

# Northwest Review.

"AD MAJOREM DEI GLORIAM."

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

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## St. Patrick's Day

is a day dear to the heart of all Irishmen, who love to do honor to the patron saint of the Emerald Isle. On this day the "son of Erin" turns out in his best attire, and if he has got his clothes at C. A. Gareau's—as he usually does—he is a thing of beauty and a joy for the whole of the day.

C. A. Gareau has made extensive preparations for the spring trade. The finest tweeds, the best cloths, the newest serges, the neatest worsteds, and the best-fitting ready-made clothing, gents' furnishings, hats, caps, etc., are to be had at C. A. Gareau's.

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## Saint Patrick.

### IRELAND'S APOSTLE AND PATRON.

The Good Results of His Mission Visible in the Characteristics of the Irish Race.

Tribute to Ireland.

THE present week brings with it a faithful, generous, down-trodden race a day of great rejoicing—it avers their mind from the surroundings of the hour, to the contemplation of a history, the pages of which are replete with the annals of a continued struggle for religious and civil liberty—it brings before their eyes visions of days of ancient glory, long ere the Dane or Saxon had set foot upon the virgin soil of their mother land—it recalls the reminiscences of their saintly ancestors, who won for their native isle the time honored title of the "island of saints and scholars."

To the Irish race at home and abroad there cometh the festive hour, for already the bon fires are being lighted on Tara's hill side, announcing to the world the advent of that glorious apostle St. Patrick. The thoughts, the feelings which fill the Irish mind and the Irish heart on St. Patrick's Day are indeed difficult to describe. On the one hand he glories in the fact that centuries of bloody persecution have been unable to wrest from his mother country the religion preached by Patrick, and on the other he beholds with tearful eyes the sad state of Ireland's political and civil rights, his religion has been unconquered, but the liberty and freedom of his native land still remain to be acquired. Therefore is it that while he rejoices, he must also mourn.

"Erin the tear and the smile in thine eyes," this is the aspect of the Irishman to-day—he sings aloud the praises of his great apostle St. Patrick, while he bedews with bitter tears the leaves of the "dear little Shamrock of Ireland" still forced to grow in a soil, not blest with the sunshine of freedom. It were better that we dwell not longer on this feature, rather let us proceed to the consideration of St. Patrick and his mission, nor will we attempt to repeat the narrative of our saint's life. His earthly doings are well known to not only the Irishman, but to the Catholic of every land.

The manner in which the Irish race received from the lips of St. Patrick the faith of Christ, the steadfastness with which they have adhered to his teachings through centuries of religious persecution, are topics which in a measure explain the salient characteristics of the Celtic people. Why is it that an Irishman is known throughout every land by the familiar name of "Pat"? At first it may seem to us a trivial matter to ask such a query, but there is much more in it than the mere words indicate. It is not on account of his brogue, or his immense fund of natural wit and droll-

ery that the Irishman is called Pat, no, it is because he is a good Catholic, a true follower of his holy patron, Saint Patrick. The Irish people are identified with their apostle and their religion, as is no other race: to be an Irishman means, as a rule, to be a Catholic for every true Irishman is a Catholic. This is the point which we shall consider:—we shall endeavor to trace the best, the truest qualities of the Irish race to their Catholicity, and in so doing, we can honor their patron saint in a most especial manner, for the world admits that the qualities of the Celt are indeed good ones, and if they can each and all be attributed, as effects to a cause, to the religion of Christ, then they are naught else but wonderful consequences of the apostleship of St. Patrick.

To consider the subject before us in all the fullness which is due, it behooves us to retrace our footsteps through the centuries of time, until we shall have found for a starting point that assemblage of the ancient Druids, which St. Patrick encountered upon Tara's hill, when lifting up the Shamrock he held it out as an emblem of the holy Trinity.

Standing on Tara's summit what do we behold? We behold every evidence of grandeur and civilization, we behold a people, who by their very traditions by their national characteristics, were in a most special manner suited to the reception of the new religion then to be announced to them by their apostle. Some 1500 years ago, the Irish people saw the advent of Patrick: he came to them with the story of the Catholic religion: he told them of the man God who suffered for their redemption, who gave Himself to them for their life-giving food in the Sacrament of the Eucharist,—he narrated to their impulsive nature the beautiful story of Mary, the Immaculate Queen of heaven—he preached to them the doctrines of our holy religion,—and then what do we behold? Do we see the Irish race, barbarous like rising up and exterminating the Apostle of God? Do we see them demand his blood, in proof of his religion? Oh no, on the contrary, we see an entire people bowing down with reverential respect at the feet of that holy man, we see a hitherto pagan nation receiving into its mind the life-giving truths of Christianity, we see, and what a sight it must have been before God's eternal throne, the Irish race baptized in the waters of regeneration, we see the imprint of Catholicity branded on their forehead, we see a noble, generous race entering the folds of Christ, we see the sons and daughters of Erin renouncing forever the traditions of their pagan forefathers, we see Ireland, the "Isle of Saints and Scholars," placed in the diadem which encircles the brow of the Roman Catholic church, there to shine as the brightest star of that glorious constellation, which is forever her joy and her gladness.

Ireland has been Catholic since the days of St. Patrick! What do these words convey? They mean this, that the Irish race, the Irish people received from their apostle, St. Patrick the glorious gift of faith, that they have cherished that gift as their dearest inheritance, that not all the horrors of relentless war nor the blishments of persecution were capable of dragging from Irish hands the priceless jewel which was the legacy, bequeathed to them by Patrick, that to-day, in this the closing decade of the 19th century, the Irish race, the Irish people are Catholic to the core, that they are as true and faithful to the religion of Rome, as were their forefathers who died on the battlefield in its defence.

Having seen that at no time during the last 1500 years were the Irish people lost to the faith, it would be an illogical injustice to deny to that faith the credit of those benefits which it must have bestowed on a nation so faithful, and those benefits are naught else than the lasting impressions which religion has made upon the people.

There is one great attribute of the Celtic race which when considered in its proper light, will be admitted to be the point around which many of the minor traits of that race are centred. This attribute is the gift of faith, which is the choicest fruit of the mission of St. Patrick. The Irish people are perhaps gifted above all others with the possession of a most lively faith in the mysteries and truths of our holy religion: they not only believe, but in a sense, their vivid imagination pictures to them the reality of their belief, and so true is this in their character that the respect in which they hold their Catholic religion knows no bounds. The "soggarth aroon" is to the Celt as dear as life itself. Why? Is it because he has become his temporal as well as spiritual adviser, because he has identified himself with the tenderest instincts of that impulsive people? Yes, but there is still a greater reason! It is because the Catholic priest is the minister of God. The Irishman considers his "soggarth aroon" as a being not belonging to earth, but rather as a messenger from heaven, sent down to preach God's eternal word. The Irish people then have what is known as a most lively faith, their belief in hidden things is so real that it is a second nature to them. This belief carries them farther than the mysteries and dogmas of their church, it leads them to what the world may call superstition; but what we understand by the more fitting term, their simplicity. There exists in the Irish nature no cunning, no treachery, no deceit. Of course there is wit, and plenty of it, but as a race they are exempt from what is known as under-handedness. Why? Because of their great belief: they believe and their belief leads them to simplicity, which simplicity is manifested in their actions. We could recall many little incidents in which this great characteristic shows itself. There is not a hill or valley throughout the land, which does not possess some spot, round which

tradition weaves her entrancing story. But when we watch the actions and listen to the words of the inhabitants of the rural districts, how innumerable are the proofs of this simplicity. What a beautiful picture is that in which we see the young Irish mother stooping down to kiss the lips of her sleeping babe, as the smile of innocence hovers around its infant face, and yet, there is a story to this! Tradition tells the good Irish mother, that the smile which she sees upon her infant's face is but an angel's whisper. This is why she stoops to kiss the innocent lips. It may be called superstition, if you will, but what a beautiful superstition! The conclusion of all this then is that the Irish race are simple in their beliefs, that this simplicity is an attribute of the faith which their religion teaches them to place in her doctrines.

