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Catholic Truth Society
Meet at St. Joseph's Friendly Union Hall No. 20, 1st Avenue North, on the first Sunday of each month at 8 p. m.
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Meets in their Hall 20 in Avenue North every Monday at eight (8) p. m.
List of officers as follows: Honorary President, A. Lucier; President, A. H. Kennedy; 1st Vice-President, E. J. Dermody; 2nd Vice-President, E. R. Dowdall; Recording Secretary, D. Coyle; Assistant Rec. Sec., N. McLeod; Corresponding Secretary, M. E. Hughes; Financial Secretary, N. Bergeron; Treasurer, A. G. Gladnich; Librarian, G. Germain; Secretary, L. O. Genest; Financial Secretary, Thomas Jobin, Treasurer, D. F. Allman, Joseph Bernhart, George Germain, Trustees: E. Murphy, Senior Conductor; P. Braut, Junior Conductor; M. E. Hughes, Inside Sentinel; J. P. Tennant, Outside Sentinel.

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Meet 2nd and 4th Friday in every month, in Unity Hall, McIntyre Block.
Officers: Phillip Marrin, Chief Ranger; J. D. McDonald, Vice Chief Ranger; T. D. Deegan, Secretary; L. O. Genest, Financial Secretary; Thomas Jobin, Treasurer; D. F. Allman, Joseph Bernhart, George Germain, Trustees; E. Murphy, Senior Conductor; P. Braut, Junior Conductor; M. E. Hughes, Inside Sentinel; J. P. Tennant, Outside Sentinel.

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Calendar For Week Ending February 4th.

29 Sun Septuagesima.
30 Mon St. Martina, V. M. (200).
31 Tue Prayer and Agony of Our Lord.
1 Wed St. Ignatius, Bp. M. (107)—St. Brigida.
2 Thu Purification, B. V. M.
3 Fri 1st Friday—St. Francis de Sales,
4 Sat St. Andrew Corsini, Bp. (O. C. 1873)—St. Jane Valois.

Ecclesiastical Province of St. Boniface.

I. HOLY DAYS OF OBLIGATION.
1. All Sundays in the year.
2. Jan. 1st. The Circumcision.
3. Jan. 6th. The Epiphany.
4. The Ascension.
5. Nov. 1st. All Saints.
6. Dec. 8th. The Immaculate Conception.
7. Dec. 25th Christmas.

II. DAYS OF FAST.
1. The forty days of Lent.
2. The Wednesdays and Fridays in Advent.
3. The Ember days, at the four seasons being the Wednesdays, Fridays and Saturdays of
a. The first week in Lent.
b. The first week in September.
c. The third week in Advent.
4. The Vigils
a. Whitsunday.
b. The Solemnity of St. Peter and Paul.
c. The Solemnity of the Assumption.
d. Christmas.

III. DAYS OF ABSTINENCE.
All Fridays in the year.
Wednesdays in Advent.
Wednesdays in Holy week.
Fridays Saturdays Ash Wednesday. The Ember Days. The Vigils above mentioned.

Do you agree with the Catholic Bishops that is with the Roman Church?—St. Ambrose [A. D. 385-397].

CHURCH NOTICES.

CATHEDRAL ST. BONIFACE.
Sundays—Masses at 7.30 and 10.30 a. m.
Vespers at 8 p. m.
Week Days—Masses at 8.30 and 7.30.

ST. MARY'S CHURCH.
Sundays—Masses at 8.30 and 10.30 a. m. Vespers at 7 p. m.
Week Days—Masses at 8.30 and 7.30 a. m.

IMMACULATE CONCEPTION.
Sundays—Masses at 8.30 and 10.30 a. m. Vespers at 7 p. m.
Week Days—Masses at 8.30 and 7.30 a. m.

ST. MARY'S COURT No. 278.
Sundays—Masses at 7.30 and 10.30 a. m. Vespers at 8 p. m.
Week Days—Masses at 8.30 and 7.30 a. m.

ST. JOSEPH'S FRIENDLY UNION.
Sundays—Masses at 8.30 and 10.30 a. m. Vespers at 7 p. m.
Week Days—Masses at 8.30 and 7.30 a. m.

ST. MARY'S PARISH.
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PRO PARVULIS.

The deserts of life are dreary,
Its prairies are vast and wild;
The only heaven on earth
Is the heart of a little child.
'Tis only the children that gather
Joy blossoms in fields of light;
For their father bath sent them shepherds
To keep them where flowers are bright;
To lead them by way of that learning
The alien distorts in vain;
To teach them a beautiful science,
The only true solace to pain,
The science the saints have bequeathed us—
How to suffer and act through love;
The thus we should train the dear children
To look to their Father above.
They belong not to us, but truly
Are lent to our watch and ward;
It is easy to turn them to Heaven,
They but lately came from the Lord.
They still can remember the pathway
So dim to our older eyes;
By their ears are still heard the angels
Who rejoice while the priests baptize.
Their eyes have a glory of gladness
They caught from their Maker's breath.
Dim not those celestial visions
With shades of eternal death.
Shall we teach them when they grow older
And their feet forget the way
That leads from the Home of the Angels
To the paths we tread to-day?
Ah! no; 'tis the gleam of the morning
That shines on the Pearly Gate,
And methinks they will hardly see it
Who travel the road to late.

ST. LAURENT.
The same report also contains the following remarks of a rather sarcastic nature, in connection with teacher's examinations.
Respecting dictation for second class, Mr. Somerset writes:
"Eighteen words were given for spelling, not as words are ordinarily pronounced in our exercises of this kind, but in sentences for the pupils to write."
The words sugar, pleasant, truly, Wednesday, February, accommodation, interesting, ninety, extremely, committee, preceding and grammatically, occurred casually in these sentences, and the number of misspelled words found in the pupils papers was *professionally unaccountable to the teacher but extremely suggestive to the examiner.*"
Now, Sir, I will repeat it. This is no evidence that our Protestant schools are a failure. Yet, it is evidence that, like our Catholic schools, they have been somewhat hampered by the exceptional difficulties under which this young province is struggling, and that the insufficiency of our pecuniary resources, the sparsely settled nature of our districts, together with the fact that this is not yet a self-supporting province in matter of teachers, have proven to be as many obstacles in the way of their attaining a more satisfactory result throughout.
Before closing my remarks upon this point, as I have happened to speak of teachers' examinations, I am sure this house will hear with pleasure of a rather amusing incident which occurred no longer ago than last year in the Northwest Territories. While perhaps not directly connected with the question at issue, it has nevertheless some bearing upon it, at least by analogy.
It was found in the Territories last year, that the standard of the teachers' examinations was altogether too low, and that it should be brought to a much higher level. I may say, by the way, that I was informed at the time that the real object of this contemplated change was to shut out certain Catholic teachers who happened to belong to some religious order. Be that as it may, the change was effected. Shakespeare, for one, was introduced amongst the new examination subjects, and the standard undoubtedly reached a high, a very high level throughout.
Now, what was the result? It was this, Sir: that at the following examinations, in the whole Northwest Territories, six teachers only could graduate in class one, and the six teachers were six nuns of the Order of the Sisters of Charity.
As might have been expected, it was soon found out that the new programme did not work, and it was shortly afterwards reduced to its former standard.
—I judge as I have shown them to have been in so many other respects, it would seem that the members of the Catholic section of the Board of education could have expected to be spared at least in their honesty and their honor. But such was not to be the case.
As I have had occasion to say already, the Catholic section counts among its members gentlemen whose names must appear foremost in the history of this province,—gentlemen who have signalled themselves by their untiring efforts not only in connection with our public schools but also with our University work, not only with our elementary schools as we now understand them, but also with those schools of Christian truth dating as far back as the forties and fifties, and the establishment of which was effected under circumstances surely very different from the luxury and comfort with which we are now environed. These men, I repeat it, have been charged with being nothing less than vulgar embezzlers.
I regret that in the course of his speech

OUR SIDE OF THE QUESTION.

Hon. Mr. Prendergast's Celebrated Speech.

