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is a day dear to the heart of all Irishmen, who love to do honor to the patron saint of the Emerald Isle. On this \* day the "son of Erin" turns out in his best attire, and if he has got his clothes at C. A. Gareau's—as he usually does—he is a thing of beauty and a joy for the whole of the day.

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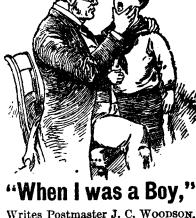
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IT IS WORK-NOT ALMS.

What! charity? No, thank you, sir! I haven't come to that!
I'm poor—in want—but I'm not here A-holding out my hat.
I've two good arms, a willing strength—I'm not the man to shirk.
I don't ask alms, sir—all I want Is just a chance to work.

I'm not a beggar, sir, thank God!
I only ask my right—
A chance to earn what I and mine
Require, and in the sight
Of fellow-men to be a man,
And hold my head up straight,
Whose child your child, sir, could not
scorn

As an associate.

My wife and child need food and warmth
And I can give them al 1
They need while working, and help as well,
At any neighbor's call.
But idle hands are helpless, sir,
And so I ask of you
A chance to show what mine are worth—
Some honest work to do.

I'm only one of thousands—and
We are not beggars, sir!
We're just as willing now to work
As good men ever were.
Don't treat us, sir, like mendicants
Whom you would fain avoid,
But give—for God's sake—if you can,
Work for the unemployed!

## FEAST OF ST. JOSEPH.

At the Catholic Churches in the City.

Leonard's Grand Mass in C was admirably rendered at the church of the Immaculate Conception yesterday, it being the solemnity of the feast of St. Joseph. The choir had made great preparation for this occasion, and, as a result sang the pretty music of the mass in a faultless manner. The members who took part in the . mass were: Soprano, Mis. A. Bernhard, Miss Frances Tobin, Miss Winnifred Tobin, Miss Corwin, Miss McCormack. Altos-Mrs. Buzzard, Mrs. F. W. Russell. Tenors-Messrs. Markinski, Lanctot, Shaw, Fier-Stenberger, Facteau. Bass—Messrs. Tomney, Picard, Beliveau, Lolande, Lavallee. The organist and choir leader was Mrs. Geo. Germain. At the offertory Lambillotte's grand "Justus" was sung by Mesers. Tomney and Lanctot, and in this piece Mr. Tomney's great voice was heard to the very best advantage. The sermon was preached by Rev. Father LaRue, S. J., and was appropriate to the least of the day.

In the evening the special music was as follows: Emerig's grand Magnificat. solos by Messrs. Lanctot, Markinski and Tomney; O'Pabitaris, solo by Mr. Buzzard, Ave Regina, solo by Mr. Tomney, and Tantum Ergo, which was splendidly given by the whole choir, solo parts being taken by Mrs. Buzzard and Mrs. A. Bernhart. The sermon, which was preached by Rev. Father Accorsini, who is passing through the city, was a most earnest appeal to sinners to at once make a change in their lives. The services were very largely attended, many strangers, both Catholic and Protestant, being present, and none can have failed to be impressed with the grandeur and solemnity of the music and the eloquence of the preacher.

At St. Mary's the singing both at the morning and evening services was good. The Very Rev. Dr. Langevin, Pastor, has been using his best efforts to improve the choir and has been nobly aided by the gentlemen of the parish who reanonded genero

pecuniary aid.
On Easter Sunday at High Mass the new choir will make its first appearance and from what we have heard we are safe in promising a fine musical service. At 8.30 mass, the Very Rev. Rector preached an eloquent and most instructive sermon in French. At the High mass the congregation were delighted in hearing Rev. Father Accorsini, a pupil of the great Satolli, preach. His subject was "The Immortality of the Soul" and he handed it in an eloquent and convincing manner. In the evening the Rev. Father O'Dwyer, O. M. I. preached In the evening the the sermon which was a prelude to the retreat which is now going on at St. Mary's church for the spiritual benefit of the ladies of the parish.

# REV. FATHER FOX, O.M.I.

The Review Jearns with deepest regret of the removal of the Rev. Father Fox, O.M.I., late pastor of St. Mary's Church, Winnipeg, to Rat Portage, Ont. For the last four years the venerable Father's health, especially during the winter season, has not been good-in fact, he has not been able to attend to the active duties of his ministry during the winter season, and he is now going to try if rest in a milder temperature will bring back his failing health and strength.

Since Father Fox's arrival in Winnipeg he has made hosts of friends, not only by his gentle and kindly manner to all, but also by his truly great zeal and untiring efforts for the spiritual advancement of his people. We are sure we only re-echo the sentiments of every member of St. Mary's congregation, and, in fact, of every person whose privilege it has been to meet Father Fox, when we say that his departure from among us will create a void which will long be felt. We hope, however, that the necessary change will be found beneficial for his health, in which event we may fondly look forward to the happiness of seeing our late kind and venerable pastor once more in the midst of his loving and devoted friends and late parishioners.

No beauty ever looks her hest Unless, with Ayer's Hair Vigor dressed. Her hair, chief glory is conferred.

# MRS. WASP AND MRS. BEE.

Said Mrs. Wasp to Mrs. Bee:
"Will you a favor do me?
There's something I can't understand;
Please, ma'am, explain it to me.

"Why do men build for you a house, And coax you to go in it, While me, your cousin, they'll not le t Stay near them for a minute?

"I have a sting, I do confess,
And should not like to lose it,
But so have you, and when you're vexed
I'm very sure you use it."

"Well," said the bee, "to you no doubt It does seem rather funny; But people soon forget the stings Of those who give them honey."

The "Liberal" Catholic.

He is a Catholic of the Protestant faith. "All religions are," with him, one and the same, or, at least, are equally good," Religion may be indeed but for sensible people like himself it is of no use. Your "liberal" Catholic is little more than an intellectual animal. The idea that he was created to live, not a natural, but a supernatural life, he regards as nonsense; and, rather than elevate his natural life into the bosom of the supernatural and divine, he would drag God down from heaven and entreat His assistance to help him live more completely in accordance with his natural impulses. Such is the 'liberal' Catholic. It is needless to say that none such are to be found in the Catholic hierarchy of this country, and but few, we hope, among the laity.

## Rules For Lent.

The official Lenten regulations of the diocese aré:

1. All days of Lent, Sunday excepted, are fast days.

2. By a special indult from the Holy See, A.D. 1894, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays and Saturdays. except the Saturday of Ember week and Holy Saturday.

3. The use of flesh and fish at the same time is not allowed in Lent.

The following persons are exempted from abstinence, viz.: Children under seven years of age, and from fasting persons under twenty-one, and from other or both those who, on account of ill-health, hard labor, or advanced age, or some other legitimate cause, cannot observe the law. In case of doubt the pastor should be consulted.

Lard may be used in preparing fasting food during the season of Lent, except on Good Friday, as also on all days of abstinence throughout the year by those who cannot easily procure butter.

Pasiors are required to hold in their respective churches, at least twice in the week during Lent, devotions and instructions suited to the holy season: and they should earnestly exhort their people to attend these public devotions. They are hereby authorized to give on these occasions Benediction of the Blessed Sacrament. Besides the public devotions, family prayers, especially the Holy Rosary of the Blessed Virgin,

# City Markets.

Prices to farmers are as follows:-

Barley-25c. Oats, 32c a bushel. Hay-\$4 to \$4.50 per ton.

Straw \$3 per ton scarce. Wheat-For milling purposes, No. ard, 46 cents Wood-Jack pine, per cord, \$4.00

tamarac \$4.50 to \$4.75; tamarac poles \$4.50; poplar, \$3 to \$3.50 per cord. Butter-Prices range from 20c to 25c

according to quality. Eggs-Fresh, 25c per doz. Fish—Pike, 2c to 2½c per lb.; frozen

white fish, 4½c per lb. Vegetables-Potatoes, 40c a bushel; onions, 75 to 90c per bushel; celery, 25c per dozen bunches; beets 15c per doz. turnips 15c to 20c per bushel, carrots 30c

to 35c a bushel. Meats, etc.—Butchers' killed beef, 41c to 5c; pork, 5½c to 5¾c.