The second, and perhaps most glorious attribute of the Irish character is the undying love which they bear towards their native land, and the strong ties of filial affection which forever unite them to their parents. It is admitted by all that the sun shines upon no race of people, who cling to the memories of the old land, as do the Irish. Facts are not necessary to prove this assertion. The exiled Gael never for one instant severs his heart from the Green Isle, which gave him birth. Listen to the words of the great Columbkille, addressing from the lonely and sea girt Iona, one who was sailing to Erin—"Carry my blessing across the sea; carry it to the west. My heart is broken in my bosom." This is the expression of one of Ireland's greatest saints: his heart was broken by banishment, he was an exile in a strange land, his eyes were denied that greatest of all earthly privileges—the beholding the green fields of Erin, "where the song of the birds is so sweet." This too is the sentiment of the Irishman to-day. The exiled Gael, wherever his lot may be cast, be it in the frozen north, or on the burning sands of the desert, be it in the farthest antipodes, or on the plains of Texas, his heart travels back in spirit to the old land, there to revisit the scenes of his early childhood, to listen once again in memory's sweetest vision to the loving words of an aged father and revered mother, to pluck from the green hillside the "dear immortal shamrock" and press it to his heart, on the feast day of his patron saint. But this love for his native land is not alone; there is another love, as warm, as strong, as undying, it is the love which the Irishman bears towards the aged father and mother whom he left sorrowing behind him, in the old land. Time is incapable of blotting out from the heart of the true Irishman the memories of his childhood days, the fond image of his father and mother. He may be in a foreign land, surrounded with all the happy attractions of domestic life, he may have taken unto his bosom a fond wife to whom he pledges eternal love and fidelity, he may find himself the respected head of a young family, yet not even the deep-rooted, true, manly love which he entertains for the mistress of his heart, not even the strong ties of paternal affection which bind him to his children, can ever make him forget the old land, can ever eradicate from his memory the vision of the humble cottage on the green hill side, so far, far away, where perhaps two aged people are waiting anxiously for a letter from their absent boy, and if it be that the remains of his father and mother are laid to rest in the sod, with the shamrock and heather sheltering them, as it were from the chill blasts of winter, even then, his heart finds solace and comfort in hovering round that spot, hallowed by the dust of his progenitors. Who that has ever witnessed the sad scene of an Irishman's return to his native land, after years of exile, only to find the home of his infancy in ruins, the parents of his childhood in the grave, the friends of earlier days all scattered and vanished, can forget it? What a heartrending scene is it to behold the strong, stalwart Celt, bending o'er the grave of his departed parents, and moistening the green sod with bitter tears, suffering his heart to burst the tenderest chords of affection and love, as it pours out in sorrowing accents the sad words to his departed friends. What a noble nature that must be in which the filial instincts can be kept so living as to burst into tears over the last resting place of his dear ones, though years have rolled by since he knelt to receive their parting blessing! This is but one of the grand effects of his religion. He is told to honor his father and mother. He would have done so guided by his own natural instincts, but when it comes as a command from his religion, then it is all the more binding. Religion is so deeply impressed upon the Celtic character, that the very instincts of the race are but the consequences of faith, so much so that when faith is wanting in the Irishman, there too is wanting the best purest characteristics of his nationality.

The third and last adjunct of the Irish character which we shall treat of is their indomitable courage. Irish valour, Irish pluck, Irish daring are written upon the pages of England's history; her glorious victories bear everlasting proof to the prowess of her Celtic soldiers. Never has she hesitated to confide to them the preservation of her supremacy, for never have they been known to flinch. "Cursed be the laws that have deprived me of such subjects," those were the words of one of England's Georges; they were wrung from his lips by Irish valor, Irish gallantry, Irish heroism. Where the fight is thickest, there will ever be found the courageous Celt. This spirit of unflinching daring is inherent to the race. Its cause is twofold: First, the Irish people have never known a century of peace for the last 800 years. It was at one time their religion, at another their honor, and again their nationality, that was at stake. That they are a fighting people is due to the fact that for centuries and centuries they

were compelled to fight or else relinquish their religious and civil rights. And here we note a vast difference in the race. When fighting for civil liberty, they are a disunited, broken people, but when their religion is at stake petty factions and party feuds are forgotten. History is proof of this. As soon as the immortal Harry preached to the Irish people his new-fangled ideas of faith and morals, as soon as he told them that Mary, the Immaculate Queen of Heaven, was no longer the mother of the incarnate God, then he found a united people ready to fight and to die for that religion which Patrick preached to them. While on the one hand, the centuries of bloody war which the Irish people waged to preserve their faith may be attributed their natural courage; on the other hand, we can trace this daring spirit more visibly to their religion. An Irish Catholic knows that if he commits sin he must confess to a priest. He knows that the "soggarth aroon" alone has power to absolve him, and kneeling down with contrite heart he tells his faults, he asks pardon for his crime, and then his faith tells him that he is forgiven. With this belief of his innocence he fights for God and his right. He knows the cause is a just one, he knows that if death comes he is prepared to meet it, and filled with these ideas he enters the battlefield, there to win or die. His immortal soul is cared for, what matters it then to him if he fall in the fight. This is the Irishman's courage, this is his valor. Belief in his religion prompts him to daring deeds, inspires him with a spirit that knows no fear.

We have considered but a few of the many qualities which tend to form the Irish national character. We might discuss at greater length each and every one of his traits; nor would we find any which, at least indirectly, could not be attributed to his being Catholic.

What a glorious sight it must be to see that great apostle, St. Patrick, looking down from his throne in heaven, to behold in this era, after the lapse of 1500 years, that race still true to their God, their Church, and their morality. How pleasing it must be to him to hover round old Ireland and watch his faithful children pick up from the green sod the shamrock so dear; to hear his name chanted and praised by every Irish tongue in every land. How consoling it must be to him to witness the purity of the Irish women, the courage of the Irishmen, and above all, their fidelity to his teachings.