(Continued from last issue.)
Having produced what I believe to be conclusive evidence of the good work of the Catholic section, I am now free to admit that, owing to diverse circumstances, there are in the province certain Catholic schools that are weak. I say that this must necessarily have been, and must necessarily be for some time to come. In a young province like this, and with our limited resources and sparse settlements, it cannot possibly be expected from the administration of a system so extensive and the success of which is dependant upon so many contingencies, that something or other shall not prove to be somewhat loose somewhere.
I can point out, Sir, to many instances of the kind in the Protestant schools, although the hon. gentlemen say nothing of that side of the question.
Are we to conclude from this that Protestant schools are a failure? Decidedly not, and I hope that the stand which I now take shall not be misunderstood. I do not intend for a moment to reflect disparagingly upon Protestant schools. I believe that they are a credit to our young province, as well as to the section of the board which has managed them.
On the other hand, I wish to show that if the general results have been most satisfactory, they have not been so however without certain exceptions.
Taking the Protestant Superintendent's report for the year ending January 31st, 1885, I find that the inspectors appreciated in the following manner some of the schools.
Speaking of the school at Sturgeon Creek, Rev. Mr. Cowley says:
"I am sorry to report unfavorably of the school. At my last inspection, I found it extremely dirty and untidy. The few children present were cowering round the stove. There was nothing of the tidiness and cheerfulness and discipline that mark a well managed school; only one slate pencil was to be found amongst all the scholars, and the examination showed that very little, if any, progress had been made."
Mr. Campbell's report contains the following:
"Graham school is all but a complete failure."
"Greenwood shows poor results this year."
"Dundas. The trustees have failed to keep their school open since the summer holidays."
"Balmoral must have a new school-house at once. The school has not yet recovered from the disorganization caused by the occupancy for two weeks of an utterly incompetent man. Its record is a poor one in consequence."
Mr. Inspector D. A. Stewart says:
"Cypress. Found ten names on the roll and three pupils in attendance on the day of my visit."
"Heron. Twenty-one on the roll; seven in attendance."
"Mackenzie. Number of names on roll eighteen; number present at date of visit, five."
"Snowflake. On the roll were thirty-four names. Seven pupils were present."
"Silver Springs. Found a comfortable school-room, but no pupils were present."
"Oak Creek. Number of pupils present, four."
"Littleton. Dec. 11th, I found the school closed for the winter."
"Dawson. Closed."
"Louise. Closed."
"Treharne. Closed."
"Londaboro. I visited Oct. 28th. No pupils in attendance. On January 10th,

I found five pupils in attendance and forty names on the roll."
In the report for the year ending January 31st 1886, I read the following from Rev. Mr. Jackson:
"Balmoral is very backward."
"Windsor is very poorly attended and not highly efficient."
"Greenwood is very backward."
From Rev. Mr. Fortin:
"St. Paul's.—The standing of the pupil is low."
"Mapleton. The standing is low."
The reports for the two years ending respectively January 31st 1887 and January 31st 1888, are in a very condensed form, and do not allow for that reason of the same critical examination; but they also indicate numerous and serious shortages. Of the Mennonite schools amongst others (and they are surely not Catholic schools) the first of the two reports says that "they are sufficiently discouraging" to the true friends of the Mennonite people! that "the teachers are illiterate," and that "the work in the school-room is useless or 'nearly so.'"
The same report also contains the following remarks of a rather sarcastic nature, in connection with teacher's examinations.
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I regret that in the course of his speech

of several hours, the Hon. Minister of Public Works* has not chosen fit yesterday to explode in our presence that bombshell: the Catholic Reserve Fund.
The hon. gentleman who, the other day, has repudiated the Brandon Sun as his organ, cannot deny however that it usually well reflects his own views, and here is what we find in an issue of that weekly published last summer.
It is headed
A STARTLING DISCOVERY
and proceeds thus:—
"Our readers will remember that a short time since, we called attention to the grievances of the Catholic Section of the Board of Education. Since then a startling discovery has been made. The government satisfied themselves that the Catholic Section had in their hands a considerable sum of money that had not been applied to the purposes for which it was voted and intended. As might have been expected, there was considerable reluctance before a decision was arrived at to disgorge. This decision was doubtless hastened by the stand taken by the government. The latter declined to recognize any demand made by the Catholic Section until the matter was adjusted. When they became aware beyond a doubt that the source of supply would be cut off till a satisfactory adjustment was had, they decided to comply with the demands of the government. The result was that the government received nearly \$14,000.00 in cash from the Catholic Section of the Board. The knowledge that our provincial finances have thus been improved will be a very agreeable surprise to all our citizens."
To make this still plainer, I will also quote in the last issue of the same newspaper, from a pretty long article having my name as a heading, and which I must credit with this at least, that if it is a sound rule for a writer to confine himself closely to his subject, never was the rule better observed than in this case.
It is there said amongst other things: "Despite Mr. Prendergast's exhibition of valor and his profuse demonstration, the public will, in the absence of evidence to the opposite, continue to believe that the Catholic section received public moneys for a particular purpose, that there was a failure to apply them as they should have done, that these moneys were retained to be applied as might be thought proper, and that the government required and procured a return of something like \$13,000 under the unusual circumstances recited. Some will doubtless be inclined to place these facts alongside the contention of the supporters of Separate Schools, that the maintenance of the latter is a matter of conscience."
Leaving aside the sneer contained in the last three lines, I wish to call the attention of the House to these three allegations: that the Catholic Section received moneys for a particular purpose, that they failed to apply them as they should have done, and that they retained them to apply them as they might think proper.
To begin with, is not this a straight charge of embezzlement?
But I will try and show:
1. For what purposes these moneys were voted and received;
2. What use was made, and was intended to be made, of those moneys;
3. In what sense, and for whom, the discovery alluded to must indeed have been startling.
Now the facts are simply these:
In the course of last summer, the Catholic Section had accumulated out of yearly savings dating from as far back as 1880, a Reserve Fund of \$11,000, which, with interest, amounted to something like \$13,000. That amount was lying in the Imperial Bank. The government ordered the Catholic Section to pay this over to the Provincial Treasurer, which was done. So that, at all events, if we only take the practical results, the case may be summed up by saying: that in 1880 the Catholic Section began to economize on its yearly revenue, that in 1889 the sum total of this economy was lying in a chartered Bank, and that it was paid over to the government at their request. A most lamentable state of affairs indeed!
But for what purposes are such moneys voted yearly by the House?
I say for the purposes mentioned in the statute.
Section 5 of our School Act of 1872—and the law in this respect has stood the same as late as last year—says:
5. Out of the sums so apportioned to each Section . . . : Provided, however, that each Section of the Board may reserve for unforeseen expenses or general school purposes a sum not exceeding ten per cent of its share of the grant.
(Continued on page 4.)

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The Northwest Review

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, Dec. 12th, 1892. Messrs. E. J. Dermody, & Co.

GENTLEMEN—I see by the last issue of the Northwest Review that you have been instructed by the directors of the journal with the management of the same, "to continue for the present retaining charge of the editorial column."

I need not tell you that I take a deep interest in the Northwest Review which is the only English Catholic paper published within the limits of Manitoba and the Northwest Territories. I hope that you will obtain a remunerative success. It is enough that the editors do their work gratuitously, I cannot expect that the material part of the publication should remain without remuneration. I therefore strongly recommend to all Catholics under my jurisdiction to give a liberal support to the Northwest 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 control I can claim is over the principles they express and I have no hesitation in stating that the principles announced by them are sound and Catholic. Each of you should be 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. BONIFACE, O. M. I.

NOTICE.

The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, even political in nature, if of a party character. (2) Letters on similar subjects, whether conveying or asking information or controversial. (3) News Notes, especially such as are of a Catholic character, from every district in the Northwest, 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 great interest to the society themselves by making their work known to the public.

WEDNESDAY, FEBRUARY 1.

EDITORIAL NOTES.

"Protestantism was an experiment, and it has proven a hideous failure," is the exclamation of an Episcopalian minister in New York, who is endeavoring to remedy this "hideous failure" in the human half-way-house of Ritualism.

The verses with the heading "Pro Parvulis" are a graceful plea for our little children threatened in their spiritual birthright by our ruthless Manitoba legislators. Though our contributor's lines are not perfect, they give tuneful expression to the importance of early religious training.

The Church News appears in a new dress. It did not require a new dress to make the Church News one of the best Catholic newspapers in America. It is, however, a pleasing indication of financial success and as that kind of success is a necessity to the work of a good Catholic journal, we heartily wish our able contemporary increased prosperity.

An esteemed exchange tells us that Bishop Newman recently stated a truth—whose truth is curious—the statement is that secular education "is Godless"—a still more curious truth from him from the fact that he has always, calumniated Catholics for stating this same truth. But he gives as a cure for this "Godlessness," that "we must have the (Protestant) Bible taught to the children in the (public) schools." This is from the United States. We do things better here. The Bishop of Rupert's Land is also opposed to secular schools and is not only in favor of the Protestant Bible being taught in all the state schools to which Catholics are required to pay taxes, but he has succeeded in forcing the government to allow of its being taught.

A "Colonel" Sellers, of Detroit, Mich., lately delivered a "lecture" at Fort Huron, in which he said: "Why will you allow a nunnery in this country? Why can't we pass a law to tear them down?" If this "Colonel" was going around the country enquiring why we allowed Methodist meeting houses, and inviting people to "tear" them "down," respectable non-Methodists would denounce the incendiary, and see if measures could not be taken against him as a public disturber of the peace. Yet "nunneries," being institutions of Religious Orders of

women, are as sacred to Catholics as meeting houses are to Methodists; and non-Catholics should unite in denouncing the incendiary and in taking measures against such incendiaries as disturbers of the peace.

Send the "Colonel" to Winnipeg if Detroit be too cultured a place for his views to find a home. We are the greatest people in the world and can always find work for men with such views as the "Colonel."

When a paper calls itself Catholic, yet is persistently trying to keep up strife between one Catholic writer and another, and between priest and priest, and between priest and bishop, and between bishop and bishops, calling some of them "cowardly ecclesiastics," even attacking Religious Orders stating of "The Society Jesus" that "lunacy" is "thinning their ranks very rapidly" it has listed itself under the banners of the enemy of God with far greater power for evil and destruction than the non-Catholic can possibly possess. And there is, of course, no place where the enemy of God so loves to work as among the faithful. If its editor was a layman, the Catholic press would know how to handle such assertions and such a course; but the editor being a cleric, veneration for the soutane arrests the Catholic pen.

