, by his kindness and tact. Many who spoke with the gentle, modest young priest, little dreamt that he was, not only a zealous, self-sacrificing missionary, but a man of exquisite literary taste and unusual scholarship.

The Family Medicine.
TROUT LAKE, Ont., Jan. 2, 1890.
W. H. COMSTOCK, Brockville.
Dear Sir,—For a number of years I have used and sold your "Dr. Morse's Indian Root Pills." I consider them the very best for "Family Use," and all customers speak highly of them.
Yours truly,
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A Catholic certificated teacher at Landsburg and at Esteraz, Assa., for April Inst. Liberal salary. Apply to
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ALLELUIA!

Behold, He Is Risen!

Splendid Easter Music—Stirring Sermon By His Grace.

Striking Oratorical Parallel Between the Resurrection of the Despised Christ and the Resurrection of the "Dead and Buried" School Question—God Save the Queen!

The immense crowds which thronged both the churches of St. Mary and the Immaculate Conception, not only at High Mass and at Vespers, but also at the early morning masses, testified to the truly Catholic spirit with which the members of the two city congregations were animated on Easter Sunday, and showed that the grand music by the choirs was typical of the inward gladness with which they were one and all filled as they assembled to participate in the glorious festival. At High Mass at

St. Mary's the choir gave a most finished rendition of Rossini's Mass. The services of Miss Edith Miller, Winnipeg's favorite contralto, had been secured for the occasion, and we may safely say that with Miss Barrett as soprano, Mr. H. M. Arnold tenor, and Mr. A. Crick bass, she completed one of the strongest quartettes ever brought together in one choir in the city. The principal solos were "Domine Deus" of the Gloria, Mr. Arnold; "Crucifixus" of the Credo, Miss Barrett; "O Salutaris," Miss Miller, and "Quoniam tu Solus Sanctus," Mr. Crick. During the offertory Bandmaster Johnson, of the Ninetieth, gave as a cornet solo Schubert's "Ave Maria." The accompanists were: Organ, Mr. Evans, and piano Miss Chambers. Mass was celebrated by His Lordship Bishop Pascal, of Prince Albert.

The parishioners of St. Mary's, in fact the music lovers of Winnipeg regardless of creed had been on the tip-toe of expectancy as to the outcome of the effort of a virtually newly formed choir to produce such a masterpiece of music as that of Rossini's solemn mass. The friends of the choir, and they are legion, never had a doubt as to the result, nor was their confidence shaken, for beyond any question whatever, the musical features of Easter Sunday 1895 will mark an era in the history of the existence of the choir of St. Mary's. In a sense the new organization is but a babe; it is yet in its infancy, being only a year old. If then so great things have marked its progress in the beginning, what may the future show it to be capable of? Its father and originator, the most worthy Archbishop, would have had good reason to be proud of his work, had he heard Rossini's mass on Easter Day. But he will read herein the records, and with joy will he ask God's blessing upon the second year of the choir's existence.

