



"AD MAJOREM DEI GLORIAM."

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Hon. Senator Bernier's GREAT SPEECH

as reported in THE SENATE DEBATES
(Continued.)

In the second place, the people is not the tribunal to which such questions are to be referred. It was never contemplated by the framers of the constitution that such questions should be at the mercy of prejudices, of partisanship, or of a misled public opinion. These matters were wisely committed to a calmer tribunal. It was referred to the Governor General in Council, whose decision must be executed by parliament. See subsection 2 and 3 of section 22, Manitoba Act. What would be the result if the electorate was to decide as to such fundamental questions? The result would be that under certain circumstances, the constitution would be torn to pieces, the people would in fact reject the constitution that has been given us by the Imperial parliament, and frame one of its own against the authority and the dignity of the Crown. Substantially and practically the school legislation of 1890, and the stand subsequently taken by the local government, are the striking out of the limitations imposed upon them in relation to education; it is an encroachment upon the rights of others, it is really an amendment to the constitution, an amendment to an Imperial Act. Provincial legislatures and this parliament have not the right of so amending the constitution, and in assuming such right, they practically declare that they do not want to be bound by the authority of the Imperial parliament, that they do not want to receive their constitution from England, but that they want to be free from such fetters. What is this if not disloyalty in disguise?

We must be reminded that England can make such alterations to its constitution as she may choose through parliament, because she is an independent power; but a colony, whose parliament, and still more the local legislatures, have but a delegated power, cannot constitutionally evolve in the same way. They must obey in every particular the constitution that they have received from the Imperial parliament, or else they put themselves in antagonism with the metropolitan power. That would be in the end the result of the interference of the electorate in such matters, that is, the substitution of another constitution of their own make for the constitution that we have received from England. The rights of the minority exist by virtue of the constitution independently of the views of the electorate, and as it has been said with so much force, so justly and so generously by the leader of the opposition in this House, were the whole of the country to cast their votes against us, that would not change in the least our claims before the Dominion. Right is right, and none but the Imperial parliament can, in our case, impair that right. And it is well to call to mind here that whatever may be our respective views as to the merit or demerit of the denominational school system, the question is not here whether, as a matter of expediency, we must adhere to it or not, but whether the constitution is to be maintained or not.

We have heard a good deal

about the advisability of making a trial of the present settlement. In fact, it seems to be almost the only argument now offered by this government in its favour. In response to such an invitation we must say at the outset, that no trial can be made of a negative enactment. We consider that this settlement does not improve our position, very far from it. It is the re-enactment of the law of 1890, in different words. Under certain circumstances, a trial may be given to something having an existence, but no trial can be given to an imaginary situation.

In the next place, to make a trial of the so-called settlement would be an expression of belief in it. To believe in it would mean an adherence to it, and to adhere to it would be a consent on our part to all the principles it involves, and an abandonment of all the rights it rejects. Our adherence to that settlement, even for the sake of a trial, would be an admission on our part that from the beginning we have not been sincere in our fight.

It would be an admission that such an important question can be settled without our consent, and against our wishes; that we must have in fact no voice in the matter.

It would be an admission that our rights and privileges can be encroached upon at the will and pleasure of a majority whose hostility is so manifest.

It would be an admission that the constitution can be abused, and that the parties thus abusing the constitution cannot be checked by the proper authorities.

It would be an admission of the unconstitutional doctrine that the federal authorities must not interfere to protect the minorities in matters of education, a doctrine which Mr. Cameron has set forth in the local house as arising precisely out of the negotiations held between the two governments, and of the result of these negotiations. Here are his words:

A matter of very considerable importance was they had preserved the principle of provincial autonomy in matters of education * * * The principle of federal interference in our provincial education is forever abandoned; it can never again happen that any political party will endeavour to force on the province educational legislation which it does not want.

This doctrine is unsound, unconstitutional, and opens the door to all sorts of injustice, leaving to those whose rights might be injured, no possibility of redress. Our adherence to that settlement would be an admission that the youth should be educated in unchristian schools. That would be a moral sacrifice that we have not the right to make.

