words of the great Columbkille, address-

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

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,

left sorrowing behind him, in the old land. Time is incapable of blotting out

and moistening the green award with bitter tears, suffering his beart to burst the tenderest chords of affection and

love, as it pours out in sorrowing accents the sad walls for his departed friends What a noble nature that must be in

which the filial instinuts 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

years have rober by since he knest to receive their parting blessing! This is but one of the grand effects of his religion, He is told to honor his tather and mother. He would have done so guided

by his own natural instincts, but when

it comes as a command from his reli-

gion, then it is all the more binding

Religion is so deeply impressed upon the Celtic character, that the very in-stincts of the race are but the conse-quences of faith, so much so that when

faith is wanting in the Irishman, there

too is wanting the best purest character-

The third and last adjunct of the Irish

character which we shall treat of is

their indomitable courage. Irish valour,

istics of his nationality.

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

## 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.

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This is a question which agitates

## MOTHERS

But it can be settled very easily by coming to

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S. P. SMITH, of Towarda, Pa., whose constitution was completely broken down, is cured by Ayer's Sarsaparilla. He writes:

"For eight years, I was, most of the time, a great sufferer from constipation, kidney trouble, and indigestion, so that my constitution seemed to be completely broken down. I was induced to try Ayer's Sarsaparilla, and took nearly seven bottles, with such excellent results that my stomach, bowels, and kidneys are in perfect condision, and, in all their functions, as regular as clock-work. At the time I began taking Ayer's Sarsaparilla, my weight was only 129 pounds; I now can brag of 159 pounds, and was never in so good health. If you could see me before and after using, you would want me for a traveling advertisement. I believe this preparation of Sarsaparilla to be the best in the market to-day.'

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IRELAND'S APOSTLE AND PATRON.

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

Tribute to Ireland.



HE present week brings with it to a faithful, generous, down-trodden race a day of great rejoicingit averts 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 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 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 hitter tears the leaves of the "dear little Shamrock of Ireland" still forced to grow in a soil, not blest with the sun-shine of freedom. It were better that we dwell not longer on this feature, as a messenger from neaven, sent down to preach God's eternal word. The Irish pluck, Irish daring are written Irish people then have what is known upon the pages of England's history; as a most lively faith, their belief in hid-her glorious victories bear everlasting. 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 which they have adhered to his teachwit, and plenty of it, but as a race they ings through centuries of religious per- are exempt from what is known as may seem to us a trivial matter to ask such a query, but there is much more in istic shows itself. There is not a hill nationality, that was at stake. That best for "Family Use," and all my custom account of his brogue, or his immense fund of natural wit and drell-

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 religion, as infant face, and yet, there is a story to this infant face, and yet, there is a story to this! Tradition tells the good Irish morals, as soon as he told them that 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 infant face, and yet, there is a story to the good Irish morals, as soon as he told them that the infant's face is but an angel's the incarnate God, then he found a united people ready to fight and to die of the incarnate God, then he found a united people ready to fight and to die of the incarnate God, then he found a united people ready to fight and to die of the incarnate God, then he found a united people ready to fight and to die of the incarnate God, then he found a united people ready to fight and to die of the incarnate God, then he found a united people ready to fight and to die of the incarnate God, then he found a united people ready to fight and to die of the incarnate God, then he found a united people ready to fight and to die of the incarnate God, then he found a united people ready to fight and to die of the incarnate God, then he found a united people ready to fight and to die of the incarnate God, then he found a united people ready to fight and to die of the incarnate God, then he found a united people ready to fight and to die of the incarnate God, then he found a united people ready to fight and to die of the incarnate God, then he found a united people ready to fight and to die of the incarnate God, then he found a united people ready to fight and to die of the incarnate God, apostleship of St. Patrick.

To consider the subject before us in

all the fullness which is its due, it behouses 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 them to their parents. It is admitted by hill, when lifting up the Shamrock he all that the sun shines upon no race of held it out as an emblem of the holy

Trinity.
Standing on Tara's summit what do we not necessary to prove this assertion. The exiled Gael never for one instant. grandeur and civilization, we behold a severs his heart from the Green Isla people, who by their very traditions by which gave him birth. Listen to the their national characteristics, were in a most especial manner suited to the ing from the lonely and sea girt Iona, reception of the new religion then to be one who was sailing to Erin—"Carry my announced to them by their apostle. blessing across the sea; carry it to the Some 1500 years ago, the Irish people west. My heart is roken in my bosom." Saw the advent of Patrick: he came to This is the expression of one of Ireland's 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 lifegiving food in the Sacrament of the Eucharist, —he narrated to their impulsive nature culate Queen of beaven—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 land the proof of his religion? 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 reach range hantisad in the waters of the Irish race baptized in the waters of regeneration, we see the imprint of as warm, as strong, as undying, it is the Catholicity branded on their forehead, love which the Irishman bears towards 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," the "Emerald gem of the ocean" 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 glad-

Ireland has been Catholic since the young family, yet not even the deep-ays of St. Patrick! what do these words rooted, true, manly love which he en-onyey? They mean this, that the Irish tertains for the mistress of his heart, not days of St. Patrick! what do these words apostle, St. Patrick the glorious gift of faith, that they have cherished that gift ever make him forget the old land, can tears with them in their joy to shed ever make him forget the old land, can tears with them in their sorrow, "No as their dearest inheritance, that not all the horrors of relentless war nor the blandishments of persecution were capble of dragging from Irish hands the perhaps two aged people are waiting ninnession; we send agree the strength of the him to nis confidence, and tears with them in their joy to shed ever make him forget the old land, can tears with them in their joy to shed ever make him forget the old land, can tears with them in their joy to shed ever make him forget the old land, can tears with them in their sorrow, "No shed ever make him forget the old land, can tears with them in their sorrow, "No shed ever make him forget the old land, can tears with them in their sorrow, "No shed ever make him forget the old land, can tears with them in their sorrow, "No shed ever make him forget the old land, can tears with them in their sorrow, "No shed ever make him forget the old land, can tears with them in their sorrow, "No shed ever make him forget the old land, can tears with them in their sorrow, "No shed ever make him forget the old land, can tears with them in their sorrow, "No shed ever make him forget the old land, can tears with them in their sorrow, "No shed ever make him forget the old land, can tears with them in their sorrow, "No shed ever make him forget the old land, can tears with them in their sorrow, "No shed ever make him forget the old land, can tears with them in their sorrow, "No shed ever make him forget the old land, can tears with them in their sorrow, "No shed ever make him forget the old land, can tears with them in their sorrow, "No shed ever make him forget the old land, can tears with them in their sorrow, "No shed ever make him forget the old land, can tears with the make the shed ever make him forget the old land, can tears with the make the shed ever m

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 fath, 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 Church ones in the grave of the cover the grave of his departed parents, Irishman, who, thinking he was a perfect of the cover and moistening the great award with the last 1500 years were the Irish people lost to the faith, it would be an illogical 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

To the Irish race at home and abroauthere cometh the festive home, for already the bon fires are being lighted on Tara's hill side, announcing to the world attribute is the gift of faith, which is advent of that glorious apostle St.