St. Mary's is second to none in the celebrating of festivities; on Easter Sunday great things are expected from her, and as a rule great things does she do. Each year surpasses its predecessor in the accomplishment of high and noble ideas. Her people work in harmony with her priests and this is the key to her successes. She made public the fact that within her walls on Easter morn the resurrection of the Saviour would be commemorated by choicest music. Flocks from all over crowded to her holy edifice, until at the hour when mass was to start, Protestant and Catholic were side by side in silent contemplation of the meaning of the day. At 10.30 o'clock the long line of altar boys began to move out, all neatly attired in snow white surplice; they were followed by the Reverend Fathers of the parish, two of whom were acting as deacon and subdeacon respectively, with Rev. Father Le Braut as the celebrant. By this time every available seat in the church was occupied; still the crowd kept moving in until the ushers became bewildered. It did look as if standing room would be at a premium. Not until the Kyrie had been sung were the audience treated to the first of the many dainty morsels of sacred music which were to please them to such a degree for the two hours to come. The Gloria was that in which the great composer first burst forth in all the grandeur of his genius, and how beautifully does he do it! A brief spell of silence ensues; then the organ peals forth the introductory strain, all at once a thrill goes through the listeners, for by sweet soprano voices the inspiring words "Gloria in excelsis Deo" are sent reverberating from end to end of the building; the notes pierce and penetrate every nook and cranny of the church, enveloping the whole in an aroma of joy and gladness, even as the flower gives forth its fragrance, stinging naught within its reach. "Gloria in excelsis Deo"—glory be to God in the highest! Were it on a Christmas morn, instead of being Easter Day, one would not find it difficult to conceive that he were listening to angelic spirits. "Gloria in excelsis Deo" answered back by the full chorus, a legion as it were in power and volume, and the echo taken up by the strongest best quartette ever brought together in the city, until in their masterly manner the great composer was made to speak in his work. Such was the first burst of the Gloria, such the start which the choir made on the road to establishing their success. Each and every passage thereafter was a perfect gem in itself; solos, and duets, and trios and quartettes abounded in profusion. The great singers were immersed in a sea of musical grandeur, vying each with the other in laudable efforts to crown themselves with an envied reputation.

At the EVENING SERVICE the special musical features were Lambillotte's "Magnificat," Miss Barrett as soloist, and full chorus; "Panis Angelicus" (Gounod), Miss Barrett and Mr. Arnold; "Regina Coeli," solo and chorus; Lambillotte's "Tantum Ergo," full chorus, and the "Laudate," Mr. Gellay and full choir. Between vespers and the benediction, the Archbishop of St. Boniface preached. In the course of his remarks, which he made from the sanctuary, standing at the altar rails dressed in his vestments, wearing his mitre, and with his

crozier in his hand, he pointed out that that was the day of the Lord, and they His faithful followers, ought to derive some useful lessons from a consideration of a few points connected with the resurrection. His Grace referred to the doubting apostles, who refused at first to believe that their Lord had risen, and he pointed out that this very unbelief of theirs made their subsequent testimony to the fact of the resurrection all the more valuable. Proceeding, he dealt in detail with the incidents connected with the burial and resurrection of the Saviour, and he went on to say that "the burial reminds us very much of another burial that was quite remarkable—a historical burial that took place in our country. They had buried in a sepulchre our Catholic schools—and they had put the seal of the state on the tomb; they set a guard round the sepulchre and they told the world that our schools were buried for ever. But a most powerful hand came, it was like the hand of Providence, and touching the sepulchre, rolled away the heavy stone and the Catholic schools rose again from the kind of death they had been doomed to. What was that hand? It was a royal hand—the hand of our Queen, our gracious Queen, of Her Majesty the Queen of the United Kingdom and Empress of India. God save the Queen! Our grievance has been recognized by the very first tribunal in the empire and their decision has been confirmed by the hand of Her Royal Majesty. God save the Queen! Our rights do not depend upon a local government. Above the local government of this province, and above the Federal government of Canada there is the throne of England, there is the British lion, defending our rights. God save the Queen! We do not trust men only, we do not content ourselves with making personal friends of men, but in God we trust, and we say, God save the Queen! It has been said falsely that the Catholic hierarchy in this Dominion of ours is to settle this question. No! The Catholic hierarchy, you know it and I can say it plainly, the Catholic hierarchy leads the Catholics in their religious convictions and all those who do not follow the hierarchy are not Catholics. When the hierarchy has spoken there is no use for any Catholic to say the contrary, for if he does he is no longer a Catholic. Such a man may enter the title, but I declare this as a bishop, say to-night and I say it with plain authority: A Catholic who does not follow the hierarchy on the school question is no more a Catholic. And who will be the one to entitle such a one to the name of Catholic; where is the society or government who will give him the right to call himself a Catholic when I, in my authority as a Catholic bishop, declare that such a man has no right to the name. Let me repeat, the Catholic hierarchy have not the slightest desire to govern the country, as has been so freely and falsely charged, for we are bound by the law, and will submit to the law, as everyone must. If you turn the pages of history you will find in 1774, when the English colonies, now the United States, rose in rebellion against England, the Catholic hierarchy was there to tell the people of Canada, "You have a flag, the British flag, and you must die for it if necessary; you must shed your blood for it if called on to do so," and so they did. And when, in the beginning of this century, when a second time from the other side there came those who be-sought the Catholics of this Dominion: to join them, the Catholic people were led by the same hierarchy, and the same bishops told them, "No, you must remain faithful to the Crown of England." Thus was given an example of loyalty to the British Crown—God save the Queen. "Dieu est Mon Droit"—In God we trust, this is our motto. We have no other flag than the British flag, and we have inscribed upon that flag these words: "We stand by the constitution of the country, and we want no godless schools." I ask all the ministers of the Gospel who live here in this city, whether they belong to the Anglican, Presbyterian, Methodist, or any other denomination, I ask them, "Do you not believe the same? Are you not ready to-night to stand by the same British flag, by the same motto, 'The constitution of the country, and no godless schools?' If they are ready, and if we agree on such fundamental principles, where is the difficulty? This is not a purely Catholic question, it is a British question, it is a loyal question I may say; and consequently I repeat to you, we have our rights acknowledged and protected by the British law, and in God we trust. Yes, may God bless Her Gracious Majesty: may God reward her for the great help she has given to her Catholic subjects in this country. She styles herself after Henry VIII, according to the words of the Pope, according to the noble title given to the kings of England by a pope, "Defender of the Faith." She has defended the faith, our faith; may God bless and reward her, may she live long, and may we always give to the Dominion and to the whole world a great example of loyalty, not only to our God, but also to our country.