It would be a withdrawal from the position we hold now. We have made an appeal; we have succeeded in getting a judgment from the Privy Council which says that our appeal is well founded; we have succeeded in getting a remedial order from the Governor General in Council which upholds our rights; the matter has been brought up to that point where the jurisdiction of this parliament cannot be questioned. All this would be lost to us. Our consent to make a trial of the settlement would carry us back to the position we were in at the commencement of all these

contentions. We would lose the benefit of our past struggles and sacrifices, we would lose the legal position we are holding at present. These are some of the consequences that would ensue from our consent to give a trial to that settlement.

There are some others. It would more specially cut the ground from under our feet in view of any other course that we might think proper to adopt at some future time; it would shut the door to our appeal to some as yet untried jurisdiction. It would do so even if we were to give that trial under protest. To recede from an unassailable position in such matters is always an error, and a cause of future weakness. Now that the battle is fairly engaged, it is better for all parties that it should go on; we intend to make our way onward, and let no fetters such as that settlement impair our energy. We will not give our hands to a settlement which is nothing but a complete, lamentable and disgraceful surrender. We will not consent to the substitution of mere tolerance for right. The responsibility which rests upon our shoulders, does not allow us to do so.

It is all very well to talk of Mr. Greenway's good dispositions. Mr. Greenway made pledges to us in former days, pledges of the most solemn and important character in connection with these matters. He has violated all his pledges. He has no more right to our confidence, and nobody has a right to ask the minority to place itself at the mercy of the present government of Manitoba. We will treat you with justice say they to us. Before confiding ourselves to that promise, we must ascertain what the word "Justice" means in their mind and in their heart. "Justice" for them is that they have right a to dispossess the Catholic population of Manitoba of their well-earned properties and of their vested rights, that we should have no objection to let our children be educated outside the pale of our Catholic belief; that they have a right to ignore all the advantages conferred upon us by the constitution. That is what they contended during the last seven years; that is what they proclaim still to be justice. In that kind of justice we do not believe.

But let us suppose that the present government, harassed by the past seven years of agitation, would in fact carry on this agreement in a liberal and generous way, we cannot foretell what a subsequent administration would do; or, rather we can do it. It is as clear as daylight that at a not very distant day a new agitation would make it hot for us anew. It would be argued with great force that, after all, that half hour of religious instruction does not amount to much, that it would be just as well to do away with it, and have purely and simply secular or neutral school all over the province. We would try to have our voice heard again, but in vain. Again that appeal to peace and harmony, which is made to us to-day, would resound all through the land. We would be told that since, in 1897, we were willing to forfeit much more important rights, we should again give way and let the last vestige of such privileges vanish entirely.

In dealing with that question one cannot refrain from taking a view of the progressive move-

ment of public opinion and of the weariness by which the latter is finally overcome. In such crises public opinion generally gets accustomed to the existing situation. It becomes impossible to move it up once it has gone down. Weariness sets in, there is a want of adequate energy to get back to an old situation, even if it is admittedly better than the existing one. That is what would take place in Manitoba before long, the Catholic minority would be sacrificed, and the remainder of its rights buried for ever. This disposes of the suggestion sometimes made that with time we might improve the settlement itself. This disposes also of the argument that this settlement is only an instalment on what we have a right to get. Mr. Cameron, the Attorney General for Manitoba, has conclusively set this matter clearly before the provincial legislature. He said in explanation of section 7 of the settlement;

That rejects the system of separate schools, and shows that the intention of the settlement is to discard it for ever.

Surely, that is clear enough. We have nothing more to expect in the future, and we have everything to apprehend.

To be continued.

BRIEFLETS.

The congregation of the Oblates of Mary Immaculate mourns the loss of one of its most distinguished members, the Reverend Father L. J. Delpeuch, who died lately in Paris. He was a brilliant orator and one of the most devoted chaplains of the celebrated basilica of the Sacred Heart at Montmartre.

A few weeks ago in the chapel of Kilruane, Ireland, Sir Mark Anthony Henry Tuite, Bart. of Kilruane House, County Tipperary, was publicly received into the Church by the Reverend John Scanlon, P.P., Cloughjordan. Sir Mark had a very distinguished military career, but since his retirement from the army, has given himself entirely to scientific pursuits. It may be interesting to know that Sir Mark's nephew, Count Salamis, is now serving as Colonel of Engineers in the Greek army at the seat of war. The Tuites came to Ireland with the Earl of Pembroke, in 1172, and the baronetcy dates back to the year 1622.

