

Northwest Review

THE ONLY CATHOLIC WEEKLY PUBLISHED IN ENGLISH BETWEEN LONDON (ONTARIO) AND THE PACIFIC COAST

VOL. XXI, No. 25.

WINNIPEG, SATURDAY, APRIL 1, 1905

\$2.00 per year
\$1.50 if paid in advance
Single Copies 5 cents

CURRENT COMMENT

Although the circulation of the Winnipeg Daily Tribune is not generally deemed at all gigantic, we are pleased to see it giving wider publicity to some of our remarks on the school question. They are thus more likely to reach the very people who stand most in need of them, and yet are least likely to consult our columns. Among the readers of our afternoon contemporary there must be a certain number of fair minded, independent thinkers, and these must have been deeply impressed by the contrast between the Methodist "Christian Guardian's" ponderous call to battle and the "Northwest Review's" crisp and incisive array of facts, both published by the "Tribune" in its editorial page of March 24. We were especially pleased to see the reproduction of Dr. Halpenny's arraignment of the public schools as "one of the chief factors in spreading evil influences among boys." We regret, however, that the "Tribune" was not sufficiently honest to quote the passage in which we credited to the "Free Press" the report of Dr. Halpenny's damaging testimony. Some of the "Tribune's" readers may have thought, with their traditional views of Catholic veracity, that we purposely garbled that report, whereas we took particular care (see "Northwest Review" of March 18, p. 1, col. 3) to refer that report to the "Free Press" "Local Notes" of March 13, where anyone can verify its literal reproduction by us.

The "Evening Telegram" of March 23rd printed a letter from "An American Immigrant," who, while replying to Mr. J. F. Tennant's letter, reproduced in our last issue, conceals his own identity under a vague pen-name. Fortunately, for the cause of truth, this enables him to betray his ignorance more boldly. He writes: "If we follow the history of crime in the United States, as reported in the press for a number of years, from the bomb-throwing anarchists of Chicago down to the assassination of President McKinley, as well as the Italian 'Mafia' and 'Black Hand' societies, we find that nearly all the criminals are foreigners, most of them from southern Europe, where they have had all the advantages of Mr. Tennant's 'Godly' sectarian schools. 'The tree is known by its fruit.'"

"An American Immigrant" is evidently not aware that his assertion and argument have been answered most triumphantly and most damagingly to the United States by Mr. S. S. McClure himself in his magazine for December last. Mr. McClure's article on "The Increase of Lawlessness in the United States," made up as it is of quotations from representative and serious newspapers, and from the published statements of judges and citizens, and of statistics of murders and homicides patiently collected during 23 years by the "Chicago Tribune," has been widely quoted and commented on in both hemispheres. First of all, he establishes the increase by a series of tables and figures, which he thus summarizes: "These statistics confirm the general impression regarding the rapid and alarming increase of lawlessness in our country. At present there are four and a half times as many murders and homicides for each million of people in the United States as there were in 1881." Then he flatly contradicts "An American Immigrant's" assertion that "nearly all the criminals are foreigners." Mr. McClure says: "Some thoughtless people say 'It's the foreigner.' It is often carelessly said that these foreigners come to us from countries where murders and homicides are more common than here, that they have less inherent respect for the observance of law than we as a people have. Let us examine the facts. In 1900, according to the United States census, we had 10,356,644 foreign born population in our country." He then gives the figures for each of 26 groups of foreign countries, among which we need mention only Canada and Newfoundland with 1,181,255. "Of these 10,356,644 people," the writer continues, "only those from Russia (424,096) came from a country where there are more murders and homicides

than there are here, and even in Russia the percentage but slightly exceeds ours. The other 9,932,548 came from countries no one of which has half as many murders and homicides per million of population as we have. And 2,788,304 of them (those from England, Ireland, Scotland and Wales) came from countries whose murders and homicides are less than one-tenth as common as they are here. Furthermore, American States in which American blood is purest, Kentucky, for instance, have their full share of crime."

Finally, at one single stroke, Mr. McClure demolishes "An American Immigrant's" argument that the crimes of these foreigners were due to the sectarian schools which they had attended in Europe. "So," he concludes, "the records of murders and homicides in the various countries seem to show that foreigners in the United States acquire most of their disrespect for law after they come among us. Our governments—city, county and state—are inefficient and sometimes criminal. Under inefficient government the strong individual oppresses the weak. Take, for example, the extraordinary story of the Standard Oil Company, with its years of successfully crushing competition, that practically deprived men of their property and their business, with its control and selfish use of railroads that were given their franchise by the state for the good and equal use of all. A despotic government could do no worse."

We recently witnessed, in a small way, a manifestation of that lawlessness which is assuming such alarming proportions south of the boundary line. It was in a small North Dakota town, where most of the grown-up people were born in Ontario. A highly-respected citizen kept his fine young Mount St. Bernard dog strictly within the enclosure of his property. On our suggesting that he might be taken out for a stroll, he replied, "I had rather not. I'm afraid he would be poisoned, as his predecessor, a still finer animal, was. They have a habit here of poisoning all valuable dogs." "But why don't you ferret out the poisoners and have them prosecuted?" "Oh, it would be no use; even if I caught them, they never would be punished. I expect my dog to be poisoned before he is full grown." A nice country to live in!

There is only one grain of truth in the letter of "An American Immigrant." "Ask," he writes, "the real estate dealers what immigrants bring the most money into the country (Canada) and invest it wisely, and they will tell you it is the Americans." Quite true, the settlers who come to us from the United States are, as a rule, prosperous and well behaved. None but law-abiding citizens would come to live in a law-abiding country. The others stay at home. The old story of the U. E. Loyalists is being repeated today with a difference. The infant United States then lost its best citizens when it drove them into voluntary exile for the sake of virtue and honor. Now the best citizens of the neighbouring republic are coming to us of their own accord, because the conditions of life are more stable and satisfactory here, where might is not right.

The Very Rev. Alfred Meyer, O.S.B., whose letter to the local M.P. of his district we publish elsewhere, is the head of that large German Catholic colony which has taken up land in the Quill Plains of Saskatchewan. As Father Meyer represents some three thousand of the best settlers in the country, his opinion must carry great weight. One of the chief attractions for these staunchly Catholic settlers was the fact that in the Northwest Territories, as contradistinguished from Manitoba, they could have separate schools. But apart from all the extraneous authority of that letter, its reasons are luminous and unanswerable. However, it is our duty to warn Father Meyer that, as soon as he attempts to organize separate schools according to the law now existing in the Territories, he will find that the only thing Catholic about them is the teachers and the

pupils, and that the Department of Education will shackle his liberty in every possible way.

It will be noticed that the Archbishop, in his reply to the English address at St. Boniface College last week, praises the excellent English accent of those pupils who spoke that language. His Grace, who has a keen ear for correct sounds, remarked the absence of nasal or guttural tones and he styled the happy medium "velvety English." Mgr. Langevin's opinion is confirmed by a recent occurrence. A Protestant Englishman withdrew his two sons from St. John's College, because during several years of contact with the students there they had lost their pure home accent, and he sent them to a boarding school in England in the hope that they would thus recover what they had lost. Meanwhile his sister, a convert, had placed her two sons in St. Boniface College, where, during the same time they preserved their home accent without any deterioration. Their Protestant uncle expressed his surprise at the difference. The fact is all the more remarkable in that several of the professors at St. John's are English born and have preserved their distinctive English accent, while none of the professors at St. Boniface College were born in England, all of them being natives of Quebec, the Maritime Provinces or France except one who is a New Yorker and has the best accent of the Empire City. The reason of the difference probably is that more care is bestowed on the students' pronunciation in St. Boniface College than in any of the Winnipeg colleges. Moreover, the habit of speaking French tends to improve one's English accent. Good French is spoken "trippingly on the tongue," not through the nose or in the throat. The psalm-droning nasality of the 17th century Puritans, which endures to this day in the States and among most of the descendants of the U. E. Loyalists in Canada, was dropped in England as soon as French influence began to prevail at court and in polite society, and this improvement continued during the eighteenth and nineteenth centuries till the growing estrangement that followed Waterloo made the use of French less common and the consequent lapse into guttural speech more prevalent.

That was a very telling speech of Mr. F. D. Monk in the House of Commons at Ottawa on the 23rd ult. He showed a truly independent spirit by opposing the amendment of his chief, Mr. Borden. "He took strong issue with the leader of the opposition on his constitutional argument and held that the Government was well within its powers in the legislation it proposed." As to the vexed question whether or not section 93 of the British North America Act applied to the new provinces, "he held that it did; others held that it did not. This proved that lawyers differed and it also established the necessity for the re-enactment of the British North America Act provisions in this bill. The re-enactment could at any rate do no more than duplicate what the constitution provided. It could show the intention of parliament to guarantee to the minority of the Northwest what the minority had enjoyed for thirty years. The honor of the House was involved in the preservation of these rights."

Mr. Monk claimed too that the term "public schools" in the Dominion Lands Act included the separate schools of the minority and should enable them to share in the funds produced by these lands. As to the proposal to leave the rights of the minority to the unrestricted care of the provincial majority, the history of Manitoba did not recommend that course.

Mr. Monk made a palpable hit when he called attention to what had been done in Great Britain to establish church controlled schools, and nothing half so radical existed in Canada. What was proposed by this bill was far, far short of what had been done in Great Britain. There was a certain section of the people of Canada who were loyal and vehemently British in everything but the matter of education. In the case of the character of schools, this section of

the population shows a servile desire to imitate the United States, where religious teaching of any sort is forbidden in the schools.

