

Northwest Review.

"AD MAJOREM DEI GLORIAM."

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A CHRISTMAS LEGEND.

It Survives and Is Yet Told in Central France.

In the patois of Central France are preserved many touching Christmas legends. In passing through villages, in conversing with the peasants, in visiting the laborer's hut, one sees how the imagination of these simple people is struck with the least details of the Divine infancy.

"In one of my excursions through the country," says a traveler, "I found myself one Saturday in the house of a good peasant. Of course, I assisted at mass and at the sermon of the day. After ordinary prayers the cure spoke of the childhood of Jesus. I was glad of this opportunity of observing how the good pastor would fix the attention of the flock which he had tended for more than forty years with the charity of an apostle and unbounded devoutness.

"He commenced: 'Jesus was five years old; he lived with his parents in the village of Nazareth, assisting his father in his humble labors. His mother kept in heart the words, full of wisdom, which fell from the lips of the Divine Child. Not far from them lived a woman who had a son of the same age as Jesus. This child was suddenly seized with so profound a grief that convulsive sobs escaped from his breast; day and night the child wept the same, and the poor mother could find nothing to console him. Despair took possession of her heart. 'My child,' she said, 'is very sick. What can I do my God, to relieve him?'

"Suddenly a thought came to her. She would go to the house of her neighbor, that Virgin Mary, tell her all her trouble and ask her by what means she could calm her dear child. 'Jesus listened attentively to the plaint of the desolate mother, while the child continued to cry. Then, approaching the poor little one, he embraced him tenderly. Immediately his tears ceased. He looked sweetly at Jesus, and an ineffable smile lighted up his pretty face.

"The happy mother was astonished at this prodigy, and turning toward Mary: 'Holy woman,' said she, 'your son will be the greatest among the greatest.'

"Jesus pressed the hand of the child, saying: 'This one shall be my brother, he will suffer and die for my sake. Weep not, O privileged mother, but rejoice.'

"The woman went home, pondering on what she had seen and heard, and blessing God in her heart.

"After this event the children grew up together. Jesus instructed His friends in things so marvellous that He alone understood them.

"After the death of our Lord, a man, a saint animated with divine love, was stoned to death for the faith, and owned the era of martyrs. The first stone cast at him struck his face at the very spot which Jesus had blessed. This martyr, which the Christ child had consoled, accomplished by his death, the prediction of the Saviour."

THE CHILDREN'S MASS.

When Three Thousand Little Ones Assemble Weekly—Antics of the Urchins.

A stranger who happened to be in the neighborhood of Twelfth and May streets any Sunday morning about the hour of nine would think that he had discovered a portentous leak in that famous shoe that Mother Goose tells about. The children are so numerous that the conductors on the street cars certainly don't know what to do, and they make no bones, to use an anatomical expression, about acknowledging the fact.

Think of three thousand children, mostly between the ages of five and twelve, flocking like a swarm of birds to one spot, chattering, laughing, skipping, whistling, darting in and out, ahead of all staid, respectable-looking citizens, making the sunshine seem brighter, the air more exhilarating by their presence, by this wonderful avalanche of youth! They are going to Mass, these three thousand children, at that well known and venerable sanctuary, the Jesuit church, and they try, but mostly in vain, to appear sober and solemn, as befits this serious religious act.

The children's Mass is a new institution in the Church of the Holy Family, started only a few weeks ago. Formerly the children of the parish heard Mass in the chapels of their respective schools, and there are six parochial schools in that district, which, by the way, have been relieving the state of the education of twenty-one hundred children. But

though the chapels have been increasing from year to year they have not kept pace with the increasing number of children. Wages may be growing less and work getting scarce, but there is never any scarcity of babies in that portion of the West Side. The average number of children to a household would make the despairing statisticians of France grow green with envy.

So the chapels being no longer able to hold the children, it was deemed advisable to assemble them in a body in the church. The first Sunday the experiment was tried a hitch occurred, which for a short time threatened disastrous results. The early service, for masses are held every half hour beginning at five, was late, the congregation forgetting the new arrangement was slow in leaving the church. The consequence was West Twelfth and the neighboring side streets for blocks were a swarming mass of children that baffled the control of those in charge, and drove policemen and street car conductors frantic.

"Shure, they will be killed by the hundred," ejaculated one weary driver, as he tried to pull a boy down from his roost on a telegraph pole, while two more danced a jig in front of the clanging trolley car. "Old Nick himself must be in these boys, and if he isn't taking care of them sure somebody else is, for it's the marvel of heaven that none of them get hurt!"

But whether it was Old Nick that took care of them or somebody else, and judging from the fact that they were on their way to church Old Nick would never have been guilty of so misguided an act, there were none of them hurt, and no one seeing them a short while later, when safely ensconced in the church with their hymn cards meekly raised, singing like innocent cherubs, would ever believe they were the same gleefully uproarious lot.

The Sunday following things went more smoothly, and there was less confusion at the door. The policemen now breathe a sigh of relief, having grown accustomed to this child army that weekly swoops down upon them. It is true that a particularly crusty one has been known to again remark as some little chap has slid out unharmed from under the wheels of a wagon or a car and triumphantly stuck out his tongue at the angry "pop" something or other about Old Nick. Practically it was: "Old Nick takes care of his own," but bystanders frown at the sentiment, while even the motor men on the cars let the boys jig all they want on the track, convinced that nothing can hurt these little eels of children.

The girls have always been pretty well behaved, though there are a few tomboys and madcaps among them, too. As a rule, however, they content themselves like their elders in the sex, with gossip, inspection of each other's clothes and supercilious glances at their less fashionable neighbors. For human nature, especially the nature feminine, is the same at five as at twenty-five, and it displays its foibles even at the door of the church.

But inside it is different. At first there is a bit of a scramble, of course, and some of those with the most unquellable spirits go up the dim aisle with a suspicious skip and lift in their walk, but the greater number sober down at once and assume all the dignity that befits them as members of the congregation in good and unquestioned standing. The different schools are marshaled separately, each with several sisters of charity in charge, and each school has its own place in the church. There is St. Agnes' school, with 400 children, Holy Family with 550, St. Joseph with 400, Guardian Angels with 200, St. Aloysius with 80, and the Sacred Heart with 500, besides the children of Catholic faith from the six public schools that are in that parish.

Father Curran, who has charge of this children's Mass, frankly admits that he never could manage it at all only that he has lived all his life in the Jesuit parish and understands its people.

"A stranger would have got into hot water here at once," said he, "for such is the rivalry between the schools that one has to be continually on the lookout not to offend them. A child from the Sacred Heart will be indignant if put, by mistake, with the children from St. Joseph's, and vice versa, and, of course, the public school children are a class by themselves."

The children's Mass is doing another good thing for the Jesuit parish. It is not only making religion practical and comprehensible to little folks, by giving them short instructions suitable to their years, making church going a thing of pleasure, radiant joy and happy as the unspiced child nature itself, but is making possible the congregational music of the future; for if the present generation does not sing well, the next generation will.