All Good Protestants.

For some weeks past a correspondence has been going on in one of the English Catholic papers on the subject of the belief of Protestant Anglicans regarding the Holy Eucharist. The Duke of Newcastle, the Rev. J. R. Lunn and the Rev. R. C. Fillingham, the two last-named being Anglican ministers, have been the chief contributors to the correspondence. The Duke of Newcastle declares that

"thousands of Anglicans worship Our Blessed Lord in His Holy Sacrament. In a great number of churches the Holy Eucharist is made the central figure of worship, and is adored by devout congregations."

The Rev. Mr. Fillingham declares that there is "no such thing as a sacrificing priesthood", while the Rev. Dr. Lunn declares that there is a sacrificing priesthood, and that there are altars in the Church of England. Mr.

Fillingham proceeds to reveal in the fact that he differs from his brother clergyman, and remains a good Protestant. He says the fact is that all kinds of different doctrines have been tolerated in the Church of England.

"We have no living voice. We are not members of a teaching church (ecclesia docens) like the Church of Rome. We are left to believe what we like."

But to this the Rev. Dr. Lunn retorts that are not left to believe what they like, and he points out that there have been such things in the Church of England as persecutions of ministers for believing what they liked.

So here we have two ministering Protestant clergymen, both supposed to be teaching Christ's truth: the one teaching the direct opposite from the other. — Truth is one. Clearly Protestantism is not one. — Preston "Catholic News."

A SWIFT SAVING SACRAMENT.

Patrick Flanigan, a ticket-seller on the elevated road in this city was struck by an engine on the 3rd inst. and pinned to the track. All efforts to dislodge him were fruitless. Although Flanigan was horribly crushed he was still conscious and almost his first words were a request for a priest. A boy was dispatched to the Church of Our Lady of Good Counsel in East Ninetieth street, and Father Cooney came back with him. The priest went down to the tracks, and crawling under the engine, he spoke to the dying man. "Are you a priest?" asked Flanigan. "I am," replied Father Cooney, but Flanigan was unable to say any more. The last rites of the Church were administered, and the priest withdrew. A few minutes later the unfortunate man died. — New York Catholic Review.

CAUSES OF STRIKES.

Preston "Catholic News."

Some of the Trade Unions seem to be doing their best to make themselves ridiculous. In one case, joiners struck because certain work was given to carpenters! Both bodies are trades unionists. In another big strike, it was a struggle between plumbers and engineers, as to which body should get certain work! In yet another case two unions quarreled over a similar point, and as a result, a strike!

A new strike has been threatened in a Lancashire mill because the employers would not dismiss a man who refused to pay the "levy" of his union.

Out of 11,000,000 of so workers in Great Britain, only about 1½ millions are trade unionists. All the others are in no unions. Yet some people seem to think that nobody ought to get work or be employed at all, if he or she is not in a union!

Freedom and fairplay demand that a man shall be at liberty to do as he thinks best in such matters, and when unions take to fighting each other and striking against each other, we can easily see there are two sides to the union question. We think it fair to employ both unionists and non-unionists, and pay them alike — at least until all workers join unions, which they have a perfect right to do.

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CURRENT COMMENT.

COLLEGE UNIVERSITY CONVOY PROGRESS.

On the eve of University convocation it may be well to bear in mind words lately uttered by the V. R. Dr. Conaty, rector of the Catholic University at Washington, as we find them quoted in Donahoe's Magazine for May: "Real progress is in the doing well of that which it undertakes to do. Consider progress as regards degrees. Will any one say that real progress is found in the numbers of graduates who who receive B. A. or M. A.? Numbers sound well, make the college appear well before the public; but the real progress is to be looked for in the solid attainments of the individual graduates. Real progress is in the man whose education has been solidly grounded in the thorough understanding of the branches which belong to the college curriculum."

HARD WORK.

President Charles F. Thwing, writing in the Review of Reviews on "Elements in the choice of a college," insists on the value of habits of steady work: "In judging the work of a college, the element of the amount of the work demanded of and severity of the tasks imposed upon the student have great value. One peril besetting the college student is the peril of indolence. One of the best things that a college can do for a man is to aid him in forming the habit of hard work. That college, therefore, which makes it difficult for any man to stay in college who does not spend eight hours each day upon his mental tasks (including recitations) is rendering to that man a service of the utmost value. It is a service the worth of which he will appreciate more and more as he becomes a laborer in this great world of labor."