Another excellent point in his speech was this. "I wish," he remarked, "before resuming my seat to make a very brief allusion to the character of the discussion of this matter in the public press. We have heard a great deal about the Freedom of the Northwest and about common schools. We have in some papers a clear indication that when the opportunity is offered them there exists a great desire to deprive this minority, once for all, of every shred of the rights which they possess at the present moment in the Northwest Territories." This hostile animus, which surprised Sir Wilfrid himself, proves conclusively that the tyrannical majority in the Northwest should be restrained by legislation from oppressing the minority.

Being a Catholic, Mr. Monk felt that he ought to defend himself against the charge of undue subservency to the hierarchy, and he did so in the following convincing words: "The discussion has gone even further, and it has been time and again written and said that those members who in this House defend the rights of the minority, are under clerical influence, are acting under the dictation of the hierarchy—whatever that means."

"What is the meaning of these insinuations? If they were written once or twice, if they appeared so to speak by accident, one would be prepared to treat them with a tolerance which must necessarily be the quality of a public man if he wishes to live. But it has been so often stated that those who in this House adopt the views which I adopt, are under the domination of the clergy. I wish to enter a protest against that insinuation. There is no foundation for that accusation and those who make it know not of what they speak."

"I came to this House to fulfil my duty to my country without any control over me either of priest or bishop or anybody else. That control I have never admitted and that control never existed. As a matter of fact, I say, the clergy in my province do not exercise any control over the votes of men in this House. Priests exercise no influence in the exercise of the franchise. I verily believe if the parish priests of my constituency were to unite to control my election, I would lose my deposit."

Says the Sacred Heart Review, of March 25: "Australian papers to hand contain the information that in the Public Service Examination, held in December last, the pupils of Catholic schools secured nine places out of twenty-five, or 36 per cent. of the passes including the first place among the candidates throughout the whole State. Seeing that Catholics comprise only one-fourth of the population, and that the Catholic schools have obtained more than one-third of the available places, we think the performance one that the Catholic schools may be justly proud of. But it is only the same story in Australia as elsewhere. Catholic schools wherever given a fair test, are always found to be superior to other schools." That is one of the two principal reasons why so fierce an onslaught is made just now on Catholic Schools in the Northwest. The other unavowed but most real motive is the wish to profit by the school taxes unjustly wrung from the Catholic body.

Mr. D. W. Bole, M.P. for this city, has written a letter, explaining his position, to the Rev. A. E. Smith, of 273 Austin Street. He says there are three courses open to parliament:

- (1.) Accept the educational clauses as brought down to Parliament February 21.
- (2.) Pass the autonomy bill without any reference to education, giving the provinces so called provincial rights, or:
- (3.) Confirm the system of education now in vogue in the Territories.

He rejects the first course without discussing it. As to the second, he shows it would be unwise and might

lead to completely denominational schools. This point is so well taken that we quote it entire.

In the proposed new provinces separate schools are established by law; but there are two laws, first the Northwest Territories Act of 1875, which provides for separate schools, pure and simple, and second, the ordinance of 1892, which provides for separate schools on a national basis, under absolute control of the legislature and removed from clerical dictation. There are many eminent lawyers who think that the ordinance is ultra vires of the Act of 1875 as it does not provide the kind of schools intended by the Northwest Territories Act. Sir John Thompson although he does not specifically state clearly held this view. He refused to interfere when appealed to by the Catholic minority as a matter of public policy and not as a matter of law. Then if union was held to mean the time of the entry into confederation of these new provinces clause 93 might not apply to the minorities in the protection of what they have now, if what they have is ultra vires, but would enable the minorities to conduct separate schools on purely denominational lines under the Act of 1875. This we do not want, but are in danger of getting it, if you insist that the new provinces should have a free (?) hand untrammelled by any constitutional limitations in the bill before parliament.

In view of all these prospective dangers and complications he adopts the third course as the only one left. Of course it seems clear to us that he would avoid all dangers and complications by adopting the first course, which is the logical conclusion of his objections to the second. But we heartily commend Mr. Bole's fairmindedness to Catholics according to his lights. He has always done his best to make our school position in this city less intolerable than the 1900 Act has made it. And the fact that the Tribune jeers at him for being "dead easy" is greatly in his favor.

On January 28th last we mentioned that the town of Sherborne, in Dorsetshire, would celebrate this year the twelve hundredth anniversary of the first coming of St. Aldhelm to that town in 705. An old "Shirburnian" sent that number of the Northwest Review to one of his former masters in Sherborne School. This quondam teacher, now enjoying in a green old age his "otium cum dignitate," writes to his much younger friend and pupil, who allows us to make an extract from his letter. "I also found the 'Paper' interesting. The article upon Veillot I thought really good, and I could not but wonder again and again how such writing could find 'fit audience' in Winnipeg. It certainly would not in Salisbury." Our friend's correspondent is not aware that Winnipeg is the home of Ralph Connor, one of the ablest writers in the English speaking world. To return to the extract. "No doubt Veillot was a great master of French prose, perhaps the greatest of the last fifty years. The author of the article lets in the light a little upon another marked characteristic of the man—his brutality to others. I suppose most strong men have a brutal side. Clearly Veillot, like Bismarck, had it in a supreme degree, and, of course, it must be called essentially unchristian." We should hardly call Veillot brutal. In that article we spoke of the "pungency of his wit" and of his "crushing saitre," but also of his "deep tenderness." We might have enlarged upon his forgiving spirit as exemplified by his reiterated attempts at reconciliation with Montalembert who had so grievously misjudged him. Now a brute is neither tender nor forgiving. No; Veillot was never brutal; he was often caustic, bitter, even virulent, but only against the Pharisees of his day who were far worse, because more enlightened, than their Hebrew prototypes whom the Master and model of all Christians branded as "Whited sepulchres" and "Serpents, offspring of vipers." Severity is not unchristian when the object thereof can be silenced only by the word-

thrust that cuts to the marrow and the tongue-lashing that stings to the quick.

In the speech made on Tuesday evening at Ottawa by Mr. McCarthy, Conservative member for Calgary, there occurs one very suggestive passage. Speaking of the school question in the Territories, he said:

The prime minister had said that the rights given in 1875 were inviolable, but the member for Brandon had endeavored to show that there was a vast difference between the status of the minority under the law of 1875 and their rights under Territorial ordinances. The ex-minister would not consent to the rights which had been declared inviolable, but to the curtailed rights only. Mr. Sifton supported the ordinance of 1892, which he said swept away clerical schools, and which was also ultra vires of the Territorial legislature. That was to say, either the people of the Territories were still entitled to full benefits of the law of 1875 or else the premier consented to the violation of the inviolable.

This shows how important it is that the school clause should be as explicit and definite as possible.

Owing to the concurrence of movable with immovable feasts in the calendar of the Church the liturgy occasionally presents extraordinary coincidences. Last Saturday, for instance, was the feast of the Annunciation, but it was also the Saturday after the second Sunday in Lent and the special gospel for that day, read at the end of the Mass was the Prodigal Son. Now the Annunciation is, we need hardly say, the commemoration of the day on which "the Word was made flesh" and therefore the beginning of that tragedy which transformed the world and brought the prodigal human race to the feet of the Saviour. This coincidence of the two gospels—St. Luke i, 26-38 and xv. 11-32—may never have occurred before: for it requires not only that Lady-day should fall on Saturday—which often happens—but that the 25th of March should be the eve of the third Sunday in Lent, a contingency which must be still rarer than the extreme lateness of the Lenten season this year.

Clerical News.

The Sovereign Pontiff has lately decreed that all Vicars General and Vicars capitular, while they are in Office, shall have the title of Monsignor, with the rank of prothonotary apostolic, and may wear the insignia and use the armorial bearings of that rank even in Rome. Thus the Very Rev. F. A. Dugas becomes Monsignor Dugas. A vicar capitular is a vicar general continued in office by the vote of a cathedral chapter after the death of the bishop or appointed to that office by the chapter. As a chapter supposes canons and there are none in this diocese, there can be no vicar capitular here.

A High Mass of Requiem for the repose of the soul of the late Mgr. Ritchot was sung by the Prior of the Trappist Monastery in the church of the order at St. Norbert on Wednesday at 9.30 a.m. The Very Rev. Vicar General, Rev. Fathers Cherrier and Beliveau and a large number of sympathizing laymen from the surrounding district were present.

Rev. Father Cloutier begins his duties as parish priest of St. Norbert next Sunday, April 2. Rev. Dr. Beliveau is appointed chaplain of Stony Mountain penitentiary.

Rev. Fr. Dandurand, O.M.I., entered upon his 87th year on the 23rd of March. He is far advanced in the 64th year of his priesthood, and is still in the enjoyment of all his faculties, and in excellent health. In fact, many young men might envy him the freshness of his memory and intellectual perceptions. His interesting recollections of what happened seventy or eighty years ago do not interfere with his up-to-date knowledge of the Russo-Japanese war, and the latest newspaper items. Ad multos annos!

Rev. Father Kugener, who was curate to the late Mgr. Ritchot, will have to retire from St. Norbert, where there is not work enough for two abbodied priests, and the parishioners are very sorry to see him go, he was so efficient and devoted. His future destination is not yet settled.

Rev. Father Arpin, S.J., of Fort William, was a guest of the Fathers of

St. Boniface College on the 30th inst., and returned home next day.

Rev. Father Drummond, S.J., will preach, at St. Mary's Church next Sunday evening, the third of his Lenten sermons. The subject will be "Man a wayfarer upon earth."