Cattle—Good beef cattle, 21c. Milch cows, \$25 to \$45. Hides-No. 1, 2½c; heavy steer hides,

3½c for No. 1; 2½ for No.2; sheep skins shearlings, 45c. Tallow-Rendered 41c; rough 21c in

raw lots. Wool-Round lots not over 7c; Mone tana type, none over.

"I've tried all sorts of blood-parifiers," said an old lady to a "cutter" "and vou

# COMMUNICATION.

THE P. P. A. AND ITS METHODS.

To the Editor of the Northwest Review.

sir,-Will you kindly allow me space in your valuable paper to make the following statement: A few days ago a neighbor informed me that he had been asked to join the so-called Protestant Protective Association, by an agent of that organization, on the grounds that the Catholics had arms and ammunition concealed in the churches in readiness to use against the Protestants. My friend replied that he would not have anything to do with it, as although a type. His faith embraces all and every Protestant, he did not believe in such ridiculous stories as that. In the opinion of the writer, the agent did not believe it either. My friend also said it would end a good thing to hold wretches in order; in smoke; no doubt it will, but that will not lessen the harm which such vile smoke will do in the meantime by blinding and sowing amongst the ignorant and bigoted of the community seeds of animosity and falsebood, which have already borne fruit, as witness the recent elections in Ontario. It is a pleasure to find that no paper or person of influence support this dangerous importation from the States, while the leading clergy of the various denominations are condemning it. Still there are some men with "Rev." prefixed to their names among the leaders of this un-Christian society, presumably to give it a sanctified coloring. If it is not illegal it should be made so, for any society with objects like those avowed by the P. P. A. to openly exist in this young and fair land.

> The Government invites people of all creeds and nationalities to make their homes in this free country. Many have accepted the invitation, the writer amongst them, and they are free. Now we wish to keep free, but if a man is deprived of employment and his due weight in the municipal and legislative government of his country because of his private belief or opinion he ceases to be free. Such a state of things would be a disgrace to a semi-civilized nation. At least the Government in fairness should discourage such societies by not allowing their members to hold any public position, for it cannot be just that a class in the community should be compelled to pay taxes to support an official who is sworn to injure them. A case in point is that of a certain official at Brandon, mentioned some weeks ago in the columns of the REVIEW. He is high in the secret councils of this pernicious associaation. If he belongs to it from an honest conviction that its existence is necessary, then, after taking such an oath as that prescribed by the rules of the association, he is scarcely likely to mete out even-handed justice to a class which he has sworn to do all in his power to cripple because of its supposed danger to the other parts of the community.

Such a case as this would be impos-

sible in the Old Country, where no policeman or official connected with the administration of justice is allowed to belong to any secret society, such as the should be recited in every Catholic Free Masons, Orange society, or others bousehold in the directe. that are not purely for mutual benefit, or where an oath is taken as distinguished from a pledge of honor. There, should it be discovered that any responsible official did belong to such, dismissal would follow. To return to the P. P. A., their chief aim seems to be to inveigle as many as possible into joining it, by any means, so as to extort the entry fee and dues from those foolish enough te be victimised. It is noticed that the organizers suit their line of argument to the different dispositions and conditions of those they endeavor to convert. To the ignorant their fear is played uponthe Papists will shortly rise up in their might and massacre without respect to age or sex the unsuspecting Protestants. To those with more education or intelligence it is only that the Catholic vote controls all the elections, and their power must be curtailed by organization on the part of the Protestants. Their motto seems to be: "Which ever bait will attract, that is the one to cast," at least it is so in this district; but I am happy to say they have not met with much success among my neighbors, who are mostly Protestants, but are fairminded enough to resist this propaganda of disturbance. That it may be so all over and cause the early decease of the P. P. A. is the sincere desire of BRITISH FAIR PLAY.

Rapid City,

March 3, 1894.

People with delicate stomachs find said an one that any other Sar. Ayer's Sarsaparilla agreeable to the saparille is as good as Ayer's." There's taste, and, therefore, prefer it as a bloodwhere she had bim. She knew that purifier to any other. This is one Ayer's was the best—and so did he, by treason for its great popularity as a spring it paid him better to sell a cheaper and family medicine. Safe, certain, and | palatable.

## The Northwest Review

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## NOTICE.

The editor will always gladly receive (1)
ARTICLES on Catholic matters, matters of
general or local importance, even political
if not of a PARTY character. (2) LETTERS on
similar subjects, whether conveying or asking information or controversial. (3) NE vs
MOTES, especially such as are of a 'catholic
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proceedings of every Catholic Society
throughout the city or country. Such notes
will prove of much benefit to the society
themselves by making their work known to
the nublic

## OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, May 10th, 1898.

Mr. E. J. Dermody.

DEAR SIR,—I see by the last issue of the MORTHWEST REVIEW that you have been in-trusted by the directors of the journal with he management of the same, "the company for the present retaining charge of the edi-torial columns."

he management of the same, "the company for the present retaining charge of the editorial columns."

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

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

Yours all devoted in Christ,

tts accomplishment.
I remain.
Yours all devoted in Christ,
ALEX. ARCHBISHOP OF ST. RONIFACE,
O. M. I.

# The Northwest Review

WEDNESDAY, MARCH 7.

# PRAYER TO ST. JOSEPH.

We come to thee, O Blessed Joseph in our sore distress, and having sought the help of thy Most Blessed Spouse, we now confidently implore thy assistance

We humbly beg that, mindful of the dutiful affection which bound thee to the Immaculate Virgin Mother of God, and of the fatherly love wherewith thou didst cherish the Child Jesus, thou wilt lovingly watch over the teritage which Jesus Christ purchased with His Blood. and of thy strength and power help us in our urgent need.

O Most Provident Guardian of the Divine Family, protect the chosen race of Jesus Christ; drive far from us, most loving Father, every pest of error and corrupting sin; from thy place in heaven, most powerful deliverer, graciously come to our aid in this conflict with the powers of darkness; and as of old thou didst deliver the Child Jesus from supreme peril of life, so now defend the Holy Church of God from the snares of her enemies and from all adversity: have each of us always in thy keeping, that following thy example and borne up by thy strength, we may be able to live holily, die happily, and so enter into the everlasting bliss of heaven .-

An Indulgence of 7 years and 7 quarantines for each recital of the above prayer. (Pope Leo XIII. August 15th 1889).

As this is the month dedicated to honor St. Joseph in a very special manner, and as there never was a time in the history of the Northwest when Catholics needed his powerful protection more than now, we publish this beautiful prayer in his honor and earnestly implore our readers to cut it out of the REVIEW and recite it every day during this month. in his bonor and for the in his eyes. And now the hour appurpose of obtaining his protection.

# EDITORIAL NOTES.

The Tribune says "No shrewd man would care to pay half the amount \$60 000 for the Free Press establishment, franchises and all." Has the Tribune got an envious eye on our contemporary; does it want to make the purchase? It should be a valuable property when Mr. Luxton made it pay about nine per cent on \$180,000—that would be twenty-seven per cent on the value which the Tribune

bishop Tache is engaged in preparing which the rev. doctor sets so much valof the West. It is said that on this occa- their absolute guide and rule of faith; tion as recently considered by the Gov- all the school section of which the docernor-General-in-Council, in reference tor speaks, should be Protestant, otherto the ordinance of 1892 and its effects wise there would be wanting that absoon our Catholic schools. If this rumor lute unanimity without which the rev. be true, the public may confidently ex- | doctor's example falls flat and becomes pect that indisputable facts and genuine inapplicable. If any Catholics were in tics of His Grace's work. His Grace ally object to the doctor's Bible, its has written exhaustively on this ques- great sanctions to right living stated and tion before, but not one of his statements enforced." It might be a great injustice has been successfully attacked. He to Catholics to have enforced, as a prinpossesses a rare grasp, not only of the ciple of right living, the rev. doctor's facts with which he deals, but also of Biblical theory. their clear and concise arrangement in convincing and simple order.

Tache:

is the modest title of a really masterly presentation of the Manitoba School lack of space prevents us from even attempting to do justice to His Grace's of especial value that portion of the work which shows beyond doubt that the pro-1870 were in the nature of a compactthe precise point upon which in our discussion of the question we have heretofore found ourselves handicapped by lack of material.

