



"AD MAJOREM DEI GLORIAM."

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## CHRISTIAN DEMOCRACY.

Exemplified by a Catholic Mill Owner.

Mr. Leon Harmel Carries Out the Principles of Pope Leo XIII's Encyclical on Labor.

"An object lesson in Christian Democracy" is the heading of an article in the Fortnightly Review which gives an interesting account of the way in which a French employer has solved the labor question on the recommendations contained in the Holy Father's famous Encyclical. The details of this notable achievement are thus set forth:

M. LEON HARMEL, THE APOSTLE OF THE WORKINGMAN.

The Catholic Democratic party in France has had a further advantage over the anti-Catholic Socialistic schools. It can point not only to principles, but to facts, not only to dreams for the future, but to accomplishments in the present, not only to what might be, but to what, at one spot at least, really is. While many men have talked and written and agitated, one man has devoted a lifetime to putting into practice at his own expense the principles which received the imprimatur of the Pope and the Labor Encyclical. This man is Leon Harmel, the owner and organizer of a certain wool-spinning factory at Val-des-Bois, near Rheims, which offers to the world an object lesson in Christian Democracy. After Comte Albert de Mun, his friend and fellow-worker, Harmel is the foremost Catholic layman of his country. He is a veritable nineteenth-century apostle of the workingman. It was he who organized the first French workingmen's pilgrimages to Rome, and who, though neither an orator by nature nor a politician by training, has spoken and lectured all over France, and far beyond her boundaries on the rights of the workingman and the duties of the capitalists, and above all on Christian faith as the sole basis of human progress and welfare.

His work has been approved by the Pope in the following terms: "I approve of all you have done in the past, all you are doing to-day, and all you intend to do."

HOW THE FACTORY AT VAL-DES-BOIS IS CONDUCTED.

To describe Val-des-Bois, and in any way to ignore, or even to slur over, the broad religious basis upon which the whole work is founded, would be to convey a totally false impression of the place. The whole establishment is as frankly and confessedly Catholic as any monastery, with the one important proviso that there is no compulsion in any form; and it is solely and entirely to their essentially Christian character that Harmel himself attributes the vast measure of social and economical success by which his various schemes have been crowned.

But before entering into details concerning some of the practical institutions that lend to Val-des-Bois its unique interests, it will be better to give some outlines of the general principles upon which Harmel has uniformly acted.

According to the Christian Democratic School the duties of an employer towards his work people are as clearly defined and as all-embracing as those of a constitutional monarch towards his subjects. Harmel starts with the assumption that all large conglomerations of workers for industrial purposes carry with them certain inherent dangers, both social and moral, against which it is the duty of the employer to guard. This can only be done through the reconstruction of the working family, consisting of both employer and employee, on a Christian basis. Whereas the whole modern industrial system of Europe and America is based on the avowed assumption of a fundamental antagonism between capital and labor, which it may or may not be possible to bridge over by human contrivances, Harmel urges their perfect identity of interests. Like Le Play, with whose ideals he has much in common, he aims at a general strengthening of family ties—even now stronger in France than they are with us—with an increase of parental authority; and, in return for services rendered, he is

prepared to entrust the employer with a far larger measure of moral authority than he enjoys at present. "To organize with wisdom and prudence, to govern with justice and charity" are the words in which he sums up the duties of the "patron."

THE WAGE QUESTION AND SOCIAL CONDITIONS—WORKMEN'S ASSOCIATIONS ON THE MODEL OF THE ANCIENT GUILDS.

The moral, religious and educational welfare of his workpeople fall as strictly within this sphere as their actual industrial labor. The "patron" has only fulfilled a portion of his duty when he has paid fair wages for work done, has provided sanitary workshops, has made provision against accidents, and abolished as far as may be, night labor. It is further his bounden duty to allow his people every reasonable facility for the fulfillment of their religious duties, to shield them from immoral influences, to disseminate wholesome and Christian literature among them, to provide them with well-built cottages, garden plots and the means of healthy recreation, to superintend the training of his apprentices, to actively encourage thrift, and, generally speaking, to come to the practical assistance of his workpeople in all cases of illness, accident or misfortune. Should neither Church nor Christian schools be situated within easy reach of his factory hands, the wealthy employer is bound to provide both the one and the other from his own resources. It is distinctly laid down that he has no right to beat down wages to the lowest market rate, for "the labor of man is not an object of barter, but a human act," and consequently is subject to moral laws. Amongst the means by which the "patron" may hope to beneficially influence his "hands," Harmel specially recommends workingmen's associations, which, as we shall see, play such an important role in the life of Val-des-Bois. But he adds the important proviso that they should be governed autonomously by the members themselves, "otherwise it would resolve itself into a patronage without initiative or action, and, as regards the workingmen themselves, without result." By degrees these associations will serve to build up a corporation somewhat on the model of the mediæval guilds, with combined economic and recreative objects, whose re-establishment in modern form it is the Utopian dream of Harmel to bring about.

GIRL WORKERS—A CONTRAST TO THE ENGLISH OPERATIVES—HEALTH AND MORALS SAFEGUARDED.

I must confess that what interested me most in the factory was the sight of the girl workers, of whom there are some 200 employed. It was almost impossible to realize that these neat, smooth-haired maidens, with placid, innocent faces, dressed in simple and convenient cotton skirts and blouses, and nearly all wearing, as their sole adornment, the much-coveted blue ribbon of the Child of Mary, belonged really to the same class as the factory girl, as we know her in the East-end of London, with her flashy clothes, her preposterous hat, her terrible fringe. The contrast was positively startling. At Val-des-Bois the girls work in quite separate sections from the men, the latter being engaged in the dyeing and spinning departments, while to the former is entrusted the charge of the winding machines. As all of these are of the most recent and improved patterns, they require comparatively few hands to serve them, and the work which demands nothing beyond attention and neat-handedness, is eminently suitable for female labor. Thus, although the French law admits children into factories at the age of thirteen, there were no signs of anaemia or physical lassitude among the workers, some of whom looked mere children. This, of course, is largely due to the hygienic conditions under which the work is carried on, and to the fact that Val-des-Bois is really situated in the open country, and that even from the factory windows pleasant glimpses of green foliage may be obtained.

But the very marked superiority of these girls is the result quite as much of their moral as of their physical conditions. Up to the age of seventeen every girl is compelled to devote one hour a day, deducted from her working hours, to self-improvement, her time being mostly spent in the manager's school

attached to the convent, while one hour a week is given to religious instruction. Inside the workshop their moral character and their general well-being are safeguarded by an organization for which M. Harmel undoubtedly deserves the greatest credit, and which obviates the most common objections to factory labor for young women. Though the girls work apart from the men, it is obvious that with endless lengths of whirling machinery, the work must be closely supervised by male engineers and male foremen.