The Irish people are perhaps rick. The Irish people are perhaps gifted above all others with the possess-ion of a most lively faith in the myst-eries and truths of our holy religion: they not only believe, but in a sense, wrest from his mether country the religion preached by Patrick, and on the other he beholds with tearful eyes the other he beholds with tearful eyes in which they hold their Catholic priests. 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, be-cause he has identified himself with the tenderest instincts of that impulsive people? Yes, but there is still a great-er 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 den things is so real that it is a second nature to them. This belief carries 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 faith of Christ, the steadlastness with treachery, no deceit. Of course there is

proof to the prowess of her Celtic soldi ers. Never has she hesitated to confide them farther than the mysteries and to them the preservation of her supremdogmas of their church, it leads them to acy, for never have they been known to what the world may call superstition; flinch. "Cursed be the laws that have deprived me of such subjects," those were the words of one of England's nicious literature on railroad trains and 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 courageou secution, are topics which in a measure explain the salient characteristics of their great belief: they believe and the Celtic people. Why is it that an Irishman is known throughout every land by the familiar name of "Pat?" At dirst it may seem to us a strivial matter to ask incidents in which this result to the result of their people which simplicity is manifested in their known a century of peace for the last 800 the result many little the result of the resu incidents in which this great character. at another their honor, and again their

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 mater. ties of filial affection which forever unite aroon" alone has power to absolve him. and kneeling down with contrite heart he teris his faults, he asks pardon for his crime, and then his faith tells him that he is forgiven. With this belief of people, who cling to the memories of the old land, as do the Irish. Facts are his innocence he rights for God and his right. He knows the cause is a just one,

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.

he knows that if death comes he is pre-

pared to meet it, and filled with these ideas he entere the battlefield, there to win or die. His immortal soul is cared

spires him with a spirit that knows ne 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 one which, at least, indirectly, could not be attributed to his being Catholic.

What a glorious sight it must be feethat great apostle, St. Patrick, looking down from his throne in heaven, to be hold in this era, after the lapse of 1,500 years, that race still true to their God, their Church, and their morality. How pleasing it must be to him to hower round old Ireland and watch his faithful chikkren pick up from the green self 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. must be to him to witness the purity of the Irish women, the courage of the Irishmen, and, above all, their fidelity the aged father and mother whom he

to his teachings.
To the Celt at home and abroad this from the heart of the true Irishman the visions the exiled Gastro-visits the loss fond image of his childhood days, the fond image of his father and mother. In his dreams the hill and the sees the may be in a foreign land. 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 anto his bosom a fond wife to whom be pledges eternal love and fidelity, he may find himself the respected head of a young family, yet not even the deeprooted, true, manly love which he entertains for the mistress of his heart not welcome them in warm embrace. To convey? They mean this, that the Irish race, the Irish people received from their apostle, St. Patrick the glorious gift of apostle, St. Patrick the glorious gift of ever make him forcet the old land can be supported to the control of the control able 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 faithful to the dust of several drag faithful to the religion of Rome, as were faithful to the religion of Rome, round that spot, hallowed by the dust of his progenitors. Who that has ever island, rising out of the compared to thee, no witnessed the sad scene of an irishman's vitnessed the sad scene of an irishman's return to his native land, after years of sun, the moon nor the stars of heaven

A dignitary of the Church once in Irishman, who, thinking he was a pe son of some importance, tried to find out who he was. "I make so bould," said he, "as to think that maybe your riverence is a canon." "I was once," replied the bishop, who did not care to disclose his rank. "Ah! musha, musha! dhrink, I suppose!" said the son of Erin, in a sympathetic voice.

IRELAND IN '94.

Bright with hope's resplendent glery
Breaks he New Year on the skies i
freiand, land of song and story.
See thy future glory rise!
Mark the longed-for transformation
From the bigot's bitter reignt;
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 unampered industry!
Thine to watch thy peasant thriving
From the grasping landlord free.

Homeward come thy exites, longing
For thy dreami-of happy shore;
Blessing, joy, and peace are throngin
In the new-born Ninety-Four!
And that hope, the greatest, dearest,
Of a nationhood thine own,
Comes with rainbow promise—neares
To fulfillment it has grown.

It is said that Cardinal Gibbons and Archbishop Ireland have indentified

> The Family Medicine. Trout Lake, Ont., Jan. 2, 1890.

news stands.

W. H. Comstock, Brockville.

DEAR SIR:—For a number of years I used and sold your "Dr. Morse's Indian Root Pills." I consider them the very

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### NOTICE.

The editor will always gladly receive (CARTICLES on Catholic matters, matters of general or local importance, even politics if not of a PARTY character. (2) LETTERS of If not of a PARTY character. (2.) LETTERS ON similar subjects, whether conveying or asking information or controversial. (3.) NE VS 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

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, May 10th, 1893.

Mr. E. J. Dermody,
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, "the company
for the present retaining charge of the editorial columns."

trasted by the directors of the joints with the management of the same, "the company for the present retaining charge of the editorial columns."

I need not tell you that I take a deep interest in the North-West Review which is the only English Catholic paper published within the limits of Manitoba and the North-West Territories. I hope that you will obtain a remunerative, success. It is enough that the editors do their work gratuitously, it cannot be expected that the material part of the publication should remain without remuneration. I therefore strongly recommend to all Catholies under my jurisdiction to give a liberal support to the North-West Review. It has fully my approval, though, of course, I cannot be responsible for every word contained in it. The editors write as they think proper, they are at full liberty to say what they wish and in the way they like best. The sole sentrol I can claim is over the principles they express and I have no hesitation instating that the principles announced by them are sound and ought to be endorsed by every sound Catholic in this country.

I therefore consider that you enter a good work and I pray to God that He will bless you in its accomplishment.

Yours all devoted in Christ, †ALEX. ARCHBISHOP OF ST. RONIFACE, O. M. I.

## The Morthwest 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. Outside the Toronto Mail and a few official organs, no paper in Canada, with any sense of responsibility or respectability can be found to endorse the P. P. A. Unfortunately for Manitoba and the Northwest, there are a number of journ-

als without either respectability or res-

Their own demand of "hands off" is now

own medicine without a grimace. SIZING UP THE POSITION.

The Canada Presbyterian seems to west better than the Governor General in Council, in regard to the ordinance of 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 vents the breaking down of the prejuditestants. It will be strange, however wise, patriotic and just as the arrangement made appears to be, if the Roman Catholic hierarchy will let matters

Although the law establishing Cathbeen abolished, yet our contemporary is payer would be required to pay a small difficulty now seen by the Roman Cathshrewd enough to "catch on" to the fact extra tax by reason of the fact that olics. Not in the least. The Roman that there are ways and means at hand | Catholic church property was exempted | Catholic hierarchy were opposed to nonto destroy a thing without an act of Par- to a disproportionate value to that of the sectarian public schools, but ten times

an ordinance may not legally abolish a amount, per capita, would be only insig-Chib Rates.—Six copies of the Rokk.—Six copies of the fore, we believe our yes; our contemporary understands the of its correspondent are not position of our Catholic schools in the worthy of even a passing word. The Northwest and, from a Presbyterian writer said that his figures were given, standpoint, it has many reasons for its rejoicings. But we shall see.