The great applause given Mr. Martin when he said that he wanted the schools of Manitoba made secular has grated on the "Christian" sensibilities of the Rev. Dr. King. The rev. doctor has no objection to the thunders of applause that came forth from the same throats when the Catholic schools were abolished. With Dr. King it does make a great difference whose ox is gored. When the Catholics were the sufferers, to us Catholics it is simply Protestant. oh! then, it was all right, but when the Protestant feelings were threatened it was different. But Dr. King may as well make up his mind that he will have to swallow the same medicine as he helped to administer, with true Presbyterian instinct, to the Catholics. Take your medicine like a man, dear rev-

MR. MARTIN AND DR. KING. The Rev. Dr. King has taken alarm at Mr. Martin's views of the present system of education in Manitola. The rev. doctor was one of the men who forced Mr. Martin and the Government of Manitoba to retain the old Protestant schools while helping them to destroy the Catholic schools. We cannot be surprised at the learned and rev. doctor becoming alarmed at Mr. Martin's remarks, (1) because Mr. Martin has logic and a certain amount of justice on his side, while the rev. doctor has the fear of retributive justice and the abolition of Protestant schools to alarm him. If sooner or later, the injustice of retaining the old Protestant system and the abolition of the Catholic system, with the forcing of Catholics to pay for Protestant schools, which they cannot use could have but one termination and that was the abolition of both. That day is fast approaching in this province and we cannot say that we pity the men who had no pity for us. Then the meets to do so. rev. doctor will realize, when it is too ate, how foolish and shortsighted he was in thinking that such a wrong as he helped to inflict on us could go unpunished. Dr. King says that whatever else may be said of Mr. Martin, "he is logical and consistent." That is more than can be said of the rev. doctor. If he rev. doctor was as logical and consistent, we might even add, and as honest, as Mr. Martin, he would have seen and recognized the great danger of injuring the Catholics for the benefit of the Protestants. Mr. Martin is not only logical now in wishing to abolish the Protestant religion in the schools but he was also "logical and consistent" when he told the Protestant ministers in 1889, at Portage la Prairie, that they would have to help him in making the schools secular, "because any other course would be a grave injustice to the | public schools controlled by the Gov-Catholics." If the reverend and learned doctor was only as logical and consistent and honest as Mr. Martin was then, he would have avoided that "grave iniustice to to the Catholics" and advised that their rights be recognized and held as sacred as his own rights. But, no! The rights of Catholics were as nothing proaches when "the grave injustice to the Catholies" is about to involve the Reman Catholies had the very greatest rev. doctor in ruin, also. But the rev. doctor, in his alarm, becomes not only

sitions. He says: "A school section, which is just the state in miniature, might be absolutely unanimous in desiring the Bible read its great sanctions to right living stated and enforced. According to the view stated, this would be forbidden by a proper idea, the only really tenable one, of the province of the state.'

illogical but inaccurate in his propo-

In the first place it would be an imsays "ne shre." man could care to possibility to find a school section that would be absolutely unanimous in desir- productive if it acted as a stirrer up of and with their mediocre spilities and

We understand that his Grace Arch- ing the Bible read etc. The Bible, one more pronouncement on the schools ue on, is admitted by Protestants to be sion his Grace is dealing with the ques- it would, therefore, be necessary that history will be the distinctive characteris- that school section, they would natur-

The rev. doctor says, "I approve of the existing system of unsectarian education." And, are we to Our contemporary, the Antigonish draw the conclusion that because the that respect." Well, then, if the Pro-Casket, thus refers to the pamphlet re- rev. doctor approves of it, that, therecently issued by his Grace Archbishep fore, it is unreasonable and in fact presumptuous for anyone else to disap-"'A Page of the History of the Schools prove of it? Is it possible that because with suspicion and dislike by the Proin Manitoba during Seventy-Five Years' he approves of it that it is unreasonable for others to object to it? He thinks nuestion in its historical aspect, by His it very unreasonable to inflict a griev-Grace Archbishop Tache, which we have ance on the Protestant people by deeccived with the compliments of the priving them of the Bible they love so Most Reverend Author. We regret that much, but he did not think it unreasonable to inflict a "grave injustice on the pamphlet in this issue. We commend it to all who honestly wish to get at the bottom of the question. We have found the rev. doctor does his Bible. We tell the rev. doctor that his Bible and his licy of his colleagues. He openly devisions embodied in the Manitoba Act of "unsectarian religion" is objectional to clared, on the public platform, that it us. It is only unsectarian in as far as the Protestant sects are concerned. To us, it is both sectarian and Protestant without making "the schools national and, therefore, objectionable. We also tell him and all others whom it may after the author of these schools has exconcern that Mr. Martin's purely secu- pressed his dissatisfaction with them lar schools are less objectionable to us, both as a school to which we have to pay our taxes or as a school to where imposing their (religious) views on we may have to send our children, because it is neutral in its effects. We would infinitely rather send our child- that they are Protestant schools. Surely ren to a school where no religion is when this condemnation comes from no taught than to a school where Protes- less a personage than his friend and tantism is inculcated. You may call it colleague from Winnipeg, he cannot by any nama you like, rev. doctor, but longer hesitate and will, therefore, we

## A WORD WITH MR. LAURIER.

During the last session of the Dominion Parliament, the talented and Winnipeg, and he will find that Mr. able leader of the Opposition, the Hon. Martin will tell him (1) that he is Wilfred Laurier, in speaking on the dissatisfied with the present school act Manitoba school question, said that if, because it is in religion Protestant as was stated, the schools of Manitoba whereas he wanted it "with religion were Protestant schools, he would op- obliterated" and, (2) that his greatest pose them and denounce them from reason for withdrawing from the Greenevery platform of every Orange Lodge way government was because he was in Ontario. According to this an notable to drive out of the schools the nouncement of Mr. Laurier, all that is religious views of the Protestants of required is to convince him that the Manitoba. schools are Protestant, and then he will lenounce them.

Well, we have been doing all we can to inform the honorable gentleman of the exact nature of the schools. His Grace, the Venerable Archbishop Tache, in a most convincing and masterly letter, proved that the schools new in existence in Manitobaare nothing more nor less than a continuation of the old Protestant system. He pointed out, sentiments or prejudices of his hearers the rev. doctor had any sense of right and gave facts and figures to show that and justice he might have known that, the schools, the programme of studies, the text books and the religious exercises, now prescribed by the advisory board, are identically the same as wis used in the schools of the old Protestant. Martin, as to the amount of education to system, and yet we have not yet heard one word of condemnation from Mr Laurier. Perhaps the opportunity for doing so has not presented itself and he is only waiting until the House

However that may be, we wish to put carried away by the fads and follies of in the witness box, one more witness in favor of the contention of His Grace and its superficialness—believe with Mr. the Catholics of Manitoba as to the Protestantism of the Manitoba schools. The witness we now present to Mr. school education; to go beyond that is to Laurier is one that he must admit as take money from the people at large in the very best authority, because he is order to fit a certain small proportion of no less a personage than the author of the public to earn their living in some

"He was himself not satisfied with He had made a strong effort to have the ernment really made national schools with religion obliterated. And he was now more convinced than ever that that was the only school which could be justified as constitutional. They said that the state had no right to interfere tended that they could not do the one without the other. It had been urged by satisfied supporters of the act that none could complain of the devotional element introduced, as it was of the broadest nature, but they found that the or jections to this provision of the act and he was dissatisfied himself and was glad many Protestants snared his objections. It had been said that in the event of his opinions being adopted our public schools would be Godless schools mitted to him that the religious exercises practiced in the schools at that time were without value. But as a matter of sentiment, they added, -oh, as a matter of sentiment, perhaps—but he could not understand such an argument. Of what value was the form if no good resulted; and of how much harm was it

forms of education should go together. The Protestants admitted. hand, that it was impossible to have religious training in schools, and only asked that it be recognized, insisting however, on imposing their views on others in that respect. Rather than that small amount of religious training should be done away with in the schools, the Protestants said they would prefer the old state of affairs. to his audience to determine which was the more honest stand of the two." Must not Mr. Laurier be convinced

after these emphatic words of Mr. Mar-

tin, in which he expressed his dissatisfaction with the school act because he could not succed in making the schools national "with religion obliterated." But why could he not do so? Because, he tells us, "the Protestants succeeded in imposing their views on others in testants did insist on doing so, why did the Government accede to their demand? Mr. Martin has been treated testant clergy because of his honest endeavor to give them no advantage over the Catholics and, therefore, to make the schools "national, with religion obliterated." It is a well known fact that Mr. Martin was very determined to do so but was prevented by Protestant cause he could not agree with this polwould be "a grave act of injustice to the Catholics," to destroy their schools with religion obliterated." Surely, then, because they are Protestant schools and because "the Protestants insisted on others in that respect," the Hon. Mr. Laurier can no longer doubt the fact have no doubt, redeem his pledge by denouncing those iniquitous schools and demanding that the Catholics of this province be relieved of such an injustice. Let him consult his supporter from