There is only one fault to be found with some of the hymns, and that is

they are too lacrymose. "On bended knee a guilty race" has even a touch of the ludicrous as one looks at the innocent, childish faces and hears the ringing of the joy in their throats. Religion, to attract children, must be kept child-like, and these agonizing sobs of repentance belong properly to maturer years. There is no use piling on the sorrow with children who have but skimmed the surface of sin. The principle of the kindergarten, that every word and act of a child's life should be sincere and heartfelt, is doubly true of religious acts. Therefore, children should neither play nor sing anything they do not understand and mean. Religion may be grave and solemn for the grown-ups, but by all means let this be radiant and joyous for the children. Doubtless these hymns will be improved upon in the permanent hymn card.

The children's Mass is a great institution. Anyone who will step into the dimly-lighted Church of Holy Family at 9 o'clock on Sunday and listen to buoyant voices of the little ones, see the bowed heads at the blessing, hear perchance the small fists thumping their breasts in infantile contrition, can not but be touched and benefited by the sight.

They are the child soldiers of the army and they await well for the campaigns of the future.—Mary Josephine Onahan, in the New York World.

WHEN DOES THE NEXT CENTURY BEGIN.

This question seems to be as persistent as the old one arising in the domain of politics. The question as it is being debated, does not refer to the time of Christ's birth, but to the meaning of the figures used to express a date. Does October 24, 1896, mean, for instance, 1,896 years, 10 months and 24 days after? The London Times considers the subject of enough interest to devote a column to its consideration by a correspondent. We extract some portions of the articles:

"The question is two-fold, what lawyers called, 'a mixed question of law and fact,' and may be divided as follows: (1) What do we mean by a given date, say February 10, 1896—i.e. what theory do we hold as to the correct method of dating; and (2) how does our theory, whatever it may be, agree with actual usage? There can be no doubt that one person may hold that the next century begins on the 1st of January, 1900, and another that it begins on the 1st of January, 1901, and yet that both of them may be in full possession of their faculties. It is not a case of strong language, and cannot be settled off-hand, by the mere statement that 99 is not 100. Most people, however, unskilled in arithmetic, will agree so far. The truth is, each view depends on a theory of dating which is in actual use. The color of the shield depends upon which side of it you are looking at.

"Let us suppose a person to be writing a letter some eighteen months after the birth of Christ. How will he date his letter? Will he write say, July 10, year 2, or July 10, year 2? If he writes the former he will consistently hold that the next century begins January 1, 1900; if he writes the latter, he will hold that it begins January 1, 1891. The first view is based on the theory that the time specified is one year six months and nine days, (and some hours, to be exact), after the birth of our Lord; the second view is based on the theory that the time specified is the second year, sixth month and tenth day after the same event. According to the first view February 10, 1896, means, 1,896 years, one month, nine days, (and some hours. According to the second view February 10, 1896, means the 1,896th year, second month and tenth day, and we are consequently in the 1,896th year. According to the first view the number of the year is a cardinal number; according to the second view, it is an ordinal number. Both of these methods can conceivably be maintained, and, as stated, above, both are in use. If we write a letter in the afternoon, and wish to specify the exact time, we date—e.g. 4:30 p.m. which means four hours and thirty minutes after 12 o'clock. There we use a cardinal number. We might equally well write in the fifth hour, but as a fact we do not so write. Again in walking as soon as you reach the tenth mile stone from a given starting place you have completed ten miles. So when a boy is more than ten years old, we say he is in his thirteenth year, and he does not have to wait another year before getting into his teens. Again, in the Book of Common Prayer, the next century is referred to as a period, 'from the year 1800 till the year 1899, inclusive.' All these calculations are based on the reasonable ground that in concrete reckoning of

time and space we do not begin with 1, but with 0, and that there is the same space between 0 and 1 as there is between 1 and 2. The question then is, when we write 1896 are we using cardinal or ordinal number? It is clear that if we are using a cardinal number the last day of the century is December 31, 1899, while if we are using an ordinal number the last day of the century is December 31, 1900.

"Arguing then in vacuo, if we may so express it, one system is as good as the other, but the following considerations seem to lead to the conclusion that we used the number of the year as an ordinal number, and that consequently the century does not end until December 31, 1900: (1) In English we use the original number in the day of the month, we say, 1st, 2nd, 3rd, etc., and not 1, 2, 3, etc. The name of the month also is equivalent to an ordinal number, because by February—e.g., we mean the second month. It would thus be illogical to suppose that the year is a cardinal number when the month and day are ordinals. (2) If we turn the year into Latin, it is an ordinal number—viz., anno millesimo nonagesimo sexto. If it is objected that the Latin number may be ordinal and yet the English be cardinal, the obvious reply is that by this number the Latin means the same year as we mean by 1896 and not what we mean by 1895. (3) The parallel table of years made by chronologists in comparing the system of dating with another made 1 B.C. followed immediately by A.D. Thus in Zumpt's Annales, (to take a well-known book) the year of Rome (A.U.C.) 753 corresponds with B.C. 1, and the next year with B.C. 1. And this is, of course not an arbitrary calculation of Zumpt, but he is merely carrying on the accepted mode of reckoning. Strictly speaking A.D. (Anno Domini) is applicable only to this mode of dating, for if a cardinal number is used it should be P.C. (Post Christum.) On the whole, we may consider we are tolerably safe in holding that the next century begins on January 1, 1901, though great names may be quoted on the other side."—Literary Digest.

THE ANGELS.

Their Existence, Their Nature and Their Powers.

That there are angels is an article of Catholic faith, defined by the Lateran Council. Their existence is proved by the Sacred Scriptures. Some heretics (the Hussites) denied their existence, asserting that the angels mentioned in the bible are merely ideal or poetical beings. Others have taught that angels are disembodied souls of men. Such vagaries, cessively in the order of being, from that of having an infallible and authoritative teaching Church, such as Christ has established. Indeed, the order which God adopted in creation requires angels for its completion. A certain gradation of perfection is observable in creatures, which implies that there must be beings wholly spiritual in their nature, between God and man. We see degrees of perfection added to creatures, exalting them successively in the order of being, from the clay we stand on up to man. Man being both spiritual and material, the distance between him and God leaves room for another order of beings still more perfect than man. The gap in the gradation of perfection is filled by the wholly spiritual beings—the angels. Beginning with inanimate and inorganic matter, there comes next in the scale of perfection, the Vegetable Kingdom. In flowers and shrubs and trees, there is life, without sensibility or instinct. All know the difference between a live and a dead plant. In the animal kingdom, another degree of perfection is added. In animals there is not only vegetable life, by which they grow and increase like plants, but there is sensibility—the power of sensation—and there is intelligence. Passing all the different grades of perfection in the merely animal creature, we come, at last, to the monarch of the earth—to man. In him is the sum of all the perfections of all inferior creatures, to which is added the wondrous perfection of the human soul. Intellect, reason and free will, raise him high above the earth, and above all the creatures that God has made upon it, made of the dust of the earth. He has all the perfection of inorganic matter. Since he grows and increases from birth to maturity, he has the perfection of vegetable life. Sensible to heat and cold, to pleasure and pain, he is endowed with all the advantages of animal life. Gifted with reason, in the light of which, nature is an open book to him; with an everlasting longing for immortality and eternal happiness; with consciousness of responsibility, and with free will to overcome his animal propensities—he is manifestly the most perfect of God's earthly creatures.