Persons and Facts.

Archbishop Montgomery, coadjutor-archbishop of San Francisco, says: "To my mind, every dollar spent in support of the Catholic press has two great effects. It is invaluable personally to those rendering the assistance; it is of immense value to the parish where the help is given, through the intelligent and wholesome interest in all things Catholic, which the truly Catholic paper never fails to create and further among the Catholic faithful."

The pilgrimages to Lourdes last year surpassed in number those of any previous year. They numbered 207,000 members of organized pilgrimages, and fully a million of individual pilgrims. The number of Masses said was 42,000.

Miss Henrietta Johnson, whose death is announced from Kingston-on-Thames England, at the age of 107 years, was a native of Baltimore. She was a devout Catholic, though unable of late years to attend Mass.

It is interesting to note with regard to the projected marriage of Prince Victor Napoleon to Princess Clementine of Belgium, that such a marriage would unite the two rival families of Pretenders to the French throne. Queen Louise, the first Queen of the Belgians and grandmother of Princess Clementine, was the sister of Louis Philippe.

Under the will of the late Colonel Alexander Knight, whose death took place on January 10, legacies are made both to St. Mary's College, Oseott, and to the Cathedral, Westminster. The former benefits to the extent of £4,000, and the latter by £1,000. The Mothers Superior of the Convents of Notre Dame Birkdale and Clapham, each receive the sum of £100.—Catholic Times.

Vice-Admiral Hammet, C.V.O., who was received into the Church before his death at Florence, enjoyed the friendship of the King. His Majesty telegraphed to Mrs. Hammet his "sympathy on the loss of an old and personal friend." When seized by his last illness, the deceased was on his way home after having completed his commission as Admiral Superintendent of Malta.

Sir Anthony MacDonnell, on his appointment as Lieutenant Governor of the Northwest Provinces of India, in 1895, was entertained to dinner by his friends and admirers in London. The toast of the guest of the evening was proposed by the late Lord Russell of Killowen, who said that during a visit to the United States he met Russell Lowell, and the talk turned on the political influence of the Irish in America. "I once asked a friend about to take a journey," said Lowell, "where he was going." "To Ireland," was the reply. "I want to see the only country in the world which is not run by the Irish."

As an instance of the rapid transition from one season to another, we may mention the fact that on March 19, the students of St. Boniface College played a hockey match on good ice, and just one week later, on the 26th, they played baseball on a dry field. The very slight coating of snow, a peculiarity of our Manitoba climate, accounts for this swift change. On Tuesday of this week, when the official weather probabilities announced "a few scattered showers, but for the most part fair; not much change in temperature"—the day began with rain, that gradually developed into sleet, and finally settled down to one of the heaviest snowfalls we have had this year, that is to say, three or four inches.

His Grace's reply to the addresses presented to him at St. Boniface College will repay an attentive perusal. There is nothing commonplace or perfunctory about Mgr. Langevin's utterances. They appeal to the mind and the heart.

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HIS GRACE'S ANNIVERSARY

(continued)

REPLY TO THE COLLEGE ADDRESSES

His Grace began his reply in English, and spoke in part as follows: "My dear boys, everybody appreciates the intelligence and culture you have shown. You have done very well this evening. Your words found an echo in my heart. I feel proud of you. Every one of you did well, but our Winnipeg boys did wonderfully well. Winnipeg is the capital of the country, the zenith city of the whole Canadian Northwest. True, we of St. Boniface never take second rank; firstborn we are, firstborn we remain; but we are quite willing to extend a fraternal hand to Winnipeg. You who know English better than I do, can appreciate how these young students speak the English language.

They succeed in avoiding the high storey of the nose and the low storey of the throat. Joe McManus, Harold Conway, and Charlie Becher speak what I call velvety English. To my ears it is a sweet melody. This shows that in crossing the river, our young men and boys have nothing to lose, and everything to gain. If I take the liberty of mentioning the names of these dear boys it is because they are a proof of what ought to be appreciated by everybody. I thank you for the noble things you have said about this "Endless Heritage" of ours. We are deeply attached to this country and ready to undergo any sacrifices for its prosperity. Religion does not diminish, but rather enhances that love of country which is so well cultivated in this college. I thank the Fathers for having given you this desire to be worthy of your vocation as Catholic young men. The question now, is whether there is in Canada a constitution or not, whether that constitution is to be torn in pieces or remain in its integrity in a free land, whether in the new provinces our conscientious convictions will be respected and our rights secured. There is no question of race or creed, but of fundamental doctrines, and consequently every man and woman among us should stand up for these rights. We love the whole country and we challenge any other section to surpass us in this.

Dear Boys, let me beseech you to be faithful to the Church of God. These principles are the safeguard of your future. We stand for religious liberty.

His Grace then went on to speak in French as follows:—"These young men did admirably this evening. I am proud to see this intelligent explosion of lofty sentiments. I salute them, as we were taught to salute each other by the Sulpician Fathers whom I always love. "Messieurs," even the small boys are addressed as "Monsieur." How beautiful is this courtly, Catholic education! Not everybody is called upon to rule, but you belong to the governing classes, you are destined to rule one day. Let me give you one piece of advice: do your work thoroughly. Be men, not children. Perhaps you have heard the story of the workman whose carelessness brought death to a regiment of soldiers. After working hard at a bridge which he was helping to build, he felt tired, and so neglected to drive home a very important rivet. When the army passed over that bridge, keeping step, that weak spot gave, and soon the whole bridge fell, hurling several hundred soldiers to their death. Boys, you are now working at the edifice of your future. If you neglect the work so carefully planned for you by the illustrious and learned Fathers of the Society of Jesus, your neglect will have serious consequences later on. When you get to be fifty years old, you will remember how your negligence on a certain occasion in your boyhood prepared the disaster that is upon you now. Be faithful to your duty. When visiting the Holy Land last year there came to me a vision of those heroes of the faith who gave battle before the tomb of Christ, and I said to myself: "In my country likewise there is a tomb, the tomb of Catholic Schools. Shall I not find crusaders who will respond, like brave men, full of faith, and repeat with us, 'God wills it?' And, believe me, we will roll away the stone from that tomb. One is never dead when one rests with Christ. Remember those time-honored words you hear the priest sing at Mass: Sursum Corda! Be always ready to answer: Habemus ad Dominum."

(Other celebrations will be reported later).

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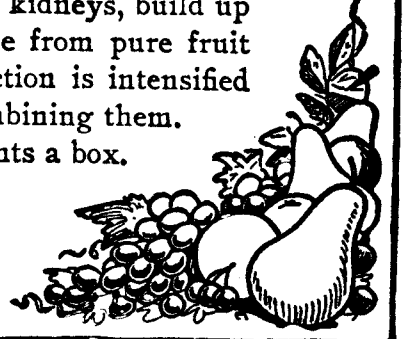
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OUR ENDLESS HERITAGE

A poem composed by one of the Fathers of St. Boniface College and recited, before the Archbishop, by Harold Conway.

From where the Great Lakes glitter in the Sun,
To where the snowy mountain-ridges run,
Boundless, unencumbered, unfettered, grand,
Sweeps the fair bosom of our virgin land.
The masterpiece of an Almighty hand
That stretched this palace-floor to be the home
Of an unnumbered nation yet to come
From out the loins of many peoples—
great
With the inheritance of growing state,
And an illimitable destiny,
A regal nation, boundless as the sea,
O let them come and may they soon arise
The unborn generations of the wise
And mighty, men, deep-minded and full-souled
Who, having first accomplished, shall behold
The lot high heaven hath fostered from all time
For this new tabernacle most sublime,
This home of homeless millions, and their race
For all oncoming ages, till the face
Of earth, regenerated, shall display
The stintless splendors of eternal day.
And as, inspired, the seer's prophetic eye
Dispels the darkness of futurity,
He sees revealed, beneath this cope of sky,
Another fairer mansion yet to be,
With its foundations in Eternity,
The House of Christ, that here must needs expand
To the infinitude of all the land,
And multiplying like proportions, tower
Beyond the scope of numbers, and endower
Christ's heirloom with its newest heritage;
O, sight majestic, from age to age
To view that heaven-sculptured temple rise,
Commensurate with the plains and with the skies,
Making anticipated praises ring
Within its living bourne to Christ the King.
This is the endless heritage of Christ
And His anointed ones who would enlist
All men within His fatherdom, who fire
The earth with the deep strength of their desire,
Who, placed upon the topmost plane of life,
Have wrought surpassingly, and 'mid the strife
And the hot combat of a mortal day,
Uphold a boon that shall not pass away;
So, in the endless corridors of Fame,
Innumerable lips shall speak their name
As we this night, and echoing, make reply:
"Their memory is blest and cannot die!"

FORGIVENESS OF SIN BY MAN

A Great Lecture by Father Phelan

Morning Telegram, Mar. 20.
St. Mary's Church was filled to overflowing last evening, the announcement that the Rev. Father Phelan, the eloquent Passionist father, who last spring conducted a mission in Winnipeg, would be the speaker for the evening, being responsible for the extra large gathering. Besides the regular attendants of St. Mary's there was a goodly sprinkling of non-Catholics in the congregation, and the eloquent discourse was followed with rapt attention by all, and those who had attended in the hope of hearing a masterly address were not in the least disappointed.
The reverend speaker took for his text I. St. John, 1-9: "If we confess our sins, God is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." In commencing Father Phelan announced that he intended to speak on the confessional, and felt sure he would be able to show conclusively that it was of Divine origin. This was the great stumbling block of the way of many non-Catholics. They could believe in most of the principal dogmas of the church, but this one—the remitting of sin by man—seemed beyond their comprehension. In view of this, he would prove beyond a doubt that to man was delegated the power to forgive sin. There were three things he would prove: First, that God could delegate to man the power to forgive sin; second, that He had done so, and third, those to whom He had delegated the power.