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 of dishonesty that debate disclosed! Mr. be taxed, compelled Protestants to support the Roman Catholic institutions. religious government of Manitoba would tled in Manitoba. We remember quite rag-picker is anxious to find an excuse for some disgraceful act on the part of these schools are now religious. But ponsibility.

The Kansas City Catholic has the foll
The Kansas City Catholic has the wing which we commended to the ground for the ordinary slanderer, for or Protestant? Before these "Christian" submit if their lordships decided against divinely-appointed rulers of the church. careful perusal of the Rev. Dr. King and two reasons, (1) because Quebec is a schools were established, we had in this those Protestants of Manito who hope large province and there are several to perpetuate that monstrous iniquity- bishops there, and, (2) because the fanathe present Manitoba Protestant school ties and bigots to whose taste he caters. systems: At a recent meeting of "the are ready to believe any statements, Ministers Alliance," Dr. Healy com- however false, if they are only seasoned schools is counted out. But before the suit the Tribune but it cannot be used plained "that religion was not being with "bishops" and "Quebec." But the introduced into schools, but was slowly Free Press, in a second article. became being eliminated. It was the unanimous more definite and named Montreal and these, then Mr. Sifton's religion cannot opinion of all present." These persons its bishop as among the greatest offenhave been for "unsectarian" teaching in ders. It said: "In this connection we all the public schools. But they would, may ask what does Father Cherrier King says it is, Christian. But did they if they could, have it that Protestantism | think of the Hierarchy in Montreal who, is "unsectarian" but that every other by refusing to allow their property to be religion is sectariar. Supremely foolish. taxed, compel Protestants to support the Roman Catholic institutions?" Here applied to themselves, and they should was a direct charge made against the beautifully under its new name. Its not complain. The plight they have bishop of Montreal of compelling the growth is not apparently in the least gotten their "religion" into will tame, Protestants to pay taxes for the support injured by the dew of Catholic taxes. and may bring wisdom to, these curious of Catholic institutions. We wish the It is called public instead of Protestant, persons. The public say: Take your reader to mark well that this serious but it is, nevertheless, the same old of Montreal for the purpose of showing that the Protestants of Manitoba were doing nothing worse to the Catholics of So the schools have Protestant Christhave grasped the situation in the North- this province, than the Catholics of Quebec are doing to the Protestants, viz. "compelling them to support Catholic 1892 and its effects on the 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 has led to and perpetuates friction in so charge be true, are not parallel. Why many ways, and which so much pre- Because in Manitoba, the Protestants first destroyed the legal status of our ces of various kinds which now separate schools, and they taxed us to support as citizens Roman Catholics and Pro- Protestant institutions. This required us to submit to a double tax-one to support "Protestant institutions" and the older he gets, the more Conanother to support our own institutions. while, on the other side, even if every word the Free Press said of Montreal schools. He said: were true, it would only amount to this, olic schools in the Northwest has not that the Protestant and Catholic rate

school system but it may strip it of all its | nificant, at most, even though every | secular would only increase the Roman privileges in such a way as to practi- word of the Free Press charge were true. Catholic opposition towards them." cally arrive at the same result. That is Any one can see at a glance how farwhat has taken place in the Northwest fetched and dishonest was the compari- archy are opposed to secular schools, but Territories, and that is what the Canada son, even though the charge were true. who authorized Mr. Fisher to say that Presbyterian is congratulating the But what will the public think of the the Catholic bishops are ten times more Northwest about when it says that Free Press charge when it has been opposed to purely secular schools than "happy are they to have escaped the clearly proven that the Protestants of to Protestant non-sectarian schools? No difficulty which has been imposed upon Montreal enjoy a larger exemption of doubt the Catholic Hierarchy would us in Ontario and which has led to and | church property, etc., than do the Cath- | ten times sooner see Protestant morality perpetuates friction in so many ways olics. A Catholic, writing to the Free taught to Protestant children than to see etc." If the Presbyterian means any- Press in reply to this allegation, gives them educated in secular schools, but thing, it means to congratulate the some startling figures which completely that does not mean that the Catholic Northwest on the practical abolition of knock the bottom out of its charges. Bishops would prefer Protestant non-Catholic schools. The Canada Presby- This writer pointed out that, while the sectarian schools for Catholic children. and knowing that the Catholic bishops city's population, they enjoy over one which Protestants and Catholics can are the spiritual guardians of the rights third of the property exempted from meet. The two systems are as oil and of their people, it expresses the fear that taxation, so that instead of the non- water; they will not assimilate. If then, and I am instructed to take the matter "the Roman Catholic Hierarchy will Catholic population of Catholic Montreal | the laws of the country say they must not let the matter rest." It congratulates having to contribute to the support of meet, and be educated in the same the country on the action of the Politi- "Catholic institutions" it is all the other class room, the makers of the laws cians in abandoning the Catholics in the way. So much for the Free Press should, in the interests of peace, har-Northwest to the tender mercies of their charge against the Archbishop of Mon- mony, equality and justice, see that they enemies, but it fears that this "patriotic treal! We would advise our contem- meet on a neutral, that is a strictly secand just arrangement" will not be let porary in future, to adhere to the ular ground. Mr. James Fisher then rest by that ever true and faithful body slanderer's safety machine, broad gen- stated what is not exactly true when he "the Roman Catholic Hierarchy." Ah! eralities, and not be too definite. It is said that the Roman Catholic Hierarchy yes, dear Presbyterian, if that Roman | dangerous, you know. But why cannot | are ten times more opposed to purely Catholic Hierarchy could only be abol- the Free Press and others, when speak- secular than to Protestant non-sectarian ished or banished from the country, the ing of Montreal's taxes and exemptions schools. Secular schools are not to our Catholics and their rights could be more refer to the mayor and corporation, or taste, they are wrong in principle and easily disposed of by the Politicians, to the local or general governments, and degrading in morals; they inculcate a Presbyterians, and other kindred influ- not to the Hierarchy." The Bishops do theory that has for its chief plank a ences. Well, dear Presbyterian, your not make the civil law, and why should negation of God, but to Catholics they anxiety about "that Roman Hierarchy" | their names be drawn into those char- are infinitely preferable to a system that may not be without foundation. One ges? Simply because "the Hierarchy" teaches an erroneous principle in thing we do know, and that is just what is the veritable red rag to the ignorant religion. The schools of Manitoba are the Presbyterian is so happy about: viz. fanatics to whose instincts—reason is too non-sectarian to the Protestants sects; that the Catholic schools in the North- intellectual a term—they minister. The they contain just as much Protestant was swept out of existence; without west Territories have been practically Free Press says: "The Protestants are sectarianism as the various Protestant destroyed, by the reason that they have all anxious that church property should sects can agree upon, but to Catholics ruthlessly destroyed, so far, at least, as been stripped of all their previous rights. be assessed." That may be true, but the they are, for that very reason, Protestant. the Manitoba legislature could destroy We also know that 'the Roman Cath- majority do not want it, notwithstanding Messrs. Sifton, Cameron and Fisher it. The right of the legislature to pass olic Hierarchy" have never proved false that the Free Press believes, from to their office or their people and, there hearsay, that they do. It has been timid shown that Protestants suffer no injus- retain Protestant non-sectarian religion local government; but it is still in the and Christian contemporary, the Canada tice by the law, and that being true, Presbyterian, is very shrewd in predict- they should be content with the rule of ing that the Roman Catholic Hierarchy | the majority. If the Catholics of Mani-"will not let matters rest." They would toba were only taxed in the same way be false to every prompting of duty, by the majority, as the minority in Monevery principle of right, every sentiment treal are taxed by its majority, we would themselves what they are unwilling to of honor, every law of conscience, every be singing hymns of praise and thankdictate of justice and every admonition | fulness to the giver of all good things for of religion, were they not to protest, and giving us such kind friends. The atprotest vigorously, against such an out- tempts of the Free Press to wriggle out rage on their people's liberties. Oh! of the exposure of the facts and figures