THESE PRINCIPLES APPLIED.

After reading the foregoing passages we were curious to see how far these principles were applied in our Catholic college at St. Boniface. On inquiry, we were told that all the students, kept under very strict though kindly discipline, were obliged to devote, on an average, eight hours and twenty-seven minutes every week day to their mental tasks and that habitual failure to comply with these regulations—a very rare contingency—would entail dismissal. Moreover, not a few of the students, of their own accord, add to this obligatory amount of hard work several extra hours of study every week. And, in order that the university degree may be no haphazard result of

successful cramming, the average preparation in Latin and Greek for the Preliminary Examination of Manitoba University covers, in St. Boniface College, a period of four years.

THE OPINIONS OF A HICKORY CATHOLIC.

Our attention has been directed to a long contribution that appeared in the Toronto Globe of the 8th of last month and was headed "The Situation in Quebec." This screed purported to be written by a Catholic; but, as the writer does not dare to publicly assume responsibility for it by signing his name to it, and as the production is a medley of heretical notions with a sprinkling of Catholic expressions, it is impossible to say from internal evidence if he is a Catholic at all. At best he must be a pronounced adherent of that religious error technically called Catholic Liberalism.

The fellow prates about the "Syllabus" of Pius IX and tries to explain away a document which, however much it may have been shunned by Catholic Liberals thirty years ago, is now accepted by every Catholic who does not want to write himself down a back number.

While affecting to deplore the dogmatic utterances of the Quebec bishops on politico-religious questions, he does not hesitate, in his serene infallibility, to pro- a sweeping dogmatic condemnation on those whom he himself calls his ecclesiastical superiors. Not content with disciplining the native hierarchy he even goes so far as to lay down the law for His Excellency Monsignor Merry del Val. The Papal Delegate, he says, "can save the Church in Quebec only by curbing the reactionaries, by impressing them with the fact that this is the nineteenth century, and the New World, by getting them to comprehend what persons of their training never seem to know, that the thoughts of men are widened with the process of the suns."

The foregoing quotation, taken in connection with other passages of the article, shows that the writer has no firm hold on the central idea of a changeless Church. His Catholicism is, we fear, quite on a par with his sincerity; both are vanishing quantities.

Although Mr. Ewart's demolition of Mr. Blake's opinion of the "settlement" and the Remedial bill has long since consigned that opinion to the limbo of forgotten blunders, this Montreal correspondent of the Globe pins his faith to "an authority of Mr. Blake's eminence." Verily, the more a man wanders from Catholic truth, the less capable he becomes of shaking off the thralldom of unlawful authority. Such a man judges by the prejudice of his party instead of by his own reasoning faculties. The penalty of loss of divine faith is blind credulity and bondage to shibboleths.

However, there is just one valuable admission in this mass of misrepresentations. The writer admits, with the Tablet, what the "settlement" imposes the principle of mixed schools, but he omits to add that principle has been condemned by our Holy Father, Leo XIII. He hopes, nevertheless, that Mr. Greenway will make further concessions, if only we will consent to trust his fatherly kindness.

Apart from past experience of broken promises in this province, we have the experience of Catholics in all parts of the world. Whenever they made concessions they sooner or later had reason to regret them. Whenever, as in Germany and Belgium, they stood up for their rights, they ended by getting them. History, like human nature, will be pretty much the same here.

Since the Globe's contributor talks so glibly about "light" and

"progress", we should like to ask him if his covert appeal to the majority to tyrannize still more ruthlessly than they have done over a helpless minority is one of the rays of that blessed light and one of the manifestations of that belauded progress. Time was when St. Thomas Aquinas proclaimed it a monstrous error to separate political expediency from morality, because politics are merely morality applied to public life; when law was defined "a reasonable enactment," against which mere might could not avail, because reason and justice set their faces like flint against popular passion. But now, forsooth, all that is changed. We are exhorted to worship that brutal bully of mobocracy that smites us to the earth, to say that his might is his right, to recognize his frenzied vote as a "reasonable enactment," when we know in our hearts of hearts both that reason and justice are against it. If this be progress, then give us back the honest ways of our fathers. Away with your lying misuse of such noble words as "light" and "progress!"