Delegates Power to Man

Speaking to the first, he drew a comparison between an earthly monarch and the Almighty. A ruler of the earth

could say to his representatives: "Go to yonder prison; there you will find a man condemned to death for high treason. Tell him I do not desire his death, and that if he will confess his guilt, ask forgiveness and promise in future not to repeat the offence, he may go free." Surely if an earthly ruler could do this, there was no good reason why the Creator of all could not do the same. Why could God not delegate to man what man could delegate to man? It were possible and reasonable that He should say to His ministers: "Go to yonder prison (or confessional) and there hear what the poor sinners will say to thee; and should they come and confess that they have sinned against Me, show sorrow for having done so, and promise in future not to repeat their offence, thou shalt forgive them in My name." This, then, disposed of the contention that God could not delegate to man the power to forgive sin.

As to the second question, the speaker was sure he could prove that this power had been delegated to man by the Almighty. In the gospel of St. John could be found the words: "Receive ye the Holy Ghost. Whose sins ye shall forgive shall be forgiven, and whose sins ye shall retain shall be retained." Could anyone wish for a more definite and clear statement? Christ Himself had set the example of forgiving sin when the man afflicted with the palsy was let down through the roof into the room where he was teaching. Seeing the great faith of the man, and being pleased at its manifestations, He said to him, "Be of good cheer, thy sins are forgiven thee." At this, however, the multitude began to murmur and say, "Who is this man, that he can forgive sin?" This and to prove to them that He had the power to forgive sin, the Lord said: "That ye may know that the Son of man hath power to forgive sin, I say to this man, 'Take up thy bed and walk.'"

As to the third question, to whom was this power given, the speaker said the power to forgive sin was delegated to the apostles, but it was not intended that that power should cease when they left this world. It was intended that it should go down through all ages in direct succession through the ministers of the church, for had not Christ said: "I will remain with you even to the consummation of the world." To the rulers of nations and to their ministers certain powers were delegated, but these powers did not die with them; they were continued in direct succession. Who, then, were the men in direct succession to the apostles? Was it the men who, in the sixteenth century, one a king and the other a monk, had set up a religion of their own? Surely it could not be said that they were the ones in direct succession. The Church of Rome could name the successors of St. Peter one by one, give the date of their birth, death, etc. This line of succession had been carried down for fifteen hundred years before anyone had attempted to deny it or set up another. Surely, then, if there were any true succession, it must be found in the Church of Rome. There could be only one true succession and one true faith. To-day there could be found throughout the Christian world a great many different denominations, all claiming to be the right one. There could only be one that was right, and the rest must be wrong. Where, then, should one go to find the true one—the one that was right—if not to the one which had been handed down in direct succession from the apostles?

In conclusion, Father Phelan said he wished to speak of the necessity of complying with the commands of God in this respect. This was the only sure way in which forgiveness could be obtained. There were many who claimed that the confessional was a silly institution; others that it was a source of immorality. Those who had experienced the sense of relief after having been relieved of the burden of their sins in the confessional could testify as to the common sense of confessions. As to the latter, the speaker said it was claimed by some that a person could commit sin, go to confession and obtain forgiveness, and then go on sinning in the same way over again with the full assurance that all that was necessary was to go to confession, and all would be forgiven. Father Phelan said he wished to state most emphatically that any one who had such an idea was greatly mistaken. The man or woman who went to the confessional without true repentance of their sins, not only were not forgiven, even though the priest should give them absolution, but they heaped sacrifice upon themselves, and would leave the confessional in a worse state than when they entered it. Surely, then, this could be no incentive to immorality? Only Catholics knew how hard the confessional was, and it was not to be sup-

posed that they would use it for any other than its real purpose.

A masterly address was concluded by an expressed wish that Catholics should become thoroughly conversant with their own faith, so that should any of their separated brethren seek knowledge on the subject they would be able to give it intelligently.

During the evening the choir rendered several beautiful selections, the "O Salutaris" being especially well rendered.

SIR JOHN A. MACDONALD AND THE EDUCATIONAL QUESTION

To the Editor of the Free Press.

Sir—At page 170 of his "Memoirs of Sir John A. Macdonald," Mr. Pope says: "I have already shown what was Mr. Macdonald's position in regard to the question of separate schools. The following quotation from one of his speeches delivered about this time (1857) presents his views on the subject very clearly: 'I have called the attention of the people to the fact that the 19th clause of the Common School act became law long, long before I was in the government at all; so that the merit of it, or the blame of it, is not with me, but rests entirely with the Baldwin-La Fontaine administration, as it was brought in under the auspices of Mr. Baldwin particularly, that pure and honest man of whom I always love to speak, though we were opposed in politics. And if it be asked why we did not repeal it, I answer in the first place, that it is one thing to give a right or a franchise, and another thing to deprive people of it; and, in the second place, that we have the indisputable evidence of a disinterested witness—a man who cannot be suspected of any leaning towards popery—I mean Dr. Ryerson, a Protestant clergyman himself, at the head of the common school system—who states deliberately to the people of Canada, that the separate school clause does not retard the progress or the increase of common schools, but that, on the contrary, it 'widens the basis of the common school system.' If I thought that it injured that system, I must say that I would vote for its repeal to-morrow. You must remember also, that Lower Canada is decidedly a Roman Catholic country, that the Protestant population of Lower Canada is a small minority, and if Protestant schools were not allowed there our Protestant brethren in Lower Canada would be obliged to send their children to be educated by Roman Catholic teachers. I say that as a Protestant, I should not be willing to send my son to a Roman Catholic school, while I think a Roman Catholic should not be compelled to send his to a Protestant one. In discussing this subject, I have always found that when it is fairly laid before the people, they always by their applause signify their approbation of the consistent course of the government in regard to it.'"

Sir John A. Macdonald has been dead a few years and his successors now claim that his utterances are out of date. But Sir John made confederation, while the men who would now set up a new standard of Canadianism only succeeded in disrupting the powerful party which he had built, and since have even failed to make a creditable figure in opposition. A perusal of the above quotation shows that instead of being out of date, the principles enunciated apply most aptly to present circumstances in the West. Sir John makes the point, even as Catholics do to-day, that a right once granted as being founded on justice, should not be taken away, and to that principle he remained faithful until his dying day. He also points out that if a minority of the country is Protestant, there are districts where the Catholics are in the ascendant, so that the system which would coerce Catholics in one locality might be used as well to oppress Protestants in other localities. Is that not the situation in the Northwest? Indeed we have here not only groups of Protestants and of Catholics, but also of Mennonites, Doukhobors, Galicians, etc. Can Protestants view with indifference the possibility of finding themselves a minority in a district formed by such groups, and without the possibility of applying their school taxes towards the support of a school answering to their own ideal?

I note also that in his last sentence Sir John A. Macdonald directly endorses the contention of my previous letter, that wherever the case of separate schools has been fairly stated it has appealed to the sense of fairness of the Canadian people.

But another protest is raised against the legislation now before the Canadian parliament, on the ground that shackles are to be put on the new Provinces. It was not the Canadian idea that the provinces should be "free and sovereign states." The men who made

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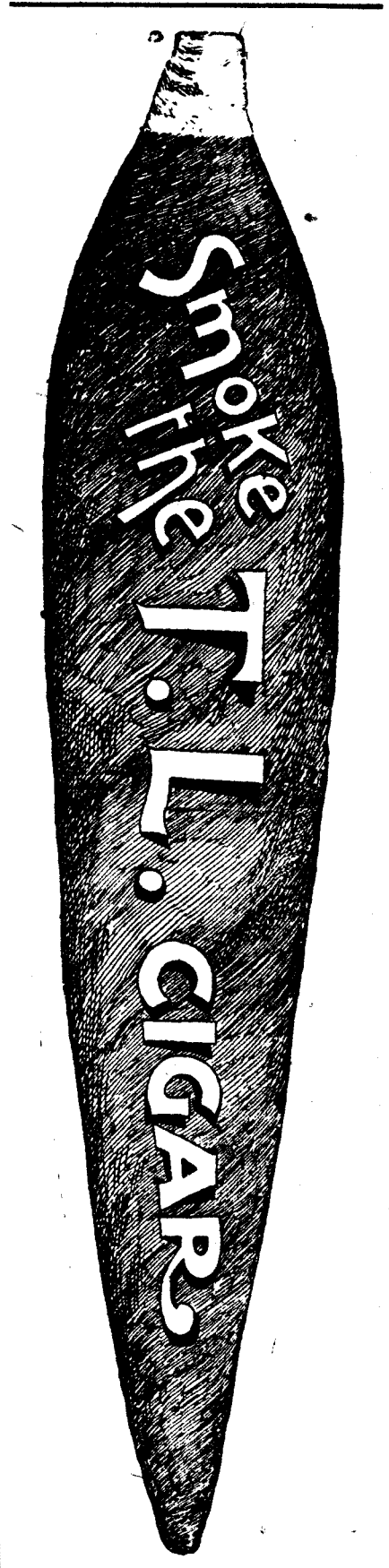
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confederation had before them the example of what it had cost the United States to put down the doctrine of "state sovereignty," and states' right to extend slavery. And it was resolved that in the Canadian constitution there should be provisions to prevent the provinces from committing injustice to minorities and disturbing the peace of the country. Those "shackles" were freely accepted by Ontario and Quebec, and surely what the pioneer provinces of the Dominion accepted cannot be contrary to the dignity of new provinces. The Territories have been "shackled" before these days. The Dominion government has since 1867 passed many laws to prevent crime and maintain peace in the west, and no law-abiding citizen has found that contrary to his dignity. By these acts of authority, we have been spared the vigilance committees, the lynching and the organized banditism that has afflicted other countries; we have been spared the dishonest political agitations of populism. It is not the Canadian ideal to allow heterogeneous aggregations of people attracted from all quarters of the globe by greed for lands and riches to indulge in unrestrained contests for power. The Canadian ideal is to protect by law the peace of the country and the rights of individuals, however few or weak they may be. That was the ideal of Sir John A. Macdonald and it meets present day needs.
CANADIAN.
Winnipeg, March 16

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POPULAR OPINION ON THE SCHOOL QUESTION.