But does this gradation of perfection end in man? No, there is a link wanting to complete the chain of God's creatures. One link more will connect all his creatures, from the dust of the earth to the throne of the creator. That link is supplied by the angels. They are higher in order of perfection than man, for he is "a little lower than angels." (Ps. viii. 5). Unlike man, who is a composite being of soul and body, the angels are wholly spiritual—"He hath made his angles spirits." (Heb. i. 7.) Hence all those sensations which we have through the senses, and those means of acquiring knowledge, which we have through them, are known to the angels. But this is a perfection in them, not a defect. The use of the senses is to convey knowledge of eternal things to the soul within the body. To have that knowledge without instrumentality of the bodily senses, belongs to a more perfect state of being. The organs of sense limit the powers of the soul, at best, and when any of them is injured or destroyed, that means of acquiring knowledge is imbedded or lost. That the angels have full knowledge of the material creation, is implied in the fact that they are employed in this world as "guardian angels" and "ministering spirits." (Heb. i. 14). Again, in the operations of mind, the angels are superior to man. Reason which is a perfection in us, when compared to mere animals, is an imperfection when we are compared with the angels. Reason is a slow means of discovering truth, and is useful only because our intellect is imperfect. Intellect perceives truth immediately on presentation; as in the proposition—"The whole is greater than any of its parts." But it needs the slower operation of reason to convince us that "any two sides of a triangle are together greater than a third." If we had the intellect of an angel, the truth of the latter assertion would, at once, be as clear to us as that of the former. We know that the angels need no process of reasoning to understand any truth, for as "they always see the face of the Father" (Matt. xxiii, 10) in that Beatific vision, their unclouded intellect beholds and understands all truths immediately. Yet, as they are creatures, and therefore first, their knowledge from contemplation of the Divine essence is limited. God alone, has perfect knowledge of Himself. But of all created things the angels have complete knowledge. All the laws of Nature, discovered and uncovered by man, are known to them. Of the mysteries of God, of future events, and the secrets of human hearts, their knowledge, naturally, is limited. Whatever they know of these, they know only by special revelation. Thus of the final coming of Christ on the "Last Day," our Lord said: "Of that day and hour no one knoweth, not the angels of Heaven, (Matt. xxiv, 36), and to God alone are the secrets of human hearts visible: 'Thou only knowest the hearts of the children of men' (2 Par. vi. 30). The angels have will and power over their own movements. The exercise of their will was manifested in their probation by both those who fell and by those who remained faithful to God. By a mere act of their will, they pass from place to place, and exercise power over other spirits, and over material things. They can clothe themselves with a real body, or take the appearance of a body, as the Sacred Scriptures show. Witness the doings of the angel Raphael in favor of young Tobias and his family (Tobias v. etc.) and of the angel who in one night slew one hundred and eighty-five thousands of the Assyrians. The Bible supplies many examples of the power which the angels have in this world.

Bible commentators say that the angels were created when the earth was. In the text—"In the beginning God created Heaven and earth (Gen. i. 1) they take the word 'Heaven' to signify the angels. As to their number, the Angelic Doctor, Saint Thomas, says it exceeds every material multitude. The prophet Daniel, speaking of the angels before the throne of God, says: 'Thousands of thousands ministered to him, and ten thousand times a hundred thousand stood before him.' (Daniel vi. 10). No two angels are alike. They are of neither genus or species. Each of them is a separate creation. From the bible we learn that they are divided into three hierarchies, each of which contains three orders or choirs—nine choirs in all. First in rank are the Seraphim; next, the Cherubim; and after these, the Thrones. These three choirs compose the first hierarchy. The second hierarchy consists of the Dominions, the Virtues, and the Powers. And the third hierarchy includes the Principalities, the Archangels and the Angels. The word Angel, however, which signifies messenger, is applicable to them all; but each has its own proper name. The Archangel Michael, who is of the first order—the Seraphim—is the chief of all, as appears from the way in which St. John speaks to him in the Apocalypse.—Catholic Review.

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Northwest Review.

WEDNESDAY, DECEMBER 30.

**TERMS OF OUR
SETTLEMENT.**

THE CATHOLIC PLATFORM

- 1 Control of our schools.
- 2 Catholic school districts.
- 3 Catholic teachers, duly certificated,
but trained in our own training
schools as in England.
- 4 Catholic inspectors.
- 5 Catholic readers, our own text-
books of history and descriptive
geography, and full liberty to
teach religion and comment on
religious questions at any time
during school hours.
- 6 Our share of school taxes and gov-
ernment grants, and exemption
from taxation for other schools.

CURRENT COMMENT.

A VALUABLE TRIBUTE.

The Catholic Review of New York,
the pioneer of the newer generation of
Catholic journals, made famous by its
learned founder, the late P. V. Hickey
and its recent editor, the Rev. J. Talbot
Smith, and now edited in part by one of
the ablest Catholic writers in America,
has this to say, in its latest issue, of our
humble efforts. We only wish some prom-
inent Catholics near home had enough
sense to realize the truth of these
words:—

The best friend that the Catho-
lics of Manitoba have in the agi-
tation for the recovery of their
parental and constitutional rights
in the school question, is the
NORTHWEST REVIEW. Logical, per-
sistent, courageous, it is a cham-
pion whose influence is the arena
of public opinion is of inestimable
value. They cannot admire it too
highly, thank it cordially, or sup-
port it too liberally.

"The Practical
Side" is the title of a
most striking article
in Saturday evening's
Free Press. We reproduce it else-
where and would here merely say that
this able and calm editorial opens out
endless vistas of ever-recurring diffi-
culties in the working of the "Settle-
ment," difficulties as to the appoint-
ment and choice of Catholic teachers,
difficulties in ascertaining the number
of Catholic children in each school,
difficulties as to the appointment and
maintenance of teachers of religion,
difficulties as to the management of
pupils in the obnoxious half-hour.
For the enlightenment and edification
of the Honorable Prime Minister of
Canada and those of his supporters who
honestly believe the "Settlement" to
be workable, it would be well to have
this article spread broadcast through-

out the Dominion. Then, as the Free
Press writer aptly concludes, the people
will "do their own thinking."