But after all, we need hardly wonder at such a perversion of human language on the part of one who has the hardihood to affirm that "the wiser clergy are grateful for the services rendered" by Papineau, Doutre and Laflamme! To be sure, he does not specify which services. He deals only in generalities as glittering as they are false. With the unthinking crowd that sort of writing goes a long way. With men who reason and sift evidence it is only a sorry exhibition of inane party-spirit.

Bishops Legal and Dontenville.

The two new Coadjutor Bishops.

"Le Manitoba" gives biographical sketches of their Lordships Mgr. Legal and Mgr. Dontenville, from which we take the following. Rev. Father Emile Legal, who has been designated by the Pope as Coadjutor 'cum jure successionis' of the venerable Bishop Grandin was born in 1849 at Nantes, France. He pursued with brilliant success a course of study in the university of France, and afterwards taught very effectively in the seminary. He was ordained a priest in 1874. In 1880 he was sent by the superiors of his religious order to Montreal and from there to the missions of the diocese of St. Albert. Bishop Grandin gave him, as his field of labor, the mission of Saint Francois Xavier on the Belly river, in the southwest of the diocese, near the Rocky Mountains, where in association with his brother in religion and great friend, Father Lacombe, he laid the foundations of that difficult mission. He there studied with admirable perseverance and perfectly acquired the language of the Indians. In a short time also he gained a good mastery of English. In spite of the difficulties, and the indifference of the tribe, the missionary never lost hope. Against the threats of abandoning this thankless mission Father Legal pleaded the cause of those whom he had adopted as his children. God heard his prayer and blessed his sacrifices. Suffice it to say that at the great festival of last Christmas the successful missionary had the happiness of baptizing, marrying and giving the first communion to Red Crow Mikesow and his wife. It was through the influence of Mgr. Legal that the government hospital was built, and that it is in successful operation for the benefit of the poor Indian who has always found in the bishop a father, a friend and a protector. It is he who has so well directed the Sisters of Charity of Nicolet, directresses of that institution which does so much honor to the Church and to the government; It will not be without interest to state that Father Legal was always the choice and the man of Mgr Tache, who was so good a judge of the capacities of men. We rejoice to-day, says Le Manitoba, with the diocese of Saint Albert, which the

Holy See condescends so happily to favor.

Mgr. Auguste Dontenville was born in the diocese of Strasbourg, then a French city, now the capital of Alsace, in 1856. While still young he came to America with his uncle, a venerable priest of the diocese of Buffalo. The young Auguste Dontenville was sent by his uncle to the Ottawa college, where he received the degree of M. A. The late Father Tabaret, O. M. I., was then superior of the college. The young student passed through his noviciate in the congregation of the Oblates of Mary Immaculate at Lachine near Montreal under the conduct of the Rev. Father Boisrame, O. M. I., and was then sent to the University of Ottawa. He was ordained priest in 1880 and became professor of languages and director of the art studio and afterwards professor of natural sciences. He speaks with equal facility German, English and French. In 1889 his superiors sent him to New Westminster as president of the new college, founded by his lordship Mgr. Durieu, O. M. I. By his talents and disinterested labors he has brought the new college of St. Louis to assured success. It was in this position that he attracted the attention of his venerable bishop, Mgr. Durieu, who last year requested of the holy Father, his appointment as his coadjutor. The Sovereign Pontiff entertained the petition which was also that of the suffragans and of the general of the Oblates of Mary Imm., and raised the V. R. Father Dontenville to the episcopal dignity with the title of Germanicopolis, as coadjutor, with future succession to Monseigneur Durieu.

Rev. Father Finlay ON THE UNIVERSITY QUESTION.

The Future of Trinity College.

(Dublin "Irish Catholic.")

At the last general meeting of the College Historical Society held in the Front Hall, Trinity College, Rev. Thomas Finlay, M. A., F. R. U. I., S. J., presided, and there was a large attendance.

The subject for debate was that it is desirable to establish a separate Catholic University in Ireland. Several speeches were delivered both for and against the motion, which was finally carried.

A vote of thanks was then passed to the chairman.