IS THERE RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

The Bishop of Rupert's Land says: Now what is the position of primary education with ourselves? There is no religious instruction, and yet we should be thankful that we are much farther yet from the position of France and Victoria than many perhaps think. There is a short prayer, concluding with the Lord's prayer, acknowledging the need of divine guidance and blessing and asking God for these gifts "The fear of the Lord is the beginning of knowledge." There is the reading of a passage of the Bible thereby confessing the unique and supreme position of the word of God. "Wherewithal shall a young man cleanse his way, even by taking heed thereto, and according to Thy word." Then in the teaching of morals there are the Ten Commandments, thereby recognizing the Divine salvation for the moral law. Now these are not small things in themselves, but they are doubly important because they carry with them for the teacher a degree of liberty in his teaching of what may come before the classes in their literature or otherwise. God is not excluded as in France nor the name of our Lord Jesus Christ, that blessed name that is above every name suppressed as in Victoria. But what would be the position, if prayer were forbidden—if the Bible were made a sealed book—if the ten commandments were excluded.

So, there is no religious instruction in the Public schools of Manitoba? If that be so, why is his Lordship "thankful that we are much farther removed from the position of France and Victoria than many people think?" And why are we farther removed from France and Victoria? His Lordship tells us, why? He says: "There is a short prayer," and again "there is a reading of a passage in the Bible" and lastly; "then in the teaching of morals, there is the Ten Commandments." By what name does his Lordship call all this? He says it is not religious instruction: What, then, is it? Is it irreligious instruction? Would his Lordship tell us what more was there of religious instruction in the old Protestant system which had no less a personage than the bishop of Rupert's Land for its head? If this is not religious instruction, then there was no religious instruction in the Protestant schools lately abolished in name!

"Prayer," "reading of the Bible" and the "Ten Commandments!" Are they not the sum total of what Protestants claim as necessary to salvation? Is not the Bible alone, all that is necessary to bring them to Heaven? Does it not contain the very soul of what they have ever professed to believe? And yet his Lordship tells us, with all the innocence of a child or the savvy of a maiden, that in a school possessing all these, "there is no religious instruction!" If would really be most interesting for the general public to know what the bishop can mean by such a statement! If "there is no religious instruction now, as his Lordship says, then we again repeat, there was never any religious instruction in the Protestant schools which had existed in this province for nearly twenty years, because the amount of religious instruction then and now is identical. If the bishop will say that for the twenty years, during which he was the head of a system of schools called Protestant, that "there was no religious instruction" in those Protestant schools, then we will accept his statement to-day that "there is no religious instruction in them" but not otherwise. Such an admission on the bishop's part would be rather hard to explain to the Protestant people to whom he was professedly supplying a Protestant school system. Which born of the dilemma will his Lordship select?

DR. BRYCE'S OPINIONS (3)

No matter from what side you view him, Dr. Bryce is a peculiarly erratic formation. He is a mixture of conceit, egotism, bombast, pomposity and irrelevancy, and so nice are all these combined in the man that it would be difficult to find a name with which to designate them, unless we be granted permission to manufacture a term and call it "Bryconian Flapdoodle." One striking additional peculiarity of the doctor is that he cannot receive an

original idea. He loves to deliver address on all conceivable subjects, but he loves much more to have them appear in the public press. There is scarcely a subject on which he will not speak if he can get people to listen to him. This would be all right, if he could only suppress his inordinate desire of having them inflicted on those who have no desire of reading old, stale and often-ly thoughts of others. There is nothing original and seldom anything instructive in what he says. His utterances are the thirdly disguised platitudes of others into which the doctor manages to squirt a large amount of the aforesaid "Bryconian Flapdoodle."

If any one doubts the truth of what we say regarding our subject, let him read the address of the learned doctor on the "aim of the public schools" as reported in the Tribune of the 23rd of January. If any reader of that address can lay his finger on any sentence in it, containing an original idea or one above the most ordinary common place, we promise that we shall publish the most ample apology to the doctor for not having noticed it, after carefully reading his address: It may be a difficult thing for every one to believe what we say because of the many startling things said in that address. To this we reply that, although they may appear startling, they are not original. They have been often said before and said in even much better style than the doctor puts them.

For instance, the doctor is in favor of "religious exercises but no religious instruction." How children can perform religious exercises without religious instruction, this philosopher and logician fails to tell us. But one thing he does tell us, and it is this: "I am here at issue with the bishop of Rupert's Land and a part of the church of England, with a few state churchmen among the Presbyterians and with the whole Roman Catholic church." We are sure the bishop of Rupert's Land and Dr. King, who is, no doubt, the leader of those "few state churchmen among the Presbyterians" will be very thankful to the doctor for not putting them among the brilliant and "vast majority in the Dominion" who agree with him in saying that religious exercises can be performed without the prerequisite of religious instruction. We feel emboldened to say that His Grace, the Archbishop of St. Boniface and all members of "the whole Roman Catholic church" in Manitoba, will permit us to tender their sincere thanks to the learned doctor for not putting them in with the great majority in the Dominion" in endorsing the brilliant logic contained in the proposition of "having religious exercises without religious instruction!"

The doctor is really sublime when he asks: "What is the cry of Roman Catholic parents everywhere about their 'separate schools?' It is 'this. Our 'schools don't give us a chance of competing with Protestants. They say: It 'is Catechism! Catechism! all the 'time, and our education is neglected.' Again we call attention to the doctors 'Bryconian Flapdoodle.' He says 'what is the cry of Roman Catholic parents everywhere,' thereby meaning by 'the cry,' universal complaint; and then he adds: 'this has been declared to me personally by at least three Catholic parents in this city.' Against this wonderful trinity we will place the other three or four hundred Catholic families in the city who, although forced to support these wonderful Protestant schools by an iniquitous tax, yet refuse to use them, and re-tax themselves to support those schools with 'Catechism! Catechism!'"

The bishop of Rupert's Land is another witness against Dr. Bryce and his "three Catholic parents in this city" when they say: "Our schools don't give us a chance in competing with the Protestants," for his Lordship complained that those schools had such advantages that they were enabled to give cheaply a higher education than was not only competing but depleting those wonderful Protestant schools, by taking away their Protestant pupils. The rev. doctor has been accustomed in the past to refer to what "a prominent Roman Catholic" in the city told him about Catholic schools. Now he has actually three Catholic parents. In 1890 he had one prominent! Catholic, in 1893 the number has been increased to three, but the doctor does not tell us whether the other two are prominent? That was unkind of the doctor. Now, we will make a proposition to the doctor: If he will name those wonderful three, we promise to either prove that they, as Catholics, are prominent only in their opposition to everything commanded by the church and especially neglectful in the performance of the religious duties imposed upon them by the church—in a word, that they are non-practising Catholics, or we shall openly and publicly admit that we have slandered them and their friend Dr. Bryce. Come Dr. Bryce, speak out!

GODLESS SCHOOLS.

The Antigonish Casket, in a recent issue, says on secular education:

The one great reason why Catholics cannot on principle approve of a system of education established on what is called a non-sectarian basis; though they are often forced by stress of circumstances to

put up with it in practice, is that the teaching of religion and Christian morality has no part or place in it. We say religion and Christian morality; for as the Catholic Church has its own distinctive religious tenets; so, in like manner, it has a theory of its own as to what constitutes a thorough moral training. The objection of Catholics is not so much to State education as such. It is rather to State monopoly in education. It is admitted on all hands that to educate in religion and morals is not a function of the State. A school, therefore, which is under the exclusive control and direction of the State is, from the nature of the case, a school of instruction in purely secular branches. And such we find it to be in matter of fact wherever State monopoly in education exists.

The principle of what is known as unsectarian education is thus intimately bound up with the principle of State education. By establishing schools on a non-sectarian basis, the State, it is claimed, respects the rights of conscience. On the other hand, purely secular education, it is urged, is sufficient to make good citizens, which is all that the State need concern itself with. The truth of both these contentions may well be challenged.

Is it true, in the first place, that the rights of conscience are respected? The fact that Catholics do not and cannot consistently with their religious convictions approve of schools from which religion is excluded, is proof to the contrary. "The doctrine," says Father O'Reilly, one of the ablest theologians of this century, "the doctrine that secular education is to be treated as a thing unconnected with religion; that secular education is to be administered to men of every religion by men of every religion or of no religion; that differences of religion on the part of teachers are of no moment—all this is doctrine regarding religious matters as such; it is a religious tenet, or at least the denial of one; it is a phase of indifferentism, which undoubtedly belongs to the domain of religion. The opposition between Catholics and these secularists is an opposition on a religious question, not on a question of politics, or of mathematics, or of natural philosophy, or of history. The objection of Catholics to be taught, or to have their children taught by Protestants, or Jews, or free-thinkers is a religious objection. Catholics say their religion condemns the system; their opponents say that the religion of Catholics has no business to condemn the system, that genuine religion does not condemn it. What is all this but a religious controversy, a sectarian controversy. If we are to adopt the phraseology of our antagonists? Will they deny that our view is sectarian? Surely not. They will hold it up to odium as such. If so, is not their contrary holding sectarian too, the question being a religious one?" It cannot therefore be maintained that the rights of conscience are safeguarded by making education non-sectarian, so long as there are those who believe that such education injuriously affects the higher interests of religion and morality.