readers who love justice and hate fraud.

not to convince the Free Press, but to

expose its distionesty to those of its

OH! FOR A LITTLE HONESTY. Mr. Martin, M. P. P. introduced a motion into the legislature favoring purely secular schools. What an amount refusing to allow the church property to Sifton said it was only an attempt to pretends to have so much respect for make the schools godless and that the Whenever any narrow-minded literary not help to do so. This is an admission | well that when the case was previously his friends, he usually makes some what kind of religion? Christian, Dr. ernment were saying that they cared He promised to guide His church for all province, Catholic and Protestant one admits that we have not got Catholic schools, so that branch of Christian present system we also had Protestant be either Catholic or Protestant and. therefore, cannot be, what the Rev. Dr. 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 charge was made against the Archbishop thing. The same religion, the same play once more dictate the educational Bible, the same text books, the same teachers-nothing in the least changed. ianity 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."

It is to be hoped that this wondrous logic will forever crush those persistent Papists who are always saying that the schools are Protestant. Great Mr. Cameron! A Daniel come to judgment! If Mr. Cameron keeps on developing such legal genius he may prove a dangerous rival to Sir John Thompson or Edward Blake, as leaders of the Canadian bar. But Mr. Fisher tells us that servative he becomes, and, therefore, the more determined to have religion in the

"Supposing that the schools were made purely secular, would this remove the iament. The regulations made under Protestant church property. The more opposed to purely secular or god-

less schools. To make the schools

No doubt the Roman Catholic Hier-To the Editor of the Northwest Review. know this, the whole dishonest outfit such an arbitrary enactment was disknow it. If they be honest and wish to with the result, so far, in favor of the in their schools, let them be equally fair hands of the Dominion government, and with us and give us our schools, but if not, then let them not compel us to pay whether it ought or ought not to interfor what they want; let them be fair fere in pehalf of the Catholics of Manienough to not ask from the state for toba. grant us. Let their schools be abolished their taxes to the public schools, and in 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 schools, where a superior teaching and further statement that Mr. Dalton Mc- advantages are said to be found, and I Cartly, a gentleman in no way partial hardest things for a non-Catbolic to to us, gives it as his opinion that the understand is, why Catholics so implicminority will probably win before the Privy Council, our contemporary, who the courts, says that the question is seton the part of the immaculate Sifton that | pending before that august tribunal, that the Tribune and all the organs of the gov-Manitoba. We can hardly suppose that that is the ground which the Free Press schools. What have we now? Every takes, when it says that the case is already settled. Let us tell the Free to whom alone he is responsible for the Press that that kind of argument might government of his see; he is the adminby a respectable and common sense schools. If the government abolished journal. If the Privy Council decide in the church is, therefore, bound to obey these, then Mr. Sifton's religion cannot our favor, and say that the Catholics his bishop in matters of faith, morals have rights, then no government in and discipline (discipline means the 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 policy of the province."

THE IRISHMAN.

By JAMES ORR.

The savage loves his native shore,
The rude the soil and chill the air,
Then well may Erin's sons adore
Their isle that nature formed so fair.
What flood reflects a shore so sweet
As Shannon great or pastoral Bann?
Or who a friend or foe can meet
So generous as an Irishman?

His hand is rash, his heart is warm,
But honesty is still his guide;
None more repents a deed of harm,
And none forgives with nobler pride.
He may be duped, but won't be dared,
More fit to practice than to plan;
He dearly earns his poor reward. He dearly earns his poor reward, And spends it like an Irishman. If poor or strange for you he'll pay

And guide you where you saie may be
It you're his guest, while e'er you stay
His cottage holds a jubilee.
His inmost soul he will unlock,
And if he may your secrets scan,
Your confidence he scorns to mock,
For faithful is an Irishman.

Ay, honor bound in woe or weal,
Whate'er 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
Be where it ought, in danger's van;
And if the field of fame be lost,
It won't be by an Irishman. (You Bet)

Erin! loved land! from age to age Be thou more great, more famed, more Bethou more great, more tamed, more free;
May peace be thine, or should'st thou wage
Defensive war, cheap victory!
May plenty bloom in every field
Which gentle breezes softly fan.
And cheerful smiles serenely gild
The home of every Irishman.

Any one troubled at night with a per sistent cough can procure much-needed rest by taking a dose of Ayer's Cherry

### COMMUNICATIONS.

Why His Grace Holds Back.

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 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. 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 neither 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 of warning, their cherished school system their wishes or their interests being consulted, their ideal school system was puted, and action taken in the courts, will be practically sub judice until that government gives its final decision as to While the case is thus pending, the Catholics will have to support their own schools, and at the same time pay this way help to educate their children of their non-Catholic neighbors. are taunted by our unthinking friends 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 will try to give the answer. One of the tiy obey their pastors in matters of aith, 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 Every bishop is absolute ruler in spiri tual matters in his own diocese, and in those spiritual matters is subject only to the Pope, the visible head of the church, istrator of the laws of the church; the exponent of her doctrines and the judge of her requirements. Every member of 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 to ward changing the existing state of the schools, even if disposed to do so. The Dominion government is dealing with the case, as I have 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 Federal government throw the whole case back in his face and congratulate themselves on so favorable an opportunity to get rid of an embarrassing uestion, 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 had 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 eration we will certainly find it is permission to such pupils to attend the public schools when the reasons for it existence of a system through are laid before him. But pupils who in there is any possibility of so grave this way go to the public school are liaschool with the other Catholic children; although it may not always be so. although it may not always be so. acts conceivable, as often as the ball" is used against a fellow man, it

it is to think that we can adopt the pub. which we may be connected. Its

lic school system while the Dominion government has our own schools under advisement. It is not a question of efficiency, but one of expediency; a question over which we have no control, and with which our venerable archbishop cannot at present interfere.