To the Celt at home and abroad this is a time of rejoicing. In sweetest visions the exiled Gael—visit the most beautiful of his younger days; he sees in his dreams the hill and the valley, the running stream, the round tower, the ivy-clad monastery; his eyes run rampant through the land, and the well springs of his heart bubble up with fountains of patriotic love and affection. Oh! Ireland, fairest of the gems of the sea, thou art a good and tender mother to thy exiled children! Ever ready to welcome them in warm embrace, to sympathize with them in their troubles, to rejoice with them in their joy, to shed tears with them in their sorrow. "No wonder the wandering Celt should think and dream of thee in his roving." We hail thee, beloved land of sorrow and oppression; we send across the ocean wave words of deepest sympathy, and our hearts are with thee in thy trials and tribulations. Tender mother as thou hast been to us, we hail thee, and cry out, with the prophet of old, "when beholding the fair plains of the promised land, that there is no land so fair, no spot of earth to be compared to thee, no island rising out of the ocean wave, so beautiful as thou art; that neither the sun, the moon, nor the stars of heaven shine down upon anything so grand as thee, oh, Erin!"

WM. O'CONNELL POWELL.

Ah! The Drink.

A dignity of the Church once in traveling got into conversation with an Irishman, who, thinking he was a person of some importance, tried to find out who he was. "I make so bold," said he, "as to think that maybe your reverence is a canon." "I was once," replied the bishop, who did not care to disclose his rank. "Ah! masha, masha! drink, I suppose!" said the son of Erin, in a sympathetic voice.

IRELAND IN '94.

Bright with hope's resplendent glory  
Breaks 'tween the New Year on the skies!  
Ireland, land of song and story,  
See thy future glory rise!  
Mark the longed-for transformation  
From the bigot's bitter reign!  
Up, O Erin, ancient nation,  
Take thy proper place again!

Now, instead of hate and sorrow,  
All thy days for others spent,  
Thine the priceless boon to borrow  
Of contentment Heaven sent!  
Thine to hail the proud reviving  
Of unnumbered industry!  
Thine to watch thy peasant thriving  
From the grasping landlord free!

Homeward come thy exiles, longing  
For thy dream of happy days;  
Blessing, joy, and peace are thronging  
In the new-born Ninety-Four!  
And that hope, the greatest, dearest,  
Of a nation's life own,  
Comes with rainbow promise—seers  
To fulfillment it has grown.

It is said that Cardinal Gibbons and Archbishop Ireland have identified themselves with a movement, having for its object the suppression of pernicious literature on railroad trains and news stands.

The Family Medicine.

Trout Lake, Ont., Jan. 2, 1896.  
W. H. COMSTOCK, Brockville.  
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NOTICE. The editor will always gladly receive (1) articles on Catholic matters, matters of general or local importance, even political.

OUR ARCHBISHOP'S LETTER. St. Boniface, May 10th, 1883. DEAR SIR,—I see by the last issue of the Northwest Review that you have been intrusted by the directors of the journal with the management of the same.

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The Northwest Review

WEDNESDAY, MARCH 14.

EDITORIAL NOTES.

The P. P. A. is repudiated on every side by everything that has any claim to respectability. The Patrons of Industry very emphatically declined an invitation to join the foul moral blot on Protestantism—called the P. P. A.

The Kansas City Catholic has the following which we commended to the careful perusal of the Rev. Dr. King and those Protestants of Manitoba who hope to perpetuate that monstrous iniquity—the present Manitoba Protestant school systems: At a recent meeting of the Ministers Alliance, Dr. Healy complained "that religion was not being introduced into schools, but was slowly being eliminated. It was the unanimous opinion of all present."

SIZING UP THE POSITION.

The Canada Presbyterian seems to have grasped the situation in the Northwest better than the Governor General in Council, in regard to the ordinance of 1892 and its effects on the Catholic schools. The order in council refusing to disallow the ordinance says that it did not interfere with Catholic schools or lessen their powers, while the Presbyterian says:

"An open highway now lies before the people of the Northwest on which to go forward to do a great and lasting work of general, sound education in secular knowledge. Happy are they to have escaped the difficulty which has been imposed upon us in Ontario, and which has led to and perpetuates friction in so many ways, and which so much prevents the breaking down of the prejudices of various kinds which now separate as citizens Roman Catholics and Protestants."

an ordinance may not legally abolish a school system but it may strip it of all its privileges in such a way as to practically arrive at the same result. That is what has taken place in the Northwest Territories, and that is what the Canada Presbyterian is congratulating the Northwest about when it says that "happy are they to have escaped the difficulty which has been imposed upon us in Ontario and which has led to and perpetuates friction in so many ways etc."

amount, per capita, would be only insignificant, at most, even though every word of the Free Press charge were true. Any one can see at a glance how far-fetched and dishonest was the comparison, even though the charge were true. But what will the public think of the Free Press charge when it has been clearly proven that the Protestants of Montreal enjoy a larger exemption of church property, etc., than do the Catholics. A Catholic, writing to the Free Press in reply to this allegation, gives some startling figures which completely knock the bottom out of its charges. This writer pointed out that, while the non-Catholic population of the city of Montreal amount to only a fourth of the city's population, they enjoy over one third of the property exempted from taxation, so that instead of the non-Catholic population of Catholic Montreal having to contribute to the support of "Catholic institutions" it is all the other way. So much for the Free Press charge against the Archbishop of Montreal! We would advise our contemporary in future, to adhere to the slanderer's safety machine, broad generalities, and not be too definite. It is dangerous, you know. But why cannot the Free Press and others, when speaking of Montreal's taxes and exemptions refer to the mayor and corporation, or to the local or general governments, and not to the Hierarchy? The Bishops do not make the civil law, and why should their names be drawn into those charges? Simply because "the Hierarchy" is the veritable red rag to the ignorant fanatics to whose instincts—reason is too intellectual a term—they minister. The Free Press says: "The Protestants are all anxious that church property should be assessed." That may be true, but the majority do not want it, notwithstanding that the Free Press believes, from hearsay, that they do. It has been shown that Protestants suffer no injustice by the law, and that being true, they should be content with the rule of the majority. If the Catholics of Manitoba were only taxed in the same way by the majority, as the minority in Montreal are taxed by its majority, we would be singing hymns of praise and thankfulness to the giver of all good things for giving us such kind friends. The attempts of the Free Press to wriggle out of the exposure of the facts and figures of its correspondent are not worthy of even a passing word. The writer said that his figures were given, not to convince the Free Press, but to expose its dishonesty to those of its readers who love justice and hate fraud.

WHY NOT ADMIT FACTS?