Father Finlay, in responding, said that the large-mindedness and breath of sympathy of several of the speakers with those who differed from them were such as to compel sincere admiration, and were in many ways an evidence of the value of higher education. To those who like himself, knew how lamentably on the Catholic side these advantages were wanting, it would act as a stimulus to further efforts to secure for the Catholic body advantages of a like kind. He was especially struck with the skill and dexterity with which the gentlemen on the negative side conducted the discussion for they had performed a very difficult task in conducting the argument in such a way that no phrase used could possibly give offence to even the most sensitive Catholic. The arguments put forward by Mr. Simply at the outset of the debate seemed to him to go directly to the root of the question. Catholics were permitted bylaw to exist in this country. (Laughter.)

They had a recognised place and position, and were permitted the same freedom in religious matters in this portion of the Empire that the Brahmin and Parsee had in another. If that be so, and the profession of Catholic principles was not to involve disability for a Catholic citizen, it must follow that he shall be allowed the same privileges in professing his religion, and the same rights under that profession, as were accorded to his Protestant fellow-countrymen. Catholics contended that in education not

only religion must not be divorced from education, but must form an integral part of it, and must be a pervading and permeating influence in it. The education conducted outside of that programme, and apart from those principles, was not Catholic education at all. They might approve or disapprove of this, but they might accept him at least for the moment as the interpreter of the Catholic view on this subject, and they might take that as an exact statement of what was Catholic doctrine. That being the position, if the Catholic had any claim whatever as a Catholic to the privileges of State-endowed education, he could be admitted into the system of State-endowed education only on condition that those principles of his religion were recognised. That really constituted the beginning and the end, the basis and the culmination of the Catholic claim in this matter. It had been objected that this claim for University Education for Catholics was not based on a popular demand. History, however, showed that Universities were not founded in response to the popular outcry. Looking back to the origin of this University they saw that if the Archbishop had not taken up the position which he did Trinity College could not now be in existence. "What was true of Trinity College was true of most other Universities. It was really only the men of education and the men of some public responsibility who could realise what University education was in itself and what value it was to nations at large the world over. Therefore, the argument that there was no popular demand for it should not be taken as lessening the urgency of the claim of the Catholic body in this matter. The fear had been expressed that such a University would be dominated by the clerical body. One speaker had thought that this would not conduce to the educational value of the institution or would not exercise a healthy influence in the general social tone of the country. He was not prepared to dispute the value or worthlessness of what was called clerical domination, but would point out that if the clerical body in this country were bent on maintaining their domination and extending it and enforcing it, they were adopting a suicidal policy in establishing a University, for it would be evident to the members of this society that it was the men trained in universities who would discuss great public questions with the freedom with which this question was discussed here to-night who would be least likely to be the slaves of a clerical senate. As far as the practical solution of the question was concerned, the Catholic Hierarchy of Ireland had made no suggestion. They had not definitely asked for any special kind of institution. They had put forward a more or less theoretic demand in a more or less theoretic shape, that provision should be made for Catholic higher education on lines that would not put the Catholic institution, whatever it would be, in any position of inferiority. The claim was not an extravagant one. He was glad to see here to-night that it was cordially acknowledged and accepted. As to the practical solution, the supreme difficulty was whether they should have a Catholic college established in Dublin University or a University outside the sphere of Dublin University, on which point he did not himself offer any solution. He would, however, say this, that the question concerned intimately, more intimately than perhaps they realised, the members of the University of Dublin.

From their point of view, from the point of view of the standing of Trinity, its educational position, its present influence and future prospects, the question assumed as much importance to

Dublin University as to the Catholic body, and in any ultimate solution of it the fate and fortunes of Dublin University were very distinctly involved. It had been argued that it would not in any way impair the prestige, the influence or position of Dublin University to have a rival University set up by its side; there were very weighty grounds for doubting whether what was the case. If they set up outside a distinct University it would be setting up a University which would be ultimately—perhaps not for one or two generations—but still ultimately would be the University of from 60 to 70 per cent of the population of Ireland. At present, as things stood, the weight of influence, power, learning and refinement was on the side of the Protestant body in Ireland. That state of things would not last forever, and the change had already advanced some way in the opposite direction. The establishment of the Intermediate system of education and that very imperfect educational mechanism, the Royal University, had done a great deal already to promote the higher educational status in the Catholic body. They had only, for instance, to observe the rivalry between Catholic and Protestant schools at the Intermediate examinations to realise how rapidly the change was taking place and how the pendulum of education and of mental elevation was swinging from its original position.