A. McGillis, President of St. Joseph and Catholic Truth Society of Western Canada.

The C. M. B, A. and the Black Ball. 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 tew remarks anent 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 trusteesa 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 mem-This report is read to the bership. 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 adopting or rejecting this report and again affording an opportunity for objection to the candidate on the part of any member present. Notwithstanding that the report is adopted unanimously, 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 unfavorable to 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 a membership of eight or nine thousand in Canada, who through moral cowardice or for some malicious motive failed to take honorable objection to this man st any of the stages through which his application has passed, are hereby afforded a means of secretiv stabbing him in the back and wilfully depriving his family o nnood with sought to provide them. But it is said this never occurs unless the candidate considered unworthy of a place among us. By what right do we adjudge this man unworthy? Let his past life he what it may should be the man unworthy? 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 w judge than we are. It is evident he 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 about he fail in this 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 right whatever to say to him: You are unworthy to join us; you would contain inate us and destroy our association, you have been guilty of crimes for which the church may see church may see its way clear to fors, is you and accept you within its fold, but i doesn't follow that we are supposed to

so. The fact is, one of us will say him: You have incurred my enmity, and I will undertake to so prejudice the minds of two or three of two or three men of my own standard sgainst you that I will deprive you that I will deprive you say your family of the benefits of this ciation and thus have my revenge is it in a nutshell. Out of every hunder men rejected through the instrumentality of the "black ball" from association of this bind. of this kind, ninety-nine of them merely and simply the victims of a Petry spleen and malice. It is a secret instrument of revenue in the ment of revenue in the secret instrument. ment of revenge in the hands of our mot unthinking and dishonorable men, for men the manuscript of the man ingly be guilty of the commission of act against him act against this neighbor which perhaps be the means of depriving hild neighbor's innocent and helpless ch ren of the necessaries of life and leaving them paupers. There certainly should be some other many. be some other means adopted of judge an applicant's merits. This system not only a failure but it is a danger. man is condemned secretly and tribunal, he is given no chance to ple for himself or disprove the charge against him if there be any.

stabbed in the dark and the assassing never known. Are such ignoble metho characteristic of us, or of our association is this consistent with our profet sense of honor and justice or in keepl with our Catholic faith and princip If we come to give it a moment's co Inasmuch then, as we countenance existence of a system through bor, we and each of us are responsible and are a perturn injury and injustice being done a ne receiving religious instruction at Sunday school with the other Catholic children.

name at once condemns it and excite disfavor. It conveys a sense of evil and gloom and favors much of heathenism Ather than of Christianity. It is in short a repulsive sore on the otherwise fair features of our noble and benevolent \*\*\*Sociation, let us remove it. Winnipeg, Mar. T. M. WOODFORD,

LOVED ERIN.

BY DELIA SHANNON.

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Ashamed of old Ireland,
Where never was turnt
On a land that's so famous
For scholar and saint!
We're proud of the land
That St. Patrick has blessed, The home of our fathers, Fair Isle of the West.

We're proud of the tales
That so oft we have heard,
Of its priests, saintly martyrs,
Its poets and bards
We're proud of the faith
That St. Patrick has raught,
The heroes that kept it,
The battles they rought.

For God and their country But never the faith Of St. Patrick denied. For God and their country Their love has been shown, Far faith like Old Erin's

And the words it would stem
Are echoing still
From the lips of St. Patrick,
On Tara's iamed hill.
And to-day with a love
That can never depart
Is the name of Old Erin
Enshrined in each heart.

Le Fanu, in his "Seventy Years of Irish Life," tells of a peasant who said to a gentleman: "My poor father died last night, yer honor." "I'm sorry for that, now," answers the other, "and what doctor attended him?" "Ah! my poor father wouldn't have a doctor; he always said he'd like to die a natural death."

Portage, Ont.

A delegation from the St. Joseph and Catholic Truth Society, consisting of Messrs. A. McGillis, president, T. M. Woodlord, A. Lucier, T. Coyle, and F. W. Russell, met last evening in the purpose of presenting a formal address to Father Fox on the catholic Truth Society, consisting of Messrs. A. McGillis, president, T. M. Woodlord, A. Lucier, T. Coyle, and F. W. Russell, met last evening in the purpose of presenting a formal address to Father Fox on the catholic Truth Society, consisting of Messrs. A. McGillis, president, T. M. Woodlord, A. Lucier, T. Coyle, and F. W. Russell, met last evening in the purpose of presenting a formal address to Father Fox on the catholic Truth Society, consisting of Messrs. A. McGillis, president, T. M. Woodlord, A. Lucier, T. Coyle, and F. W. Russell, met last evening in the purpose of presenting a formal address to Father Fox on the catholic Truth Society, consisting of Messrs. A. McGillis, president, T. M. Woodlord, A. Lucier, T. Coyle, and F. W. Russell, met last evening in the purpose of presenting a formal address to Father Fox on the catholic Truth Society, consisting of Messrs. A. McGillis, president, T. M. Woodlord, A. Lucier, T. Coyle, and F. W. Russell, met last evening in the catholic Truth Society, consisting of Messrs. A. McGillis, president, T. M. Woodlord, A. Lucier, T. Coyle, and F. W. Russell, met last evening in the purpose of presenting a formal catholic Truth Society, consisting of Messrs. A. McGillis, president, T. M. Woodlord, A. Lucier, T. Coyle, and F. W. Russell, met last evening in the purpose of presenting a formal catholic Truth Society, consisting of Messrs. A. McGillis, president, T. M. Woodlord, A. Lucier, T. Coyle, and F. W. Russel

Unscribed to the friends of civil and religions liberty in America associated in aid of Ireland. Published in the 'National Intelligencer of October 14, 1828.]

morning, That ye might enjoy her meridian day.

Now mingle their ash s in one honor'd

Remember your trials when you think on the

The good service of Erin will not be denied;
Think, in your arduous struggle, from first
to the last,
How many Irishmen fought, how many
Irishmen died. Remember the prison ship; let cruelty men-

How Americans and Irish consigned to despair, Suffered horrors and miseries, of hell's own invention. Whose long-bleached bones now one sepul-

Remember these truths, and they surely will Sway you To put forth your aid, and bid liberty live, Millions of freemen will hereafter repay you With gratitude's usury all ye shall give.

Remember the Greek, yes, 'twas noble and For thy liberal assistance every merit is but aid asked for Ireland is a generous ap-

Of a brave suffering people who once aided Then remember poor Ireland, and can you

Sheal your old friend, your best friend, a suppliant sue?
She asks not your blood, 'tis your gold now will buy her The invaluable rights her blood once bought for you.