# MR. MARTIN'S LECTURE.

The Hon. Joseph Martin, M. P., delivered a lecture on education before the members of the Liberal Club in this city on the 20th February. All who know Mr. Martin know that he has a straight and emphatic method of saving just what he means, regardless, we might or the public generally. While there is entirely disagree, there are other points with which we wholly or in part agree. We are entirely in accord with Mr. be given at public expense. He is quite right when he says that the State is going too far in the matter of education-Many of the most intelligent and

thinking men, those who are accustomed to look heneath the surface and not be an age that is chiefly distinguished for Martin that the State should only give what is known as an elementary public

the present school law in Manitoba, and special directions. The cost is enormous; a supporter of Mr. Laurier in the House the taxation necessary is a great public of Commons. We mean the Hon. Jos- burden. In an age like ours, when the eph Martin, member of parliament for demagogue, with his fads and theories, is the city of Winnipeg. That honorable listened to and people want to make the gentleman delivered a lecture on edu-state to think and act for them; when cation before the Liberal Club, in this parents want to shove the responsibility city, a short time ago and in that lec- of their position on to the State, when educativn does not mean the development of character but the superficial the school act, and had never been so, instruction of children, it requires a good deal of pluck to take this stand. But there is another and a greater reason why the state should only assist in giving a thorough elementary education. Mr. Martin mentions the immense cost and the injustice of taxing in the matter of religion, but he con- all for the benefit of a few. But its social effects on the community is, to our mind, a greater misfortune. Despite all may say, it is a fact which no thinking man can deny, that higher education unfits, or, in other words, lifts its recipients from the very position in life in which they would be most useful, or in which their mediocre abilities might part of the receivers and the givers. find a happy and a useful career. Year but by many staunch supporters of the after year our colleges send up to the school act it had been privately ad- University men who are barely able to pass the examination and obtain their degree. But after they can add the magic letters "B. A." to their names,

which they have been brought up; they

thirst for other and overcrowded labors

strife? The Roman Catholic had hon- the keen competition of abler and better estly stated that in their belief the two qualified men they are miserable failures. Had the state given those men the P.P.A. is a despicable and cowardly only an elementary education, and not organization; that its aims, objects and unfitted them for filling the position in mode of action are a menace to the know there are many who will, as we it themselves.

We must, however, as a matter of principle, take grave exception to Mr. the right of the state to deal with the Martin means that the state should not allow religion in the schools. Such a statement is, we claim, an interference with religious liberty. The State has no right to dictate to the people on questions of religion. To do so would be to illogically assert that the people were created for the state and not the state for the people. The oldest and most honored human institution is the family and no state has a right to interfere with the authority of the family.

conscientious views. More than that, the state should encourage, although it their children in religion, because religion is the highest form of morality-in fact, it is the only basis on which a moral training can be successfully given. The excuse that religion should be excluded from the schools because Christians cannot agree on the question, while plausible, is fallacious. It is a indifferent, with peculiar force, but it is only a fallacy.

While we are the strongest possible religious or moral education and would regret to aid, in any way, the banishing of religion from our set ools' yet we Mr. Martin's position in dealing with If we must have only one system of schools in this country, to which Prowould not be fair to Protestants that they be made Catholic, neither is it fair. nor just that they should be, as they are to-day. Protestant.

neutral ground, that is on a ground outside of and free from any religion, be secularized in so far as being made strictly and positively non-religious. If Christian-they must be either Catholic or Protestant—and either would be objectionable to the other. Therefore, when Mr. Martin appealed to the Irotestant ministers at Portage la Prairie in 1889, to help him to make the schools would be "a grave act of injustice to the Catholics," he had a higher sense of right that had those Protestant ministers who afterwards compelled the Protestant, while destroying the Catholic present Protestant ones. That act of present Protestant schools replaced by sentiments of honesty and the most ruthat the advocates of a higher education taxes to a Protestant system of schools. And when that day comes our Protesta grave mistake when they demanded a was alike unjust and dishonorable on the of the minority, rather than in the gen

# The Family Medicine.

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

DEAR SIR :- For a number of years I they get a distaste for the position in Root Pills." I consider them the very best for "Family Use," and all my customers speak highly of them. Yours truly, R. Lawson.

THE FREE PRESS AND QUEBEC. Every honest man must admit that

life best suited to their talents, they constitution under which we live; that it might have happily filled the programme is cowardly in its methods, cruel in its for which providence had intended designs, persecuting in its work, and them instead of proving miserable unchristian in its conduct. It were failures in unsuitable occupations. We impossible for heli to vomit forth a more deadly virus with which to inoculate the said before, disagree with us. Many of moral nature of any body of men. And those are men who are incapable of yet the Free Press, of this city, has the conceiving an original idea and take impudent effrontery to say that the their ideas and theories from others. ultramontanes of Quebec are equally We believe, with Mr. Martin, that the culpable in their crimes against the state should not give more than a good spirit of Canadian nationality and form thorough elementary education. If a plausible pretext for the existence more be needed, let the parents provide of the P. P. A. We are accustomed tohear such charges as these made agains us by insignificant newspapers like the Brandon Sun, but we confess we expected Martin, when "he says that he denies something more dignified and truthful from the Free Press. It is only another questions of religion." By this, Mr. proof, however, that ignorance and impertinence are of en made to pass for culture and intelligence, or, rather to hide the fact of their absence. We cannot conceive how any paper with s reputation for honesty or truth could be found giving utterance to such ignorant or malicious talsehoods. Pray; in what way did it arrive at the conclusion that the ultramontanes—that is, the Catholics of Quebec, are equally criminal with the P. P. A. against Canadian Nationality? 'In blindly endeavoring to perpetuate The state has no right in the matter an absolute school system in the Northof education beyong seeing that the west," the Free Press replies! But letchildren growing up receive a secular our contemporary keep to facts. Is it education, and, as long as that secular absolute? The Free Press' saying so does standard is satisfactorily reached, the not make it so. Admitting, for the sake state should not interfere with the of argument, that it is absolute, it it is desire of parents to give their children guaranteed to us by law and we want a religious education agreeable to their it, is it not an unwarranted interference with our rights and our liberty to deprive as of it? Who constituted the should not dictate, to parents, to educate Free Pr. ss the judge of our needs or the arbiter of our liberties? We are not dictating to it and we are not going to permit it to dictate to us. True, we cannot but regret that intelligence. culture and truth, when dealing with Catholics, especially the Catholics of Quebec, are obsolete virtues in the editorial department of the Free Presscunning device of the enemies of relig- The Catholics of the Northwest are ion. It is an argument that appeals to guarante d Catholic schools. Those the mind of the unthinking and the schools exist by virtue of an act of the Parliament of Canada. They are pleasing, acceptable and desirable to every Catholic in the country in which they advocates for a thorough secular and exist, and they cannot be interfered with without doing a grave act of injus tice to those to whom they have been guaranteed. How, then, can the Free fully appreciate the logic and force of Press call it "a crime against the spirit of Canadian nationality" for Catholics to the present school system in Manitol a perpetuate a system of education that is not only pleasing to them but also given to them by the constitution? Would it testants and Catholics alike must attend, be possible, without straining his menta those schools must be neither Protestant | powers, to make the self-satisfied gentle nor Catholic schools-they must be man who penned this sentence, to un stripped of any and all religion. It derstand that it is he and not the ultramontanes who is guilty of a crime against the spirit of Canadian nationality by advocating the abolition of a guaran teed right.? If it be a crime against There is no middle ground on which Canadian Nationality for Catholics to enjoy, undisturbed, that which the law Catholics and Protestants can meet, in matters of religion, therefore, we say, of the country guarantees to them; if it that if they must meet, it must be on be a crime to try to perpetuate that right call the offence of the Free Press and however small. So far, we agree with those who would seek to deprive us of Mr. Martin. We would infinitely rather such a guaranteed right? And because send our children to a school entirely we will not sit down and tamely submit stripped of religious thought, than send to have not only our rights destroyed them to a school where Protestantism and our liberties invaded we are coolly was taught, as prescribed by the advis- told that we form a plausible pretext for ory Board. The only two avenues open, the odious P. P. A. We are not surprised in which there can be even a shadow that a man whose sense of justice of equality is, (1) for Catholics and Pro- is so blunted by prejudice or ignorance. testants to have their own schools as cannot see anything to retract in the they had before, or, (2) let the schools sentence—the vile and ignorant sent ence-of wwich Rev. Father Cherries With native simplicity or ponderous hypocrisy our contemporary says: "We