How to protect the girls from the caprices, the possible tyranny, the familiarity, or, worse, of the men, some of whom are necessarily chosen more for their mechanical skill than for their moral character, was a problem which gave M. Harmel much anxious thought. His remedy is as simple as it is effective. The girls elect from among themselves a certain number of counsellors, three for each of the large sections. It is the duty of these counsellors, while attending to their own machines, to keep a friendly watch over the needs of their neighbors and to render them any little help that may be required. They are emphatically the servants and not the overseers of their companions. Each is possessed of a little metal token, and should any girl for any reason of health, or any valid reason whatsoever, wish to leave the factory during working hours, she applies not to the foreman but to the nearest counsellor, and once provided with the token she may pass out without hindrance. It can be seen at a glance what a protection such a system affords to young and innocent girls.

## NOTES FROM LETHBRIDGE.

To the Editor of the NORTHWEST REVIEW.

Sir,—Can you allow some space to an old rambler, but, God bless us, not a wandering Jew. From the Pacific Ocean to Rat Portage, there is no other organ of St. Peter's Rock family, but your Review; it looks somewhat Jesuitical; but so much the better, the youth of the old rambler was guided by a Jesuit professor.

The old Voyageur fancies he has an item, a little one, which still may be of some interest to your readers. Indeed the incident is very insignificant for a paper like your Review, but it is a straw which shows the way a pleasant Chinook wind would blow from Rat Portage to the Rockies, if old Phoebus was left alone to do his work.

We must own, Mr. Editor, that the old wanderer is a little bit superstitious. While he believes in the genuine,—not the bogus crafty Masonic,—Fatherhood of God and brotherhood of man, he has a superstitious fear of fish-mongers, alias news-mongers, who are said to come from his his majesty's dominion to fish in troubled waters and make a living by it, a mean one at that rate. Your Winnipeg Tribune, a Whig, the Calgary and Edmonton chameleonic Herald, Whig and Tory according to the rays of the shining sun, a Regina fly sheet, the name of which I have forgotten, and sundry others of the same ilk, are the ghosts he dreads. When you think you have them, they vanish away in smoke. The other day they would have had drops of blood on your Winnipeg streets, and from thence all over the Northwest, were it not for the timely drops of rain which drenched the would-be warriors into drowsed chickens and kept away the curiosity crowds of idlers. I tell you, Mr. Editor, these ghosts of news-mongers fishing only in troubled waters, are dangerous phantoms. If they were not, men of all races, of all tongues and of all creeds would live peacefully and would soon repeat: how sweet it is to live like brothers.

Please come with me to Lethbridge and you will see an instance of the Fatherhood of God and brotherhood of man. This thriving city of good coal miners, is the tower of Babel in the Northwest,—I mean for the variety of races, languages and creeds, but thanks to the gentlemen at the head of the companies, the brotherhood, the Christian one, is in the ascendancy, in spite of the bigotry of too many of the city fathers, with most honorable exceptions.

On Easter Sunday the old rambler heard a brass band, it was a surprise for the Catholic Church; he went out to hear and see strange faces. They are

not Irish nor French, nor Italian nor English, nor Scotch. They have beautiful badges. They belong to the society of St. John the Baptist. But surely they are not French Canadians. Who are they? Slavonians, Hungarians, and something else. The old wanderer goes towards the church. Who are these gentlemen going into the church with their musical instruments? They are Irish and English, Catholic and Protestant. He followed them into the church. What a gem of a Church! The priest in charge must be an artist of a refined taste. What a rich altar with its gold flowers and candelabra! What a chaste sparkling of lilies! The old wanderer wished he was a poet. The whole church is an Eden of blooming flowers, a wonder for one who comes in from the bleak desert outside. The music is worthy of the rich and flowery temple. It is real, sweet, melodious harmony, not a mere musical noise. It is true music by true artists; they are few but the quality is there. The ladies of the convent, five gentlemen and a Belgian priest, who must be a genuine Flemish musician with a fine voice, composed the choir. An old priest said Mass. He will not feel offended if the old wanderer found him an ombre which gave relief to the TABLEAU. The church was overcrowded. They could not be all Catholics. When the people went out the old rambler listened to their talk, English, French, Italian, German, Hungarian, and he does not know what else. He found out why there were many English, especially Anglicans. On the previous Sunday the minister bidding farewell to his congregation, and thanking those who had been kind to him, told his hearers that in his troubles and bereavement, the friends who had shown him the most sympathy had been the Roman Catholics. This explains why the best part of the pastorless flock came to the Catholic church for Easter. The old rambler rejoiced at it. He then told how in 'ould' Ireland, but outside of the North, there were once a priest and a parson who were great friends. The Anglican bishop was expected and the parson felt bad that he had no congregation to show to His Lordship. "Do not trouble yourself about it, I will lend you part of my congregation for the occasion." The priest the previous Sunday asked those who could read to come to early Mass, and, as the minister was kind to the poor and never interfered with their faith, he wished those who could read to go to the 11 o'clock service in the Anglican church, to go with their prayer-books, behave well, read their own prayers, listen to the Protestant bishop's sermon, but not to believe what he would say; they would thus give a good show to the parson who deserved it. They readily did so. Yours truly

OLD RAMBLER.

P. S.—In my roving expeditions I found out that the Mounted Police are a great protection. You can ramble safe all over the Northwest, but I was not aware they promoted also the refinements of civilization in this far away country. Messrs. Callaghan and Davis are of the N. W. M. P., while Messrs. Penton and Bashby belong to the blue blood of Lethbridge, and are Protestants and very obliging gentlemen. O. R.

## LIBERAL CATHOLICS.

A Polite Phrase, but of Sinister Import.

Fidelity to Principle the Test of True Worth.

From the Providence Visitor.

Every now and then we hear one or another of our brethren lauded by outsiders as a "liberal, broad-minded man." This estimate is vulgarly supposed to touch the very highest round in the ladder of compliment. A sort of patent of respectability, it is sweet to the ear of the foolish recipient, but the judicious man is not puffed up by it. Too much of sinister import lies behind this polite phrase. When an outsider commends a Catholic as liberal and broad-minded, he does so because he recognizes in him a certain fraternity of view and practice, a certain aberration from strict Catholic standard. A liberal Catholic is a sorry spectacle.

Wise only in his own conceit, and hung-ering after the approbation of his non-Catholic fellows, he makes concessions to their ignorance and prejudices which he has no right to make. Of course, after the example of the Apostle of the Gentiles, we Catholics ought to make ourselves all things to all men, but never at the expense of principle. Instead of honoring the teachings of faith by an unquestioning submission interiorly and exteriorly, by a manly performance of the duties it imposes; instead of standing up for the religion of his fathers through good report and evil, he bows down before the Moloch of human respect—he prefers to carp, criticize, minimize. He concedes a point here, he yields another there, he blushingly apologizes for yet another; he lets it be understood that on others he has views of his own. He thinks Mother Church ought to be less meddlesome and more conciliatory. He resents the Pope's pronouncement about membership in certain societies. He, as an American, cannot approve of the Church's attitude on the question of education. He sets the social advantages of secular instruction above the spiritual advantages that accrue from a religious education. He wants Mother Church to sit quietly by the tomb of Saint Peter, telling her beads and never ruffling the susceptibilities of the world, though the devil reign in the market-place, though indifference spread like a blight, and though the children who ought to be brought up in the "nurture and admonition of the Lord" are weaned from her love and obedience.