Continued.

And it has been even so in the United States. The anti-Catholic, the anti-Freemason, the know-nothing and the A. P. A. movements have all fallen into oblivion, only to be cursed by history. We hear a great deal, nevertheless, of the devotion of the American people to their system of public schools. Is that not a lip loyalty, the loyalty that serves the college graduate and the ward politician alike? How does history answer? Influenced by the A. P. A., the Republican party of Wisconsin in 1888 enacted a free and compulsory education law which was to be the end of separate schools, and for the first time in its history the Republican party of Wisconsin was hurled from power. And it was not done on a side issue. The Democrats brought forward as their spokesman the Hon. Mr. Mills, the leader in Congress when the Democratic party was in power, and this is the way this gentleman made his winning appeal to the electors of Wisconsin. He said:

"Who has given to any state the right to invade the family fireside and deprive the mother who has nursed the child, upon whose bosom it has lain, of the right of training the child? They tell you the legislature is wiser and better than the father and mother; that it loves the child more; that it will do more for it; that it knows better how to care for it than the father and mother do. Why was that natural affection implanted in the bosom of father and mother, if it was not done to guard the interest of the child? Has the government that natural affection? Does its heart bleed as yours bleeds when calamity comes over them? I think God is wiser than these legislatures. . . . Our people are divided into religious sects; if they were not, church and state would be destroyed. The Democratic party stands guard over the rights of the people. A Methodist has a right to send a child to a Methodist school. Why make a Methodist parent send his child to a Catholic school or an infidel school? It would make my flesh crawl off my bones if I should be compelled to send my child to a school taught by an infidel."

These were also the principles of that other Mills who so tersely expressed the British conception of liberty. Those principles appealed to the people of Wisconsin, and I submit that they will also appeal to the justice-loving majority wherever they are defended. Mr. Dalton McCarthy recognized that they appealed to the Protestant people of Canada, for when speaking at Portage la Prairie in 1889 he is reported to have said:

"A great argument in favor of separate schools was the pertinacity with which the Protestant element had insisted upon the teaching of religion in schools. The Roman Catholic citizen was perfectly justified in saying, 'I will not send my children to a school where they are taught religion by a Protestant and according to Protestant ideas.' To abolish the iniquity, education must be simply education, and religion must be for the family and for the church."

Now, it is by no means clear in the minds of earnest Protestants that religion can so easily be separated from the other branches of education. Sir Wilfrid Laurier has been violently assailed for his remarks on the result of purely secular education in the United States. Many years ago Richard Grant White, writing in the North American Review, went much further and charged the public schools of his country with being responsible for the growth of a hybrid class which sought to make a living by shrewd schemes rather than by honest work, for the weakening of family ties and of filial respect, and for the almost entire disappearance of modesty among the young generation. Another prominent educator, Prof. Lyman Abbott, speaking at the National Convention of American School Teachers, said:

"The basis of self-government is self-education. This education must have all the elements of life, that make good citizens. Man must learn to govern himself. Government is a profoundly religious function. The people must know what justice and mercy are. They must know the great immutable laws of right and wrong. We were disturbed by the money question last fall. These 60,000,000 of people must know what honesty there is in the money question. Yet here we have been in such a panic and fever lest religion should creep into our public schools. Our children may learn everything but

that connected with the Hebrews. They may learn the laws of Solon in the schools, but not the laws of Moses. They may read Epictetus, but not the sermon on the mount. They may delve into the wisdom of Martin Farquhar Tupper, but not that of Solomon. We can talk about gods and goddesses but not about Jehovah. From what I learn in the evening papers * * * I feel we ought to have some of the religion of the Hebrew. You teachers cannot teach thoroughly without teaching religion. The state should have the right to use everything tending to elevate character."

Every religiously minded man must easily draw conclusions from such axiomatic pleadings. I note that one of the reverend gentlemen in Winnipeg who has declared against separate schools for the masses, does so on the ground that secular schools were the only possible ones under conditions prevailing in the west. He went on to say, however, that the lack of religious training in the public schools would lead to the establishment of many private schools.

Now, that brings us face to face with the real problem. It was Mr. McCarthy's strongest plea that, in a sparsely settled country, a division of the school funds was fatal to the efficiency of the schools. I believe the parents recognize this as much as any stranger could, and my belief is supported by the small number of separate schools existing in the Northwest. While a man may be a very earnest Christian, he does not feel that he is committing a sin because he does not attend church every Sunday, if there is no church within accessible distance. Likewise those who believe in separate schools are often compelled to accept the inevitable where a good separate school can not be supported. The laws of the Territories provide that none but an efficient school shall receive the government support. But where the partisans of separate schools are numerous enough to support a private school, why should they be deprived of the assistance which the government gives for the work of education? By refusing assistance to separate schools, the government will see the latter converted into private schools, and consequently will lose control over them. Is that not the very condition which real friends of education should fear most? If clerical control is to be avoided, it can only be done by preserving state inspection.

But, like Mr. Haultain, it has not been my intention to discuss in this letter the "relative merits of any system of education." I have rather tried to state the real feeling of the people as shown by their past action. Politicians, who are seldom very religious people themselves, easily imagine that all sects are composed of fanatics whose passions can easily be inflamed against other creeds. They will find that the mass of silent and sincere worshippers can not be moved by such appeals, and it is a pity to see talented men seriously injuring their future, while at the same time retarding the progress of the country by a fruitless agitation.

CANADIAN.

Winnipeg, March 14.

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PROTESTANTS CONTRIBUTING TO THE NON-CATHOLIC MISSIONS.

It is one of the most interesting developments of the non-Catholic mission work that some important contributions to it have come from non-Catholics. The following letter just received at the Apostolic Mission House is typical of a number of others.

Reverend Sir—A non-Catholic mission recently given in this town has brought the needs and the work of the non-Catholic Missions to my notice. Although a Protestant myself, I realize the great influence for good which can be exerted by the Roman Catholic Church upon those who respect her teachings and authority. It is therefore a pleasure to enclose a contribution to assist in counteracting the prevailing irreligious tendencies and to assure you of the good wishes of

A Non-Catholic Friend.

It is well known to the experiences of the Western priests that their best supporters are frequently the non-Catholics of their town, but for this, the reason is evident: A Catholic Church brings permanent settlers to a town. The influence of the Catholic Church always is for law and order. It is a good thing in a community and for this reason public spirited citizens help to build a Catholic Church. The reason for helping the non-Catholic mission movement is not so evident. Still they are doing it. What the non-Catholic Mission movement does accomplish is:—it brings all manners of Christians closer together. It eliminates misunderstandings and it represents religious rancor. This is so good a thing that many out and out Protestants think it worth paying for.

EXPANDING A CHILD'S MIND.

Another modern notion which helps to make the path of the school teacher a thorny one is the theory that a child ought to be putting out simultaneously and in every direction as many feelers as a centipede has legs. As a matter of fact, a pupil who has learned thoroughness and application has acquired something, even if he cannot explain the precession of the equinoxes or tell how many feathers there are on a hen. There used, in the former days, to be a good many poetic similes in which the unfolding of a child's mind was likened to the gradual opening of a flower, leaf by leaf. The revised plan admits of no such sentimental and slow-moving processes. A child's mind is now opened like an umbrella, expanding equally and simultaneously at all points, and, fortunately for the child, it also resembles the umbrella in that it sheds a good deal more than it retains.—Atlantic Monthly.

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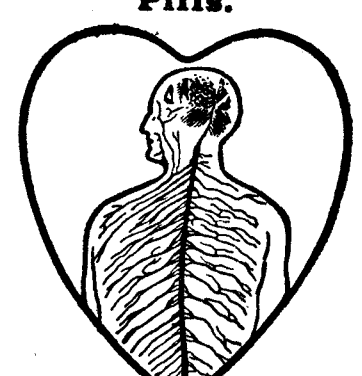
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Policies issued and taken 1904	\$5,103,413
Policies issued and taken 1903	4,278,850
INCREASE 19%	\$824,563
Business in force Dec. 31, 1904	\$20,611,399
Business in force Dec. 31, 1903	18, 23,639
INCREASE 14%	\$2,587,760
Interest received, 1904	\$133,262
Interest received, 1903	93,036
INCREASE OVER 40%	\$40,227

Interest earned averaged seven per cent

Total Assets, Dec. 31, 1904 \$2,557,983
Liabilities Dec. 31, 1904 2,017,291
SURPLUS TO POLICY

HOLDERS \$540,692

Surplus shows a margin of 27 per cent. over Liabilities, excelling all other companies in this vital matter of SECURITY TO POLICY HOLDERS.

ST. PATRICK AND HIS WORK.