A few weeks ago the Free Press, a journal which, from its many great advantages, should rank among the greatest moral forces in the community, stated that the Bishops of Quebec, by refusing to allow the church property to be taxed, compelled Protestants to support the Roman Catholic institutions. Whenever any narrow-minded literary rag-picker is anxious to find an excuse for some disgraceful act on the part of his friends, he usually makes some broad general charges against the Bishops of Quebec. It is always a safe ground for the ordinary slanderer, for two reasons, (1) because Quebec is a large province and there are several bishops there, and, (2) because the fanatics and bigots, to whose taste he caters, are ready to believe any statements, however false, if they are only seasoned with "bishops" and "Quebec." But the Free Press, in a second article, became more definite and named Montreal and its bishop as among the greatest offenders. It said: "In this connection we may ask what does Father Cherrier think of the Hierarchy in Montreal who, by refusing to allow their property to be taxed, compel Protestants to support the Roman Catholic institutions?" Here was a direct charge made against the bishop of Montreal of compelling the Protestants to pay taxes for the support of Catholic institutions. We wish the reader to mark well that this serious charge was made against the Archbishop of Montreal for the purpose of showing that the Protestants of Manitoba were doing nothing worse to the Catholics of this province, than the Catholics of Quebec are doing to the Protestants, viz. "compelling them to support Catholic institutions." The Free Press, recognizing that the Protestants of Manitoba are simply taxing the Catholics to support "Protestant institutions" (the present schools) tries to find an excuse for this by saying that the Archbishop of Montreal compels Protestants to do the same thing. But how? By refusing to allow church property to be taxed and thus "compelling Protestants to support Catholic institutions." This is the most sickening trash we ever read. The cases, even though the Free Press charge be true, are not parallel. Why? Because in Manitoba, the Protestants first destroyed the legal status of our schools, and they taxed us to support Protestant institutions. This required us to submit to a double tax—one to support "Protestant institutions" and another to support our own institutions, while, on the other side, even if every word the Free Press said of Montreal were true, it would only amount to this, that the Protestant and Catholic rate payer would be required to pay a small extra tax by reason of the fact that the Catholic church property was exempted to a disproportionate value to that of the Protestant church property. The

OH! FOR A LITTLE HONESTY.

Mr. Martin, M. P. P. introduced a motion into the legislature favoring purely secular schools. What an amount of dishonesty that debate disclosed! Mr. Sifton said it was only an attempt to make the schools godless and that the religious government of Manitoba would not help to do so. This is an admission on the part of the immaculate Sifton that these schools are now religious. But what kind of religion? Christian, Dr. King says. Well, we will then ask, what branch of Christianity? Catholic or Protestant? Before these "Christian" schools were established, we had in this province, Catholic and Protestant schools. What have we now? Every one admits that we have not got Catholic schools, so that branch of Christian schools is counted out. But before the present system we also had Protestant schools. If the government abolished these, then Mr. Sifton's religion cannot be either Catholic or Protestant and, therefore, cannot be, what the Rev. Dr. King says it is, Christian. But did they abolish Protestant schools? Let us see! Certainly, the name is gone, but a rose would smell as sweet by any other name, and that Protestant rose is thriving beautifully under its new name. Its growth is not apparently in the least injured by the dew of Catholic taxes. It is called public instead of Protestant, but it is, nevertheless, the same old thing. The same religion, the same Bible, the same text books, the same teachers—nothing in the least changed. So the schools have Protestant Christianity today, if they ever had. But that bright young star in provincial politics, Mr. J. D. Cameron, settles the matter in this wondrously clever way: He said that "Mr. Martin was unfortunate in calling the schools of Manitoba 'Protestant,' because the privy council had decided that they were not Protestant, but non-sectarian. The name 'Protestant' was therefore a misnomer. The motion of Mr. Martin was a covert attack upon the public schools."

THE IRISHMAN.

By James Orr. The savage loves his native shore, Tho' rude the soil and chill the air, Then well may Erin's sons adore His cottage breeze and his fair.

less schools. To make the schools secular would only increase the Roman Catholic opposition towards them." No doubt the Roman Catholic Hierarchy are opposed to secular schools, but who authorized Mr. Fisher to say that the Catholic bishops are ten times more opposed to purely secular schools than to Protestant non-sectarian schools? No doubt the Catholic Hierarchy would ten times sooner see Protestant morality taught to Protestant children than to see them educated in secular schools, but that does not mean that the Catholic Bishops would prefer Protestant non-sectarian schools for Catholic children. Mr. Fisher must know that there is no common non-sectarian platform on which Protestants and Catholics can meet. The two systems are as oil and water; they will not assimilate. If then, the laws of the country say they must meet, and be educated in the same class room, the makers of the laws should, in the interests of peace, harmony, equality and justice, see that they meet on a neutral, that is a strictly secular ground. Mr. James Fisher then stated what is not exactly true when he said that the Roman Catholic Hierarchy are ten times more opposed to purely secular than to Protestant non-sectarian schools. Secular schools are not to our taste, they are wrong in principle and degrading in morals; they inculcate a theory that has for its chief plank a negation of God, but to Catholics they are infinitely preferable to a system that teaches an erroneous principle in religion. The schools of Manitoba are non-sectarian to the Protestants sects; they contain just as much Protestant sectarianism as the various Protestant sects can agree upon, but to Catholics they are, for that very reason, Protestant. Messrs. Sifton, Cameron and Fisher know this, the whole dishonest outfit know it. If they be honest and wish to retain Protestant non-sectarian religion in their schools, let them be equally fair with us and give us our schools, but if not, then let them not compel us to pay for what they want; let them be fair enough to not ask from the state for themselves what they are unwilling to grant us. Let their schools be abolished as well as ours and let us meet on common neutral ground.

IS IT SETTLED?

No doubt the Free Press would like to think that the Manitoba School question was settled. Notwithstanding the fact that it has published in its columns the fact that the Dominion Government has decided to appeal the case to the Privy Council; notwithstanding the further statement that Mr. Dalton McCarthy, a gentleman in no way partial to us, gives it as his opinion that the minority will probably win before the Privy Council, our contemporary, who pretends to have so much respect for the courts, says that the question is settled in Manitoba. We remember quite well that when the case was previously pending before that august tribunal, the Tribune and all the organs of the government were saying that they cared not what the decision of the Privy Council might be that they would not submit if their lordships decided against Manitoba. We can hardly suppose that that is the ground which the Free Press takes, when it says that the case is already settled. Let us tell the Free Press that that kind of argument might suit the Tribune but it cannot be used by a respectable and common sense journal. If the Privy Council decide in our favor, and say that the Catholics have rights, then no government in Canada dare refuse it. If they did, think you, the Imperial government who ratified those laws would allow of such a breach of faith. The Imperial government is not likely to look upon its responsibilities in such an unjust way. And even if every court in the realm decide against us, we believe, with "Catholic Layman," that injustice and persecution can never settle it; "it will only be settled when honesty and fair play once more dictate the educational policy of the province."

THE IRISHMAN.

By James Orr. The savage loves his native shore, Tho' rude the soil and chill the air, Then well may Erin's sons adore His cottage breeze and his fair. What fond reflects a shore so sweet As Shannon great or pastoral Bann? Or which is thought in danger's van? So generous as an Irishman? His hand is rash, his heart is warm, But honesty is still his guide; He may be duped, but won't be dared, More fit to practice than to plan; He dearly earns his poorward, And spends it like an Irishman. If poor or strange for you he'll pay, And guide you where you safe may be, If you're his guest, while'er you stay His cottage holds a tub of ale. His inmost soul he'll unlock, And if he may your secrets seek, Your confidence he seems to mock, For faithful is an Irishman. Ay, honor bound in we or woe, But never she bids he dares to do; Try him with bribes—they won't prevail, Prove him in fire—you'll find him true. He seeks not safety, let his post, But he'll be thought in danger's van; And if the field of fame be lost, It won't be won by an Irishman. Erin! I loved land! from age to age Be thou more great, more famed, more free; May peace be thine, or should'st thou Defensive war, cheap victory! May plenty bloom in every field Which gentle breezes softly fan, And cheerful smiles serenely lid The home of every Irishman. Any one troubled at night with a persistent cough can procure much-needed relief by taking a dose of Ayer's Cherry Pectoral.