The doctrines of the Church are not the arbitrary inventions of the Popes and Councils. The Church has a God-given message to proclaim to men. She is charged to rule, to teach, to condemn. Her duty, the reason of her being, is to make known to men the things they must believe and the things they must do in order to gain eternal life. She is the guardian of the tree of life, whose leaves are for the healing of the nation. She is charged and assisted to preserve in its pristine integrity the deposit delivered to the saints, not abating a single jot or tittle thereof, no matter how the Gentiles rage or what foolishness the nations may devise. If the world scoffs at her claims, so much the worse for the world. Faithful to her office she will still, unmoved by enemies without and faint-hearted brethren within, reprove the world of sin and of justice and of judgment, still proclaim the rights of God and the duty of man. And again, viewed intrinsically, this faith of ours which Mother Church preaches to us, is not a thing to be ashamed of. It satisfies both the head and the heart of man. It is so simple, so perfect in every detail, that it compels the homage even of its foemen. It alone gives a satisfactory answer to those questions of life and destiny which, till answered, will not down. It is a faith before which the greatest intellects in history have humbled themselves. It is this old faith of ours which has civilized the world, which upholds the rights of man, which has inspired those masterpieces of architecture and painting that are the glory of the past and the despair of the present. It was this faith, beautiful and beneficent, which was for many weary years the only solace and relief of our fathers, and which, with the remembrance of their steadfast, hearty attachment to it, is their richest legacy to their issue.

Utterly irrational in theory, the liberal Catholic is lax in practice. He leaves the sacraments to the devout female sex. His interest in the affairs of his own parish is limited to fault-finding. He thinks too many demands are made upon the generosity of the laity; he wants to know where the money all goes to, and he opines that church affairs ought to be managed more after the manner in vogue by our separated brethren. His liberalism rarely takes on the practical form of dollars and cents.

The duty of Catholics is to stick to the teachings of Mother Church without minimizing them in the least detail, to familiarize themselves according to their opportunities with the grounds of their faith and its claims to the acceptance of all men, to be loyal in word and deed to their ecclesiastical superiors, never making their real or alleged shortcomings an excuse for disloyalty; to remember that

(Continued on page 3.)

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# The Northwest Review

WEDNESDAY, APRIL 15.

## EDITORIAL COMMENT.

**Sadlier's Directory.** Sadlier's Catholic Directory for 1896 has just come to hand.

Though its appearance is rather tardy—in the fourth month of the year—it is very complete. Besides the usual and chief departments for the United States, Canada and Newfoundland, the editors, adopting a suggestion we made last year, have given us the hierarchy and statistics for Mexico and Central America, where we find more than fourteen million Catholics. Then follow the hierarchy of the West Indies and South America, with accurate statistics of over 37,000,000 Catholics, and, as several dioceses give no statistics, the total must be near forty millions. The same synoptical and statistical method is observed for Australasia and Polynesia, Austria-Hungary (including Bosnia and Herzegovina), the German Empire, Luxemburg and Switzerland. The Directory proper comprises over eleven hundred pages with 116 pages of advertisements, truly a bulky and invaluable volume, not dear at the price, \$1.25. But, how comes it that Hoffmann Brothers can afford to publish almost as large a directory with three quarterly clergy-lists, all for 50 cents? Sadlier's is, of course, the oldest, being now in its sixty-fourth year; but, since the Hoffmanns began, eleven years ago, they have constantly set the pace which Sadlier has followed after in all but the price. Hoffmann Bros. were the first to publish an alphabetical list of places, list of Catholic newspapers, arrangement of missions under their respective parishes, coats of arms of bishops, statistics of religious orders, maps, portraits, etc. On all these points Sadlier has followed suit and even, in some cases, improved upon his younger rival. But why is the price more than double? The General Summary gives the Catholic population of the United States as 9,410,790, and of Canada as 2,107,357. We find there are now seven Catholic dailies in the United States, but as yet not one in English. Of course the detailed department for Great Britain and Ireland, covering 172 pages, is a special feature of Sadlier's Directory which the Hoffmanns have not attempted, and this may account, to a certain extent, for the higher price of the time-honored "official" publication. We should like to see the totals of the Catholic population summarized at the end of each department. The totals we give above for the West Indies and South America are the result of our own laborious calculation from the data scattered through the book. Why not also publish a table of Catholic populations all over the world up to date from local directories of France, Spain, Belgium and other European countries?

**Retribution.** Alison, in his History of Europe, relates how Napoleon, hearing that the Pope had excommunicated him, peevishly exclaimed: "Does he expect that

the weapons shall fall from the hands of my soldiers?" The weapons did fall from the hands of Napoleon's frozen army retreating from Moscow. Something similar has happened lately. The weapons made for the use of Pius IX's army of defence against the Italian invaders, and engraved with the Pontifical arms, were presented in 1870 by Count Antonelli to Menelek, king of Abyssinia. Now those very same guns, in the hands of the Abyssinians, have killed thousands of Italians commanded by General Baratieri, who was one of the followers of the infamous Garibaldi. Baratieri himself is so utterly disgraced that he dare not appear in public. But this is not all; the German ship, which, having been accidentally sunk in the Suez canal, delayed the arrival of reinforcements, bore the name of the valiant old general of the Pontifical army, Kanzler. The Almighty can afford to wait and never forgets.

**Donahoe's Magazine.** One of the most strikingly realistic and useful articles that have ever appeared in any Catholic magazine is Mr. P. O'Neill Larkin's "Abuses in the Steerage" in Donahoe's Magazine for April. Mr. Larkin travelled in the steerage of the Cephalaria—probably a disguised name for one of the better class of steamships—and makes "an almost ideal steerage passenger" . . . . . opulent in all the chief requirements for the steerage: a rugged constitution, jaws fully equipped with excellent natural teeth, a strict observer of discipline, an equable temper, capable of sleeping on a hard bed, and proof against seasickness in the roughest weather." While frankly praising what was good or even tolerable, this calmly judicial passenger blames the officers for unpardonable rudeness to the men in the steerage, for allowing sailors to insult defenceless women by their attentions and indecent songs, for insufficient accommodation below and no accommodation at all on deck for weak persons in want of fresh air, and for making an exorbitant profit out of the steerage passengers. This eminently practical article concludes with the announcement that an amendment to the present steamship laws will be very soon introduced in congress, for the full protection of young immigrant girls.