Nor can the state achieve its purpose of rearing good citizens by establishing schools from which the influences of religion are shut out, by educating the intellect and neglecting the heart, the conscience, the will. The good citizen is he who acts from a sense of duty to God and his fellow-man, and duty is a word without meaning apart from the teaching and the sanction of religion. But perhaps after all the most convincing proof of the insufficiency of secular education alone to make good citizens is to be found in the effect it has had upon the morals of nations that have been for some time subject to its influence.

At the recent Congress of the Established Church of England, held at Folkestone, this subject was discussed. Papers were read by men of wide experience, dealing with the result of an education divorced from religion, both in Great Britain and in other countries. The writer of the paper which dealt with Great Britain cited the words of a well known English judge, who said at Leeds that the cases brought before him revealed a lamentable want of moral and religious training. A Sunday-school teacher of thirty-six years' experience wrote that the present generation seemed to be hopelessly ignorant of the fundamental truths of religion and the morals arising therefrom, and that the result of secular education is expressed in the one word "disaster." Workers, too, in London and the other great cities affirm that in the absence of definite religious instruction they can make no progress whatever in reforming the masses that are sunk in vice.

In Australia, where purely secular education has been almost universal for twenty years, the state of affairs is still worse. Unbelief and free-thinking have grown apace, and statistics show an alarming increase in crime. While less than one-third has been added to the population in the last ten years, the male criminals summarily convicted have increased by more than one-half, the persons convicted of murder by nearly two-thirds, and the number of convictions for robbery with violence has been actually doubled. It is a significant fact, too, that while in 1880 only 74 out of 100 of the criminals were able to read and write, in 1890 the proportion was 89 out of 100.

In France, where secular schools have been established since 1882, the results are admitted even by the Protestant ministers who hailed with joy the passing of the new education act, to be deplorable. An official report addressed in 1888 to the Prefect of the Seine by the inspectors of workshops and factories in Paris, bewails the lack of moral instruction and the prevalence of vice among the youthful employees, and asks that steps be taken "to put an end to these moral disasters." Residents in France bear witness that crime is rapidly increasing among the youth of that country, and one of the best known French judges publicly stated in 1889 that the increase of crime among the young was undoubtedly coincident with the secularization of the schools.

Such are the fruits of that system of non-sectarian or purely secular education which is the boast of our age, but which is slowly yet surely sapping the foundations on which society rests,—deadening in the hearts of men the sense of their accountableness to that Supreme Being through whom "kings reign and law-givers decree what is just."

THE REV. ALEXANDER GRANT.

The subject at the head of our article is a Baptist preacher in this city, who, in speaking of himself puts down a capital I, and when speaking of all other people uses an ordinary, or rather an extraordinary small letter. It is needless for us to say, that the estimate he places on his own opinions in contradiction to those of all others, or of the experience of history itself, is in an exact ratio of the capital I to the extraordinary small letter afore mentioned. He has been writing a letter to the Free Press in criticism of the Lord Bishop of Rupert's Land on religious instruction in the schools. While we are quite willing to admit that His Lordship has left himself open to severe criticism in many of his statements; while we are prepared to acknowledge that he has approached the whole subject he undertook to discuss in a spirit of timidity and vagueness unworthy of the great cause he had under consideration; while his whole argument was a craven plea to the government to maintain the present iniquitous law of taxing Catholics to educate Protestants, instead of honestly condemning such a public act of spoliation; while we are ready to grant all this and more, we say, with equal emphasis, that the contention set up by Mr. Grant against the statements of the Bishop and his statistics on the terrible effect of secular education on the religion and morals of the people and, therefore, of the state, is simply pugilistic and in opposition to all the experience of history. The rev. gentleman quotes statistics from newspapers and expects us to accept them as correct. We need not go outside of Winnipeg to learn what reliability may be placed on the utterances of a subsidized government organ, whose only object, moral or otherwise, is calculated by dollars, and whose only ambition is to oil the machine that best supplies the coveted dust. Surely those who are engaged in church work in Australia should know more on this subject than the Rev. Mr. Grant. At the Pan- Presbyterian council held in Toronto last year, the Rev. Dr. Rentoul, one of the representatives from Australia, speaking of its educational system, said: "In Victoria the government blotted the name of Christ out of the school text books for the last 15 years; but some six or seven determined cultured men had been fighting against it, till at last an election was held which resulted in the return of a majority of men pledged to the re-introduction of God's word in the school books. So certain as they were Presbyterians this would be insisted on. In Victoria, Anglicans, Baptists, Congregationalists, Wesleyans and all Protestant bodies were massed together determined to have the Bible back in the schools." And further on he said: "Again the theory of the extreme voluntary in education which asserted that the state had nothing to do with religion in education, had played itself out. The extremists had the Bible put out from the schools. The people were now recoiling from that which necessarily must end in sheer secularism." And as an evidence of what 15 years of this sheer secularism has produced in Australia, he says: "In Victoria there were 300,000 professing Anglicans but only 50,000 attended church; there were 132,000 Presbyterians, of whom 69,000 were regular church attendants." Is it any wonder that such a terrible state of things should alarm the Rev. Dr. Rentoul? Surely, his Lordship was right when he said: "For a Christian state to set itself against this (religious instruction) seems (he should have said) a dishonoring of God and disastrous to its best interests." And, so far as Mr. Grant's letter goes, this is all he has to find fault with in the bishop's address. He says: "It is no news to the public, that so far as all civil institutions are concerned, I am a straight out and out secularist." Might we venture to suggest that so far as the public is concerned it is, to it, of very little account what Mr. Grant is or is not. In Mr. Grant's eyes that is of much greater weight than it can possibly be to the public. A professing Christian minister, who could give expression to such sentiments, is either a fool or worse, and his opinions could not be of any importance to the

general public. He is a fit representative of a church that would sooner see the poor Indian remain a pagan, than see him become a Methodist or anything else, except a Baptist! Had Mr. Grant attacked the Bishop of Rupert's Land on his manifest dishonesty in claiming for Protestants what he denies to Catholics,—nay more, for a dishonesty, which sees no wrong in making Catholics pay tribute to Protestantism, then we would say there was a consistency in his secularism, but for a minister of religion to boastingly announce himself a secularist, simply on account of the principles of secularism, is revolting in the extreme. Does he know any thing about the history of that monstrous demon? Its terrible naturalism and other monstrous crimes are largely written on many a bloody page of the world's history.

Alleged Handwriting of St. Peter.

A papyrus manuscript found in the den of an old hermit in a cave near Jerusalem in the year 1880 and which experts have all along believed to have been the handiwork of St. Peter, was submitted to a committee of the Biblical society in London in 1890. They have arrived at the conclusion that the work is in reality exactly what it purports to be the last literary work of the great apostle. It has not been ascertained exactly who has charge of the relic, but it is said that a "society of British literary voluptuaries" has offered \$100,000 for the document.

Give us the News.

In these days, when so many false reports are current through the telegraphic columns of the daily secular press, especially concerning matters of Catholic interest, we cannot understand why those in a position to furnish Catholic news do not encourage the Catholic press by supplying it, rather than the secular press, with such information.

Catholic papers are invariably forced to cull their news from the daily papers when that news could have been furnished first-hand by those in command of it at its source.

If this consideration were shown the Catholic press, many erroneous and exaggerated reports of the Catholic affairs would not find their way into the public prints, much to the mortification and chagrin of Catholics.

Non-Catholic reporters cannot treat Catholic subjects in a manner to be properly understood, though their desires and will might be the best. Non-Catholic editorial writers comment upon Catholic affairs with all apparent earnestness and with great display of knowledge, whereas their efforts are often sheerest nonsense.

The Priest in America.

We have seen the priest as a Missionary in the early days; we have seen him setting a standard of Christian toleration; we have seen him as an angel of mercy in the time of pestilence, and we have seen him as the trusted envoy of this country on an important and delicate foreign mission; but great as those achievements honor him, his chief distinction in American history comes from the lives of the people whom he has guided in the way of obedient children of God, and consequently good citizens. He has sown broadcast the seed of Catholic devotion and Catholic honor, and the nation has reaped the fruit in a loyal, God-fearing, patriotic people.

This he has done, this he will continue to do; and the influence of his ennobling personality, his single-hearted, self-sacrificing devotion to his sacred calling will continue to illumine American history through the medium of the devoted children who will reflect in their lives the high honor and fidelity he has inculcated, and who will, in turn, reflect that honor upon their country. Blatant bigots, their minds befogged by the impenetrable mists of prejudice, may fume and rave like "the irresponsible little puppets of clay that they are, America will honor the priest for what he has been, what he is, and what he ever will be; the heaven-appointed alchemist, who brings forth the gold in those who make up the chief dependence of the national life."—Charles S. O'Neill, in Donahoe's Magazine for January.

Reforming a Parrot.