COMMUNICATIONS.

Why His Grace Holds Back. To the Editor of the Northwest Review.

SIR.—A series of letters on educational matters in Manitoba has appeared in the Tribune under the nom de plume of "Candid Catholic," who seems to labor under the delusion that the Catholics of this province may avail themselves of the public schools in the absence of Catholic schools of the same efficiency. So far his arguments have not been met except that a "Parent" proved to his own satisfaction that the Catholic schools were as efficient as the others, because that was his opinion. Another writer in a local paper disposed of his contention by calling him a "Protestant," while still a third, equally logical, brushed his theories aside by declaring that they were written by "a woman." Notwithstanding these scathing criticisms, "Candid Catholic" would not stay crushed and I am instructed to take the matter up with special reference to his letter in your issue of the 22nd ult., and endeavor to convince him, if possible, that his efforts to make us practical converts of the public school system is not likely to be successful in the near future. The volume of matter that has been written on this question has had the effect of confusing the average reader, and of intensifying the feelings of bitterness on both sides which it has engendered, and my purpose in this article is to show how the matter stands at present, and why Catholics cannot use the public schools.

For twenty years the Catholics of Manitoba had their own schools; those schools were established by law, and were satisfactory to those immediately concerned; a change was never looked for nor desired; all looked forward to the continuance of those schools without molestation or interference for the time to come. But suddenly, without note or warning, their cherished school system was swept out of existence; without their wishes or their interests being consulted, their ideal school system was ruthlessly destroyed, so far, at least, as the Manitoba legislature could destroy it. The right of the legislature was disputed, and action taken in the courts, with the result, so far, in favor of the local government; but it is still in the hands of the Dominion government, and will be practically sub judice until that government gives its final decision as to whether it ought or ought not to interfere in behalf of the Catholics of Manitoba. While the case is thus pending, the Catholics will have to support their own schools, and at the same time pay their taxes to the public schools, and in this way help to educate their children and their non-Catholic neighbors. We about the inferior character of our schools, but there would be nothing surprising in such inferiority if true, as we have to keep up our own schools and at the same time contribute to the maintenance of the public schools equally with those who reap the benefit of them. We are sometimes asked why we do not send our children to the public schools, where a superior teaching and advantages are said to be found, and I will try to give the answer. One of the hardest things for a non-Catholic to understand is, why Catholics so implicitly obey their pastors in matters of faith, morals and discipline. One of the fundamental principles of the Catholic religion is obedience to lawful authority both in civil and spiritual matters. The Catholic believes that Christ established His church here upon earth, that He gave His apostles and their lawful successors absolute authority to rule over that church, under a visible head; that He promised to guide His church for all time, and that He has kept His promise. He believes that the bishops are the lawful successors of the apostles and the divinely-appointed rulers of the church. Every bishop is absolute ruler in spiritual matters in his own diocese, and in those spiritual matters is subject only to the Pope, the visible head of the church, to whom alone he is responsible for the government of his see; he is the administrator of the laws of the church, the exponent of her doctrines and the judge of her requirements. Every member of the church is, therefore, bound to obey his bishop in matters of faith, morals and discipline (discipline means the rules made by the bishop for the management of the diocese) and there is no appeal except to the Holy See. In civil and temporal matters he must, of course, obey the civil authorities.

His Grace, the Archbishop of St. Boniface, being the spiritual ruler and guide of his people in this archdiocese, they are bound to follow his instructions in those three matters above referred to, and as education comes under the heads of morals and discipline, it will be seen that they cannot use the public schools until he gives them permission to do so. It may be asked, why does he not compromise the matter with the local government and have the public schools so arranged that Catholic children may attend them. Bishops are not in the habit of compromising matters that might militate against the spiritual interests of their people, but in this case it is morally impossible for our Archbishop to take any step whatever towards changing the existing state of the schools, even if disposed to do so. The Dominion government is already stated, and if he should move a finger in the way of coming to an understanding with the local government, that moment would the whole case back in his face and congratulate themselves on so favorable an opportunity to get rid of an embarrassing question, so that whatever views His Grace may hold as to what he should do in the event of the case being ultimately decided against him, it is quite certain that his hands are now tied and will be until a final decision is given by the government at Ottawa.

Regarding the charge made that Catholic schools are not as good as the others, I am not called upon to pronounce upon their good or bad qualities here, but in cases where pupils have reached the limit of the curriculum in the Catholic schools, or for some other good cause, His Grace will readily give permission to such pupils to attend the public schools when the reasons for it are laid before him. But pupils who in this way go to the public school are liable to be deprived of the privilege of receiving religious instruction at Sunday school with the other Catholic children; although it may not always be so. From what I have stated "Candid Catholic" will, I am sure, see how futile it is to think that we can adopt the pub-

COMMUNICATIONS.

Why His Grace Holds Back. To the Editor of the Northwest Review.