Father Currier writes vigorously and with proofs of Spanish misrule in Cuba. The "Twin Opals" is a most edifying and ably written analysis of the noblest traits of Irish character, so lofty indeed as to be quite unintelligible to any one not familiar with Catholic thought. "A Game of Chess" is an admirable translation of a typical French "jeu d'esprit." We have already had occasion to advert to the excellence of the editorial department in this first-class magazine, and last week we copied most of its Easter poem. There are many other graceful verses in this number, several timely articles which we have no space to mention and plenty of fine engravings.

**Catholic World.** The April number of the Catholic World is rather better than usual of late. It opens with a short poem on the resurrection by Jessie Willis Broadhead. Bishop Maes, of Covington, Kentucky, writes entertainingly of "The Shoe in Symbolism," and shows that the act of kissing the Pope's shoe does not imply the least degree of servility. Mr. William Seton discourses, with the enthusiasm of a naturalist, on the wonders of the New York Museum of Natural History. He is more easily satisfied with the guesses of evolution than most Catholics accustomed to close reasoning are inclined to be. "Zilpah Treat's Confession," the author of which is modestly anonymous, makes ample amends for other short stories which the editor too mercifully tolerated in recent numbers. The experience of Zilpah is better than many a sermon. Father Dallow describes the church and ceremonies which commemorate the miracle of Orvieto in 1263, when the Sacred Host, in the hands of a priest tempted

by doubts as to the Real Presence, shed blood that stained the corporal. Father Dallow recently saw these stains himself. Other interesting articles are a learned and suggestive essay on the meaning of "Alleluia"—All praise to the Eternal; "Early Labors of the Printing Press," by the Rev. Charles Warren Carrier; "In the Land of the Jesuit Martyrs," a retrospective and up-to-date sketch of heroes and those who honor them, by our distinguished friend, Dr. Thomas O'Hagan; "Forsworn," an Irish story of broken temperance pledges; "John Harvard's Parish Church," St. Saviour's, Southwark, by Mr. Jesse Albert Locke, a well-known convert; "For the Party, for the State, or for the Nation," and "Supersensitive Constitutionalism" by the Rev. Thomas McMullan; also a thoughtful sonnet by Caroline D. Swan, a graceful little lyric on St. Joseph by Mr. William D. Kelly, and the usual Talk about new books and Columbian Reading Union.

## McCarthy, a Liberal Leader.

In the late unparalleled obstructionist sitting of the House in Ottawa, a very noteworthy fact was the alliance between the Liberals and the McCarthys. Some of the former, that is, almost all the French Liberals, kept away from the House and left the dirty work to their new allies; others openly sided with McCarthy's henchmen, our persecutors. Of these was Mr. Choquette who, servilely copying Mr. McCarthy's motions, objected to the speaker's substitute on the plea that he was not acquainted with both languages. It is quite clear that Mr. Laurier leaves the management of the party to the doughty Dalton. It is with the great leader's connivance that the member for North Simcoe strains every nerve to kill the Remedial Bill.

The fact of this monstrous partnership between French Canadian Liberals and the great anti-Catholic agitator, the sworn foe of everything Catholic and French, was pointed out last Friday morning by the Hon. W. B. Ives, who, glancing in the direction of Mr. McCarthy's desk, remarked that, though not one of the latter's partisans was present, the obstruction to the bill was as furious as ever. Successful dissimulation is no longer possible. Masks might as well be dropped. Here are Catholics who, while taunting the Conservatives with having a Protestant leader **anxious to restore our schools**, choose as their ally, nay as their temporary leader, a Protestant **anxious to destroy our schools for evermore!**

Once more we say to all Catholics and especially to French Canadians in the Province of Quebec: "Those who oppose the Remedial Bill prove themselves to be the enemies of the constitution and the worst foes of their own race and faith." As Hon. David Mills has wisely said, for a real statesman this is not a question of separate schools, but a constitutional question. We may add: For every Catholic it is a question of conscience. Mr. Laurier may override the Catholic conscience and defy the clergy, but he will not escape the reprobation of all honorable men.

## A Silly Shibboleth.

About as silly a shibboleth as has ever been adopted by a political party is that of the Canadian opponents of the Remedial Bill dealing with education in Manitoba. "No coercion!" they shout in parliament, on the platform, and in the press; and so vigorous is their denunciation of the Government's policy that one might well imagine Manitoba was being threatened with some such iniquitous system as that to which Ireland has frequently been subjected. Divested of all the claptrap with which perfervid debaters and ultra-patriotic editors seek to enshroud it, the "coercion" in question amounts simply to this:—Premier Bowell's government says to Manitoba: "The highest legal authority in the British

Empire states that you have wronged the Catholic minority. We have called on you repeatedly to redress that wrong; and, as you have failed to do so, we purpose redressing it ourselves." Imagine a sneak-thief, when forced by a policeman to give up the purse he has snatched from a lady's hand, appealing to the popular sympathy by vociferously shouting: "Let me alone. No coercion!"—Ave Maria.

## "TO JOIN LAURIER."

The secular press is circulating the rumor that Mr. Greenway's visit to the East is for the purpose of joining Mr. Laurier and running for a western constituency in the coming election. It appears that if Mr. Laurier is returned at the next election, Mr. Greenway is to have a seat in his cabinet. This is rather hard on Mr. Joseph Martin whose name has been associated with that future distinction for some time past. But then there is that little if yet standing between these gentlemen and the coveted prize. In the interests of Canada, as a whole, and Manitoba, as an important part thereof, it is to be hoped that the day is far distant when the destinies of this young nation shall be placed in the hands of such men as Greenway or Martin. Mr. Laurier was once the Leader of a proud Party, whose policy was not an appeal to the worst passions of the people and whose public men were the fearless champions of sound statesmanship; but, to-day, it is a union of discordant elements, held together merely by a determination to reach the Treasury Benches. Spoils, not principles, is the watchword of the leaders of the various factions into which the once great Liberal party is divided.

The report tells us: "The intention was to make a determined fight in all the provinces, and with Greenway leading in Manitoba, Mowat in Ontario, Blair in New Brunswick, and Fielding in Nova Scotia, the quartette would be a hard one to defeat. It was also suggested that the present visit of the premier to the East was for the purpose of conferring with the party leaders on the plan of campaign." Greenway and Mowat! Manitoba and Ontario! What a contrast! Mowat and separate schools! Greenway and anti-separate schools; and at the head of both, Mr. Laurier, riding the Protestant horse in Ontario, while, in Quebec he thanks God that there were no Orangemen in his party and objects to the Remedial Bill because it does not go far enough! If these contradictory elements could possibly coalesce, what word in the English language could fittingly describe the coalition?