Masterly Address Delivered in St. Mary's by Rev. Father Phelan. The fluttering of the Irish emblem from the top of the flagstaffs and the wearing of shamrocks, real or artificial, were the only outward indications that yesterday was St. Patrick's Day on Winnipeg streets.

At St. Mary's At St. Mary's Church pontifical high mass was celebrated by his grace, the Archbishop of St. Boniface, and was a very solemn and impressive service. Father Bellevue of St. Boniface acted as deacon, with the Rev. J. Labelle of the college as sub-deacon.

An Eloquent Address Seldom have the people of Winnipeg been given the opportunity of listening to as thoughtful and as scholarly an address as that delivered at high mass at St. Mary's Church yesterday morning by the Rev. Father Phelan of the Passionist Order of Chicago.

Father Phelan is an eloquent speaker and a typical son of Ireland, and his remarks during the whole discourse were listened to with the greatest interest. It was only natural, considering the day, and the nationality of the speaker, that the subject of address should be St. Patrick, Ireland's patron saint.

St. Patrick in Ireland Taking his text from St. John, Father Phelan spoke of the call St. Patrick had received to go to Ireland, and reviewed the history of the celebrated saint. He had gone to Ireland in the year 432, and the fruits of his labours were evident in the green little island to-day.

The Glory of Ireland Speaking of the several good qualities of the Irish race, the speaker referred to the many brave deeds of her sons; how they had nobly fought and died for the honor of their country, and in later years for the empire at large.

In the Future In speaking of the future of Ireland, the reverend father said that, unlike the individual who received his reward in eternity, Ireland as a nation would receive hers in time, and that time would be when she should take her place among the nations of the world.

St. Mary's Congratulated Father Phelan made reference to the splendid school building which had been erected by the parishioners of St. Mary's, assuring his hearers that it would stand as a lasting monument to their zeal and fidelity.

A Hearty Welcome After the service Father Phelan received many hearty congratulations from friends in the parish, who expressed their pleasure at being able to welcome him back again, and assuring him that it would be many a long day before he and his work in St. Mary's parish would be forgotten.

On Sunday evening Father Phelan will again preach in St. Mary's, taking the place of the Rev. Father Drummond, who last Sunday commenced a series of Lenten Sermons.—Morning Telegram, March 18.

LEBRET SCHOOL DISTRICT

To the Editor of the Free Press Sir,—Replying to my good friend Rev. J. P. Magnan. I frankly confess that I was technically in error, in describing the school district at Lebret as "a Roman Catholic separate school district."

When this school district was formed, my recollection of the school law in force at that time in the North West Territories was that the law provided for a double public school system under which the Roman Catholics could, with a certain ease, establish a school, and propagate their own religious tenets.

Furthermore, the reverend father's own letter goes so far as to prove too much, when we consider the statements of it, in the light of the strenuous argument put forward by Sir Wilfred Laurier in his speech, introducing the autonomy bill. The premier argues and avers that separate schools are in existence (in some form at least) in the Northwest Territories, recognized by the government, the principle is there, the schools are there, and so the premier makes for a continuance if not an enlargement.

However, call the "Catholic public school No. 12, Lebret, Northwest Territories," what you may, I am convinced that the money I have paid in taxes to the support of this school went to the support of a school in which the dogmas of the Roman Catholic Church were taught, and if separate schools mean what Sir Wilfrid Laurier even defines them as, I, as a Protestant, am supporting them in the case of the Catholic public school No. 12, Lebret Northwest Territories, my good friend, Rev. Father Magnan, and Mr. McPhillips to the contrary notwithstanding.

S. CRUTHERS. Manitou, March 15. Ed. Note.—If a majority of electors in a school district are Roman Catholics and elect a majority of school trustees of their own way of thinking, is the school a separate school? Mr. Cruthers thinks it is. But how can this result be prevented by legislation?

Ed. Note.—If a majority of electors in a school district are Roman Catholics and elect a majority of school trustees of their own way of thinking, is the school a separate school? Mr. Cruthers thinks it is. But how can this result be prevented by legislation? Under a national school law the majority of ratepayers in Lebret school district would continue to rule. They could elect all three trustees from their own ranks who in turn could insist upon a teacher in sympathy with their views.

In a Montana hotel there is a notice which reads:—"Boarders taken by the day, week, or month. Those who do not pay promptly will be taken by the neck."

ENGLAND TOLERATES FRENCH SPOILIATION OF BRITISH SUBJECTS

To the following well deserved castigation of Lord Lansdowne by the Liverpool "Catholic Times" of the 3rd of March, we have only to add that our Foreign Minister is no doubt gagged, as the secular press in England is, by the English Freemasons in league with their French brethren.

The forced sale of the English Catholic Church in the Avenue Hoche, Paris, reflects disgrace on the French Government, but it is a very small matter compared with the spoliation of the English Benedictines at Douai. Their stately College and Abbey, with chapel, study hall, piazza, hospice, and the rest, representing at the lowest estimate £130,000, were sold for £11,000. Library, stained glass windows, organ, furniture of all descriptions, statuary, fixtures, everything save the few things the monks rescued at the eleventh hour, was knocked down to the cheapest bidder.

THE LATENT POWER OF CATHOLICS

Mr. Burke contends that the Catholics of Liverpool are not making a proper use of their electoral power. "No one in Liverpool," he says, "will venture to set forth Catholic opinion when elections are pending—some from fear of being snubbed in high places, others because they are politicians first and Catholics afterwards. Every Liberal candidate in Liverpool is hopelessly hostile and yet they cannot win without our help."

A BLOATED STOMACH Distension and pains from indigestion are cured quickly by Nerviline. When you get an attack of stomach trouble take a stiff dose of Nerviline, which is perfectly harmless but marvellously quick in effecting a lasting cure.

"Well," said Snags, "I think many dogs have more sense than their masters." "Yes," chimed in Craggs, "I have a dog like that myself."

Little Brother.—"Can't you walk straight, Mr. Mangle?" Mr. Mangle.—"Of course I can, my little man. Why do you ask?" Little Brother.—"Oh, nuthin'; only I heard sister say she'd soon straighten you up when she married you. And Ma said she'd help her."

IMMACULATE CONCEPTION

Austin St., near C.P.R. Station. Pastor, Rev. A. A. CHERRIER. SUNDAYS—Low Mass, with short instruction, 8.30 a.m. High Mass, with sermon, 10.30 a.m. Vespers, with an occasional sermon, 7.15 p.m.

C. M. B. A.

Grand Deputy for Manitoba. Rev. A. A. Cherrier, Winnipeg, Man. Agent of the C.M.B.A. for the Province of Manitoba with power of attorney, Dr. J. K. Barrett, Winnipeg, Man.

BRANCH 52, WINNIPEG. Meets in No. 1 Trades Hall, Fould's Block, corner Main and Market Sts., every 1st and 3rd Wednesday in each month, at 8 o'clock, p.m.

OFFICERS OF BRANCH 52 C. M. B. A., FOR 1905. Spiritual Adviser—Rev. Father Cahill, O. M. I.

President—Richard Murphy. 1st Vice-Pres.—J. J. Hartnady. 2nd Vice-Pres.—C. Bampfield. Rec.-Sec.—R. F. Hinds, 128 Granville St.

OFFICERS OF BRANCH 163, C. M. B. A. FOR 1904. President—A. Picard. 1st Vice President, Bro. C. Bampfield.

ST. MARY'S COURT NO. 276. Catholic Order of Foresters Meets 1st and 3rd Thursday in Trades Hall, Fould's Block, at 8.30 p.m.

Catholic Club OF WINNIPEG. COR. MAIN AND MARKET STREETS. Established 1900. FOULDS BLOCK The club is located in the most central part of the city, the rooms are large, commodious and well equipped.

Catholic gentlemen visiting the city are cordially invited to visit the club. Open every day from 11 a.m. to 11 p.m. F. W. RUSSELL, H. H. COTTINGHAM President Hon.-Secretary

TIME TABLES

Canadian Pacific

Table with columns: Lv., EAST, Ar. and WEST. Lists train routes and times between various stations like Selkirk, Rat Portage, Fort William, Port Arthur, Toronto, etc.

Canadian Northern

Table with columns: Lv., EAST, Ar. and SOUTH. Lists train routes and times between various stations like Winnipeg, Fort Frances, St. Paul, etc.

DION AND THE SIBYLS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

If he would, Germanicus offered to mount him splendidly, and keep him near his own person, and make him the bearer of orders to the generals; in modern phrase, give him a place on the staff. Paulus, thanked the commander-in-chief briefly and respectfully, and asked to be allowed to wait till noon next day before giving a more definite answer than that he should rejoice to accept the gracious offer; his mother and sister had no protector except himself, and he should not like to leave them, without first hearing what they said. Germanicus assented.

During the short conversation of which this was the substance, Germanicus had moved slowly up the gravel-walk; and Paulus of course attended him, listening and answering, not sorry besides to put some space between himself and the unpleasant Jewish group. By the time they had finished speaking they had arrived opposite the couch where Tiberius, Antonia, and Agrippina were seated, with Germanicus's child, Caligula, as we have described, occupying a low stool in front of his mother Agrippina. Close by, leaning against a pillar, stood a youth in the uniform of a centurion who had a most determined, thoughtful countenance.

On the approach of Germanicus, he briskly quitted his lounging attitude to salute his commander.

"Young knight," said Germanicus to Paulus, "let me make you acquainted with as brave a youth, I think, as can be found in all the Roman legions; this is Cassius Choerias."