A Pittsburg who spent a part of last summer in England tells an incident which sadly disturbed the religious peace of a parish in Penzance.

A maiden lady of that town owned a parrot, which somehow acquired the disagreeable habit of observing, at frequent intervals:

"I wish the old lady would die."

This annoyed the bird's owner, who spoke to the curate about it.

"I think we can rectify the matter," replied the good man. "I also have a parrot, and he is a righteous bird, having been brought up in the way he should go. I will lend you my parrot; and I trust his influence will reform that depraved bird of yours."

The curate's parrot was placed in the same room with the wicked one, and as soon as the two had become accustomed to each other, the bad bird remarked:

"I wish the old lady would die."

Whereupon the clergyman's bird rolled up his eyes and in solemn accents added:

"We beseech Thee to hear us, good Lord!"

The story got out in the parish, and for several Sundays it was necessary to omit the litany of the church services.

The supreme court of Pennsylvania has decided that the publication of Sunday newspapers is in violation of the old blue law.

Mayor Babbitt of Taunton, Mass., proposes to fine every liquor seller \$5 for every drunken man arrested in the town.

GRANTLEY MANOR.

A TALE

LADY GEORGINA FULLERTON, Author of "Lady Bird," "Ellen Middleton," &c

CHAPTER I.—Continued.

Mrs. Dalton, when she first came into power, had made an effort to establish her authority, but the attempt had so signally failed, owing to the steady resistance of her pupil, seconded by her grand other's unequivocal support, that poor Mrs. Dalton was forced to strike her colors, and abandon the unequal contest, contenting herself in future with a display of power, which was rather agreeable than otherwise to Margaret, who treated her governess somewhat as the subjects of a constitutional monarchy treat their sovereigns, professing humility to obey them, as long, and just as long, as their will is in perfect accordance with their own.

Having thus attempted to give some notion of our heroine's character, education and position in life, we will now turn to the library, where, after some hours of vain expectation, the party, assembled to welcome Colonel Leslie's arrival, were about to break up for that night. "Another day of expectation! another day of disappointment!" exclaimed Margaret, as she held out her hand for the candlestick which Walter was lighting for her on her way to the door. "Is it not extraordinary that my father does not come or write?"

"It is indeed," answered Walter. "When you left him in town, he told you positively that he would be here yesterday. Did he not?" "Yes, to be sure he did, and actually held out his finger to me at parting. Do not look angry, Walter! You know how anxious I had been to see my father; with what joy I heard the news of his arrival after his long absence, and with what impatience, what emotion, I hastened to meet him in London. During the tedious hours of the journey I had but that one thought. During the night we stopped at Newbury I never closed my eyes—listened to the striking of each hour, and longed for daylight; and when we reached London, when we dashed through the streets, I could hardly sit still; and when I arrived—I shall still say I hate that hotel—"Colonel Leslie was out!" "Gone out for a walk!" I sat down alone in that square, odious drawing-room, and waited—waited two hours! and then he came in—"And was not his manner kind then?" "Oh dear, yes! very kind. Nobody is ever unkind to me. Dr. Bartlett, or Lord Donnington, when they call here, are very kind. Come, Walter, do not let me deceive ourselves. I have never had a thought I have not told you, and I must not care about me, and the sooner I shake up my mind to it the better. I shall be a dutiful daughter to him, at least I'll try," she said, quoting the burden of an Irish song she had just been practicing, and smiling, though two big tears were rolling down her cheek.

"This is unreasonable, dear Margaret," said Walter. "You had worked yourself up into a state of romantic excitement about your father's arrival, and pictured in your own imagination a scene that was not realized; and because poor Leslie's manner is naturally quiet—" "Is yours so very vivacious?" interrupted Margaret, with rather a saucy expression. "Oh, mine! Mine is the manner of an old dog, who cannot help wagging his tail when he sees those he loves." "O Walter! dearest Old Walter! I wish you were my father."

A strange expression passed over Walter's face, but he answered—"Well, I cannot say I do, for I should then deprive Leslie of a treasure which I am sure he values; and you do not know, Margaret, how much I love your father." "Not more than me?" "Walter looked as if he could not very well have said anything more than the beautiful little creature before him, but he shook his head, and said—"Come, come, Margaret, you must be contented to give way to others. You are too fond of the first place everywhere."

Mrs. Thornton joined them while Walter was speaking, and instantly took up the cudgels for Margaret. "And so she should be; she has always been brought up to it; and who should have the first place among us, if it is not Margaret? As to your vexing yourself, my dear, about your father's not being glad to see you, it is foolish, really very foolish, because—" "I did not say he was not glad to see me," interrupted Margaret, with a heightened color, for she did not always bear with patience her grandmother's animadversions.

whose goat presented his rising as rapidly as he could have wished, stretched out his hand, while on his fine open venerable face a joyous smile said "Welcome," better than any words would have done. Walter looked graver than usual. Colonel Leslie kissed Margaret on the forehead, shook hands with Mr. and Mrs. Thornton, and then wrung Walter's in silence. And then there followed one of those spaces of time which are spent by every person present in trying to look very happy, and to feel happy, while they can hardly resist the consciousness that they are extremely uncomfortable, and yet that it is imperative not to suffer themselves or others to think so. Colonel Leslie, indeed, did not seem to think it necessary to make much effort. He sat down in an arm-chair and poked the fire. Mr. Thornton smiled, took snuff, cleared his throat, and then asked him (how difficult to find a question to put to a man whom you have not seen for ten years!) if he had had a pleasant journey. Mrs. Thornton, who seldom allowed anybody to answer a question for themselves when she was present, took the words out of Colonel Leslie's mouth, by asking him in return, "How could it be a pleasant journey, my dear? How can you expect a man who has travelled all over the world, like Leslie, to see any thing to admire at home in our poor little country?"

"Why, my dear Mrs. Thornton," blurted out her husband, who had through life preserved in reasoning with her, a practice which other people had generally dropped, "you might as well say that Leslie would have no pleasure in seeing us all again, because he has been used to a set of queer foreign-looking faces." There was a dead pause; somehow or other this last speech seemed to have disconcerted Colonel Leslie, and Mr. Thornton to have felt the moment that he had uttered it, that it would have been better left unsaid. This redoubled the embarrassment of the whole party. Margaret, whose cheek had been deepening in color ever since her father's arrival, felt it was quite incumbent upon her to speak. First she looked at Walter, but he had sat himself down by the fire, his long face longer than usual; his long legs extended before him, beyond what appeared their natural size, and his eyes fixed on the fire as if he would never look on anything else again. At last, by some happy inspiration she seized on the front paws of one of the fine dogs which had come in with her father, placed them on her knees without any regard for her white muslin gown, and said timidly, as she glanced at Colonel Leslie, "What a beautiful creature this is, papa?"

He started as if from a reverie, looked attentively at her, sighed deeply, and by a sudden impulse held out his hand. Margaret seized it, drew near to him, and from that moment a considerable thaw took place in the general aspect of things. Tea was brought in for the second time, and Walter, who had perceived the affectionate look which Leslie had cast on his daughter, and the renewed expression of pleasure in those eyes in which he could never bear to see a cloud, shook off his oppressive gravity. He and his friend began to talk of their former haunts and old acquaintances; Mrs. Thornton, who, like the canary birds, always chirped the louder when others conversed, was encouraged to hold forth again in her usual tone; and her husband slowly recovered from that painful shock, the consciousness of having said the wrong thing at the wrong time. And now we must, in another chapter, explain why Mr. Thornton's remark had better not have been made, and how it came to the embarrassment of the assembled family at Grantley Manor.

CHAPTER II.

A short time after the death of his wife, Henry Leslie had left England in order to travel for a few months in Italy. The change of scene and the excitement of the journey, to a man of twenty-three, who had never before been out of his own country town, soon roused him from his home to seek health and amusements abroad; and by the time he had travelled through France, and spent a few weeks in Turin and at Milan, he was just in that state of mind and of feelings which most readily admits new impressions. The acuteness of grief had subsided, for the artistic and imaginative side of life, took strong possession of Leslie's fancy as he advanced into Italy. The influence of its brilliant skies—the magic of its natural beauties—the memoirs of the past—its departed glory and its living charm—operated more and more powerfully on his soul; and for the time being the quiet English country gentleman was transformed into a passionate admirer of that strange land whose very name is a spell: where life resembles a dream—where the past is almost more tangible than the present—where an eternal vitality springs from the bosom of perpetual decay, like pure flowers floating on the surface of a dark and stagnant pool: life in its brightest and most glowing colors—death in its most poetical and soothing form, meet each other at every turn. With her cloudless skies and her tideless seas—the unchanging gray of her olive groves—the brilliant lines of her mountains and of her streams—the solemn silence of her cypress groves—the noisy throngs of her joyous people—her gorgeous churches, with their myriads of living worshippers—her gigantic tombs, with their countless multitude of unknown tenants, Italy is at once and emphatically the land of the living and the land of the dead. This Leslie felt; he did not seek society—he did not enter into noisy amusements—he left his hours and his days to take their natural course—he floated down the current of life, while Nature and Art unrolled before him visions of beauty and scenes of enchantment which appear to those whose souls they touch, not as novelties, but as the realization of a presentiment or of a dream. Have we not, sometimes, in our hours of sleep, known a land, a spot, a home, which in our dreams we recognise—which, in our waking hours, we sometimes long to visit again? Have we not at times, in performing the commonest actions of life, in opening a book, in shutting a window, in meeting (for the hundredth time perhaps) with a person, experienced a sudden, strange, unaccountable feeling, which suggests to us, in what appears a supernatural manner, that we have done that action, thought that thought, met that person in the same manner before, and yet the whole impression is independent of the memory, and is more a sensation than a thought.