The Liberal party expect to gain power by playing on the passions and prejudices of the electors on the Manitoba school question. That question is one of constitutional justice to the Catholics of Manitoba, not because they are Catholics, but because they are the minority. It has been forced into the political arena because redress must come from a political court; but that fact in no way lessens the justice of the case. Were the Liberal party actuated by a proper sense of justice; were they anxious that justice be done to the minority; were they willing to see the judgment of the Privy Council recognized and obeyed; in a word, were they possessed of sufficient patriotism and loyalty to their country's best interests, they would scorn to make a political foot-ball of a question involving such grave constitutional difficulties as the guaranteed rights of minorities. This manifest dishonesty cannot bring anything but humiliation and defeat on the party that appeals to such agencies. There is enough of common sense and loyalty among the electors of Canada to make them hesitate to place the destinies of their country in the hands of men whose only policy consists in appeals to the worst passions and prejudices of the people. In a young nation like ours, with its great undeveloped wealth and illimitable resources, race and religious turmoil is, in the last degree, injurious to our progress. Its effect on this province, for the past six years, has been most baneful and our people are crying out against it. Nine tenths of the people, in

their heart of hearts, long to see it settled and done with; but this does not suit the politicians. In can never be settled except on the lines of justice and the constitution. Politicians may blunt the sense of justice of the people for a time by appeals to religious prejudices; they may excite the passions of the mob; but the question will remain and continue to fester until it is settled on the lines of justice and fairplay to the aggrieved minority, until the constitutional liberties guaranteed by the compacts of Confederation are honestly and faithfully recognized and carried out. Let the Liberals of Canada understand that, though the people may be deceived for a time, 55 per cent of them cannot, even if they would, successfully oppress 45 per cent of their fellow-citizens, especially on a question affecting their conscientious rights, privileges and liberties.

## AT HOME AND ABROAD.

Referring to the nomination of Mr. R. L. Richardson, of the Tribune, as Liberal candidate for Lisgar at the next general election, we append the following extracts, one from the People's Voice, of Winnipeg, where Mr. Richardson is well known and his character fully understood and appreciated, and the other from the Toronto Globe, a partisan newspaper that knows nothing about Mr. Richardson, but is ready to endorse him because he received the nomination of its party on account of the intrigues of the Greenway government and as a reward for his "eminent services" to those delectable statesmen.

**RICH AT HOME:** The People's Voice, speaking of a cash deposit as a preventive "against ridiculous characters becoming notorious by nominating them on every occasion," closes with this telling reference to the nomination of R. L. Richardson:

"However, in view of the fact that at least one other nomination has recently been made outside of Winnipeg, which savors highly of the ridiculous, if not of indecent ambition, we would strongly urge that the Dominion Government be asked to confine the nuisance to residents of the constituencies afflicted, as a safeguard against possible success through impositions made easy by lack of knowledge of the candidate offering."

**RICH ABROAD:** The Toronto Globe says: "Mr. R. L. Richardson has been nominated by the Liberals of Lisgar for the Commons. Mr. Richardson is the editor of the Winnipeg Tribune, one of the most able and energetic journalists of Manitoba, a good Liberal, but by no means a slavish partizan. He is a vigilant guardian of the interests of his Province and is thoroughly trusted to put the public interest first under all circumstances, and if the people of Lisgar elect him to Parliament they will get a capable and energetic representative and do a service to the whole Province."

It is unnecessary for us to draw any comparison between the opinions of the People's Voice and the Toronto Globe. In Winnipeg, where Mr. Richardson is known, the citizens will be able to estimate these commentaries at their true value.

## UNREASONABLE OPTIMISM.

The Free Press is waxing optimistic. Because Sir Donald A. Smith kindly said that good will come of the conference lately held in Winnipeg, our benevolent contemporary hopes the country will now see "that the members of the Manitoba government are not the uncompromising enemies of the minority or the uncompromising opponents of an amicable adjustment of the long standing school difficulty. That is in itself a long step towards a settlement and it removes from the province the stigma of intolerance. The Manitoba government and the Manitoba people are not deaf to reason nor blind to justice." Let us see. Sir Donald A. Smith, on the floor of Parliament, said that separate schools were a condition, if not expressed, at least understood, of the compact under which the people of Manitoba came into Confederation. Sir Donald was not speaking of something of which he was not personally seized, when he made this statement. He was speaking as the commissioner of the Dominion government, sent here in 1870 to settle the difficulties which arose on account of the arbitrary manner in which the agents of the government had involved it in their treatment of the Red River settlers. Sir

Donald gives us a graphic description of these difficulties, of the customs and habits of the people, of their personal honesty, honor and simplicity, and of their perfect faith in the promises made to them by him on behalf of the government, and the absolute necessity of every one of these guarantees being faithfully carried out. Fully impressed with the wrong done to the minority by the government of Mr. Greenway in abolishing their schools, Sir Donald Smith came here once more, bearing the olive branch to the Greenway government and asking them in the name of justice and law to remove the grievance recognized by the judgment of the Privy Council. What does Mr. Greenway's government answer? The minority were deprived of their separate schools; that was their grievance. Mr. Greenway offered to secularize the schools as a remedy. The offer was no removal of the grievance, because it did not restore that which had been taken away. It was, moreover, a dishonest proposition, because it was made with the full knowledge that it could not be accepted by us. The other proposition about giving us a half-hour, etc., to teach religion in schools over which we had not the slightest control, was equally dishonest and farcical, and the government in making it knew it could not be accepted.

The Greenway government, in abolishing our schools, not only bore "the stigma of intolerance," which the act itself proves; but they were guilty of a violation of the most solemn pledges made upon their honor as ministers of the Crown. Their conduct was not only intolerant; it was base and treacherous. It involved a depth of dishonesty and dishonor the like of which never before disgraced the political annals of Canadian history. It was all this and more. Mr. Joseph Martin, the author of the measure, said that it was "rank tyranny" to the Catholic minority. And yet our big contemporary, forgetful of the baseness, treachery and deep-dyed duplicity that underlie the whole conduct of the government on this question, scruples not to tell us that the evident subterfuge of the government of Manitoba, in offering us nothing for the practical something they took from us, removes from them "the stigma of intolerance," and proclaims that they "are not the uncompromising enemies of the minority, etc.!" Such optimism may be pleasing to those who want peace at any price, but it shows that the Free Press is, to quote its own words, "deaf to reason" and "blind to justice." The only way to remove the "stigma of intolerance" is to be tolerant. The only way to "adjust the long-standing school difficulty" is to adjust it according to justice, not to get round it by subterfuge.

**LIBERAL CATHOLICS.**

(Continued from page 1).

faith should be a principle of action and find expression in a pious life, even though our fidelity do for the time being entail a loss of social prestige. There must be no trucking to human respect. And in the end our manly constancy will conquer the good opinion of those of our fellow-citizens whose good opinion is worth having. The world in its better moments admires fidelity to principle, even though it dislikes the principle in question. For the trimmer it has only scorn.