"Who, father," asked the shrill voice of the child Caligula, "is the brave youth, do you say?"

"Cassius Choerias."

"Are you so brave?" persisted the impudent child, shoving up his bandage impatiently, and disclosing a truly disfigured and malicious little face.

"I can't see you, or what you are like. But I think I could make you afraid if I was emperor."

The man destined hereafter to deliver mankind from the boundless profligacy, the wicked oppression, and the insane, raging, incredible cruelties of which it was daily the miserable victim by killing Caligula the emperor, looking steadily at Caligula the child, and said not a word.

"I should like to feel your sword, whether it is heavy," pursued the child. "Give it me," and he started to his feet.

"Silence! pert baby," said Germanicus, pushing him back into his place.

"It seems to me," said Augustus, looking round, and there was an instantaneous hush of general conversation as he did so: "that we have represented around us Europe, Asia and Africa. Young Herod and his friends may count for Asia."

"You," added Augustus, addressing the tall, Brahmin-like man who stood near Tiberius, "come from Egypt, do you not?"

"Mighty emperor," returned the other in measured and sepulchral tones, "I come from the land where great Babylon once was the seat of empire."

No sooner had this man opened his mouth than the observant Sejanus started.

Approaching his mouth to the other's ear, he whispered,

"I have heard your voice before; you are—?"

"I am," replied the other, composedly eyeing his questioner, "Thrasyllus Magnus—Thrasyllus, the student of the stars."

Sejanus smiled, twisted his moustache in his white fingers, and asked,

"Are you sure that you are not the god Hermes? and that you do not sometimes ride of nights, with your horse's hoofs wrapped in cloth?"

It was now the other's turn to start.

"Do you suppose," pursued Sejanus, still in a whisper, "that I had not every stable in Formiae searched the night you played that trick on the road? I know my master Tiberius's taste for divination and the various deep things you practice. You, then, are the oracle who reveals to him the decrees of fate?"

The exchange of further remarks between these worthy men was here

suspended; for Augustus again spoke amid general attention.

"I think," said he, "that we should all now be glad to hear Dionysius the Athenian." An eager hum of assent and approval arose from the jaded and sated, but inquisitive and critical society around.

"There are in your philosophy," continued Augustus, "two leading principles, my Athenian, in support of which I am both curious and anxious to hear you advance some solid and convincing reasons. You despise, as Cicero despised it, the notion of a plurality of gods. You affirm there is only one. You say that a god who could begin to be a god, or begin at all, can be no god; and that the true King of all kings, is the giver of whatever exists, and the recipient of nothing. That he is without a body, a pure and holy intelligence. That as every thing else is his work, there never were, and never will be, and never could be, any limits either of his power or of his knowledge. At the same time, you reject the notion, adopted in some Greek systems, that he is the soul of the visible universe, and this universe his body; affirming him to be antecedent to and independent of all things, and all other things to be absolutely dependent upon him.

"It is not so?"

"Yes," answered Dionysius; "such is my assured conviction."

"This, then," said Augustus, "is the first question upon which I wish to hear you; and the second is, whether that force or principle within each of us which thinks, reflects, reasons, and is conscious of itself, will perish at our death, or will live beyond it, and is of such a nature that it will never perish, as Plato, Xenophon, Cicero, and many other illustrious men and very great thinkers have so ardently contended."

"Ah!" said Dionysius, in a voice indescribably sweet and thrilling, while all turned their eyes toward him; "unless that God himself assist me, I shall be quite unequal to the task you impose upon me, Augustus. I am not worthy to treat the subject upon which you desire me to speak. You are aware that many learned persons in our Europe expect, and for a long time have expected some divine being to appear one day among men I see the able governor of Rome, Lucius Piso. None will accuse Piso of credulity, none will suppose him a weaver of idle fancies, or a dreamer of gratuitous reveries. An able administrator, an accomplished man of the world, and, if he will pardon me, more inclined to be too sarcastic than too indulgent, he, nevertheless, despises not this expectation. Our learned friend Strabo, whom I see near me, will tell you moreover how it prevails, and has from immemorial times prevailed, in various and often perverted forms, yet with an underlying essence of permanent identity, among the innumerable nations which make some thirty languages resound through the immense expanses of Asia. But Domitius Afer desires to interrupt me."

Afer said,

"I do not discern how this ancient and mysterious expectation which floats vaguely through the traditions of all mankind, and in a more definite shape forms the groundwork of the whole religion of the Jewish nation, can be at all connected either with the immortality of the thinking principle inside of us, or with the question whether there is one supreme, absolute, and eternal God who made this universe."

"All I would have added," replied Dionysius, "in regard to that expectation was, that after the appearance of this universal benefactor, many sublime ideas which hitherto only the strongest intellects have entertained, will probably become familiar to the meanest—common to all.

"I pass to the two questions which Augustus desires to hear argued; and, first, let me collect the opinions of this brilliant company; I will then compare them with mine. What does Antistius Labio think?"

"I should have to invent a term to express my notion," said Labio. "I think all things are but emanations from, and return to, the same being. What might be called 'pan-

theism", if we coined a word from the language of your country, best explains, I fancy, the phenomena of the universe. Every thing is growth and decay; but as decay furnishes larger growth, every thing is growth at last and in the total sum."

"Is this growth of all things under any general control?" asked Dionysius.

"Each thing," replied Labio, "is under the control of its own nature, which evidently it cannot change, and every inferior thing besides is under the control of any superior thing with which it may come into relations. Thus what is 'active' is superior as such to what is 'passive'; it is more excellent and a higher force to act upon, or sway, or change, or move, or form, than to be acted upon, moved, or modified. The mind of an architect, for instance, is a higher force than the deal weight of the inert stones from which he builds a palace."

"Then you hold that some things have force, and that there are greater and smaller forces?" asked Dionysius.

"Undoubtedly," said Labio.

"Which is more excellent," asked Dionysius, "a force which can move itself, or a force which, in order to exist, must be set in motion by another?"

"This last," said Labio, "is only the first prolonged; it is but a continuation, an effect."

"And an effect," pursued the Greek, "is inferior, as such, to what controls it; and inferior also in its very nature to that which requires no cause?"

"Certainly," returned Labio; "I am not so dull as to gainsay that."

"Now favor me with your attention," returned the Athenian; "I want you to extricate me from a dilemma. Either every thing which possesses force has received its force from something else; or there is something which possesses force, and which never received this force from any thing else, and which, therefore, has possessed it from all eternity. Which of these two alternatives do you select?"

Labio paused, and by this time the whole of that strangely mixed society was listening with the keenest relish and the most genuine interest to the conversation.

"I see whither you tend," replied Labio, "but I do not believe in that universal ruler and original mind, or first force, which you think to demonstrate. All things go in circles, and serially. Every force which exists has been derived from some other; and each in its turn continues the movement, or communicates the impact."

"Prettily expressed," remarked Velieus Patereulus.

"I beg Augustus," said the Athenian, "to mark and remember Labio's words. Every thing which has force has received its force from something else. Do you say 'every thing,' Labio, without exception?"

"Yes, every thing," said Labio.

"I conceive the claim to be endless."

"But 'not having,'" said Labio,

replied the Athenian, "goes before 'receiving'. I cannot, and you cannot, receive that which we have already. In order to say that we receive any thing, we must first be without it—must we not? The state of not having, I repeat, precedes the act of receiving. Does any person deny this? Does Labio?"

No one here spoke.

"Then, said the Athenian, "in maintaining that every thing which possesses force, 'has received' that force from something else, Labio necessarily maintains that every thing which possesses force 'was first without it.' I therefore perceive there must have been a time when nothing possessed any force whatever. The very first thing which possessed any, received it; but whence? For, at that time, there was nothing to give it. What says Labio? Is pantheism silent?"

"I wish to hear more," said Labio; "I will answer you afterward."

A momentary smile, like a passing gleam, lit up the faces of those around, as the Athenian, looking toward Domitius Afer, requested him the next to favor the company with his opinion upon the two momentous questions propounded by Augustus.

"I need not, like Labio, coin a term from the Greek," said Afer, "to describe my system. I am a materialist. I believe nothing save what my senses attest. They show me neither God nor soul; and I am determined never to accept any other criterion."

To be continued.

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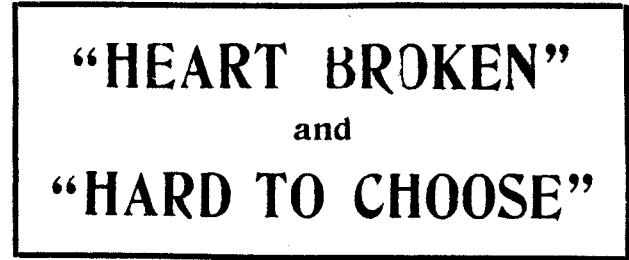
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The two pictures to be given are typical bits of child life. The prevailing note in each is—as it should be—bubbling enjoyment of the moment, with just a touch of one of the evanescent shadows of childhood to throw the gay colors into relief. They will please and charm upon any wall where they may hang, bringing to one an inner smile of the soul even on the darkest day. For what can shed more happiness abroad than the happiness of children?

One of the pictures is called

"Heart Broken"

We will not let the reader into the secret of what has happened, but one of the merry little companions of the woeful little maid who has broken her heart is laughing already, and the other hardly knows what has happened. Cut flowers nod reassuringly at them, and a bright bit of verdure covered wall stands in the background. There is something piquantly Watteauesque about one of the petite figures, suggesting just a touch of French influence on the artist.