**Poisoning
The
Wells.**

That noble
champion of all
things true and
Catholic, the
Casket, thus de-
scribes the present "villainous system
of well-poisoning": "Wherever a
word of protest is heard (against the
alleged settlement)—be it from Catholic
journal, layman, priest, bishop or arch-
bishop—denounce the utterer as a
bigoted Tory and if possible hound
him into silence by sheer abuse. This
is the method that the Minister of
Public Works has adopted in regard of
the Archbishop of St. Boniface.... It
matters not how hostile a Catholic
paper may have shown itself to the
party lately in power—as the Catholic
Record, for example, has plainly
done,—the instant that a realization of
the manner in which Catholic rights
have been betrayed compels it to de-
nounce that betrayal, the Judas organs
are upon it and it is denounced as
having gone over to the Tories."

**U. S.
Condemners.**

But this
dishonest
plea cannot
be made to
appear plausible in the case of all the
American Catholic papers which are
now condemning the "settlement." The
New York Freeman's Journal, which,
until the terms were made public,
professed great admiration for Mr.
Laurier and his methods, now admits
that it has been cruelly deceived and
that the Casket, with which it had
repeatedly joined issue on this very
question, understood Mr. Laurier and
his henchmen better than Dr. Lambert,
the Freeman's editor, did. The Sacred
Heart Review, which the Casket calls
"the most powerful Catholic weekly
paper on this side of the water," says:
"The utterances of Archbishop Langevin,
the condemnation by the Catholics of
Winnipeg and other places, and the
announcement that Catholic schools
will now be established and maintained
by Catholics themselves, are all plain
proofs that Premier Laurier has
lamentably failed in his undertaking
to settle the school question.... and
that his proposed plan, which was
published with a great flourish of
trumpets as one that disposed of the
whole question, has been rejected by
the Canadian Catholics. The result is
not surprising to those who have fol-
lowed Mr. Laurier's course of late
years. The attitude he took when the
Manitoba school question was last be-
fore the Ottawa Parliament convinced
most people that he was not sincere in
his professions of a desire to deal justly
with the northwestern Catholics, and
that he has not so dealt with them is
put beyond all question by the rejection
on their part of the proposed settle-
ment." Can this Boston writer be a
Tory heeler? And there is another
great Boston paper, the English-hating
"Pilot," the very antipodes of a Tory,
that writes: "The Manitoba compro-
mise does not satisfy Canadian Catho-
lics; for it does not restore the rights
guaranteed by the constitution and
confirmed by the decision of the English
Privy Council. It is at best, (like the
Irish National School System) a weak
evasion of the people's demand for the
restoration of their separate schools....
The last half-hour of the school day,
when pupils and teachers are alike
worn, and anxious for play or rest,
is an exceedingly bad time for religious
instruction. It remains to be seen also
if anti-Catholic trustees will not, now
and then, seek opportunities of depriving
the Catholics of even the small
measure of justice allowed them under
the settlement." The Ave Maria, with
the rapier-thrust of a scholarly gentle-
man, says: "The Manitoba school
question is settled. The lion has lain
down with the lamb, but—the lamb is
inside the lion! There never seemed a
school controversy more likely to be
honorably adjusted. Both principle

and legal technique favored the Catho-
lic side, yet it cannot be said that that
side won. The Catholics of Manitoba
now have a sort of Faribault plan on
their hands.... Nor, whatever else it
may be, is it a victory for the Protest-
ant majority. They have defied the
Constitution and repudiated their pro-
mises before the world. Yet it was the
Catholic voters of Canada who per-
mitted this thing, and a Catholic Pre-
mier who consummated it." We might
go on to quote from the N. Y. Catholic
News, the St. Louis "Western Watch-
man" and any number of other in-
fluential Catholic papers across the
border, which all condemn, with vary-
ing force but always in unmistakable
tones, the astute and delusive compro-
mise by which the Catholics of this
province have been betrayed.

**The Catholic Record,
God
Bless
You!**

of London, Ont., sets a
splendid example of
practical interest in
our school difficulty.
We cannot too warmly thank the
editor of that excellent paper for open-
ing in its columns a subscription list
in favor of our struggling Manitoba
schools, and we trust this generous
conduct will be imitated by many
other Catholic newspapers in Canada.
After all, the help we need is not finan-
cially so large a sum as to discourage
our charitable brethren. We have al-
ready stated that one cent a year from
each of the two million Catholics in the
Dominion would enable us easily to
keep up the struggle for our rights.
But, as such contributions can never
be made even approximately universal,
we are willing to suppose that not more
than one Catholic in five can be ap-
proached or made to feel how noble is
the cause of Catholic education in
Manitoba; yet who is there that cannot
give five cents? Though quite aware
that a score of rich Catholics could easily
make up the required sum, yet we are
also aware that more reliance can
always be placed on the collective
mites of the poor; and we feel that their
hard-earned offerings would bring both
to them and to us an everlasting
reward. A large share in that reward
the subjoined paragraph from the Catho-
lic Record preeminently deserves:—

"A NOBLE CAUSE."

The Catholic people of Manitoba are now
obliged either to send their children to the
Public Schools or establish and maintain,
with their own funds, a system of Catholic
schools. This entails a double tax, which is
not only a great injustice, but will cause
considerable hardship. Indeed, so slender
are the resources of many of our people in
the prairie province that it will be almost
impossible for them to bear the burden thus
placed upon their shoulders by Mr. Green-
way's tyrannical legislation. Catholic edu-
cation by the ecclesiastical authorities of Mani-
toba. To carry out this noble assistance
is sorely needed, and a noble throughout
the Dominion ought surely to contribute of
their means to assist their brethren in the
West in this their time of need. We shall
be happy to receive contributions from our
subscribers, all which will be duly acknow-
ledged in the columns of the Catholic Record,
and the money forwarded to Most Rev. Dr.
Langevin, Archbishop of St. Boniface.

**Merry
New
Year.**

The editor of the
Ave Maria, carefully
treasuring up for a
twelvemonth our
little last year's para-
graph on the true meaning of "Merry"
Christmas, reproduces it this year in
its issue of December 28th. We had
proved from Catholic pre-Reformation
usage and from the Authorized Version,
James, v. 13, that "merry" really
means, in good old English, solidly
cheerful, deeply joyous, religiously
happy. As the recognized arbiter of
taste, who wields the editorial quill in
the shadow of Notre Dame's glorious
academe, pronounces our view "well
worthy of attention," we now make
bold to apply the time-honored epithet
to the Octave of Christmas, and there-
fore wish our subscribers, our readers,
our friends, yea even our enemies,

A MERRY NEW YEAR!

THE CORNWALL ELECTION.

Letters received from the East give
us some information regarding Catho-
lic opinion there, which is very consol-
ing. The result in Cornwall is ex-
plained very much as we put it last
week and we are assured on the very
best authority that the Catholics of
that constituency are with their Man-

itoba co-religionists in their struggle,
but that local considerations, and es-
pecially the previous history of the op-
position candidate, largely account for
the result of the election. We notice
that Mr. C. R. Devlin, M. P., speaking
in the constituency appealed to Catho-
lic voters to vote against Mr. Leitch
solely on account of his past record,
and speaking of his own attitude on
the school matter said he awaited the
decision of the church, adding, signifi-
cantly, "I am a Roman Catholic, lov-
ing my faith before party." There can
be little doubt therefore as to where we
shall eventually find Mr. Devlin, and
we are confident, from information re-
ceived, that it will not be long before
the bulk of the Catholic representatives
in Parliament will be found ranged
side by side in opposition to the so-
CALLED "SETTLEMENT."