On Erin's green hills, now hall the glad ris- but who were prompted by their love Ever bright may it beam on the Emerald Isle.

Perhaps He Needed It.

The late Cardinal Manning used to tell this little story: Once when travelling he met with an Irishman, and according to his usual custom, endeaverage ored to make him take the temperance pledge. All his efforts were unavailing, when in order to encourage him, he said "Perhaps your riverence had nade of it," Quietly remarked his travelling com-panion, who did not personally know the Cardinal.

### Slippery Places.

Good Father Summers met Betty O'Flynn, one of his parishioners, on the sidewalk one evening, poor Betty being dreadfully unsteady on her feet. "Ah! Betty," said the priest, "the wicked stand in slippery places." Betty glanced up humorously at the firm upstanding form of Father Summers, and then replied "So Y Plied, "So I see, your riverence, but I can't,"

For all derangements of the throat and lungs, Ayer's Cherry Pestoral is the And lungs, Ayer's Cherry Pestoral is the spediest and most reliable remedy. Even in the advanced stage of consumption, this wonderful preparation affords great relief, checks coughing and induces sleep.

The large and increasing circulation of The Northwest Review," more especially in this City and throughout the Province of it is city and throughout the Province of its increasing circulation of The large and increasing circulation of The Northwest Review," more especially at the Northwest Review, at the Northw

## Coughs and Colds

are signs of weakness. Don't wait until you are weaker and nearer Consumption. Begin

## Scott's Emulsion

of Cod-liver Oil, with hypophosphites of lime and soda. It strengthens the Lungs, cures Coughs and Colds, and builds up the system. Physicians, the world over, endorse it.

Wasting Diseases of Children are speedily cured by SCOTT'S EMULSION. It stops waste and makes children fat and healthy. Prepared by Scott & Bowne, Belleville. All Druggists, 50 cents and \$1.

ways said he'd like to die a natural death."

It's Alone He'd Be.

As Pat, an old Joker, and a Yankee more sly, were riding to town, they a gailows passed by; by;

Said the Yankee to Pat, "If I don't make too free, would you be?"

"Fatin, honey," said Pat, "that is easily known,"

I'd be riding to town by myself all alone."

Just the Same.

When they were digging the foundations for the Pro-Cathedral in Kensinaton, Iondon, a Protestant gentleman passed by one morning, and said to an irishman of his acquaintance, who was a samong the gang of workmen: "What are honor," we're digging the foundations for the Pro-Cathedral for his Grace the Archbishop of Westminster." "Indeed, Archbishop of Westminster." "Inde

Father Fox replied in most tender Remember the days when ye struck for your and touching terms to the kind feelings Generate days when ye struck for your freedom,
When Erm's brave sons to your standard which could prompt so generous an expression of love and esteem from the nen Erin's brave sons to your standard pression of love and esteem from the repaired,
The first of your friends, and when most ye did need them in your triumpns rejoiced and your ill-fortunes shared.

The first of your friends, and when most ye have a subject of the Catholic Truth society. He said that of the many regrets which would accompany him, there was not one more deeply felt than that of his He said that of the many regrets which would accompany him, there was not one more deeply felt than that of his whenember Montgomery who gallantly severing his connection from the Cath-storming Rushed on danger and death, in liberty's thanked the society of Winnipeg. He thanked the society for the great kind-morning, ness manifested to him.

That ye might enjoy her meridian day.

Remember Sullivan, Stewart, who came from afar,

Yet with heart and with hand in your And Arunggie engaged.

And Mad Anthony Wayne, that darling of war war. Who was constantly found when the battle Rat Portage. Father Fox, on entering most raged.

O remember the fields renowned in story,
Where Americans and Irish, like brothers,
did brave
The battle's keen edge, and like brothers in
glory

Lord of the waiting room, was surrounded by
those who were in waiting. Mr. D.
Smith proceeded at once to read the
formal address, expressive of the sentiments of his friends.

To the Rev. Father Fox. O. M. I. late pastor of St. Mary's church, Winnipeg. To the Rev. Father Fox. O. M. Halate passor of St. Mary's church, Winnipeg.

DEAR AND REV. FATHER,—We, the undersigned, on behalf of the congregation of St. Mary's church beg to approach you for the purpose of expressing our deep regret at your approaching departure. We are doubly grieved to learn that failing health and the necessity of absolute rest has been the immediate cause of your departure. We can assure you that in leaving us you carry away with you our deepest sentiments of love and respect. During your residence here both as priest and p stor you have earned and won our love and esteem and we trust that rest and change may restore your health and strength. In conjunction with these sentiments accept dear and rev. father the accompanying purse, it is lovingly offered in the hope that it may procure for you some of those little comforts which we know are usually missing from the humble homes of our devoted missionaries.

At the conclusion, Mr. Smith present-

At the conclusion, Mr. Smith presented Father Fox with a purse of gold, as a token of the esteem and respect of the parishioners of St. Mary's. This was almost too much for the venerable and saintly priest, who could do no more than express to those present and to his many other friends the heartfelt feelings of gratitude which he entertained towards them, and to assure them that he would never be unmindful of them in for you.

Remember time's precious; for while, we're esteem confined to the Catholics of the dvising to be blest Sun of Freedom beginning to mile but who were prompted by their love and respect to give him a formal farewell. Among others present we noticed: D. Smith, Ed. Cass, A. McKinnon, Dr. J. K. Barrett, J. J. Golden, P. Lawlor, J. Carey, E. L. Thomas, H. L. Chabot, P. Shea, N. Bawlf, Wm. Walsh, A. W. Law, D. B. McIlroy, A. McDonaid, R. Driscoll, R. Murphy, John O'Denohue, P. Russell, M. Donohue, N. Bergeron, D. McAnany M. Murphy, John (P.Denolue, F. Russell, M. Donohue, N. Bergeron, D. McAnany, James Furlong, E. J. Dermody, H. Brownrigg, H. A. Costigan, T. D. Deegan, H. N. Boire, F. W. Russell, A. Lucier, P. Egan, J. J. Egan, T. M. Woodford, W. H. Barry, P. O'Connor Govell E. Brooky H. Barry, P. O'Connor, Gerald F. Brophy, M. Hughes, M. Conway, and Mesdames Monchamp, Plaxton, Sharkey, Brooks, Brownrigg, Russell, and Misses Brownrigg, Corwin and others.

> Elderly people remember their bitters with a shudder. The present generation have much to be thankful for, not the least of their blessings being such a pleasant and thoroughly effective spring medicine as Ayer's Sarsaparilla. It is tealth restorer and health-maintainer. a health-restorer and health-maintainer.

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## PRESENTATIONS to FATHER FOX. St. Patrick's Day CELEBRATION.

Annual Charity Concert, under the auspices of St. Vincent de Paul Soclety, in the

BIJOU OPERA HOUSE, FRIDAY EVENING, MARCH 16, IN AID OF THE POOR.