(To be continued.)

Regina Notes.

The ladies of our congregation under the patronage of Madame Royal and the energetic presidency of Mrs. T. J. Bennett have recently organized themselves into a benevolent association under the name of the Altar Society. Already good results are flowing from the union not the least of which are the spiritual ones attendant on mass being frequently offered for the intentions of the society. Father Caron read on Sunday last a letter from His Grace the Archbishop approving of the society and conveying His Grace's blessing.

Father Caron commenced on Sunday a series of instructions based on the Apostles creed which are to extend throughout Lent. From the instructive sermon which formed the initial number his hearers look forward to a very fruitful exposition of that inspired creed during the Lenten season.

Father Lenteux is away on a well earned holiday trip to Butte, Montana, whither he went to bless the marriage of one of his brothers.

A new lawyer has hung out his shingle in Regina and this time we welcome Mr. Rimmer a young English Barrister as a member of our congregation. Mr. Rimmer has entered into partnership with our own eloquent politician and Q.C., Mr. N. F. Davin and surely the latter's proved ability and reputation will bring plenty of glist to the company's no.

Our "No. 1 hard" weather has furnished both skaters and curlers with uninterrupted ice on which to while away many a pleasant hour. The skating rink under the management of Mr. Dan Murphy is very well patronized and the Carnival held last week proved a complete success.

In the curling rink matters occasionally become interesting the "points" competition commencing with over 30 entries having narrowed down to two subscribers for the Review Messrs. A. Macdonald and E. McCardy who are to play off for the gold medal on Monday.

Mrs. Dr. Seymour of Fort Qu'Appelle has been a visitor here as a guest of Mrs. J. A. Kerr and evidenced the advantages of a Lake Shore residence by carrying off the prize for best lady skater at the late carnival.

The Review is to be commended for its enterprise in furnishing its readers the full text of Mr. Ewarts able argument on the school question before the cabinet sub-committee.

World's Fair.

As the location of the educational building, for which the world's fair executive committee appropriated \$120,000 last month, is not central, it has been decided to place the educational exhibits in the gallery of the manufactures' building. In this department space has been allotted for the Catholic educational exhibits. Considering the great number of schools that will take part in the diocesan and other classes of exhibits, the management urges that quality rather than quantity be regarded in selecting the matter to be exhibited.

An important feature of the Catholic educational exhibit will be a complete collection of all books written in English by Catholic authors, and at present in print, and of which a catalogue will be published. It is also proposed to print an illustrated souvenir of the Catholic exhibit and to make it a complete history of Catholic education in the United States.

Business Went on Just the same

Now-a-days, when a subscriber gets so mad because an editor differs with him on some trival question that he discontinues his paper, we remind him of a good anecdote of the late Horace Greeley, the well-known editor of the New York Tribune:

Passing down Newspaper Row in New York City one morning, he met one of his readers, who exclaimed: "Mr. Greeley, after the article you published this morning, I intend to stop your paper." "Oh, no!" said Mr. Greeley, "don't do that."

"Yes, sir, my mind is made up. I intend to stop the paper." The angry subscriber was not to be appeased and they separated. late in the afternoon the two men met again, when Mr. Greeley remarked:

"Mr. Thompson I am very glad you did not carry out your threat this morning."

"What do you mean?" "Why you said you were going to stop my paper, didn't you?" "And so I did. I went to the office and had your paper stopped."

"You are surely mistaken; I have just come from there, and the press was running and business was booming."

"Sir," said Thompson very pompously. "I meant I intended to stop my subscription to your paper."

"Oh, thunder!" rejoined Greeley, "I thought you were going to stop the running of my paper and knock me out of a living. My friend, let me tell you something: one man is just like a drop of water in the ocean. You did not set the machinery of this world in motion, and when you are underneath the ground things upon the surface will wag on the same as ever."

\$25,000 IN REWARDS.

Seventh Half-Yearly Literary Competition of The Canadian Agriculturalist.

In accordance with their usual custom for some years past, the publishers of that old and reliable publication, The Canadian Agriculturalist, now presents its seventh Great Half-Yearly Literary Competition for the winter of 1886, to the people of the United States and Canada.

The following is the prize list: 1st Grand Prize, \$2,500 in Gold 2nd " 1,000 in Gold 3rd " 500 in Gold 4th " 250 in Gold 5th " 100 in Gold 3000 Elegant Silver Tea Services, Planos, Organs, Gold Watches, &c, &c., making a total of over 10,000 prizes.

How to SECURE A PRIZE.—Take a few sheets of paper and make all the words you can out of letters contained in the words, "COLUMBIAN EXPOSITION," and send them to us, enclosing one dollar for six months subscription to the Agriculturalist, or the Ladies' Home Magazine—two of the best home monthlies in the world.

RULES.—Foreign words not allowed. 2. Letters cannot be used oftener than they appear in the two words "Columbian Exposition." 3. Names of places and persons barred.

All lists containing over 100 correct words will receive a valuable special prize. Send postal card for list of prize winners in former competition. Address: THE AGRICULTURIST PUB. CO., Peterborough, Canada.

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Northwest Review.

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ANY SHAPE OR FIGURE of body or pocket-book, no matter whether you are as lean and attenuated as a rail or rotund as a ball, can be fitted to a T at our store. When your clothes do suggest a scarcity of cloth or a fire sale, your appearance creates the impression that as far as you are concerned, the world is out of joint. We are making the noblest suits seen this season, which will fit you as snug as a warm corner on a winter night and be in every particular as thoroughly finished in appearance as a book on the last page. These garments look what they are—elegant, stylish and genuine and as far removed from shoddy as the equator is from Greenland.

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C. A. GAREAU MERCHANT TAILOR. Has just received a large stock of Suitings, Overcoatings & Pantings suitable for Fall and Winter wear.

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CITY AND ELSEWHERE.

If any of the readers of the REVIEW who are in possession of news of a social or personal character and of an interesting nature, will send it to this office, over their own signature, it will gladly be published.

BRANCH 52, C. M. B. A. meets to-night.

MAJOR BOWLES left for the south on Sunday to join his family.

J. J. DOLDEN after a brief visit in the west returned to the city last week.

J. B. SOMERSET, business manager of the *Free Press*, returned from the east Saturday.

DR. HINMAN left Monday for Brandon to attend a meeting of the veterinary surgeons' association.

At the sale of school lands held at Pilot Mound on Friday, 245 parcels were offered and only three quarter sections were purchased.

"It's never to late to mend," but that doesn't justify a man in making his wife darn his socks when he returns from the club.

RUMOR has it that Superintendent Jenks, of the Northern Pacific at Barnesville, will retire from the company about the 1st of April.

SEVERAL carloads of rye raised in the Newdale and Strathclair districts are being shipped east from these places.

MR. JOHN A. MACHRAY has been admitted a member of the legal firm of Archibald, Howell & Cumberland, Winnipeg.

A. IRVINE and E. SEARS, of Kingston, will accompany the surveying expedition to the Northwest next summer to define the boundary between Alaska and British Columbia.

MR. J. W. BOYD, M. P. for Marquette, who received a severe injury some time ago, will not be able to attend his sessional duties for some time yet.

IN accordance with the fitness of things—the blending of the orange and green—Comptroller N. C. Wallace will be a desk mate of Hon. John Goetigan in the House of Commons this session.

THE average number of patients treated in the hospital for last week was eighty-eight, of which sixty-one were males and twenty-seven females. Twenty out-patients were also treated during the week.

THE members of St. Mary's parish, who have for several weeks been considering the erection, or completion of the church tower, has decided, after mature consideration, to postpone the work until next year. The cost will be about \$3,000.

MR. JUSTICE WATSON, will hold regular sittings of the Northwest supreme court at the following places: Yorkton, second Wednesday in April; Estevan, first Wednesday in May; Carnduff, third Wednesday in October; in each and every year.

OSTERS, although advanced in price are almost unobtainable in the city at present. Wholesale they are selling at \$3 per gallon, and the price is likely to go higher. The cause of scarcity is owing to the severe cold on the Atlantic coast, and the consequent stoppage of the oyster fisheries.

PRESIDENT VAN HORNE is reported as saying a large company would doubtless erect an immense mill at Keewatin next season the same as the Lake of the Woods. The company might be induced to locate in Winnipeg, but he thought the water power would attract it to Keewatin.

REAL estate and building prospects are said to be exceedingly good in the city, notwithstanding the present apparent dullness in trade. Architects say they have many commissions for the spring. Several lots in Fort Rouge changed hands last week.