DEAR SIR.—Your journal being the organ of the C. M. B. A. in this province may I crave space for a few remarks on a matter which in my opinion is of vital interest to that association. I allude to the present system of dealing with the applications of men desirous of joining our ranks and thereby securing their families against want and destitution should it please Almighty God to call the provider of such families away by death. Every honest, conscientious man, who is at all aware of the duty he owes his family, will fully appreciate and avail of the facilities here afforded him to make the necessary provision at the lowest possible rate. His parish priest recommends him as a practical Catholic and in every way fitted to become a member of our society. His application is presented to the association and read at a branch meeting, when if any member present can show cause why the applicant should not become a member, he is, according to our constitution, supposed to disclose the same to the board of trustees or state his objections openly before the meeting, as his discretion may dictate. The application is then referred to the board of trustees—a committee comprised of six of the most intelligent and responsible men in the branch—they, in accordance with their duty prescribed in the constitution, make due and diligent inquiry as to the applicant's moral and social condition and if the result of such investigation should prove favorable to the applicant, he is recommended by them for membership. This report is read to the branch at the next meeting and is accompanied by the certificate of the medical examiner, showing the applicant to be in good physical condition and a most desirable risk. A vote is taken for the purpose of admitting or rejecting this report and again affording opportunity for objection to the candidate on the part of any member present. Notwithstanding that the report is adopted unanimously, a secret ball ballot is then taken. What is this ballot for? It is for the purpose of ascertaining the number of members present who are secretly opposed to admitting the applicant to membership. There may be some who did not have the moral courage to openly state their objections, or secretly inform the trustees of them. Or if they have made a charge to the trustees, and that body has found such charges groundless, yet they are not satisfied. They will take advantage of the means here afforded them of secretly committing a wilful crime against a neighbor. If there be ten members present and qualified to vote should three of them vote unfavorably the candidate he is rejected, should there be twenty votes cast five of the number is sufficient to reject, and so on, as the number favorable to the candidate increases, the percentage necessary to secure his rejection decreases. In the face of the recommendation of the parish priest; in the face of the favorable report and recommendation of six of the most intelligent members of the branch, in the face of all that is necessary to prove the applicant to be in every way worthy to become a member, three or four men in a membership of eight or nine throw a vote for some malicious motive failed to take honorably objection to this man at any of the stages through which his application has passed, thereby affording a means of secretly depriving him of the means of livelihood, which he has sought to provide them. But it is said this never occurs unless the candidate is considered unworthy of a place amongst us. By what right do we adjudge this man unworthy? Let his past life be what it may; should he have been guilty of all the crimes in the calendar, he comes to us recommended by the highest authority: by those more competent to judge than we are. It is evident he has placed himself in good standing in the church: he is resolved to amend his life and take his place among men. Should he fail in this, should he abuse the confidence we have placed in him, we are at liberty to enforce the law of our association and expel him, but we have no right whatever to say to him: You are unworthy to join us; you would contaminate us and destroy our association, you have been guilty of crimes for which the church may see its way clear to forgive you and accept you within its fold, but it doesn't follow that we are supposed to do so. The fact is, one of us will say to him: You have incurred my enmity, and I will undertake to so prejudice the minds of two or three men of my own stamp against you that I will deprive you and your family of the benefits of this association and thus have my revenge. This is it in a nutshell. Out of every hundred men rejected through the instrumentality of the "black ball" from associations of this kind, ninety-nine of them are merely and simply the victims of a petty spleen and malice. It is a secret instrument of revenge in the hands of our most unthinking and dishonorable men, for no honest straight-forward man could knowingly be guilty of the commission of an act against his neighbor which may perhaps be the means of depriving his neighbor's innocent and helpless children of the necessities of life and leaving them paupers. There certainly should be some other means adopted of judging an applicant's merits. This system is not only a failure but it is a danger. A man is condemned secretly and without a tribunal, he is given no chance to plead for himself or disprove the charges against him if there be any. He is stabbed in the dark and the assassin is never known. Are such ignominious methods characteristic of us, or of our association? Is this consistent with our professional sense of honor and justice or in keeping with our Catholic faith and principles? If we come to give it a moment's consideration we will certainly find it is inasmuch then, as we condemn the existence of a system through which there is any possibility of so grave an injury and injustice being done a neighbor, we and each of us are responsible and are a party to the commission of one of the most cowardly and dastardly acts conceivable, as often as the "black ball" is used against a fellow man, which or any such society, which this we may be connected.

THE C. M. B. A. and the Black Ball.

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

Slippers! Slippers! Slippers!

Handsome Novelties in Slippers for Evening and Holiday Wear,

Mocassins! Mocassins!

Very Cheap. Men's Mocassins Laced, from 75c. Boys Mocassins, Laced, from 45c.

A. G. MORGAN,

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CITY AND ELSEWHERE.

God save Ireland.

SUNDAY next will be Palm Sunday.

It looks as though spring had come for a time at least.

Don't get in too big a rush in taking off your storm windows.

EASTER Sunday will be one week from next Sunday.

The C. P. R. shops will be closed on Saturdays until further notice.

The Winnipeg and Brandon spring assize court opened yesterday.

Mr. R. BURKE, of Burke & Connolly, left for the south on Saturday morning.

The auditors of the World's Fair are said to have a surplus over all liabilities of \$1,421,451.

BISHOP MESSNER, of Green Bay, Wisconsin, has been initiated a member of the Catholic Order of Foresters.

At the time when we seem to be almost forsaken by God it is our own fault if we are not nearest Him.

The retreat for the men of St. Mary's parish opened on Monday is being preached by Very Rev. Father Accorsini.

Two new schools have been opened on Indian reserves, by the Rev. Oblate Fathers.

The St. Boniface Independent brass band will furnish music for the charity concert, on Friday evening, the 16th inst., at the Bijou Opera house.

REV. FATHER GAUTHIER who has been south to New Orleans, for the benefit of his health will return some time in April.

It is reported that over fifty families, of Dunkards, have secured land in the Devil's Lake region, North Dakota, and are expected to take possession in the early spring.

The members of "A" company; 90th Battalion Winnipeg Rifles, held their annual supper in the St. George's snow-shoe club rooms, Cauchon block, last evening.

REV. FATHER DRUMMOND, S. J., of St. Boniface college, will preach in the Church of the Immaculate Conception on the evenings of Holy Thursday, Good Friday and Easter Sunday.

THERE is a rumor that the choir of the Immaculate Conception church, now numbering over twenty members, will have their photos taken in a group in the near future.

THE Rev. Father Beaudin, O. M. I. of Rat Portage, who has been south during the past few months is expected to arrive in the city on the 15th inst., or shortly after.

The retreat for the ladies of St. Mary's parish which closed on Saturday last was preached by the Very Rev. Dr. Lavigne, O. M. I., acting parish priest, and Rev. Father O'Dwyer, O. M. I.

The savings to the World's Fair by the use of oil as fuel, was about 27 per cent. as compared with the estimated cost of coal, including the labor of handling.

The daily average number of patients in the general hospital for last week was 113, of whom 84 were males and 29 females. Twenty-seven out-patients were also treated during the week.

MR. N. BOYD, M. P., for Marquette, after spending a few days in the city left on Saturday evening for Ottawa, to attend the opening of the House. Mr. Boyd was accompanied by his daughter, Miss Boyd.

REV. FATHER LACOMBE, the venerable and well-known priest of the Black Feet reserve, who is now in the east, assisted at the mass in Montreal, last week, in the celebration of the sixty-seventh birthday of Archbishop Fabre.

THE Very Rev. Father Accorsini, late secretary of Mgr. Satoli, occupied the pulpit at St. Mary's on Sunday evening, and preached a very eloquent and effective sermon taking for his text the words "No man can serve two masters."

The choir of the Immaculate Conception church have been practicing hard for some time past one of the most beautiful Masses of Mozart, which they will render on Easter Sunday. They will also sing the Grand Resurrexit of Lambillotte.

The weekly services at the Immaculate Conception church are largely attended since the opening of the Lenten season, so much so, that the Rev. Father Cherrier repeatedly congratulated his parishioners on their spirit of faith and piety, during this holy season.

DR. FERGUSON, the well known physician of this city, left on Monday to assume the duties of the office to which he has been appointed in the medical school and hospital at Chicago. Dr. Ferguson has been for some time past connected with St. Boniface hospital.

You might as well look for Donati's lost camel as to look for these prices again before 1895. Bourbeau's shoe store.

Owing to want of space we regret having to hold over numerous news notes, which will appear in our next issue.

We learn that the Rev. Father Cornelle, of British Columbia, paid a visit to the Industrial school, Lebrat, Man., on Sunday night, the 11th inst. The rev. sister went from Montreal to Lebrat about eighteen months ago. The cause of death was consumption.