PROGRAMME:

PART I.

Selection—Irish Airs. St. Boniface Band
Song—"Tis Better So." (Watson)...
Mr. Hamber
Guitar and Mandolin Selection.. Bouche Bros
Recitation—"Jerry" (Mary L. Dickenson)...
Miss Cook
Song—"There's a Dear Little Spot in Ireland"
Miss Cowan
Recitation—"Polish Boy." (A. M. Stevons)...
Wr. Brammall
Song—"Kathleen Mavoureen." (Crouch)....
Miss Jean Forsythe
Reading—"Railroad Love Making."...
Miss Cook
Character Song—"The Man that Broke
the Bank at Monte Carlo." By request..
Mr. James Hall.
PART II.

PART II.

GOD SAVE THE QUEEN. A. Evans, accompanist.

Doors open at 7 o'clock. Concert to com-mence at 8 o'clock sharp. Reserved seats 75c. Plan of hall a Evans' music store.

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St. Patrick's Day.

CLARENDON HOTEL

Chair taken at 8.30 p.m. sharp.

BANQUET COMMITTEE: W. H. ROUBKE, JNO. O'DONOHUE, C. B. DEACON, J. W. STEWART LOWRY C. B. DEACON, T. D. DEEGAN, F. Dorsey, Chairman. Secretary.

Tickets, \$1.50, may be had from any member of the committee.

### COCKER STOCKER St. Patrick's Day CELEBRATION.

Under the high patronage of His Honor, the LIEUTENANT - GOVERNOR OF

MANITOBA,

BIJOU OPERA HOUSE, Saturday, March 17, 1894,

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1.201 4.01 1.06p 3.41 12.36p 3.3 12.10a 3.11 11.37a 8.0 11.22a 2.5 11.00a 2.3 10.01a 2.0 9.23a 1.4 7.00a 1.11 11,05p 9.11 1.30p 5.2 3.4 8.3 8.0 8.0 8.0 8.0 8.0 8.0 8.0 8.0	3.0 9.3 9.3 123.5 123.5 124.4 125.5 1	St. Agathe Union Point Silver Plains Morris St. Jean Letellier Emerson	1.50p 2.05p 2.27p 2.50p 3.00p 6.40p 10.50p 7.55a 7.05a	5.47a 6.07a 6.25a 6.51a 7.02a 7.19a 7.45a 8.25a 9.18a 10.15a 8.25p 1.25p			

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Frt. No. 130 Mon. Wed.	Ex. No. 126 Tues. Thur.	Miles from Morris	STATIONS	Ex. No. 127 Mon., Wed., Friday	Freicht No. 145 Daily			
1.20p 7.50p 6.58p 5 49p 4 89p 9 2 15p 2 15p 1 19p 1257p 11112a 1087a 1018a 9 39a 9 05a 8 7 50a	1 49P 1 22P 12 57P 12 46P 12 29P 11 35a 11 33a 11 20a 11 04a 10 04a 10 02a 10 07a 10 07a 9 52a 9 81a 8 50a 8 41a 8 26a 8 7 50a	10 21.2 25.9 33.5 49.0 54.1 68.4 79.4 86.1 92.3 102 109.7 117.8 120 123 129.5 137.2	Roland Rosebank Miam. Deerwood. Altamount Somerset Swan Lake Indian Springs Marieapolis Greenway Balder Belmont Hilton Ashdown Wawanesa Elliotts Rounthwaite Martinville Brandon	2 25p 2 49p 3 17p 3 28p 4 08p 4 26p 4 39p 4 58p 5 15p	8 42a 9 27a 9 45a 10 15a 10 40a 11 28a 1202p 12 45p 1 17 p 2 15 p 2 15 p 2 2 50 p 3 22 p 4 53 p 5 23 p 6 37 p 6 37 p 7 18 p			
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Read up	¥3		Read d'n
5.30 p.m. 5.15 p.m. 4.43 a.m. 4.30 a.m.	3 11.5	*Headingly	9.15 a. m. 9.44 a. m. 9.54 a. m.
4.07 a.m. 3.15 a.m. 2.43 a.m. 1.45 a.m.	21 35.2 42.1	*.White Plains *Eustace *Oakville	10.17 a. m 11.05 a. m. 11.86 a. m.

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Root Pills.

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Keep the Works in good order.

NORMAN, Ont., January 15, 1890.

W. H. COMSTOCK, Brockville, Ont.

DEAR SIR,—Your "Dr. Morse's Indian Root Pills' are the best regulator for the system that humanity can use. Life is as the time-piece: frail and delicate are many of its works. A tiny particle of foreign substance adheres to the smallest wheel in the works, and what is the result?—at first, only a slight difference is perceptible in its time-keeping, but wait you; as the obstruction grows, the irregularity becomes greater, until at last, what could have been rectified with little trouble, in the beginning, will now require much care in thoroughly cleansing the entire works. So it is in human life—a slight derangement is neglected, it grows and increases, imperceptibly at first, then rapidly, until what could, in the beginning, have been cured with little trouble, becomes timost fatal. To prevent this, I advise all to purify the system frequently, by the use of Morse's Pills, and so preserve vigor and vitality.

The Travellers' Safe Guerd.

AMAGAUDUS POND, N.S., Jan. 27, '92.

W. H. COMSTOCK, Brockville, Out.

DEAR SIR,—Kor many years, I have been a firm believer in your "Fr. Morse's Indian Root Pills."

Not with a blind faith, but a confidence wrought by an actual personal experience of their value and merit. My business is such that I spend much of my time away from home, and I would not consider my travelling outfit complete without a box of Morse's Pills.

Yours fac.,

M. R. McInnis.

A valuable Article sells well.

Borachous Harror. N.S., Jan. 12, 20 A valuable Article sells well. To save Doctors' Bills use

Borachous Harson, N.S., Jan. 13, 20.

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Dear Sir,—This is to certify that I deal in Patent Medicines, including various kinds of Pills.

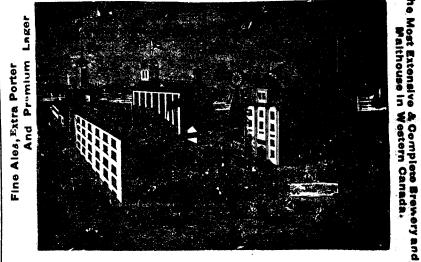
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Yours, &c.,

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This institution, recently repaired and en-larged is now supplied with all the modern conveniences and will therefore enable the Sisters to bestow additional care upon their

pupils.
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Washing 10

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### CITY AND ELSEWHERE.

Gon save Ireland.

SUNDAY next will be Palm Sunday.

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

off your storm windows.

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 liabil ities of \$1,421,451.

Bishop Messner, of Green Bay, Wisconsin, has been initiated a member of the Catholic Order of Foresters. Ar 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

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

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

on the evenings of Holy Thursday, Good

Rat Portage, who has been south during ice to the general public.