are accused by Father Cherrier of for getting the motto at the head of this paper, respecting " Liberty in religion equality in civil rights.' How have we secular, and said that any other course done so?" Is it liberty in religion to take Catholics to propagate Protestant idea in Protestant schools? Is it equality in civil rights to deprive Catholics of their schools and make them support Progovernment to keep the public schools testant schools? Our contemporary says it upholds the "right of every man schools and making us support the to belong to whatever religion he pleases," but it also upholds the "right" "injustice" will yet recoil on the heads of of taxing Catholics to perpetuate Prothose Protestant ministers when they testant ideas. No wonder that the Rev will see, in the near future, the Father Cherrier thought it had forgotter the motto at the head of the paper. "Lib. a purely non-religious school sys- erty in religion, equality in civil rights, Public opinion, common like the Protestant Bible, are to be inter preted by each individual according dimentary ideas of justice, will demaid his own private judgment and no that Catholics be not compelled to pay according to any fixed meaning of the words. If, therefore, it has one meaning when applied to the minority in Quebec ant friends will realize that they made and another when applied to the minor ity in Manitoba and the Northwest, th concession from the Government which fault is in the religiou and the location eral application and meaning of the words? Had the Rev. Father only stopped to think of this, he could nevel have been guilty, we are convinced, accusing our enlightened contemporary of forgetting the motto at its head. used and sold your "Dr. Morse's Indian trust our rev. friend will try and bear in mind these niceties of distinction when next he is called upon to deal with them

Continued on page 3

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THE FREE PRESS AND QUEBEC.

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8III.

Had he only consulted us, our greater experience in dealing with the peculiarities of a large and influential section of the Protestant conscience would have We demand that the editor of the Tribseved him from falling into such an une at once apologize to Archbishop Cherrier to do is to apologize to the Free Press for accusing it of lorgettulness.

We might be tempted to say that kmong the reasons which make some of our Protestant friends arrive at such nice conclusions regarding our rights, might be those of "fanaticism and bigoty," were we not afraid of this being calld"a Quebec proposition.' We are afraid We might be suspected of being as great curiosity as the Free Press' "Protestants of England four hundred years ago." Should some of the expressions in the Free Press, which we have quoted, ap-Pear to some of our readers, to be more oolish, ignorant, or malicious than the Occasion warrants, we would remind them that it is expressing its opinions of Quebec and its Catholic people, and is therefore not expected to nicely weigh the value of words, though the public might expect something more, in the line of truth, liberality, and above all that public honesty without which, even so great a paper as the Free Press cannot hope to be considered by gentlemen crape is the most noticeable. Every day s respectable.

WHY NOT APOLOGIZE? Our readers cannot help remembering ith what gusto and genuine relish, the Tribune charged Mr. Luxton, then the Free Press, with selling his Protest-ant principles and his friends to "the feminine world, are responsible for many Managing Director and Editor-in-Chief of Roman Hierarchy," for the sum of 40,000, with which he purchased the on newspaper. The Tribune tried to Paken the noble and generous conduct I its adversary by charging its editor with acting from mercenary motives. Because it could not lift its sordid soul bove dollars and cents, it refused to believe that others could act from higher principles. Mr. Luxton, frequently protested against this base allegation and, on one memorable occasion, made It rather warm for some of his slanderers. Notwithstanding all this, the same vile slander was repeated by the Tribune, each time with more assurance. At last, the venerable Archbistiop Tache, stung more at the great injustice done to Mr. Luxton than at the insults heaped upon himself, venwred to remonstrate with the Tribune, and, over his own signature, positively and solemnly declared that there was ot one word of truth in its allegations, hat the hierarchy never contributed mything more to the Free Press than to by their subscription to it the same as the Tribune. Notwithstanding this denial made by one whose high office, honorable and spotless career, and distinguished services to the country, hould have been a sufficient guarantee the truth of his statement, the Tribune had the brazen imdence to insult the Archbishop by saying that it did not place any weight on what he said—in other ords, to charge his Grace with making barred to the consoling words of friends. false statement to excuse Mr. Luxton. Mourning, however expensive, is put on. Well, now, what do we find? Although tis over six months since the country as advised of the fact that that \$40,000 was advanced by another party in no yay connected with "the Roman Hierchy," the Tribune never said one ord in apology to the venerable prelate bum it so grossly insulted. But, per\_ haps, it had some doubt as to where the 40,000 came from? Its last doubt must have disappeared, for we find the follwing admission in a recent issue of the Tribune. Speaking of Mr. Luxton and his deals with the C. P. R., we find in contemporary the following sent-

"The real character of the farce will be appreciated when it is remembered that the Tribune was established to fight \*gainst the C. P. R. monopoly, to irrevoably rivet which the chief of the combination accepted \$40,000 in cold cash from Mr. Van Horne. Early in January, 1890. some time after the lift of \$33,500 bich Mr. Van Horne had given him then be handed over the Call, and when he was doubtless being pinched wain, Mr. Luxton made a pilgrimage to the C. P. R. shrine, and succeeded in Persuading Mr. Van Horne, that if he ould only advance \$40,000 to buy out

will hasten to make the most ample Public apology to Archbishop Tache and he members of the Catholic church over hich he presides, for the insults he has beaped upon them in this regard. We ould be sorry to believe that the editor

what he owes to his own personal honor and to the paper he conducts as to neglect or refuse to apologize for something which, let us charitably suppose, he may have at one time believed to be true. error of judgment. It is now, however, Tache, or stand convicted, before all too late and all that is left for Father men and gentlemen, as a cowardly assassin of another's good name and an outcast among gentlemen.

## THE ETHICS OF MOURNING.

A recent issue of our bright contemporary, the Western Watchman, comes out boldly against the senseless side of the custom of mourning; and condemns it with exceptional pith and vigor. This subject has of late heen frequently brought up for discussion, and, so far as we remember, in not one instance was the custom commended. The newspapers have condemned it, and so have many writers who viewed it from a moral and ethical standpoint. The best medical authorities of the age have decried it, but it still lives as a relic of times happily long gone by. The Watchman's words are so appropriate that we cannot refrain from quoting them. It says in part:

"Of all the incongruities of daily life the woman with the happy, smiling face and gown heavily trimmed with one sees on the streets, in the theatres, and sometimes in a ballroom, people who wear the habiliments of woe, and whose actions are entirely out of keeping with their attire.
"Of what use is it then to merely

assume the outward appearance of grie when in reality it has no abiding place within? It is a sham, and the soo deceits, but the grossest of all sins com mitted in their name is the hypocrisy of no**arn**ing."

While this condemnation may seem too sweeping to many, we still believe that it is only too true that sufficient grounds have warranted it in the past, and yet continue to deserve it. If there is anything so contemptible and so insinuatingly hurtful to a man as a bad, dogmatic custom we have yet to become acquainted with it. It is a fact, and we all feel the force and propriety of it, that when the head of a family, father or mother, or a beloved brother, sister, or only child dies, nothing is more appropriate or more respectful to the memory of the dear departed dead than that inoffensive seclusion from the gaieties and pleasures of the world which is usually practised, but when it goes beyond that it is a mere farce. Christ told the Pharisees to wash and anoint their faces and appear happy whonever they would fast. We do not suppose that He would counsel disrespect for the memory of the dead by an immediate entry into the pleasures of society after the death of some loved one. Neither do we believe that because some one had died He would issue a perpetual interdict, whereby young and old, the solemn and the gay, should be forever excluded from every innocent pleasure. Such actions and such practices arise from a talse idea of life, and, we may add, often from fanaticism. Some one dies. A modern social interdict is declared. Doors are The natural innocent hilarity and buoy ancy of children are rigorously suppressed; musical instruments are shut up and every amusement is forbiddena regular reign of family martial law is established. New, in truth, what is all this but the merest farce? It is only the outgrowth of an unhealthy pharasaica! fanaticism that can give no plea for itself but vicious custom. Why the shroud of death should hang around the family hearth and the otherwise happy home for years is more than we can readily understand, especially when such a custom tends to breed morbid feelings that are often the origin of mental and phy-

The age of absurd materialism cannot pass away while people insist on parading their internal feeling by outward signs before the world. A custom ought to have some good and substantial reason for its existence, but when the best physicians of the age, common sense and daily experience demonstrate the absurdity and the danger of this custom of protracted mourning, it is time that it should go the road of other such customs.

sical disorders.