LAST Wednesday evening the residence of Mr. Lloyd of St. Boniface was the scene of a very merry party, when Mrs. Lloyd and her daughter, Mrs. Richardson entertained a few friends. Supper was laid about 10.30, after which dancing was indulged in till the "wee sma' hours."

THE Charity Concert under the auspices of St. Vincent de Paul Society on March 17th is bound to be a success. The public is requested to turn out and show their charitable disposition by purchasing tickets to help to swell the funds that will be properly distributed among the needy and poor of the city.

A GREAT many people who would never think of saying "America"—with the scent on the "call"—or "Canada," persist in making the name of the prairie province Manitobah. These people, however, are a little nearer the thing than the American poet who makes "Manitoba" rhyme with "catarrh."—*Hemilton Spectator*.

THE sympathies of their many friends are again to be extended to Mr. and Mrs. Martin, of St. Boniface, who have suffered another great loss by the death of their only son, aged fifteen years, who died at the St. Boniface hospital last Thursday of scarlet fever. This is the fifth child the bereaved parents have

lost in two months, from the dread disease.

PETER CARROL, of Helena, Montana, passed through the city on Monday last on his way to visit his parents in St. John's N. B. Mr. Carrol gives glowing accounts of that country, he expects to return in the month of April, when probably he will induce some of our young men to emigrate to the wild western hills of Montana.

THE change of time on the C. P. R. branch lines came into effect on Sunday. The train from Napinka will reach the city at 4.10, reducing the running time forty minutes. The other changes are unimportant. One part of the change that will be appreciated by travelers on the Deloraine branch is that the express will stop at Morden for dinner and at Deloraine for supper.

SISTER MARIA DOUGLASS, who has for the past 41 years been a member of the Sisters of charity, died suddenly last Sunday at their convent at Mount St. Vincent, N. Y. She was one of the Sisters who cut off from the Emmetsburg branch of the order many years ago. She was a daughter of the late Judge Dodge, of Cleveland, Ohio, and a convert to the church. She was head of the school at Mt. St. Vincent since 1874.

ON Thursday Jan. 26th the St. Joseph's Union Literary and debating club held their first debate. The subject was resolved: that the traveller gained more information than the reader. Mr. J. McNeil led off with an able speech and explained how the traveller gained his information. Mr. A. H. Kennedy ably defended the reader and was followed by Mr. R. Grant for the affirmative and Mr. C. B. Graham negative. At 10.15 o'clock M. N. Bergeron moved an adjournment of the debate till next Thursday when he will take the floor at 8.15 o'clock sharp.

SEVERAL meetings have been held lately and all arrangements completed for the formation of a Jobber's Union in Winnipeg. The primary object will be to regulate credits and assist the jobbing trade of the country, but incidentally there is a desire to see that the proposition of establishing a system of taxation on rental values is carried into effect. The promoters appear convinced that the schemes of taxation adopted in Minneapolis, St. Paul and other American cities would work satisfactorily in Winnipeg and prove beneficial to general commercial interests.

THERE was a large attendance at the Roman Catholic church yesterday morning, the occasion being the wedding of Mr. James Macdonald, conductor on the C. P. R. to Miss MacDonald, formerly of Peterborough, Ont. The ceremony was performed by Rev. Father Theisen, Miss Lizzie Leonard acting as bridesmaid and Mr. Phil McKinnon as groomsmen. The bride was given away by Mr. M. Leonard. The nuptial knot tied, the bridal party were entertained to breakfast by Mrs. Leonard. A wedding dinner was also given by Mrs. Leonard in the evening. The happy couple left by the Pacific express for Banff. They were given a rousing send-off.—*Medicine Hat Times*.

"INSURMAN" writing to the *Free Press* says: "Let us as Irishmen be prepared to meet our countrymen and give them that assistance which all new comers require, and they will write home that the right hand of fellowship has been extended towards them in the new land and thereby encourage others to follow. The secret of the Irish emigration to the United States is the fact of those in Ireland going there to join relatives and friends who have gone before them; and once we get the tide of emigration turned to Manitoba and the Northwest, we will receive emigrants for the same reason. Let us then as Irishmen and lovers of our fatherland join together for the good of our countrymen first, and also celebrate our national day in a fit and proper manner."—*Patriotic Sentiments*.

THE Manitoba Legislature meets tomorrow. His Honor the Lieutenant-Governor will open the house with the usual ceremonies, and will be attended by a military guard of honor, the D. A. G. having issued the customary district orders. Nearly all the members are in town in readiness for business. There would seem to be no doubt that the session will be an unusually short one, and the legislators are confident they will not be kept from home for any great length of time. Premier Greenway has promised to rush things through as fast as possible. Nearly one hundred invitations are out for the state dinner, which will take place at eight o'clock in the evening, to be followed by a reception by Mrs. Schultz from half-past nine to eleven, to which the wives and daughters of the officials have been invited. The dinners given at Government House are always enjoyable, and this one promises to eclipse all former ones.

SINCE the last issue of the REVIEW the fire fiend has visited our city in many quarters with disastrous results. On Wednesday evening last at half-past ten o'clock the fire bell sounded the call for a fire had broke out in the Montgomery House, Market street. Much damage was done here, while the Nicolet House which is adjoining ran a pretty close shave to destruction. The firemen were scarcely in their halls when another call came from South Main street it being in the store occupied by Mr. King who ran a drying establishment, in the same block was F. Cloutier's grocery store. All was totally destroyed, some families living overhead ran narrow escapes while some were slightly injured. On Sunday at six o'clock a m. the Granite skating rink was found to be on fire, but owing to the great efforts of our efficient fire brigade the flames were soon under control. On Monday evening at half-past nine o'clock smoke was seen issuing from the rear of Preston & Norris's dry goods store; which resulted in much damage to the goods by the water and smoke. The brigade had again scarcely returned when they were called to the corner of Market & Main streets where the Harris store was found to be on fire in the store occupied by Walsh & Co., clothiers, and Braut & Radiger's liquor store, the building being only a brick veneer, the firemen found much difficulty in subduing the flames which was now taking rapid direction on the stock in these premises. Messrs. Walsh & Co.'s stock valued at about \$16,000 is partially covered by insurance. The loss in the liquor store is about \$1,500, insurance \$2,000.

OUR SIDE OF THE QUESTION.

This is then the authority, and the very best authority, under which the Reserve Fund was created, and I am not responsible for the hon. gentlemen opposite have ignored this provision which has stood for fifteen years on our statute books.

But what was the object of this Reserve Fund?

Both Sections of the Board have experienced from away back, that two or three and sometimes four and five months would lapse after the school year was over, before the government grant would be paid over to them. The bulk of the expenses of the half-year would then remain unsatisfied, the teachers whose salaries remained unpaid would refuse to enter into a new agreement, and the general result was of course most detrimental to the cause of education. For that reason the Catholic Section—and the Protestant Section as well—thought that it would be most desirable to accumulate by degrees a Reserve Fund, out of which the most pressing demands could be met, and which, once established, would be renewed yearly when the government grant was paid over.

Such was the action and such were the motives of the Catholic Section, and there lies the scandal.

(Continued next week.)

CHURCH OF THE IMMACULATE CONCEPTION.

Dedication Will Take Place on the Anniversary of Ireland's Patron Saint.

The interior decorative work on the new church of the Immaculate Conception is rapidly changing the bare walls of the structure into a very charming appearance, attractive to the eye as well as instructive to the worshipper. The opening ceremonies will take place on the anniversary of the birth of Ireland's patron saint, March 17th, when the public will be invited to see for themselves what has been done, by attending a sacred concert to be given in the evening. The event will be rendered doubly interesting by a lecture to be given by the distinguished Rev. Father Drummond, the same night. The religious ceremonies, commemorative of the opening, will take place during the day. His Grace Archbishop Tache will preside, and the Rev. Father Fox has consented to give the sermon. At present the decorators do not care to admit any one to view the work, as they state the judgment would not be a proper one all the different parts of the interior work forming a perfect whole. Mr. Meloche the artist painter in charge, who has been superintending the work for two weeks back has left for Montreal on other business, leaving the work in charge of his foreman Mr. Renaud. The former will return shortly. The cost of the decorations is about \$3,400.

Billiousness—Fever and Ague.

So pleasantly do Dr. Morse's Indian Root Pills search out and drive away the seeds of disease that all persons living in a country where fever and Ague, and all other billious diseases, are prevalent, will find they should never be without them. From two to four pills each night upon going to bed, will, in a short time, drive away the sickly yellow look of billious persons; and bring to their cheeks a beautiful glow of perfect health. Dr. Morse's Indian Root Pills are sold by all dealers in medicine.

Auction Sales of Manitoba School Lands.

NOTICE is hereby given that auction sales of school lands will be held at the following points in the Province of Manitoba to the undermentioned dates, viz:—
Morden—Wednesday, 25th January, 1888.
Pilot Mound—Friday, 27th January, 1888.
Deloraine—Friday, 27th January, 1888.
Glenboro—Thursday, 2nd February, 1888.
Minnedosa—Wednesday, 8th February, 1888.
Portage la Prairie—Saturday, 11th February, 1888.
Brandon—Tuesday, 14th February, 1888.
Winnipeg—Thursday, 16th February, 1888.
Terms of Sale—One-fifth in cash and the balance in four equal successive annual instalments, with interest at the rate of 6 per cent. per annum.
Payments must be in cash; scrip or warrants will not be accepted.
For further information, list of lands, &c., apply to the Secretary, Department of the Interior, Ottawa, or to any Agent of Dominion Lands in the Province of Manitoba.
By order,
JOHN R. HALL, Secretary.
Department of the Interior,
Ottawa, Jan'y. 9th 1888.