**A Tribute to the Irish Priesthood.**

From the Irish World.  
Douglas Hyde ranks among the foremost Irish scholars of the day. He is a non-Catholic, but that does not lessen his sympathy for the peasantry of Ireland or prejudice his views of the Irish priesthood. He knows the country more intimately than most men, for he has travelled from house to house in the wild mountain regions of Connemara, gathering up the old songs and airs which are there more perfectly preserved than in any other place. This has given him a most intimate acquaintance with the people and in a recent article he says:

"The long years, full of ruin and poverty, which the Irish people suffered, without any one to stand up for them but their own priests, bound to them the heart of the nation, strongly, firmly, inseparably. The people saw during a

hundred years the priests in poverty and misery standing in the gap of danger, seeking to fulfill their sacred office, coming in and doing among them, anointing those people who were at the point of death, tying young couples, assuaging the grief of the poor, and administering the sacraments of the Church, although themselves suffering persecution and death in doing so.

"If the thing which I have just said is true, namely, that there is not another country in Europe in which the respect for the Roman Catholic priests is as great as it is in Erin, and if we seek what is the cause, we can easily understand that it is because Erin still remembers the misfortunes and persecution which she and her priests suffered together during the penal laws. She has not yet forgotten that; and if the priesthood of Erin has so good a position in comparison with the Roman Catholic priests of other countries it is not on account of Celtic blood being in the people or anything else of the sort, but on account of the comfort, the satisfaction, the aid and the continuous help the poor people of Erin received from their priests in the last two centuries, when there was no other person taking their part but them only."

**THE MYSTERY OF PAIN.**

WHAT ARE ITS CAUSE; AND WHY IS IT PERMITTED?

The Great Work That is Being Done by Bright Minds in Alleviating Human Suffering—A case Affording a Striking Illustration.

From the Erin Advocate.

From the time when man first peopled the earth down to the present day, the mystery of pain has filled all hearts with wonder and terror. What are its causes, why is it permitted, and what are its uses in the economy of nature? All these questions men have asked of themselves and of one another, but the question has found no solution. All that can be done is to devise ways of relieving physical suffering, and bright minds have assisted tender hearts in bringing aid to the



afflicted. All the vast resources of nature's laboratory have been pressed into service to the end that tortured bodies might have succour from anguish, and know the peace that health can bring. And what more natural than that these poor victims of disease thus released from suffering should desire to aid in the extension of the knowledge of the means whereby they have been benefited?

Such a one is Miss Druscilla Stingler, of Erin, Ont., who tells a tale of pain endured through weary years, and of final relief and cure through the use of Dr. Williams' Pink Pills, the greatest medicine of the age. Miss Stingler says: "Twelve years ago I became afflicted with rheumatism, from which I have suffered greatly. Two years later this trouble was aggravated by a growth which started in the throat, and which each year became larger and larger, until finally it became so bad that I could hardly obtain any sleep, as when I would lie down it would fill my throat, causing a feeling of suffocation. What I suffered is almost beyond description, and all the medical aid I had did me no good, and I was told that I could only hope for relief through the medium of an operation. I dreaded such a course and declined undergoing the operation. All this time the rheumatism was taking a firmer hold upon my system, and I felt like giving up in despair. I lost the power of my limbs and my hands got so bad that I could scarcely hold anything. At this stage a friend who from personal experience had strong faith in Dr. Williams' Pink Pills, bought me a supply and urged me to try them. I thought I felt an improvement after I had used a little more than a box, and after using them for a few weeks there was no longer room to doubt that they were helping me. I was taking the Pink Pills in the hope of finding relief from the rheumatism, but to my great joy I found that the medicine was not only driving this painful malady from my system, but was also driving away the growth in my throat. The result was that after I had used a dozen boxes of Pink Pills I was completely cured, and, although a considerable time has now elapsed, I have not had a recurrence of either trouble, and am enjoying the best of health. For the help my statement may be to others, I am only too glad to add my testimony to the long list of wonderful cures, such as mine, that have been wrought by the use of Dr. Williams' Pink Pills.

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strength. The genuine Pink Pills are put up in round wooden boxes, the wrapper round which bears the full trade mark. "Dr. Williams' Pink Pills for Pale People." Do not be persuaded to take some substitute.

**The Family Medicine.**

Trout Lake, Ont., Jan. 2, 1890.  
W. H. Comstock, Brockville.

Dear Sir,—For a number of years I have used and sold your "Dr. Morse's Indian Root Pills." I consider them the very best for "Family Use," and all customers speak highly of them.  
Yours truly,  
R. LAWSON.

**PLAIN FACTS FOR FAIR MINDS.**

**IMPORTANT ANNOUNCEMENT.**

As an inducement to prompt payment of subscriptions, we hereby engage, from this date out, to furnish to each subscriber who pays his arrears or pays in advance, a copy of "Plain Facts for Fair Minds," a copy of "The Family Medicine," the distinguished Reverend George M. Searle, the distinguished Paulist and Professor of Mathematics and Astronomy in the Catholic University of America and Director of said University's Observatory. This book of 361 pages, which first appeared Easter a year ago, has already reached its fiftieth thousand. It is a lucid statement and defence of Catholic belief, financially as well as controversially, it is the greatest success in the annals of English Catholic literature. It is as full of wisdom and wit and practical knowledge as an egg is of meat. The author, while wonderfully correct in doctrine, hits his reader in a way that is simply irresistible. His knack of apt illustration shows that the book is no mere result of wide reading, but the outcome of a series of personal experiences. Pay your subscription and get a copy of this admirable book as a gift from us.

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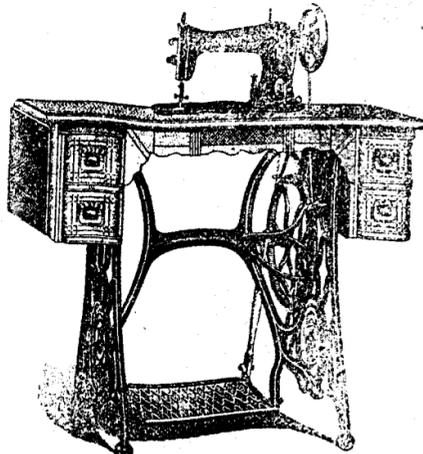
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The NORTHWEST REVIEW is the official organ for Manitoba and the Northwest of the Catholic Mutual Benefit Association.



Meets at Unity Hall, McIntyre Block every 1st and 3rd Wednesday.

Spiritual Advisor, Rev. Father Gullett; Pres., C. G. Gonet; first Vice, R. Briggs; second Vice, R. Murphy; Treas., N. Bergeron; Rec. Sec., H. A. Russell; Assistant Rec. Sec., M. E. Hughes; Fin. Sec., D. F. Allman; Marshal, E. Laporte; Guard, C. J. McNeerney; Trustees, J. O'Connor, T. John, G. Gaudin, E. L. Thomas and R. Murphy; Representative to Grand Council, F. W. Russell; Alternate, Dr. J. K. Barrett.

**Branch 163, C.M.B.A. Winnipeg**

Meets at the Immaculate Conception School Room on first and third Tuesday in each month.