The other picture presents another of the tremendous perplexities of childhood. It is called

"Hard to Choose"

As in the other picture, we will not give away the point made by the artists before the recipients analyze it for themselves. Again there are three happy girls in the picture, caught in a moment of pause in the midst of limitless hours of play. One of the little maids still holds in her arms the toy horse with which she has been playing. Flowers and butterflies color the background of this, and an arbour and a quaint old table replace the wall.

The two pictures together will people any room with six happy little girls, so glad to be alive, so care-free, so content through the sunny hours amidst their flowers and butterflies, that they must brighten the house like the throwing open of shutters on a sunny morning.

Quick Reference Map of The Dominion of Canada

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The map of the Dominion of Canada will fill a long felt want. It has been prepared specially for the Family Herald and Weekly Star, and is right up-to-date. It is printed on a sheet 22 x 28 inches, each province in a different color; it shows the adjacent portions of the United States, the exact location of the towns, villages, etc., all railroad routes, including the new G. T. Pacific. It gives the population according to the very latest census, of all small and large places in Canada. With the Dominion maps will be enlarged provincial maps, that appeal to subscribers in each province, as follows:

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Northwest Review

LETTER FROM THE HEAD OF
THE GREAT GERMAN COLONY

Muenster, Sask., March 16, '05.
To the Hon. A. J. Adamson, M. P.
House of Commons, Ottawa.

As the Northwest Territories of the Dominion of Canada are about to be erected into Provinces and there appears to be a disputed question as to whether the principle of granting separate schools should be embodied in the constitutions of the new Provinces to be formed. I, as the head and representative of St. Peter's Colony, numbering about three thousand souls, located in Humbolt district, Saskatchewan, petition you as the representative of our district, Saskatchewan to vote and use your influence to secure for our new Provinces the Constitutional right of establishing separate schools.

We hold that education embraces something more than mere cultivation of the intellectual faculties, more than mere instruction in the branches of worldly knowledge. We believe that education should include also instruction in religion, inculcation of morals, and the formation of the heart. We regard the teaching of morals and religion and the training of the heart as the spirit and essence of all education. Without religious instruction and moral training, we are convinced our children will not gain their temporal and eternal destiny, will not become worthy citizens of the Dominion of Canada, or ultimate citizens of the kingdom of Heaven.

We cannot therefore approve of a system of education which ignores God, which is divorced from religion, which is not based on Christian and moral principles. The assertion that sufficient religious instruction and moral culture can be imparted to children in our so-called Sunday schools appears to us absurd. We believe that Sunday schools although good in themselves, are entirely inadequate. It cannot be expected that in one hour's Sunday school instruction as much can be accomplished as in five days' attendance at school during the week. Sunday schools may, at best, impart a smattering of religious knowledge. By attending one hour's religious instruction in a week, children cannot possibly acquire a thorough and sufficient knowledge of their duties towards God, their neighbour, and themselves.

Churches are, moreover, especially in this new country, few and far between. Very many children reside at great distances from church, and are not able to attend Sunday school, especially during the cold winter season. Unless provision is made to impart to these children religious instruction in school, they will be deprived of all religious instruction and grow up more like pagans than Christians.

Nor can we agree with those who propose as a substitute for religious instruction in school the teaching of religion to children at home by their parents. Although it is a natural duty of parents to look after the physical, moral and religious welfare of their children, yet it is preposterous to assert that this threefold welfare of the child should be attended to only under the parental roof, and not in school. However solicitous parents may be to impart to their children religious instruction and to fashion their characters, hearts and consciences at home, they will, as a rule, not achieve great results, unless their efforts are seconded by the teacher in school. Their home instructions can at any rate never be a sufficient substitute for the teaching of morals and religion at school. But only too many parents are not competent to impart religious instruction, do not possess the necessary knowledge, time, tact and patience to teach their children the lessons of Christian doctrine and religious practices. Unless the children of such parents receive their religious instruction and moral training at school, they must grow up wild like the trees in the forest.

But Christian training, inculcation of morals, which are essential elements of education, cannot be introduced into our public schools on account of the different religious convictions of our mixed populations. Hence the importance and necessity of granting separate schools to such religious denominations as wish to bring up their children in the doctrines and practices of their church, as are solicitous to impart to their children a Christian education.

Unless the Canadian Government will grant such separate schools, our Catholic people shall be compelled, through conscientious motives, to erect and maintain private schools, at their own expense, as they have been doing for a great number of years in the United States, and at the same time bear their share of the taxation imposed for the support of the public schools. Such double taxation for school purposes, for

conscience sake, we regard, however as rank of injustice.

The Government of the Northwest Territories has thus far granted to Protestants as well as to Catholics the right of establishing separate schools. For the past thirty years this right has been enjoyed by both denominations without any interference or molestation. We can perceive no reason why this fair and just principle should now not be safeguarded by adopting it in the autonomy bill. It would thus be secured to the new Provinces in perpetuity. If the solution of the school question should be left to the legislatures of the future Provinces, it will likely always remain a bone of contention, the cause of strife and animosity between the friends and enemies of the separate schools.

By embodying the principle of separate schools in the constitution of the new Provinces, no injury is committed. Both Protestants and Catholics are thereby but guaranteed forever their vested rights. In districts where Catholics may be in the majority, Protestants can avail themselves of the right of establishing their separate schools. Should they, however, not wish to take advantage of this right, they would certainly have no valid reason to object to Catholics making use of their right of erecting and supporting their denominational schools, though not contributing to the support of the public schools to which they cannot conscientiously send their children.

In the name of your Catholic constituents of Humbolt district, therefore I respectfully request you to do what lies in your power to secure for our new Provinces the constitutional right of establishing separate schools, whereby equal rights would be permanently guaranteed to Protestants as well as to Catholics in the matter of Christian education.

Yours very sincerely,
ALFRED MEYER, O.S.B.
Prior St. Peter's Monastery.

Regina Notes.

St. Patrick's Day was duly celebrated by High Mass at ten o'clock, when a practical and most instructive sermon was given to quite a large congregation by Rev. Father Suaff, O.M.I. In the afternoon the pupils of Gratton School gave an entertainment. It was given by the senior pupils, and the scholars of all classes with their teachers attended in the Principal's room. In the evening a very successful concert under the auspices of the Women's Altar Society was given in the City Hall. The numbers were all well selected and well rendered. We cannot refrain, however, from special mention of a few. Mrs. Rimmer, as pianist, and in a solo, won the praise of all who heard her. Mrs. Rimmer's most agreeable personality makes her a very desirable acquisition to any entertainment or function. Her pianoforte duet with Miss Seymour was highly appreciated. The violin solo by Miss Seymour and Mr. Leubach was simply grand. Mr. Leubach is a professional musician, and Miss Seymour certainly knows how to handle her violin bow with grace and credit to herself and her instructors. Miss Seymour's stage appearance was very prepossessing, and met with many laudatory comments from the audience—"Kathleen Mavourneen" by Miss Seymour with violin obligato was given with much effect and received well deserved encore. The ladies netted a good sum to assist in the building of the Church. The Committee in charge of the Concert will take credit to themselves, Mrs. C. J. McCusker, the prime worker on the Committee was indefatigable in her efforts and spared no pains to make it a success. Most beautiful weather prevails. Services are held every Wednesday and Friday evening during Lent—the attendance is very large.

GENA MACFARLANE

An Asthmatic's Story Told

Sleepless nights, suffocating sensations, difficult to even breathe. "I can scarcely describe all I suffered from asthma," writes Mrs. E. P. Cavanaugh, of Colborne. "Spasms of coughing would come on that made me weak. Nothing did me any good until I used the fragrant, healing Catarrhzone. I am delighted to recommend this remedy which cured me of chronic asthma after scores of good physicians had given me up. Catarrhzone is better for asthma gives quicker relief than any remedy I know of. My cure is a perfect one." Try Catarrhzone, it never fails to cure asthma. Complete outfit \$1.00; trial size 25c.

A provincial newspaper, in reporting the speech of a celebrated politician, intended to add as comment, "And the masses believed him"; instead of which, by a typographical error, the addition read as, "Them asses believed him."

No Argument Will
Convince a Women

that a flour is all right, if she can't make good bread with it. The one argument that wins every woman in favor of ROYAL HOUSEHOLD FLOUR is, that it never fails to turn out the most beautiful Bread and Cake and the most crisp and delicious Pastry when used according to the very simple "Royal Household" recipes. That one fact outweighs all the theories of two thousand years.

No other flour has ever made so many intimate friends among Canadian women in so short a time.—Perhaps it's because "Royal Household" is made by the new electrical process—that makes a wonderful difference in flour.

Your grocer sells "ROYAL HOUSEHOLD" and you can have the recipes by simply sending your name and address to The Ogilvie Flour Mills Co., Limited, Montreal, and mentioning the name of this paper.

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A FEW POINTERS

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There are districts that have been settled for many years in which land can be purchased. Some of this may be unbroken prairie which still possesses all the richness and productive powers of our virgin prairies. Other lands, cultivated and having comfortable farm buildings, are ready for immediate possession.

There are Provincial Government lands, Dominion Government homesteads, and railway lands to be secured.

The price of land varies from \$3 to \$40 per acre.

Location with respect to railways, towns, timber and water determines the price of land.

For information regarding homesteads apply at the Dominion Land Office.

For purchase of Provincial lands apply at the Provincial Land Office in the Parliament Buildings.

For C. P. R. or C. N. R. lands apply at the land offices of said railway companies.

For lands owned by private individuals apply to the various real estate agents in the city.

For situations as farm laborers apply to: J. J. GOLDEN

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