Tenders for Permits to cut Cordwood on Dominion Lands in the Province of Manitoba and District of Saskatchewan.

SEALED TENDERS, addressed to the undersigned, and marked on the envelope "Tender for a permit to cut timber, to be opened on the 26th February, 1888," will be received at the Department until noon on Monday, the 20th day of February next, for permits to cut cordwood upon the following described berths:—
1. The East half of Township 30, Range 3, and the whole of fractional Township 30, Range 4, East of the 1st Meridian.
2. The whole of Reindeer Island, Lake Winnipeg.
The vacant Government Lands in Township 49, Range 14, and Township 49, Range 15, West of the 1st Meridian.
The regulations under which permits will be granted may be obtained at this Department or at the office of the Crown Timber Agent at Winnipeg.
A separate tender must be made for each of the above berths.
Each tender must be accompanied by an accepted cheque on a chartered bank in favour of the Deputy of the Minister of the Interior for the amount of the bonus which the applicant is prepared to pay for the permit.
It will be necessary for each person whose tender is accepted to obtain a permit within six days from the 26th February next, and to pay twenty per cent. of the dues on the cordwood to be cut under such permit, otherwise the berth will be cancelled.
No tender by telegraph will be entertained.
JOHN R. HALL, Secretary.
Department of the Interior,
Ottawa, 16th January, 1888.

COAL! Estevan COAL
AND THE CELEBRATED
LEHIGH VALLEY COAL
For sale only by the undersigned.

SHIPMENTS BY RAIL TO ALL POINTS.

WOOD OF ALL KINDS

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H.S. WESBROOK
AGRICULTURAL IMPLEMENTS
AND
H.S. WESBROOK, WINNIPEG, MAN.

COMMISSIONS EXECUTED—CORRESPONDENCE SOLICITED

MARKET REPORT.

Condensed Report as Taken From The Commercial.

GRAIN AND PRODUCE.

WHEAT.—The feature of the week has been a further advance in the price of wheat to farmers, in Manitoba country markets. The movement in wheat is gradually decreasing, but the weather has been cold, which would operate to reduce the marketings. Prices this week in Manitoba country markets have ranged from 50 to 55c per bushel for best samples of hard wheat, equal to No. 2 hard and better.

LOUR.—There is no change to note locally. Prices here are quoted as follows to the local trade in small lots per 100 pounds; Patents, \$1.95; strong bakers \$1.75; XXXX 75 to 90c; superfine 60 to 70c. Brands of some mills sell at 5 to 10c under these prices, even in small lots. Round lots at a discount under quotations.

MILLS.—Somewhat firmer feeling in bran. We quote bran selling to local dealers at \$8 to \$9 per ton, as to quantity and shorts \$10 to \$11 per ton.

OATS.—On the Winnipeg street market prices have ranged from 20 to 22c for feed qualities. Car lots at country points unchanged at 14 to 16c as to quality and freight rate.

GROUND FEED.—There is the usual wide range in prices according to quality. Clear oat and barley feed brings \$12 to \$14 per ton, as to quantity and quality. Mixed mill feed at \$9 per ton upward.

LARD.—Compound held at \$2.00 to \$2.10 per pair. Pure at \$2.40 to \$2.50 per 20 pound pair. In tins, 12½ to 13c per pound.

EGGS.—Single cases quoted at 20c per dozen, larger lots 18 to 20c as to quality. Fresh not quotable.

College Notre Dame.

COTE DES NEIGES, MONTREAL, CANADA.

This Institution directed by the Religious of the Holy Cross, occupies one of the most beautiful and salubrious sites in Canada. It was founded for giving a Christian education to boys between the ages of five and twelve years. They receive here all the care and attention to which they are accustomed in their respective families, and prepare for the classical or commercial course. The French and English languages are taught with equal care by masters of both origins. Boys are received for vacation.
L. GEFROIR, C. S. C. President.

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LANDSCAPE PHOTOGRAPHERS,
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St. Leon Mineral Waters
Only 50 cents per gallon.
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Drewry's Celebrated Ales, Porter and Lager Always in Stock.

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CONDUCTED BY THE SISTERS OF CHARITY.
Under the patronage of His Grace THE ARCHBISHOP OF ST. BONIFACE.

TERMS—
Entrance Fee—once for all..... \$ 5 00
Board and Tuition, per month..... 10 00
Music and use of Piano..... 10 00
Drawing..... 8 00
Bed and Bedding..... 1 00
Washing..... 2 00

Payments to be made every two months in advance.
For particulars or uniform, etc., enquire at Academics.

ST. MARY'S ACADEMY

Directed by the Sisters of the Holy Name of Jesus and Mary, Winnipeg, Man.

TERMS—
Payable Quarterly in Advance

Board and Tuition	\$100 00
Tuition	15 00
Music Lessons and use of Piano	35 00
Drawing and Painting (Water Colors)	15 00
Bed and Bedding	10 00
Washing	25 00
Entrance Fee	25 00
Address	

SISTER SUPERIOR,
St. Mary's Academy,
WINNIPEG, MANITOBA.

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Insurance Agency.

G. W. GIRDLESTONE

FIRE COMPANIES REPRESENTED:
The Guardian Assurance Co., total funds, \$31,700,000
Royal Insurance Co., " " " " 51,000,000
City of London Fire Ins. Co., " " " " 10,000,000
The Northwest Fire Ins. Co., authorized capital, 500,000
Insurance Co. of North America, total assets, \$7,000,000
Reliance Marine Insurance Co., Ltd.

All classes of insurable property covered on the shortest notice at current rates.
\$250,000 paid in losses since commencing business in 1879.

NO DISPUTED CLAIMS.
Agents wanted in unrepresented places.

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Undertakers,
Embalmers,
470 Main Street,
OPPOSITE COMMERCIAL BANK,
TELEPHONE 413.

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Send for Catalogue.
Send to J. M. PERKINS for his ILLUSTRATED CATALOGUE When you can choose from his LARGE VARIETY OF SEEDS. Acknowledged to be the LARGEST and BEST STOCK in MANITOBA or the NORTHWEST.
J. M. PERKINS,
241, Main St., Winnipeg.

North Bound.		South Bound.	
Brantford	St. Paul	Brantford	St. Paul
2:55p	4:10p	4:10p	4:45p
2:45p	4:00p	4:00p	4:35p
2:30p	3:45p	3:45p	4:20p
2:17p	3:31p	3:31p	4:07p
1:59p	3:13p	3:13p	3:50p
1:50p	3:04p	3:04p	3:41p
1:39p	2:51p	2:51p	3:30p
1:20p	2:33p	2:33p	3:12p
	2:18p	2:18p	2:57p
	1:57p	1:57p	2:36p
	1:39p	1:39p	2:18p
	1:19p	1:19p	2:00p
	9:55a	9:55a	1:00p
	8:55a	8:55a	12:00p
	8:00p	8:00p	11:00p
	8:00a	8:00a	10:00p
	8:00a	8:00a	9:55a

East Bound.		West Bound.	
Brantford	St. Paul	Brantford	St. Paul
11:40a	2:55p	1:00p	3:00a
7:30p	1:50p	2:30p	7:30a
6:40p	1:35p	2:10p	7:00a
5:46p	1:27p	1:50p	6:00a
5:24p	1:15p	1:35p	5:25a
4:46p	1:17a	1:35p	4:02p
4:10p	1:45a	1:35p	3:40p
3:28p	1:21a	1:35p	4:30p
2:58p	1:08a	1:35p	4:50p
2:18p	10:48a	1:35p	5:10p
1:49p	10:32a	1:35p	5:10p
1:17p	10:19a	1:35p	5:30p
12:53p	10:07a	1:35p	5:50p
12:22p	9:50a	1:35p	6:05p
11:51p	9:35a	1:35p	6:25p
11:04a	9:12a	1:35p	6:50p
10:29a	8:55a	1:35p	7:21p
9:49a	8:40a	1:35p	7:35p
9:25a	8:30a	1:35p	7:45p
8:48a	8:06a	1:35p	8:15p
8:08a	7:48a	1:35p	8:45p
7:30a	7:30a	1:35p	8:55p

NORTHERN PACIFIC R.R.

East Bound.		West Bound.	
Brantford	St. Paul	Brantford	St. Paul
12:15p	12:40p	4:15p	3:40p
11:58a	11:52a	3:50p	3:25p
11:18a	11:30a	3:35p	3:10p
10:7a	11:28a	3:20p	2:55p
10:35a	11:28a	3:07p	2:40p
10:45a	10:54a	2:52p	2:25p
9:55a	10:49a	2:37p	2:10p
9:38a	10:43a	2:22p	1:55p
8:11a	10:28a	2:07p	1:40p
8:25a	9:55a	1:52p	1:25p

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