We are sorry to learn of the death of Rev. Sister St. Vincent, who died at the Industrial school, Lebrat, Man., on Sunday night, the 11th inst. The rev. sister went from Montreal to Lebrat about eighteen months ago. The cause of death was consumption.

MR. F. W. SMITH, of Manitow, arrived in the city yesterday. He is now at the St. Boniface hospital under medical treatment. It appears that Mr. Smith has suffered a great deal ever since he left Winnipeg, from repeated attacks of illness, for several weeks at a time.

ABOUT the 28th inst. there will be a dramatic and musical entertainment given at St. Boniface college in aid of the St. Boniface Hospital. As these entertainments are always of a high class and as the object is a most deserving one, we trust that the financial result will be satisfactory.

HIGH mass will be celebrated at 10 a. m. in St. Mary's church on Saturday the 17th inst. His Grace will be present and will address the congregation, at which all the Catholic societies of the city, are invited. The college of St. Boniface and St. Mary's Academy will be present.

It is scarcely necessary for us to inform our readers that next Saturday is St. Patrick's Day, the feast of Ireland's patron saint. It is also unnecessary for us to wish that our Irish patrons will have a good time on that day. They would not be Irishmen if they did not honor St. Patrick in a hearty fashion.

MISS MADGE BARRETT will sing at the Bijou Opera house, on Saturday evening, March 17th, on the occasion of St. Patrick's Day celebration. She has also an engagement at Brandon for the 16th inst., in a concert given under the auspices of the Rev. Father Bourdeau, parish priest of Brandon. Some of the rev. father's friends are expected to go from Winnipeg to attend the concert.

REV. J. C. MADILL, president of the P. P. A., was in Toronto last week, having returned from a trip to Quebec. Madill's ostensible object was to lecture on temperance, but his true mission was to organize councils or lodges of the P. P. A. It was a great scheme of Madill's, seeking to promote religious hatred under the cloak of a temperance advocate. The P. P. A. ought to be proud of him.

We regret this week to chronicle the death of Mrs. C. J. McNeerney, of St. Mary's parish, who passed peacefully away at an early hour on Friday morning, fortified by the rites of the church. The funeral which was largely attended took place on Saturday morning at 9.30 from her late residence 244 Fort Street, to St. Mary's church, thence to St. Mary's cemetery, Fort Rouge, where the remains were interred. The deceased lady leaves a husband and two small children to mourn her loss, to whom the REVIEW extends its most profound sympathy.

IN another column will be found a letter from Mr. A. McGillis, president of the St. Joseph's and Catholic Truth Society of Winnipeg, in which he attacks "Candid Catholic" a little necessary information on the position of the Church in society. It is to be hoped that that individual will profit by the lesson and never again expose his ignorance or malice to the general public. He scarcely deserved the tender treatment extended to him by the learned president of the Catholic Truth Society.

WAGHORN'S Guide is out for March with new time card changes, new Post Offices opened, and changes in mail service and connections. The school districts in Manitoba, are also given a place by the publication of the first 160 names of the Districts with the Secretary's name and address. The list is too large to print all at once, and the publishers propose to print each month a portion till finished, so that subscribers can paste the various lists together and have a full return. The usual list of sailings of Atlantic Steamships is given and a revised summary of the Postal laws and rates will be found useful. The Municipal, county courts, Military and other lists include all the recent addition and changes to date.

MR. J. B. PROULX, vice-rector of the Laval University in Montreal is expected here to-morrow or next day. The Rev. gentleman is rather unwell and travels for the benefit of his health. After a stay of a few weeks in St. Boniface he will probably continue his journey as far as British Columbia. As Rev. Father Proulx has in years gone by spent some five years of missionary life in this country, no doubt, a very large number of his old friends and acquaintances will hear with regret of his illness, but at the same time will be more than delighted to see this talented priest, who from the humble position which he now fills in connection with the most important educational institution of the Province of Quebec.

Notwithstanding the cry of hard times the preparations for the celebration of St. Patrick's day in this city are, if possible, more elaborate than usual. In Winnipeg, as will be seen by the advertisements on our third page, Ireland's patron saint is borne in the minds of his countrymen by feast song and story. On Friday night the St. Vincent de Paul hold their St. Patrick's day concert at the Bijou Opera house, the proceeds of which will go towards relieving the prevalent distress. On Saturday—St. Patrick's Day—Rev. Father Drummond, S. J., will deliver a lecture in the Opera house on "Irish Oratory," and a musical entertainment will also be given at intervals during the lecture. On Saturday also the St. Patrick's society hold their annual dinner at the Clarendon hotel, and many other minor celebrations of the day will take place in the city.

The St. Mary's Ladies Aid Society recently held its annual meeting. At this meeting it was decided to extend the work of the society, so that it would embrace altar and hospital work, and committees were appointed for each division. In view of this change the society will hereafter be known as the "St. Mary's Ladies Aid and Altar Society." Mrs. Guilmette, Secretary, then presented the annual report. In this report we are told that "the deserving poor have been relieved to the full extent of our means wherever they were found, without regard to creed. In addition to the distribution of clothing, the homes of the poor are visited, in order to obtain a correct knowledge of their condition. To comfort and console the sick and the aged, to kindle through the grace of our Divine Saviour, hope, and joy in souls overshadowed by misfortune and sin, is the work of our visiting members. To provide children with the necessary articles of clothing to enable them to attend school." The election of officers for the year then took place and is as follows: Mrs. Hughes, President; Mrs. Gallagher, 1st Vice President; Mrs. Gauthier, 2nd Vice President; Mrs. Mrs. Cass, treasurer; Guilmette, secretary. The following ladies form the committees: Poor Committee—Mesdames D. Smith, Allman and Marrin. Altar Committee—Mesdames Gallagher, Bourbeau, Egan, Hospital Committee—Mesdames Bawlf, Gauthier and Monchamp. This very deserving society is to be congratulated on the amount of real good and charitable work which it has accomplished. We trust that it will receive from the public the encouragement which it so richly deserves.

PRAYER TO ST. JOSEPH.

We come to thee, O Blessed Joseph, in our sore distress, and having sought the help of thy Most Blessed Spouse, we now confidently implore thy assistance also.

We humbly beg that, mindful of the dutiful affection which bound thee to the Immaculate Virgin Mother of God, and of the fatherly love wherewith thou didst cherish the Child Jesus, thou wilt lovingly watch over the heritage which Jesus Christ purchased with His Blood, and of thy strength and power help us in our urgent need.

O Most Provident Guardian of the Divine Family, protect the chosen race of Jesus Christ; drive far from us, most loving Father, every pest of error and corrupting sin; from thy place in heaven, most powerful deliverer, graciously come to our aid in this conflict with the powers of darkness; and as of old thou didst deliver the Child Jesus from supreme peril of life, so now defend the Holy Church of God from the snares of her enemies and from all adversity; have each of us always in thy keeping, that, following thy example and borne up by thy strength, we may be able to live holily, die happily, and so enter into the everlasting bliss of heaven.—Amen.

An Indulgence of 7 years and 7 quarantines for each recital of the above prayer. (Pope Leo XIII. August 15th 1889).