THE retreat for the ladies of St. Mary's parish which closed on Saturday last was preached by the Very Rev. Dr. Langevin, 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

THE daily average number of patients

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

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 sixtyseventh birthday of Archbishop Fabre.

THE choir of the Immaculate Conception church have been practicing hard

THE weekly services at the Immaculate Conception church are largely attended since the opening of the Lenten hold their St. Patrick's day concert at season, so much so, that the Rev. Father the Bijou Opera house, the proceeds of

ician of this city, left on Monday to as-sume the duties of the office to which he intervals during the lecture. On Saturhas been appointed in the medical day also the St. Patrick's society hold school and hospital at Chicago. Dr. their annual dinner at the Clarendon their annual dinner at the Clarendon hotel, and many other minor celebrations of the day will take place in the city.

Committee of the Commit

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

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

and that he had much to tell the scholars regarding the Indian customs of B. C.

of death was consumption.

Mr. F. W. Smith, of Manitou, 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 dramatical and musical entertainment given at St. Boniface college in aid of the

High mass will be celebrated at 10 a.m. in St. Mary's church on Saturdry 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

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

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. Madıli'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.

Wm regret this week to chronicle the 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 snowshoe club rooms, Cauchon block. last evening.

We regret this week to chronicle the death of Mrs. C. J. McNerney, 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 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.

In another column will be found a letter from Mr. A. McGillis, president of the St. Joseph's and Catholic Truth Immaculate Conception church, now numbering over twenty members, will have their photos taken in a group in the near future.

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 teaches persons under twenty-one, and from formation of the Church in contains on the position of the Church in contains on the position of the Church in contains a sum of the same time is not allowed in Lent.

The following persons are exempted from abstinence, viz.: Children under seven years of age, and from formation of the Church either or both those who, on account of first brought the question of Irish in the near future. in society. It is to be hoped that that ill-health, hard labor, or advanced age, The Rev. Father Beaudin, O. M. I. of never again expose his ignorance or malthe past few months is expected to arrive in the city on the 18th linst, or shortly after.

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 districts in Manitoba are also given a place by the publica-tion of the first 160 names of the Districts with the Secretary's name and address. cent as compared with the estimated cost of coal, including the labor of hand-ling.

The list is too large to print all at once, and the publishers propose to print each month a portion till finished, so that Blessed Sacrament. Besides the public subscribers can paste the various lists devotions, family prayers, especially together and have a full return. The the Holy Rosary of the Blessed Virgin, in the general hospital for last week was 113, of whom 84 were males and 29 ships is given and a revised summary of females. Twenty-seven out-patients were also treated during the week.

The dumination of patients 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. usual list of sailings of Atlantic Steamuseful. The Municipal, county courts, Military and other lists include all the recent addition and changes to date.

Mgr. J. B. Proulx, vice-rector of the Laval University in Montreal is expect-ed here to-morrow or next day. The ed here to-morrow or next day. Rev. gentleman is rather unwell and travels for the benefit of his health. Af-REV. FATHER LACOMBE, the venerable ter a stay of a few weeks in St. Boniface country, no doubt, a very large number of his old friends and acquaintances will secretary of Mgr. Satolli, occupied the pulpit at St. Mary's on Sunday evening, and preached a very eloquent and effective sermon taking for his text the ective sermon taking for his text the words "No man can serve two masters."

of his old irlends 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 Course

Notwithstnading the cry of hard times 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 Lambillotta tisements on our third page, Ireland's patron saint is borne in the minds of his countrymen by feast song and story. Cherrier repeatedly congratulated his parishioners on their spirit of faith and piety, during this holy season.

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 Dr. Ferguson, the well known phys. house on "Irish Oratory," and a musical

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 WE learn that the Rev. Father Cornellie, of British Columbia, paid a visit to the Industrial school, Lebret, last week, and that he had much totall the scholars. tent of our means wherever they were found, without regard to creed. In addition to the distribution of clothing, the WE are sorry to learn of the death of Rev. Sister St. Vincent, who died at the Industrial school, Lebret, Man. on Sunday night, the 11th inst. The rev. sister went from Montreal to Lebret about eighteen months ago. The cause of death the sign of the street of the street of 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 share the burthen of their sorrows, to kindle through the grace of our Divine Saviour, hope, and 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, Presi-dent; 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 Don't get in too big a rush in taking ff your storm windows.

St. Boniface Hospital. As these entertainments are always of a high class most deserving one, we trust that the most deserving one, we trust that the will be satisfactory.

St. Boniface Hospital. As these enterof a high class most deserving Gauthier and Monchamp. This very deserving society is to be congratulated on the amount of real good and the amount of real good and the amount of real good and the satisfactory. serving 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

PRAYER TO ST. JUSEPH.

We come to thee, O Blessed Joseph n 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 will lovingly watch over the beritage which Jesus Christ purchased with His Blood, and of thy strength and power help us n 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 indult from the Holy See, A.D. 1894, meat is allowed on Sun-days 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.

observe the law. In case of doubt the pastor should be consulted.

Lard may be used in preparing fast-ing 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

instructions suited to the holy season; and they should earnestly exhort their people to attend these public devotions. should be recited in every Catholic household in the drocese.

## A SNAP.

Fresh Water Herring

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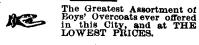
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# BOYS.

## The Blue Store.

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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 upwards.

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

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We beg to remind you again.

## The BLUE STORE

Sign-" The Blue Star."

# **422 Main St.**

### 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 self government before the English electorate has led many superficial obrervers to the belief that without this personality the cause of Home Rule must drop once more into obscurity. We do not assent to Pastors are required to hold in their respective churches, at least twice in the week during Lent, devotions and debted 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

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 leart emissions, lack of energy, pair in the kidneys, headaches, pimples on the face and body, itching or peculiar sensation about the scrotum, wasting of the organs, diziness, specks before the eyes, twitchins of the muscles, eyelids and elsewhere, bashitulness, deposits in the urine, loss of will power, tenderness of the scaip 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, excitability of temper, sunken eyes, surrounded with LEADEN CIRCLES, oily looking skin, etc., are all symptoms of nervous debill, by that lead to insanity unless cured. The spring or vital force having lost its tension every function wanes in consequence. Those who through abuse committed in ignorance, may be permanently cured. Send your address and loc in stamps for book on diseases penuliar to man, sent sealed. Address M. V. LUBON, 24 Macdonnell Ave., Foronto, Ont., Canada.

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Having taken Stock, we find we have a large BOYS, BOYS, Stock of Remnants, comprising Silks and Drest Goods, etc., on hand; and on account of the new arrivals of our Spring Goods we propose of TUESDAY, January 16, to have a large CLEAR ANCE SALE. These Remnants are to be sold regardless of cost. Don't forget, we are coutinuing to allow the 20 per cent. discount.

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

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3. In suits for subscriptions, the suit may he instituted in the place where the paper published, although the subscriber may reside hundreds of miles away.

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