# ALL MEN.

would only advance \$40,000 to buy out that hated rival, "The Sun," he would establish a newspaper monopoly in Winnipeg which could not be broken, and there would be no voice to condemn the excessive freight rates."

After such an admission as the above it in not time for the Tribune to make an ample apology in its columns to the venerable and kindly Archbishop whom it it made as public a retraction of that it made as public a retraction of that it made as public a retraction of that vile slander on the honor and integrity of the head of "the Roman Hierar-thy" and therefore on every member of the Catholic church. If the managing editor of the Tribune be not a low black-than a public and the most radimentary instincts of a gentleman, the will hasten to make the most ample state of the scale of the scal

# TO ADVERTISERS.

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LETTER HEADS,
BILLS OF FARE,
CHEQUE BJOKS,
VISITING CARDS,
BUSINESS CARDS,
SOCIETY WORK,
PAMPHLETS,
BILL HEADS,
NOTE HEADS,
STATEMENTS,
ENVELOPES,
DODGERS,

Orders by Mail receive Special Attention.

# Notice!

# TO P.P.'s.

We should be much obliged if Parish Priests in outlying districts in the country would send us lists of their Parishioners. We wish to introduce the Review into every English speaking Catholic family in the West, and thus increase its usefulness.

**OFFICES:** 

# 178 PRINCESS STREET,

WINNIPEG.



# Readers

In the Northwest Review who order goods or other articles advertised, or make inquiries concerning them will do the paper a kindness by saying to the advertiser that his advertisement was seen in its columns.

We would respectfully call the attention of every friend of the NORTHWEST REVIEW to the advertisements which appear in its columns from week to week. When you can buy goods just as good and as cheap from those public-spirited and liberal firms who advertise in and help to support your paper, we think you should spend your money with those who advertise in it. Before buying goods please look, over our advertisements, and don't forget your friends.



# SPEAMSHIPS

ROYAL MAIL LINE.

Cheapest and Quickest Loute to the Old FROM HALIFAX 

Vancouver - Dominion Line..... March 2 Lake Winnipeg-Beaver Line...Mar. 44

FROM NEW YORK.
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March
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Cabin, \$40, \$45, \$50, \$60, \$70, \$50. Intermediate, \$30 and \$35; Steerage, \$24.

Passengers ticketed through to all points in Great Britain and Ireland and at specially low rates to all parts of the European continent. Prepaid passage arranged from all points. Apply to the nearest steamship or railway ticket agent or to

ROBT. KERR, General Passenger Agent, Winnipeg

# ORTHERN PACIFIC R.R.

Time Card taking effect Monday, Nov. 20

			1893.		
	IM	CA:	IN LIN	EG.	
North Bound. Read up				South Bound. Read down	
Freight No. 153, Daily.	St Paul Express 107. Daily	Miles from Winnipeg	STATIONS	St. Paul Ex. No. 108 Daily.	Freight No. 154 Daily.
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No 127 stops at Beldur for meals. PORTAGE LA PRAIRIE BRANCH.

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Stations,marked-\*-have no agent. Freight Stations.marked—"—have no agent. Freight must be prepaid.

Numbers 107 and 108 have through Pullman Vestibuled Drawing Room Sleeping Cars between Winnipeg and St. Paul and Minneapolis. Also Palace Dining Cars. Close connection at Chicago with eastern Fines. Connection at Winnibeg Junction with trains to and from the Pacific coast.

For rates and full information concerning connection with other lines, etc., apply to any agent of the company, or

CHAS. S. FEE,
G.P.&T.A., St.Paul.

H. SWINFORD,
Gen.Agt., Winning H. J. BELCH, Ticket Agent, 486 Main Street, Winnipeg

The Popular Route

# **CAGO**

Pullman Palace Vestibuled Sleeping

Cars and Dining Cars ON EXPRESS TRAINS DAILY TO

TORONTO, MONTREAL,

And all points in EASTERN CANADA, via St. Paul and Chicago.

An opportunity to pass through the celebrat e.: St. Clair Tunnel. Baggage is checked through in bond, and there is no customs examination.

# OCEAN PASSAGES

And Berths secured to and from Great Britain, Europe, China, and Japan, All first-class steamship lines are represented.

The Creat TRANSCONTINENTAL ROUTE to the Pacific Coast.

CHAS. S. FEE. H. SWINFORD, General Agent, Winnipeg.

BELCH, Ticket agent, 486 Main St., Winnip Ecclesiastical Province of St. Boniface.

HOLY DAYS OF OBLIGATION.

1. All Sundays in the year.
2 Jan. lst. The Circumcision
3 Jan. 6th. The Epipnany.
4 The Ascension.
5 Nov. lst. All Saints.
6 Dec. 8th. The Immaculate Conception.
7. Dec. 25th Christmas.

I. DAYS OF FAST.

DAYS OF FAST.

1. The forty days of Lent.

2. The Wednesdays and Fridays in Advent

3. The Ember days, at the four Seasons being the Wednesdays, Fridays and Saturdays of

a. The first week in Lent.

b. Whitsun Week.

c. The third week in September.

d. The third week in Advent.

4. The Vigils of

a. Whitsunday.

b. The Solemnity of SS. Peter and Paul.

c. The Solemnity of the Assumption

d. All Saints.

e. Christmas.

II. DAYS OF ABSTINENCE.

All Fridays in the year.
Wednesdays in Advent and in Lent. In Holy week

Saturdays } In Ho.,
Saturdays }
The Ember Days.
The Vigits above mentioned.

# Mary's Academy St. Boniface Academy

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

This institution, recently repaired and en-arged is now susplied with all the modern onveniences and will therefore enable the insters to bestow additional care upon their

niplis.
The same attention is paid to English and events; pupils desiring to complete their course must be competent in both these

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

FOR BARGAINS

During the balance of this month.

Men's Overcoats in Frieze, from

\$8.50 to \$15.

upwards.

Underwear.

suit the times.

DONT FORGET THE PLACE,

Deegan's Clothing House

547 MAIN STREET.

NEAR JAMES STREET

CONDUCTED BY THE SISTERS OF CHARITY,

CHURCH NOTICES.

CATHEDRAL ST. SONIFACE.

Sundays-Masses at 8 and 10.80, a. m. Ves

ST. MARY'S CHURCH.

Situated on the colner of St. Mary and Hargrave Streets, served by the Oblates of Mary Immaculate. Very Rev. Adelard Langevin, Superior of the Oblates Rev. Father Fox, Rector, Rev. Father McCarthy and O'Dwyer, assistants.

Catechism for Boys in the church at 3 p. m. Catechism for girls in St. Mary's Convent, Notre Dame Rirect at 4 p. m. Sundays.—Masses at 7.00 8.30 and 10.30 a. m. Vespers at 7.15 p. m.

Week Days—Masses at 6.30 and 7.30.

IMMACULATE CONCEPTION.

Situated on Austin St. in Point Douglas, Rev. A. A. Cherrier, Rector.
Catechism for boys, who have made their ist Communion, at St. Joseph's school McWilliam St. west, cor. Ellen St. for younger boys bad girls learning the short Catechism, and for those studying the Catechism for Perseverance, at the Immaculate Conception church, by the Rev. Father Cherrier.

Cherrier.
Sundays—Masses at 8.90 a. m. with short instruction, and at 10.30 a. m. with sermon.
Vespers at 7.15 p. m.
Week days—Mass at 7.30 a. m.

pers at 3 p. m. Week Days—Masses at 6.90 and 7.30 a. m.