AN OBJECT OF PITY.

The Canadian Freeman somewhat
roughly, but much in its usual vein,
this week attacks the NORTHWEST
REVIEW because we dared to take it to
task for allowing one of its correspond-
ents to besmirch the memory of the
late Archbishop Tache, and also show-
ed that political bias, and not Catholic
principle, dictated its course on the so-
called "settlement." It seems to be
hardly worth while further to notice
the ravings of this organ—for as it
says: "The Freeman has learned how
to swing on its own gate" which, inter-
preted, clearly means that it no longer
even pretends to voice Catholic senti-
ment or Catholic opinion but speaks
simply for itself and with a view to the
profit it can make out of the political
party whose cause it espouses. How-
ever, although it may be waste of time
and space, we desire to say just one
word more regarding the Kingston
sheet, and that will be simply to tell
those who control it that if they have
a spark of Catholicity left in them the
day will surely come when they
will repent in sackcloth and ashes the
terrible iniquity to which they are now
given over. The Catholics of Manitoba
have absolutely ceased to be politicians
and they cannot understand how any-
one, in view of their record on the
school question can fail to see that they
are contending simply and solely for
their rights as Catholics, and in doing
so must denounce those who are re-
sponsible for their wrongs. What we
say of our Catholic people here may
with equal truth be said of the Review;
we speak for them, we voice their sen-
timents, and we simply try to do our
duty by defending them to the best of
our ability. On the other hand the
Freeman always has been a partisan
journal—and since June last, at any
rate, one would have to search its col-
umns very closely to find half a dozen
articles in which the changes are not
ruling on the iniquities of the hated
"Tories" and the unutterably good
qualities of the beloved "Grits." We
know very well it pays the Freeman
handsomely to adopt this course as
Government advertisements which free-
ly adorn its columns undoubtedly testi-
fy, but, we ask, should this be a suffi-
cient reason for it to blindly and obsti-
nately follow its party leaders when
they enter on a course which involves
the rights, and we may say, the very
existence, of a large body of Catholics.
Yet this is what the Freeman is doing,
and not all its bluster about "tory"
members of our Catholic organizations
and Mr. Laurier's "conciliatory"
methods which it says "have worked
so well" can cover up its reasons for
the attitude it has taken. We con-
scientiously affirm that we are sorry
for the Freeman. It is a sad sight to
see an organ which might have been a
power for good in the community de-
generate into an instrument of evil,
but at the same time it is satisfactory
to know that by its very bitterness and
the extreme lengths to which it goes, it
destroys its own influence, and that if it
still has any weight in Catholic circles
in Canada the day can not be far
distant when it will have absolutely
none.

**NO ABSTINENCE ON NEW
YEAR'S DAY.**

Archbishop's Palace, Dec. 28th, 1896.
In virtue of an Apostolic Indult for
the whole Church, dated December 5th
1894, His Grace the Archbishop of St.
Boniface hereby grants leave to anticipa-
te the abstinence of Friday next, the
first day of 1897. Wherefore, Thursday,
December 31st, 1896, shall be a day of
abstinence, and the Faithful may eat
flesh meat on New Year's Day.
By order of His Grace,
JOSEPH MESSIER, P. P.,
Secr. ad hoc.

PROTEST FROM ST. EUSTACHE.

At a meeting of the Catholics of St.
Eustache held after mass, on Sunday,
the 6th of December, the following was
passed and signed by all present: M.
H. Prefontaine, chairman, and M. J.
P. Letourneau, secretary of the meet-
ing:
Whereas, an agreement on the school
question has been reached between the
Federal and Local Governments.
Whereas, this so-called settlement
has been passed without consulting
His Grace Archbishop Langevin, the
representative of the Catholic minor-
ity of Manitoba.
Whereas, this so-called settlement,
far from giving justice to the Catho-
lic minority of Manitoba, does not
confirm the Local Govern-
ment's policy of oppression.
We, Catholics of St. Eustache, vig-
orously protest against this settlement
and declare that we will not accept
any settlement not previously approv-
ed by His Grace Archbishop Langevin,
in whom we fully recognize the au-
thority and competence in this so im-
portant matter of the education of
Catholic children.

THE PRACTICAL SIDE.

We take the following very signifi-
cant and interesting article from the
Daily Free Press of the 26th inst.:
The recent petition of Mr. N. Bawlf
to the public school board asking that
a Roman Catholic teacher be appoint-
ed to fill a vacancy, was a reminder
that the time is near at hand when
the practical carrying out of the new
educational policy will come up for
consideration. In fact, there is no
reason why some of the problems likely
to be involved should not be
thought out now. In a few weeks the
Legislature of Manitoba will be called
upon to pass the amendments to the
school law which the Government has
agreed with the Dominion Cabinet to
introduce. The proposed changes, be-
ing the result of an agreement, will
undoubtedly be passed without any
variation; hence, so far as the under-
standing of the situation is concerned
we shall be no wiser two months hence
than we are at present.
One of the first practical questions
to be dealt with, of course, be-
that raised by Mr. Bawlf. Much will
depend upon the spirit in which it is
approached by the school board of
Winnipeg; because the action of this
board is likely to become the preced-
ent for other boards throughout the
province. It may be assumed that the
trustees of the city will be actuated
by a spirit of fairness and a sincere
desire to be guided, not merely by the
letter, but by the spirit of the law.
When it is shown that there are
thirty-nine Roman Catholic children
attending a school they will not re-
fuse to consider the appointment of a
Roman Catholic teacher on the ground
that the law does not compel them
to do so. Still, with the utmost de-
sire to act justly, they may find them-
selves confronted with difficulty. They
may, in good faith, advertise for a
Roman Catholic teacher and find
themselves in the position of having
no applicants present themselves. Or
it may be that there is no vacancy in
the staff at this particular time. Or,
again, there may be a few applicants
having inferior qualifications. The
question asked by the Archbishop of
Rupert's Land when first shown the
terms of the agreement may then
prove very embarrassing; namely,
"Shall the board, in that event, ap-
point a non-certificated Roman Catho-
lic teacher? It will be a new thing
in the history of our schools to have
trustee boards asking teachers to what
religious denominations they belong.
In individual instances this may have
been done in the past; but if so, the
trustees were exceeding their duty,
and they might properly have been
told as a board is said to have been
politely informed on one occasion, that
it was none of their business. The
best way of ascertaining the number
of Roman Catholic children in a
school should also receive a good deal
of thought. The teachers should not
be required to draw attention to re-
ligious distinctions in the school rooms
by asking over and over again the
question, Are you Roman Catholic or
non-Roman Catholic? The responsi-
bility of showing that there are forty
Roman Catholic pupils attending any
school seems to be thrown upon the
parents who desire a teacher of their
own faith; but how they are to be-
come possessed of the necessary in-
formation, except through records kept
in the school is not clear.
Some difficulties may be anticipated
in connection with the introduction
of religious teaching into the schools.
Suppose that a number of Anglican

parents desire religious instruction for their children in a certain school, or that Presbyterians, Methodists, or Baptists, are the first, to take advantage of the new provision of the law, will one teacher, clerical or lay, from the church first in the field, suffice for all non-Roman Catholics, or is to be understood that every denomination must provide for its own children? In the latter event, is the regular teacher to acquaint herself with the sectarian preferences of the parents of every child, and see that no pupil escapes to the playground instead of remaining after 3.30 p.m. for its denominational teaching, and is she to be responsible for the exclusion of children from the exercises of which their parents do not approve?