Spiritual Advisor, Rev. A. A. Cherrier; Pres., A. Picard; first Vice, M. Buck; second Vice, J. A. McInnis; Treas., P. Klinkhammer; Rec. Sec., P. O'Brien; Assistant Rec. Sec., A. Macdonald; Fin. Sec., Rev. Father Cherrier; Marshal, F. Wellnitz; Guard, L. Huot; Trustees, J. Markinski, J. A. McInnis, J. Schmidt, J. Picard, J. Perry; Representative to Grand Council, P. Klinkhammer; Alternate, Jos. Shaw.

**Catholic Truth Society of Winnipeg.**

Meets every Thursday at 8 p. m., at 123 Water Street.

Honorary President and Patron, His Grace the Archbishop of St. Boniface.  
Pres., A. H. Kennedy; 1st Vice, D. F. Coyle; 2nd Vice, M. E. Hughes; Rec. Sec., F. W. Russell; Asst. Sec., G. Tessier; Fin. Sec., N. Bergeron; Treas., G. Gaudin; Marshal, P. Klinkhammer; Guard, L. W. Grant; Librarian, H. Sullivan; Corresponding Sec., J. J. Golden.

**Catholic Order of Foresters.**

Meets 2nd and 4th Friday in every month, in Unity Hall, McIntyre Block.

Chaplain, Rev. Father Gullett, O. M. I.; Chief Ran., D. F. Allman; Rec. Sec., T. John; Fin. Sec., H. A. Russell; Treas., G. Germain; J. D. McDonald, D. H. C. R.

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North Bound Read up	STATIONS	South Bound Read down
1.20p	Winnipeg	12.15p
1.00p	Portage Jct.	12.27p
12.40p	St. Norbert	12.40p
12.20p	Cartier	12.52p
11.54a	St. Agathe	1.10p
11.31a	Union Point	1.17p
11.07a	Silver Plains	1.28p
10.51a	Morris	1.38p
10.33a	St. Jean	1.45p
9.23a	Letellier	2.17p
8.00a	Emerson	2.35p
7.00a	Pembina	2.50p
11.00p	Grand Forks	6.30p
1.30p	Winnipeg Jct.	10.10p
	Duluth	7.00a
	Minneapolis	7.25a
	St. Paul	7.10a
	Chicago	9.35p

**MORRIS-BRANDON BRANCH.**

East Bound Read up	STATIONS	W. Bound Read down
1.20p	Winnipeg	12.15a
7.50p	Morris	1.50p
5.58p	Lowry Park	1.55p
5.49p	Myrtle	2.05p
5.20p	Roland	2.35p
4.39p	Rosebank	3.10p
3.58p	Manitowish	3.25p
3.14p	Deerwood	3.48p
2.51p	Altamont	4.01p
2.15p	Somerset	4.10p
1.47p	Swan Lake	4.38p
1.19p	Indian Springs	4.51p
12.57p	Marquette	5.02p
12.27p	Greenway	5.18p
11.57a	Baldur	5.34p
11.22a	Belmont	5.47p
10.57a	Hilton	5.57p
10.13a	Ashdown	6.17p
9.49a	Wawanesa	6.42p
9.08a	Whitots	6.53p
8.28a	Routhwaite	7.05p
7.47a	Martinville	7.25p
7.50a	Brandon	7.45p

**PORTAGE LA PRAIRIE BRANCH.**

West Bound Read d'n	STATIONS	East Bound Read Up
5.45 p.m.	Winnipeg	12.10 p.m.
6.58 p.m.	Portage Junction	11.55 a.m.
6.19 p.m.	St. Charles	11.29 a.m.
6.42 p.m.	Headingley	11.21 a.m.
7.08 p.m.	White Plains	10.32 a.m.
7.12 p.m.	Gravel Pit Spur	10.23 a.m.
7.25 p.m.	La Salle Tank	10.24 a.m.
8.00 p.m.	Eustache	10.11 a.m.
8.00 p.m.	Currie	9.48 a.m.
8.30 p.m.	Portage la Prairie Flag Station	9.34 a.m.

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**CALENDAR FOR NEXT WEEK.**

**APRIL.**

- 19 Second Sunday after Easter. Feast of the Holy Sepulchre.
- 20 Monday—Votive office of the Holy Angels.
- 21 Tuesday—St. Anselm, Bishop, Doctor.
- 22 Wednesday—Saints Soter and Caius, Popes, Martyrs.
- 23 Thursday—St. George, Martyr, Patron of England.
- 24 Friday—The Good Thief.
- 25 Saturday—St. Mark, Evangelist.

**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. Whitsun Week.
    - c. The third week in September.
    - d. The third week in Advent.
  4. The Vigils of:
    - a. Whitsunday.
    - b. The Solemnity of St. Peter and Paul.
    - c. The Solemnity of the Assumption.
    - d. All Saints.
    - e. Christmas.
- III. DAYS OF ABSTINENCE.**
- All Fridays in the year.  
Wednesdays in Advent and Lent.  
Fridays
- Thursday in Holy week  
Saturday The Ember Days.  
The Vigils above mentioned.

**CITY AND ELSEWHERE.**

Branch No. 52 of the C. M. B. A. hold a regular meeting in Unity Hall this evening.

The meeting of the members of the Catholic Truth society will be held on Monday of next week instead of as usual on Thursday evening.

For fine tailoring go to Wm. Markinski, Rossin House Block, near C. P. R. He does ladies, and gentlemen's tailoring in first class style and at reasonable rates.

The name of Sir Charles Tupper is now mentioned in connection with the nomination of the Conservative party for Winnipeg at the approaching elections for the commons.

The members of Branch No. 52 of the C. M. B. A. and St. Mary's Court No. 278 of the Catholic Order of Foresters attended Holy Communion in a body at St. Mary's church on Sunday last.

John Gilday, an employee of Connell & Burke, and a member of St. Mary's Court No. 278 C. O. F., met with an unfortunate accident last week, losing two fingers by the premature explosion of a dynamite cap. He is at present an inmate of the hospital.

Rev. Father McCarthy, O. M. I., has returned to St. Mary's Church from his prolonged sojourn in Edmonton, looking remarkably well, and the congregation to whom he has so endeared himself by his untiring labors and zeal for their spiritual and temporal welfare, are happy to have him amongst them once more.

The prospects are that during the coming season a majority of the residents of the city will be found riding bicycles. In many of the larger commercial establishments the employees have formed clubs for the purchase of large numbers of machines and one instance of this is the case of the C. P. R. boys who have concluded to adopt the Welland Vale wheel. The agents for this wheel, Messrs. Turnbull and McManus are to be congratulated on this, as the fact amongst the purchasers are a large number of skilled mechanics who before making a choice examined the wheels of many different makers, speaks volumes for the one they selected.

**Resolution of Condolence.**

The following resolution of condolence was passed at the last regular meeting of St. Vincent de Paul Society:

Whereas, this society having learned of the sad accident, that resulted in the death of a son of our much respected and venerable brother, Antoine Lucier, be it

Resolved: That we, the members of St. Vincent de Paul society, assembled, do hereby extend to Brother Lucier our heartfelt sympathy in, this his time of affliction and deepest sorrow, and pray that the Almighty God will strengthen and comfort him. Be it

Further resolved: That a copy of this resolution be forwarded to Brother A. Lucier and spread on the minutes of this meeting and also be published in the Northwest Review.