Under the patronage of His GRACE THE ARCHBISHUP OF ST. BONTEACE

-TERMS-

Entrance Fee-once for all	\$ 5	O
Board and Tuition, per month	10	01
Music and use of Piano		
Drawing	1	0
Bed and Bedding	1	0
Washing	2	50

Payments to be made every two months in

For particulars or uniform, etc., enquire

# Save ng 1015' Doctors'

Suits from \$5. Pants from \$1 3% Morse's Indian Roci Pills

A THEY are the Remedy that the Fur Coats, Caps, and Woolen bounteous hand of nature has rovided for all diseases arising from Mitts and Moccasins at Prices to MPURE BLOOD,

> OPSO'S are a sure cure for Mark-OUSNESS, MEADACRE, INDIGESTION, LIVE, COMPLIANT, SYSPEP, SIA, ELO. Etc. FOR SALE LL D'ALERS

> > W. H. COMSTOCK,

RACETHIE ORT MARRIETAURE, N. V

EDWARD DREWRY'S L.

REDWOOD AND EMPIRE BREWERIES, WINNIPEG, MAN.

# NEW GOODS Wines,

Fall Stock Complete

BETTER VALUES THAN EVER IN 513 Main St.

Dry Goods, Men's Furnishings,

and Fur Goods.

SPECIAL LINES IN

READY-MADE CLOTHING. SEE OUR

Overcoats and Boys' Clothing.

WM. BEL

288 MAIN STREET.

Corner Graham, Opp. Manitoba Hotel,

# H. L. CHABOT. Liquors, Cigars.

Telephone 241 Opposite City Hall.

HUGHES & HORN.

Undertakers, \*

Embalmers,

470 Main Street,

OPPOSITE COMMERCIAL BANK

TELEPHONE 413

Handsome Novelties in Shippers for Evening and Holiday Wear

# Mocassins! Mocassins!

Very Cheap. Men's Mocassins Laced, from 75c. Boys Mocassins, Laced, from 45c,

# A. G. MORGAN.

Dealer in Trunks and Valises,

412 MAIN ST., McINTYRE BLOCK

# Irishmen, Attention!

We want you to send us some Literary Contributions for our St. Patrick's number. S-mehing about the "ould country." Get your studying caps on and give the Emerald isle a boost

## CITY AND ELSEWHERE.

Branch 52 C. M. B. A. meets to-night.

St. Mary's Court No. 276, C. O. F., will meet on Friday evening at 8 o'clock.

Northing small about us but our prices. Bourbeau's shoe store.

OPPORTUNITIES are hald behind. You must catch them by the forelock.

THE postage stamp vendor at the postoffice is still in the licker business.

CARDINAL TASCHEREAU of Quebec, has entered on his 75th year of age.

THE regular meeting of branch 163, C. M.R. A. was held last evening over the Immaculate Conception school room.

MR. D. SMITH, inspector of Dominion public works, returned to the city last week from an official visit in the west.

It is astonishing how cheaply some people will sell their souls for the prospect of immediate payment.

The ovster rose in his briny bed And trimmed his shelly gear.

"Were church sters all there was," he said,
"I would have naught to fear."

MR. GERALD F. BROPHY, general manager for the Equitable Life Assurance past, and leaves you waiting for the next Society, returned last week from a trip car to come.

REV. FATHER CAHILL has just returned from visiting the Indian missions on Lake Winnipeg, and is leaving shortly for Eort Francis, where he is now sta-

success of your paper is, by advertising in its columns to the fullest extent that your means will allow, and promptly paying your subscription. We will do

A DISTINCTIVELY Catholic devotion-

pear to be prospering, and occasionally a new warrior appears on the scene equipped and ready for the battle in support of justice and truth.

In these times a man with a large family of daughters on his hands may profit by the following suggestion: An old lady who had several unmarried daughters fed them largely on a fish diet because, as she ingeniously observed, "fish is rich in phosphorus, and phosphorous is useful in making matches."

SADLIER'S Catholic Directory, Almanac and Ordo for 1894 again makes its appearance on our table. This is its sixty second annual publication and both in appearance and information is fully up to its usual form. It is published by D. and J. Sadlier & Co., 33 Barclay St. New York and 1669 Notre Dame Street, Montreal. Price \$1.25c.

ONE of the strongest arguments in favor of the Cathalic position on education is the existence of the lawless, traitorous and slanderous P. P. A. Such an organization could not have been possible in this country, if the present generation of manhood had been properly taught their duties to God, to their neighbors and to their country.

Our non-Catholic friends, who have heard, believed and reported horrid un-truthful things about Catholics have an opportunity of judging for themselves at all times. They are at the same liberty of visiting the Catholic institutions that of visiting the Catholic institutions that the Catholics enjoy and ten chances to one, they would never be asked their religion. They might even penetrate into the dark depths of the confessional and receive a welcome without injury to body or soul. Sermons during Lent to confessional in our churches are on subjects that would greatly interest our Protestant bretbren. They will be made welcome.

It is a great consolation to those who have charge of the care of souls to see large numbers taking advantage of the special Lenten devotions, to increase fervor and to make reparation, as far as possible, for the negligences of the year. Some, however, do not deviate from their ordinary path or rule, and seem to be sufficiently contented with themselves if they assist at Mass on Sunday, and permit the special devotions to pass without attention. Of course, it is their loss. They, unfortunately, place themselves on the level of the Scriptural Pharisees and imagine they are good enough and need not cry out for mercy.

Ir's a feat to fit feet, and we have the sa' mun who know how. Bourbeau's

THE reason it is no joke to step on a tack in the dark is because it is impossible to see the point.

Ir a man keeps on grinding he will make his point in the end. So it is with advertising.

WE need labor for the unemployed, not charity, and school funds for the children whom Greenway would like to see school-less.

PRINCE COLONNA is now a candidate for the Italian Chamber of Deputies. He may now expect to to see all the epis odes of his career in print.

THE list of officers of the Wisconsin A. P. A. leads off with a Baptist preacher and ends with a Milwaukee saloon-keeper. Par nobile fr trum.

THERE are two toings essential to success—a good wife and advertising. If more men would advertise, and advise and co-operate with their wives there would be less poverty and more bright and happy homes.

Four nuns have begun to teach in the public schools of Pittsburg. The parochial school in which they had been working was closed and they passed the examination and secured appointments in the secular schools.

WHEN women vote it is to be hoped they won't be allowed to bet their new spring bonnets on the elections. Otherwise their husbands would certainly be ruined when the time to pay up comes.

LENT is now more than half passed. It herefore behooves every good Catholic o make the inquiry whether he has bservance, not only in the letter, but in

ONE year ago there were but one Catholic mission and two missionaries in Oklahoma. There are now twelve missions and ten missionaries in the field. with over one thousand communicants.

A good idea would be to furnish the electric car motorman with an indicator which would show just what speed he is making; also, a patent apparatus for spearing him in the back when he runs

THE winter months increase the ranks of the unemployed. Those having a little to spare can do much towards helping those less fortunate by attending the concert of the St. Vincent de Paul

man Bros. Catholic Directory for 1894. It is, as usual, full of the latest and most complete information of a Catholic nature usually found in such works. Address Hoffman Bros. & Co., Milwaukee, Wis., U. S. A. Price per year 50c.

HERE's a nut to crack: an eminent Republican writer says: "It is prob-

pose it is hard to say. Perhaps to shoot themselves. This would be a laudable outcome of their insanity. The greatest enemies they can find anywhere are those of their own ranks. They can find none greater outside of their own body. But then they should pay for Cousins has taken eleven boxes, and has their arms without the necessity of going into court. That shows them to be both cowardly and dishonest.

THE Very Rev. Father Renaud, S. J. Superior-General of the Canadian Jesuits, has been called to Italy by the General of his Order, on very important business. He is replaced, during his absence, by the Very Rev. George Kenny, S. J., at present Rector of the Catholic church, at Guelph, Ontario. Many of our Winnipeg readers will remember Father Kenny as the eloquent and zealour Jesuit Father who, in company with our own Father Drummond, preached a most successful mission at St. Mary's there is the attempt of 1886. Church, in the antumn of 1886.