One danger to be guarded against is that of the law not being carried out; indeed, some persons who are warm in their approval of the agreement are already saying that its provisions in regard to religious instruction will not be carried into effect. The impression should not be allowed to spread that the privileges which have been so earnestly contended for are never to be used. A good law should be faithfully enforced. But when the clergymen or their representatives, of all the different creeds enter with zeal and diligence upon their daily work in the school rooms, a great deal of wisdom and Christian spirit will be necessary to avoid friction.

Religious instruction must be made very attractive and interesting if it is to have the desired effect at the close of the day when the fatigued pupils are impatient to leave the school room. None but the very best teachers will be found competent for this work. The clergymen will find it far more difficult than preaching to congregations of adults; indeed very few who have not had practical experience as teachers will be likely to persevere long in the task. Religious instruction which is regarded as irksome by the children for which is given by some person incompetent to teach, or to maintain proper discipline, will be worse than none at all. The responsibility of keeping order will, of course, rest upon the religious teachers and not upon the regular teachers whose presence is not contemplated in the agreement, as indeed it would not be possible.

Further care must be taken not to create the impression in the minds of the children that their regular teachers are lacking in the qualifications of character or intellect required for teaching religion. It will do great harm to religion to have opposed to each other two classes of teachers, the one having a reputation for superiority intellectually, with religious inferiority, the other believed to be religiously "good," but mentally weak and deficient in power to govern.

The proposed amendments to the law will afford no aid in solving these and other problems which need not be mentioned here; they will simply be permissive. The people must do their own thinking.

NOT DEAD BUT SLEEPETH.

To the Editor of the Sault Ste. Marie Courier:

Sir—The "Express" of the 21st. inst. devoted one glowing column to the Manitoba school question. The article was headed "Under the Sod," and evidently written whilst the young editor was exploring flowery arbours in dream-land. The obituary notice commences pleasantly by saying: "That once famous drama, etc. It is dead and the remains were quietly and with befitting reverence laid away by Hon. Thomas Greenway, Premier of Manitoba, and Hon. Wilfred Laurier, Premier of Canada. The chief mourners were Sir Charles Tupper, and a back load of other very intimate 'friends,' and further on in a more serious tone, but evidently still courting the gilded windings to be seen in the Fairy delis of happy dream-land, he says: "Of course certain concessions and sacrifices had to be made on both sides." Next he recounts the terms and conditions of the compromise, and closes the article in a self-satisfied strain, composed of peace offerings and happy words, prompted no doubt, in virtue of the soothing thoughts and surroundings furnished the dreamer by "Mineshaft" Morphous; he says: "With the Catholic and Protestant boys and girls of the prairie province growing up in harmony under a national school system, Manitoba may well claim the honor of having the most perfect educational system in Canada," still, dreaming.

Now to be serious in respect to this new deal, compromise or whatever else it may be termed it is certainly no settlement of the question as none of the lost rights are restored to the minority, whilst constitutional guarantees and stipulations are being completely ignored, and even did the late dicker provide for the restoration of the privileges lost it would not be a final settlement of the question, as it would have to be ratified by the Province's Legislature, and were it so ratified, in the first session, it is liable to be repealed in the next, therefore it is no settlement. It is at best but a childish compromise lacking finally.

As to the praise meted out to the two Honorable Premiers for their attendance at the funeral obsequies of the little urchin "about a week ago," let it be fully accorded them if the thing be really buried as it becomes

the Premier of Manitoba to try and put this disturbing and wayward nursing out of the way. It is well known that Mr. Greenway and Mr. Sifton were responsible sponsors present and there were by proxy, whilst Mr. Martin was the legal, if not the legitimate parent of the bad boy that has for the past six years so disturbed our whole people and country and in the opinion of many, obedient to its authors and true to its purpose, effected what none else could, it broke up life-long associations and formed new and strong alliances out of material as dissimilar in character as oil and water, and formerly as far apart, as the poles, yet this "once famous old drama" failed to recognize its legal parent in the end as it has its numerous sponsors. Therefore need we wonder at the absence of Mr. Martin from those who stood around the shallow grave in hopes of lulling the vicious six year old for a time at least in silent slumber. Nor would it be considered much out of place did the legal parent now join the wronged minority in erecting a monument, consisting of an unbarked hemlock slab at the little mound, bearing the inscription, viz.: "Died 14th Nov., 1896, aged six years and seven months. 'He is not dead but sleepeth,' and in small letters, a foot note, 'Thy legal parent will be avenged because of thy Tartish bequests,' and that the lettering would naturally be of a cheap order. The minority report might read thus: May our sham sleep and shallow grave be haunted by goblins until our just rights be restored.

The one who supposes the question finally settled is laboring under a delusion. I imagine a group of clergymen marching up to a village school at 3:30 p. m. to teach the Gospel cording to their different lights, in accordance with the provision of this silly compromise. Fancy a Catholic priest, Jewish rabbi, an English church minister (high or low) a Tambarinist from the Salvation Barracks, a Baptist, Presbyterian and Methodist, closely followed by a Hornerite and perhaps a Free Thinker, yea and the chances are a free Lover, all have a right to go by the broad enactments of the so-called settlement, and go during thirty minutes of the school day unless objected to. Fancy the harmony that would follow in the wake of such a missionary undertaking! And these are the concessions and the only ones intended by the new deal that is being painted in glowing colors but like the grave of "a week or so ago" they are shallow. It will not hide or cover the sores complained of. Such will in no way (not even in a Tartish way) tend to mitigate the wrongs inflicted on Catholic ratepayers that are still intended, and liable to be taxed for schools to which they cannot send their children and at the same time maintain in certain localities such schools as they deem fitting, such as have been guaranteed by the constitution of the country they live in, and such as still exist in Manitoba, as they do in Ontario and Quebec, but only in certain cases and places. No wordy peace offerings nor rose painting, will suffice for the unredressed grievances, and unless something better and business-like be given or agreed upon by, and between the authors and sponsors of the supposed buried corpse a coroner's inquest and possibly a post mortem examination may end the slumbering of the animal that has apparently met death by a near cut or cloud of unexplainable mysticism.