The Immaculate Conception.
One of the main points to be noticed in connection with the Easter celebration at this church was undoubtedly the very large and devout congregation at the 2.30 low mass, and especially the great number of communicants, amongst these were the members of Branch No. 163 of the C. M. B. A., who attended in a body, and were joined by those members of Branch No. 52 who reside in this parish. At 10.30 the Rev. Father LaRue, S.J., of St. Boniface College, celebrated grand High Mass with deacon and subdeacon,

HIS GRACE GOING EAST.
But His Trip Has Nothing To Do With the School Question, as Reported.
The report that has appeared in certain sections of the public press in this city that His Grace the Archbishop is leaving here next week for the purpose of attending a Council of Bishops to be held in Montreal towards the close of the month, regarding the school question, is, we are able to state, without foundation. A reporter of the REVIEW a few days ago asked His Grace whether the statement was true, and was assured that it was not. His Grace added that he is going East in a few days, but that his trip has nothing to do with the school question. He intends first to visit his mother, and will then make a pilgrimage to the shrine of St. Anne de Beaupre. He will afterwards visit his consecrator, Archbishop Fabre, at Montreal, and on his return will spend a short time at the Ottawa University. There has been no intention whatever to hold a council at Montreal for consideration of the school question.

IF I WERE T. G.
If I were Thomas Greenway, I'd tell you what I'd do, I'd telegraph to Sifton, In care of Montague, And politely tell the young man That it was my command, That he should mind his business, And get out of Haldimand. If I were Thomas Greenway, I'd tell you what I'd do, I'd take that young man by the neck, And pound him black and blue; I'd order him by telegraph, To come right home at once, And ask his resignation, For being such a dunce. To get up there in Haldimand, And in his smart Aleck way, Tell everything we're going to do, Upon the 8th of May. But I'm not Thomas Greenway, Still I'll tell you what I'll do, I'll laugh at Cliff on Wednesday night, And cheer for Montague. —Not a Wester, April 15. You must leave your jolly sides To find your words come true. —Northwest Review, April 17th, 11 p.m.

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