THE New York Catholic News says: "One of our readers sends us a little erysipelas, etc. Pink Pills give a healthy story that is an evidence that even children of tender years recognize the and are a specific for the troubles self-sending to the total contract the tender to the troubles. self-sacritice of the noble Sisterhoods of peculiar to the female system, and in the the Catholic church. In one of the public schools in St. Paul, Minn., the teacher, a daughter of a prominent Freemason, asked her class: 'What is the life was a same of mental was a resing from mental worry, overwork, or excesses of any nature. Dr. Williams' Pink Pills are sold only in books having her first the life was the same of the life was mason, asked her class: 'What is the difference between a Sister and a school in boxes bearing he firm's trade mark

# A SNAP.

Fresh Water Herring.

15 CENTS A DOZEN.

A Genuine Sensation in Grey W. J. GUEST. County.

How Baby Was Saved, and How Health After Doctors and Friends Had Given up Hope -Grateful Parents Speak for the Benefit of Other Sufferers.

From the Colling wood Enterprise. Sltuated some fourteen miles from the town of Collingwood, on the border line between the counties of Simcoe and Grey, is the thriving village of Singhampton. It was the duty of the writer to visit this charming locality, recently, on a mission of more than usual interest, and to Mr. George F. Riddell we are indebted for the really startling facts elicited as a result of the trip. Having resided in the locality since boyhood Mr. Riddell is one of the best known citizens in the village, and his word is respected as that of an honest intelligent man. He was found engaged in his work at Mr. Pearson's mills, and cheerfully went with the reporter to his residence, where Mrs. Riddell was found with her little girl. The little girl is two years and four months old, very bright and intelligent. Her name is Lizzie Bell, but her parents informed the reporter that they call her the "Pink Pills baby," and they gave these reasons: When Lizzie was ten months old she was taken ill, the trouble being as fulfilled his full duty in its faithful cribed to her teeth, and so bad did she become that she was quite blind for two A doctor said there was no hope for her, and the parents shared his opinion, for the child was exceedingly puny and weighed only nine or ten pounds when a year old. Mrs. Riddell said, "We frequently could not help wishing the little one was at rest, so much did she suffer." Mr. Riddell about this time, heard of Dr. Williams Pink Pills and determined to try them. As baby continued taking the pills she began to grow well and strong, and has gone on steadily improving. "I think," gone on steadily improving. "I think,' said Mrs. Riddell, "that baby would long since have been in her grave had it not been for Dr. Williams' Pink Pills and I unbesitatingly recommend them them as a most reliable remedy." Mr. Riddell said he had been ill for some time himself, feeling nervous, worrie and losing his appetite. His left hand also seemed to be losing its at ength, and "From the Ball Room to Hell," is the title of a book by a reformed dancing master, published by the Henry Publishing Co., 57 Washington Street, Chicago. There are some logical truths page, who has just received his spring stock of clothing and gents' furnishings.

The best and surest way to success of There are some logical truths and guardians might read with profit.

WE have than the weight decreased to 132 pounds. He resolved to try Pink Pills, and in six weeks he regained good health and appetite, while his weight decreased to 132 pounds. He is enthusiastic concerning Pink Pills with good reason. While in Singhampton the reporter heard much talk of another than the profit weeks he regained good health and appetite, while his weight decreased to 132 pounds. He is enthusiastic concerning Pink Pills with good reason. While in Singhampton the reporter heard much talk of another and guardians might read with profit. sent visiting friends, but her mother cheerfully gave the facts of this truly remarkable case. Miss Cousins was troutled with dyspepsia since childhood, and as she approached maturity other complications followed. At sixteen years of age she weighed 125 pounds. tant Episcopal Church of St. Mary the Virgin, New York, at the incoming of Lent.

Catholic journals were never in better fighting condition than at present. Despite the cry of hard times, they all appear to be prospering, and occasionally but her troubles so reduced her that she mo the treatment produced no good re-

THERE is no doubt whatever that the A. P. A's are arming, but for what pure condition that the family and friends Perhaps to sat up one night fully expecting death to ensue before morning. The spark of life flickered, and on the suggestion of a friend two boxes of Dr. Williams' Pink more were got, and since that time Miss Cousins has taken eleven boxes, and has continually gained in health and strength and her weight has increased from 56 to 85 pounds. Mrs. Cousins said that they look upon Ellen as one raised from the dead, and they cheerfully recommend

> complaints. Dr. Williams' Pink Pills have a remarkable efficace in curing diseases of la grippe, influenza, and severe colds, diseases depending on humors in

Pink Pills to all sufferers from similar

the blood, such as scrofula, chronic

These pills are manufacture i by the Dr. Williams' Medicine Company, Brockville, Ontario, or Schenectady, New York, and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cents a box, or six boxes for \$2.50. They may be had from any dealer, or will be sent by mail on

The Law Regarding Newspaper.

The Law Kegarding Newspaper.

1. Any person who takes a paper regularly from the post office, whether in his name or another's, or whether he has subscribed or not, is responsible for payment.

2. If a person orders his paper discontinued, he must pay up all arrears, or the publisher may continue to send it until payment is made and then collect the whole amount whether the paper is taken from the office or not.

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

MANUFACTURERS of spoons do not enjoy a very high rank as writers, but the 207 Portage Ave. 'Phone 155.

MANUFACTURERS of spoons do not enjoy a very high rank as writers, but the 207 Portage Ave. 'Phone 155.

Suppers! Slippers! Slipper

FISH, GAME, POULTRY, AND OYSTERS.

a Young Lady Regained 602 MAINST., WINNIPEG.

TELEPHONE 597.

Freshwater Fish.
Lake Trout
Lake Herrings
Sturgeon
Pickerel Figure 19 Perch Finnan Haddies
Yarmouth Bloaters
Loch Fyne Herrings Saltwater Fish.
B. C. Salmon
Cod
Haddock
Herrings
Emelts
Tommy Cods
Hake

# BOYS, BOYS, BOYS.

# The Blue Store

Sign-" The Blue Star."



Boys' Clothing in "Two-Piece Suits," also in "Three-Piece Suits." to gratify everybody, and in all qualities.



SHORT PANTS for Boys from " 50" cent upwards. MEN'S SUITS in all patterns, made of the very best material, and the cheapest in the city.

MEN'SOVERCO ATSto defy any competition

WE LEAD IN PANTS.

We have the largest assortment, the best patterns, and the Lowest prices in the country.

All we want is for you to come, see our prices, and we are sure of a sale.

We beg to remind you again.

# The BLUE STORE

Sign-" The Blue Star."

# **422 Main St.**

# W. Jordan **CORNER PORTAGE AVENUE AND**

FORT STREET.

TELEPHONE 750. No order taken less than \$3 to \$ Christenings \$3 to \$ Funerais Church and return 

To or from depot.....

Insurance Agency.

# G. W. GIRDLESTONE

FIRE COMPANIES REPRESENTED: The Guardian Assurance Co., total funds, \$81,700,000 total funds, \$81,700,000

Royal Insurance Co., "51,000,00

City of London Fire Ins. Co.,
total funds, 10,000,000

The Northwest Fire Ins. Co.,
authorized capital,
Insurance Co. of North America,
total assets, 8,700,000

Reliance Marine Insurance Co., Ld.

All classes of insurable property covered on the shortest notice at current rates, \$250,000 paid in losses since commencing pusiness in 1879. NO DISPUTED CLAIMS.

Agents wanted in unrepresented places

We have just opened up a

FINE LINE OF Catholic Prayer Books

# HART & MacPHERSON,

BOOKSELLERS

AND STATIONERS.

# When going home if you

don't feel just right, drop in and buy a bottle

'.S.O.P.RUM, A Sure Cure.

RICHARD & CO., 365 Main St.. - - Winnipeg

# **PURE SEEDS**

The linest and largest stock of seed in this country. Grass seeds specially selected for Manitoba and the Northwest, including Millets, Timothy, Hnngarian, Clover, and Rape. Everybody should send for my FREE Illustrated Seed Annual.

J. M. PERKINS, 241 Main Street, WHINIPEG

# Great Remnant Sale.

# ROBINSON & Co.

402 MAIN STREET.

Having taken Stock, we find we have a large Stock of Remnants, comprising Silks and Dress Goods, etc., on hand; and on account of the new arrivals of our Spring Goods we propose of TUESDAY, January [6, to have a large CLEAR ANCE SALE. These Remnants are to be sold regardless of cost. Don't forget, we are coutinuing to allow the 20 per cent. discount.

Robinson & Co. 402 Main St

# COAL, COAL, COAL

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