Yours, etc., SCEPTIC. Sault Ste. Marie, Ont., Nov. 25th, 1896.

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CONDUCTED BY THE SISTERS OF CHARITY.
Under the patronage of His Grace the ARCHBISHOP OF ST. BONIFACE.
—TERMS—
Entrance Fee—once for all..... \$5
Board and Tuition, per month..... 10
Music and use of Piano..... 10
Drawing..... 10
Bed and Bedding..... 1
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Payments to be made every two months in advance.
For particulars or uniform, etc., enquire at Academy.

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Books, Stationery, Pictures and Picture Frames, Religious Articles and School Requisites, FRENCH INK a specialty. Wholesale and Retail. Correspondence solicited.
M. A. KEROACK.

Ripans Tabules cure dizziness.

WORTH THEIR WEIGHT IN GOLD

Dr. Morse's Indian Root Pills.
DEAR Sir—For many years I have been a firm believer in Dr. Morse's Indian Root Pills. I met with a third party, but a constant contact by a certain personal experience of their value and merit. My business is such that I spend much of my time away from home, and I would not care to be troubled with anything but complete without a box of these Pills. Yours, &c., M. R. McLEOD.

A PEDLAR'S EXPERIENCE
ILLNESS BROUGHT HIM ALMOST TO THE VERGE OF THE GRAVE.

Pale and Emaciated, Suffering From Excruciating Pains in the Back, Life Became a Burden and Death Was Thought To Be Not Far Off.

From the St. Catharines Journal.
It is a curious pathological fact that spinal complaint has sometimes actually been mistaken for Bright's disease, and there is no doubt many really been mistaken for Bright's disease when spinal trouble was the real malady. George T. Smith, pedlar, of St. Catharines, is one who thus suffered. His narrative is as follows:—"In the fall of 1894 I began to experience alarming symptoms of what I thought to be spinal trouble. I resorted to lotions, plasters and other remedies, but to no avail, as I continued to grow worse. At this point my friends advised the services of a physician, which I gladly submitted to. The professional man made a minute examination, and pronounced mine a case of Bright's disease, which quite naturally gave me a severe shock as I deemed the death sentence had been passed upon me. The doctor said he could alleviate my sufferings, but remarked that it would only be a matter of time with me. However, I accepted his medicine, and took it according to directions with no beneficial results. In the meantime a friend procured a remedy said to be a cure for Bright's disease. This medicine I took, but with no effect whatever. Ten months had passed away and I had become so haggard, emaciated, stooped and miserable that my friends had difficulty in recognizing me. In fact they, like myself, harbored the most painful apprehensions. At this juncture an aunt came to visit me, and strongly advised me to try Dr. Williams' Pink Pills. Like a drowning man reaching for a straw I did so. To my great surprise I soon noticed an improvement, the pain in my back began to leave, my appetite improved, my color returned, and by the time I had used eight boxes not an ache or pain remained, and I am as able to travel about today as previous to the attack. I know that I owe my restoration to Dr. Williams' Pink Pills, and I urge those ill or suffering to give them a trial. Dr. Williams' Pink Pills strike at the root of the disease, driving it from the system and restoring the patient to health and strength. In cases of paralysis, spinal troubles, locomotor ataxia, sciatica, rheumatism, erysipelas, scrofulous troubles, etc., these pills are superior to all other treatment. They are also a specific for the troubles which make the lives of so many women a burden, and speedily restore the rich glow of health to pale and sallow cheeks. Men broken down by overwork, worry or excesses, will find in Pink Pills a certain cure. Sold by all dealers, or sent by mail prepaid, at 50c a box, or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y. Beware of imitations and substitutes alleged to be "just as good."

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To take your place as a useful, progressive, prosperous and successful citizen by taking a thorough Business Course or Short-hand Course at Winnipeg Business College and Short-hand Institute. Write for Announcement to
C. A. FLEMING, Pres.; G. W. DONALD, Sec.

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St. Boniface College.

This College, situated in beautiful and extensive grounds, is a large and commodious four-storey building provided with electric light and an excellent heating apparatus.

The Faculty is composed of Fathers of the Society of Jesus, under the patronage and control of His Grace the Archbishop of St. Boniface.

There is a Preparatory Course for younger children, a Commercial Course in which book-keeping, shorthand and telegraphy are taught in English, a Classical Course for Latin, Greek, Mathematics, French and English Literature, History, Physics, Chemistry, Mental and Moral Science and Political Economy. The higher classes prepare directly for the examinations of the University of Manitoba, in which the students of St. Boniface College (affiliated to the University) have always figured with honor.

TERMS:
TUITION, BOARD AND.....
WASHING.....Per month, \$15.50
TUITION ALONE..... \$ 3.00
For half-boarders, special arrangements are made according as pupils take one or two meals at the College. For further particulars, apply to
THE REVEREND THE Rector OF
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St. Boniface,
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MAIN LINE.

Table with columns: North Bound, Read up; South Bound, Read down; STATIONS; Freight No., Read Daily; Passenger No., Read Daily; Miles from Winnipeg; Freight, No. Daily; Passenger, No. Daily.

MORRIS-BRANDON BRANCH.

Table with columns: East Bound, Read up; West Bound, Read down; STATIONS; Freight No., Read Daily; Passenger No., Read Daily; Miles from Winnipeg; Freight, No. Daily; Passenger, No. Daily.

PORTAGE LA PRAIRIE BRANCH.

Table with columns: West Bound, Read up; East Bound, Read up; Mixed No. 308 Every Day Except Sunday; STATIONS; Mixed No. 301 Every Day Except Sunday.

Stations marked *—have no agent. Freight must be prepaid.
Numbers 103 and 104 have through Pullman Vestibule Drawing Room Sleeping Cars between Winnipeg and St. Paul and Minneapolis. Also Palace Dining Cars. Close connection at Chicago with eastern lines. Close connection at Winnipeg Junction with trains to and from the Pacific coast.
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Gen. Agt., Winnipeg.
CITY TICKET OFFICE,
486 Main Street, Winnipeg.

NOTICE.

AS THE YEAR is drawing to a close, now is the time to settle your account with the **NORTHWEST REVIEW**. Many of you gentlemen, who so generously subscribe to this paper, should remember that your generosity ought not to be content with a promise to pay. If times are hard for you, they are not particularly easy for us.

CALENDAR FOR NEXT WEEK.

1897.
JANUARY.

- 3 Sunday—Octave of St. John.
- 4 Monday—Octave of the Holy Innocents.
- 5 Tuesday—Vigil of the Epiphany.
- 6 Wednesday—Feast of the Epiphany. Holy day of obligation.
- 7 Thursday—Of the octave.
- 8 Friday—Of the octave.
- 9 Saturday—Of the octave.

CITY AND ELSEWHERE.

Mr. H. Royal is absent from the city visiting the East.

We are glad to hear that Mrs. J. A. McInnis is better.

Rev. Father Grenier, S. J., returned from Rat Portage last Monday.

Hon. Judge Mc Guire, of Prince Albert, passed through the city on his way East this week.