Rules For Lent.

The official Lenten regulations of the diocese are:

- 1. All days of Lent, Sunday excepted, are fast days.
2. By a special indulgent from the Holy See, A. D. 1894, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays and Saturdays, except the Saturday of Ember week and Holy Saturday.
3. The use of flesh and fish at the same time is not allowed in Lent.
The following persons are exempted from abstinence, viz.: Children under seven years of age, and from fasting persons under twenty-one, and from either or both those who, on account of ill-health, hard labor, or advanced age, or some other legitimate cause, cannot observe the law. In case of doubt the pastor should be consulted.
Lard may be used in preparing fasting food during the season of Lent, except on Good Friday, as also on all days of abstinence throughout the year by those who cannot easily procure butter.
Fasters are required to hold in their respective churches, at least twice in the week during Lent, devotions and instructions suited to the holy season; and they should earnestly exhort their people to attend these public devotions. They are hereby authorized to give on these occasions Benediction of the Blessed Sacrament. Besides the public devotions, family prayers, especially the Holy Rosary of the Blessed Virgin, should be recited in every Catholic household in the diocese.

A SNAP.

Fine Fresh Water Herring. 15 CENTS A DOZEN.

A. W. Davis & Co.

207 Portage Ave. Phone 155.

CAPITAL STEAM DYE WORKS.

T. MOCKETT & Co., Piece and Garment Dyers and Finishers.

Prices quoted on application to Merchants for Hosiery, Yarns, Plumes and Piece Goods.

Correspondence solicited.

241 PORTAGE AVE., WINNIPEG, MAN. Jan 14

Fish for Lent.

W. J. GUEST, DEALER IN FISH, GAME, POULTRY, AND OYSTERS,

602 MAIN ST., WINNIPEG.

TELEPHONE 597.

- Freshwater Fish. Lake Trout, Lake Herring, Sturgeon, Pickerel, English Perch, Finnan Haddies, Yarmouth Bloaters, Loch Fyne Herrings.
Saltwater Fish. Cod, Haddock, Herrings, Smelts, Tommy Cods, Hake.

BOYS, BOYS, BOYS.

The Blue Store.

Sign—"The Blue Star."

The Greatest Assortment of Boys' Overcoats ever offered in this City, and at THE LOWEST PRICES.

Boys' Clothing in "Two-Piece Suits," also in "Three-Piece Suits," to gratify everybody, and in all qualities.

SHORT PANTS for Boys from "50" cents up.

MEN'S SUITS in all patterns, made of the very best material, and the cheapest in the city.

MEN'S OVERCOATS defy any competition.

WE LEAD IN PANTS.

We have the largest assortment, the best patterns, and the lowest prices in the country.

All we want is for you to come, see our prices, and we are sure of a sale.

We beg to remind you again.

The BLUE STORE

Sign—"The Blue Star."

422 Main St.

A. CHEVRIER.

THE PROSPECTS FOR HOME RULE.

The recent retirement of Mr. Gladstone from the leadership of the Liberal party in the British House of Commons has excited considerable speculation as to the probable future of the cause of Home Rule for Ireland. The fact that it was alone the marvellous personality of Mr. Gladstone which first brought the question of Irish self government before the English electorate has led many superficial observers to the belief that without this personality the cause of Home Rule must drop once more into obscurity. We do not assent to this. It is perfectly true that to Mr. Gladstone the Irish race is indebted for this bold effort to give them civil rights, but that the cause will suffer by his absence we do not for a moment believe. The personality of Mr. Gladstone has long since been lost in the magnitude of the cause he advocated. The Liberal party in the British House of Commons are not only pledged to Home Rule, but are in earnest in their endeavors to grant it to the sister Isle. Again, the opposition of the House of Lords has strengthened the Liberal ranks. It has now become a question not only of self government for Ireland, but democratic government for England. The country is aroused, and the Lords, who have never successfully stemmed the tide of public opinion will once more snatch a short lease of life by backing down and out.

ALL MEN.

Young, old or middle aged, who find themselves nervous, weak and exhausted, who are broken down from excess or overwork, resulting in many of the following symptoms: Mental depression, premature old age, loss of vitality, loss of memory, bad dreams, dimness of sight, palpitation of the heart, emissions, lack of energy, pain in the kidneys, headaches, pimples on the face and body, itching or peculiar sensation about the scrotum, wasting of the organs, dizziness, speck before the eyes, whitening of the muscles, eyelids and elsewhere, basitineus, deposits in the urine, loss of will power, and heartiness of the scalp and spine, weak and flabby muscles, desire to sleep, failure to be rested by sleep, constipation, dullness of hearing, loss of voice, desire for solitude, irritability of temper, sunken eyes, surrounded with LEADEN CIRCLES, oily looking skin, etc., are all symptoms of nervous debility that lead to insanity unless cured. The spring or vital force having lost its tension and vigor, the system is in a state of diseased equilibrium, and in a state for which a regular man, sent sealed, address M. Y. LUBON, 24 Macdonnell Ave., Toronto, Ont., Canada.

Great Remnant Sale.

ROBINSON & Co. 402 MAIN STREET.

Having taken Stock, we find we have a large Stock of Remnants, comprising Silks and Dress Goods, etc., on hand; and on account of the new arrivals of our Spring Goods we propose on TUESDAY, January 13, to have a large CLEARANCE SALE. These Remnants are to be sold regardless of cost. Don't forget, we are continuing to allow the 20 per cent. discount.

Robinson & Co. 402 Main St

AFTER

Wearing ill-shaped, poorly-made boots, you will find

THE

Pleasant exercise of walking has become painful owing to corns on your toe and a bunion on the

BALL

Of each foot. Perhaps you have tried corn cure and blistering lotions. It

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No use, unless you get your Boots and Shoes shaped properly and made as they ought to be, you will never get

OVER

the trouble. Save both yourself and your family the agony and money as well as the sin of swearing by coming to us for your Foot clothing, for

We have them Right!

Rubbers, Boots and Shoes, Overgaiters, Overshoes, Cardigans, &c., &c.

BOURBEAU'S SHOE STORE, 360 MAIN STREET.

LA GRIPPE. FIRE & MARINE

Insurance Agency. G. W. GIRDLESTONE

FIRE COMPANIES REPRESENTED: The Guardian Assurance Co., total funds, \$1,700,000; Royal Insurance Co., " 51,000,000; City of London Fire Ins. Co., " 10,000,000; The Northwest Fire Ins. Co., total funds, 10,000,000; Insurance Co. of North America, authorized capital, 500,000; Reliance Marine Insurance Co., Ltd., total assets, 8,700,000.

All classes of insurable property covered on the shortest notice at current rates. \$200,000 paid in losses since commencing business in 1878.

NO DISPUTED CLAIMS. Agents wanted in unrepresented places OFFICE

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Are just what every farmer needs. The merits of Ferry's Seeds form the foundation upon which has been built the largest seed business in the world. Ferry's Seed Annual for 1894 contains the sum and substance of the latest farming knowledge. Free for the asking. D. M. FERRY & CO., Windsor, Ont.

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