A. H. KENNEDY,  
Secretary.

**Concert and Lecture To-morrow Evening.**

To-morrow (Thursday) evening a grand concert will be given at the church of the Immaculate Conception, and the excellence of the programme which has been arranged together with the worthy object to which the proceeds will be devoted, viz., the organ fund, should ensure a crowded attendance. A choice number of musical selections will be given and Rev. Father Kavanagh, S. J., of St. Boniface college will deliver one of his delightful lectures, the subject for this occasion being "The Holy Land" with limelight views. The doors open at 7.30 and the entertainment will commence sharp at 8 o'clock.

**LECTURE ON "ROME."**

To be Given at St. Mary's Church Next Week—Musical Items and Other Interesting Features.

Arrangements are being rapidly completed for the entertainment to be given under the auspices of the Catholic Truth Society, at St. Mary's Church, on the evening of Thursday the 25th inst. As readers of the REVIEW are by this time aware, the main feature will be a lecture on Rome by the Rev. Father Hendrick, of East Grand Forks, Minnesota, who was for upwards of fourteen years a resident in the Eternal City. The lecture will be illustrated by forty lime light views, which have been specially secured for this occasion, and which will be manipulated by Rev. Father Kavanagh, S. J., and numerous items appropriate to the occasion will be rendered. At the close of the lecture the Rev. Father Drummond, S. J., will deliver a short address, and it is probable also that Father Sinnett will be present and speak. From this notice it will be seen that a most enjoyable evening is in store for those who attend and considering the low charge for admission, 25c, it will be surprising if the church is not crowded on the occasion.

**Fatal Accident.**

On Thursday Joseph Lucier, a brakeman in the employ of the C. P. R., working in the mountain division, and a son of Mr. A. Lucier, harness maker of this city, met with an accident which resulted in his receiving fatal injuries. From information received it appears that he fell from his train and the cars passed over his legs. He was picked up alive and taken to the hospital at Donald where he soon expired. The body was brought into the city on Sunday on the afternoon of which day the funeral took place, the remains being first taken to St. Mary's church where the prayers were said by the Rev. Father Guillet and the Liberia chanted, and from thence to St. Mary's cemetery. A large number of friends of the family followed the body to its last resting place. The pall-bearers were Messrs. N. Chevrier, P. Marrin, T. Jobin, C. Lafleur, H. Chevrier and Fleury. Deceased who was 35 years old was married, but leaves no children. The widow and the bereaved parents have the heartfelt sympathy of all who have heard of their sad bereavement.—R. I. P.

At a meeting of the Catholic Truth Society held on Tuesday evening, the secretary was instructed to convey to the parents and relatives of the deceased an expression of the heartfelt sympathy of all the members in their sad bereavement.

**KEMNAY NOTES.**

**Death of Miss Kate McDonald of Brandon.**

The death of Miss Kate McDonald, of the parish of St. Margaret's, near Red Jacket, N. W. T., which took place at the residence of her brother-in-law, Mr. Neil McKinnon, Brandon, on Thursday the 9th inst., was a sad and most unexpected event, and has called forth expressions of deep sympathy and sincere sorrow from a large circle of family friends and acquaintances. The deceased was born in South Mist, Invernesshire, Scotland, twenty-six years ago, and came to the Northwest with her parents in 1884, when but a little girl. Four months ago she came to Brandon with the laudable intention of acquiring a trade to enable her to help her parents in their old age, and went to work in the tailoring establishment of Mr. Ferguson, in that city. About ten days since she contracted a cold which developed into inflammation of the lungs, and despite the best medical skill and the loving care of affectionate relatives she died as above stated, on the afternoon of Thursday last. Her death, like her life, was peaceful, calm and sweet. An ardent Catholic in thought, in sentiment and in action, it was fitting she should breathe her last while her lips were lovingly pressed to the emblem of our holy religion and when surrounded by

those so near and dear to her. Rev. Father Gillies, her former pastor, and with whom she was a great favorite, came specially from Wapella and with Father Jubinville, of Brandon, administered the last rites and consolations of the Church, and prepared the sufferer for her journey from time to eternity. The body was taken to Red Jacket station on Friday evening and interred in the cemetery of St. Andrew's. Her mother and two brothers accompanied the body from Brandon. R. I. P.

**Father Sinnett in Brandon.**

Every available seat in St. Augustine's Church, Brandon, was filled and many persons were compelled to stand in the aisle on Friday evening last, when Rev. Father Sinnett delivered his lecture on "Indifferentism in Religion; or Should a Man Choose his Own Religion?" The reverend lecturer more than justified the high opinions already entertained of him as a platform orator, while for an hour and a half he held that large assemblage in wrapt attention. No written resume could convey the faintest idea of the beauty, the force and the brilliancy of his language, nor of the conciseness and strength of his arguments. His illustrations were simple and yet so striking that the most unlettered could not fail to comprehend or the most sceptical to be convinced, while holding firmly to the convictions that all religions were not equally pleasing in the sight of God, the reverend lecturer declined to express his preference for any, but left upon his hearers the responsibility of making their own choice. This is to be regretted because it is not improbable that had he undertaken to state a few of the reasons for the "faith that is in him" in that convincing manner that his other arguments were presented, much good might result. One church holds that a good confession and a sincere contrition with a firm purpose of amendment ensure the forgiveness of sins; another that they do not. Another denomination asserts its belief in infant baptism, and yet another claims that infant baptism is contrary to divine authority. If the belief in confession and contrition be wrong, those who object are right. If infant baptism be right, those who hold to the contrary belief are wrong and vice versa, and it won't do to argue that all are acceptable to God. Were it so Noah might have altered the dimensions of the ark which God had commanded him to build according to defined specifications; Moses though commanded to go alone to receive the commandments might have taken a few friends along with him, and having received the commandments from God, might have changed them to suit his own peculiar ideas or to please some dissatisfied member of the community, among whom they were to be promulgated, and still contend that Almighty God would be as well pleased with the alterations as if His original instructions had been faithfully adhered to. In this strain, but in language infinitely more convincing did the reverend and learned lecturer hold the attention of his large and delighted audience from the beginning to the close of his able and eloquent discourse. The choir of St. Augustine's contributed much to the success and pleasure of the evening's entertainment by some choice and well rendered selections from those beautiful hymns with which the Catholic Church is so plentifully provided.

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BY  
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**St. Mary's Church,**

ON  
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Printed notices containing further information as to conditions of proposed contracts may be seen and blank forms of Tender obtained at the Post Office on the respective routes and at this office.

**W. W. McLEOD,**  
Post Office Inspector.  
Post Office Inspectors Office,  
Winnipeg, 13th March 1896.