Rev. Father Tourangeau, S. J., officiated at Stony Mountain on Christmas Day. Rev. Father Chartier, S. J., last Sunday.

Rev. Father Poitras, who went to Keewatin, for the Christmas services, returned to the Palace on Monday evening.

Mr. L. G. McPhillips, the distinguished Vancouver lawyer, is visiting his relatives here. He speaks enthusiastically of the Terminus city.

The Most Rev. Edward Fabre, Archbishop of Montreal, is reported to be dying. His loss will be severely felt by his innumerable friends.

Mrs. N. Bawlf and family and Mrs. J. H. Brock and family leave together today for Los Angeles, Cal., where they will spend the winter months.

Very Rev. Father Allard, O. M. I. V. G., Administrator of the Archdiocese during His Grace's absence, spent a short time at the Palace in St. Boniface last week.

Our valiant Archbishop was last heard from in Montreal, where he had lately arrived from Quebec. His Grace has spoken several times in public and to interviewers and is always eloquently hopeful of ultimate success in obtaining separate schools.

Mr. Gareau, the well-known Main street tailor, is an inmate of St. Boniface Hospital.

Mr. M. McManus left on Monday for a holiday in the East. He will probably be absent a month.

Mrs. Gadd, of Oxbow, N. W. T., is on a visit to her daughter, Mrs. H. O'Connor, Edmonton street.

Rev. Father Cherrier left for Brandon on Monday to start a branch of the C. M. B. A. there. The new branch will start with probably twenty charter members.

Mrs. John H. Chaloner and family passed through the city last week from Laurier to join her husband at Rat Portage, where he has extensive mining interests.

At the Immaculate Conception church on Sunday the Rev. Father Cherrier announced that Christmas day collection was the largest ever taken up in the church. He heartily thanked the congregation for their generosity.

Mrs. Buzzard, a prominent member of the choir of the Immaculate Conception, has been undergoing treatment at the St. Boniface Hospital for the past month, and although she is much improved in health she has not yet sufficiently recovered to leave the institution.

At the meeting of the local branches of the C. M. B. A. to be held next week the new officers for the ensuing year will be installed. There should be a large attendance of members for the occasion, and an effort should this year be made to get a good increase in the membership.

Tonight the great hockey match for the championship of the world will be played in the McIntyre rink between the Victorias of this city (the present champions) and the Victorias, of Montreal. The result will be watched for with interest from one end of the Dominion to the other.

Branch No. 193 of the C. M. B. A. located at St. Jean Baptiste, has elected the following officers for the ensuing year:—

- President—Rev. J. D. Fillion, P. P.
- 1st Vice President—Paul Gagnon.
- 2nd Vice President—Joseph O. Ste Marie.
- Recording Secretary—Joseph Baril.
- Assistant-Recording Secretary—Capt. Theophile Thibault.
- Financial Secretary—Jos. B. Dupas.
- Treasurer—Eul de Desautels.
- Marshal—Mathias Fillion.
- Sentinel—Doria Pelletier.

- Edmond Desautels.
- Joseph Baril.
- Paul Gagnon.
- Louis Fillion.
- Aime Bellerive.

Board of Trustees: Yours Truly,
JOSEPH BARIL,
Rec-Sec. Branch No. 193 C. M. B. A.

A visit to the Church of the Immaculate Conception during High Mass any Sunday will show that the Catholic population is being rapidly increased. Almost all the foreign immigrants now arriving are Catholics, and it is high time steps were taken to see that they are settled in districts where their spiritual wants and the education of their numerous children can be attended to. Perhaps this is being done, but if not it is a great pity, as although these people are very poor and will have a long struggle to establish themselves in this country, they are fervent Catholics and with proper attention they will form the beginning of several important Catholic settlements.

CHRISTMAS AT THE CHURCHES.

The glorious festival of the nativity of our Lord was most fittingly celebrated last Friday at both the city churches. The most solemn and effective feature of the celebration, both at St. Mary's and the Immaculate Conception was the Grand High Mass, which commenced precisely at midnight on the eve of the feast, and was attended by immense congregations. The choirs had prepared special music, and at

THE IMMACULATE CONCEPTION

Lejeal's mass in E Flat was faultlessly rendered, the principal parts being taken by Mrs. A. Bernhard and Miss Corwin, soprano; Mrs. F. W. Russell, alto; Baron de Galember and Mr. Lavole, tenors; and Mr. N. Tomney, bass. Some portions of this mass are particularly tuneful, and the various parts were well balanced. At the offertory Mr. Lavole sang "Noel," and at the low mass of thanksgiving, which followed the High Mass, the following Christmas selections were rendered: "Gloria in Excelsis Deo," by Mrs. Russell and Miss Corwin; "Behlehem," by Mr. Tomney; and "Le ciel a Visitee la Terre," by Baron Galember. The opening march on the organ was played by Mr. Arthur Picard, and during the remainder of the service Mrs. Geo. Germain officiated at the organ. There was a very large number of communicants. There was again special music at the various services throughout Christmas day, and especially at Vespers and Benediction of the Blessed Sacrament. In the evening Rev. Father La Rue, S. J. of St. Boniface college, preached on the feast of the day.

ST. MARY'S.

At midnight mass this church was crowded to the doors, and never before has there been such a large congregation at a similar celebration. Father Blais, O. M. I., officiated at the mass, and the parish priest, Father Gullet, preached a short sermon from the words, "Glory to God in the Highest and Peace on Earth to Men of Good Will," dwelling upon the latter clause. The music was of the usual high order. The choir was led by Mr. Louis Boucle, and the soloists were Miss Barrett, Messrs. H. M. Arnold, A. Crick and W. Kenneale, the latter of whom gave a magnificent rendering of the offertory piece. A low mass of thanksgiving followed, at which music was given by the boys, under the direction of the Brothers of St. Mary's school.

WATER BENEFICIAL IN TYPHOID FEVER.

The Bacteriological Review comments the practice of water drinking in typhoid fever, the importance of subjecting the tissues to an internal bath having, it appears, been brought prominently to the notice of the profession by M. Debove, of Paris, believed by some to have been the first to systematize such a mode of treatment. The practice of that eminent physician consists, in fact, almost exclusively of water, drinking, his requirement being that the patient take from five to six quarts of water daily, thus amounting to some eight ounces every hour. If the patient subsists chiefly upon a diet of thin gruel, fruit juices or skimmed milk, the amount of liquid thus taken is to be subtracted from the quantity of water. The important thing is to get into the system, and out of it, a sufficient amount of water to prevent the accumulation of poisons and toxins within the body. Copious drinking does not weaken the heart, but encourages its action by maintaining the volume of blood; it also adds to the action of the liver, the kidneys and the skin, and, by promoting evaporation from the skin, it lowers the temperature.—Scientific American.

NOTICE.

We have mailed to all subscribers who are behindhand with their subscription, a circular urging immediate payment of arrears.

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Branch 52, Winnipeg.

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