Suppose they had a distinctly exclusive Catholic University established outside of Dublin University, it might take one or two generations, but it would inevitably bring about this result that it would draw to itself the intellectual power of that vast body, and one thing that would inevitably happen would be this, that the University of Dublin would lose in that state of things its proud position as the National University of Ireland. This was looking at it merely from their point of view. Still he could not but think that the history of education in Ireland in the past and its progress in the future were in some way or other closely identified with the fate and fortunes of Trinity College, and for his part he would be very sorry, while urging with all the insistence that he could the claims of the Catholics of Ireland, for their rights in this matter, he would be sorry that the obtaining of their rights and the securing of what might be called the necessary requirements of the school of life for them should be accompanied by any decline in the educational value of this great college. (Applause.)

The Methodist Book Concern.
Why it was placed under the Ban of the Order.

A Credulous Bigot Takes the Brooklyn Times to Task and makes Some Extraordinary Statements—Does the Book Concern Refuse Employment to Protestants Because of Their Creed? What Dr. Eaton Says.

From the Brooklyn Times.

Ever since the subject of Catholics being employed by the Methodist Book Concern was brought up in the last Methodist East Conference held in St. John's Church in April, there has been considerable discussion on the matter, and the Concern has come in for much criticism thereby. It has been stated in various places that the major part of the employees were Catholic, and it has also been stated that there were fifty foremen, mostly Catholics, and that they had the employing of new men. It was hard for a Methodist to get employment here, it was said.

All this talk has come to the notice of the A. P. A. But the Methodist Book Concern has up to to-day made no effort to either deny or affirm these rumors, and the matter has been more or less guesswork. The Times commented editorially last Friday

on the rumors in circulation in regard to this matter and on the published statement that the A. P. A. had placed a boycott on the Methodist Book Concern, and the comments of the Times had the effect of bringing out the following letter, the name of the writer of which the Times charitably withholds:

"To the Editor of the Brooklyn Times.
"Sir: In last Friday evening's Times appears an article headed 'Boycotting the Methodists,' in which it says the A. P. A. has done many picturesquely idiotic things in its day, etc. He who wrote that article should be a little more careful and only state what is correct.

"The A. P. A. never claimed that the superintendent of the Methodist Book Concern was himself a Protestant and his wife a Catholic. The A. P. A. knows better than that; then there are too many good Methodists in the A. P. A. All the A. P. A. claims and proved through affidavits in the late Methodist convention that one of the foremen in the Methodist Book Concern was formerly a Protestant and married a Catholic and then became a Catholic himself, and that mostly all in charge of the different floors and departments were Roman Catholics, and when some Protestants applied for work they were asked: 'Are you a Catholic?' and on answering in the negative, then they were told: 'You can't have no work here, we only employ Catholics.'

"This was proved by affidavits to several Methodist ministers and laid before the Conference, but was ruled out of order. Now, I am not a Methodist but if I had been one for fifty years, I would be no longer. Respectfully,

A PROTESTANT AND LOYAL A. P. A.

"Brooklyn, May 17, 1897."
General Agent the Rev. Dr. Homer Eaton, when seen by a representative of the Times at the offices of the Concern to-day, said that much had been written that was not true and very little that was. Dr. Eaton said: "We are making no attempt to either affirm or deny these stories, but I will tell you that they are not so. It has been stated that some of our fifty foremen are Catholics. Well, you can see how much truth there is in that statement when I tell you that we have just five foremen and that out of them, one is a Catholic. The man who has the employing of new men is a Methodist, and has been for the past fifty years. I do not think he would be very likely to unduly favor Catholics. We are not amenable to the A. P. A., and never mean to be. We are conducting our business along business lines, and we are not bothered much by this talk. No, it does not affect our trade, for it is not true. There have been some letters written by members of our establishment, and one of the writers leaves to-night. If there is any talking to be done, it will be done by those on the outside of the book Concern, and not by those on the inside."

St. Ann's Academy.
(KAMLOOPS, B. C.)

Re-opened on the 26th of August. Pupils attending the institution have every facility of perfecting themselves in the French and English language. Gratuitous lessons are given in plain sewing and fancy work, while great attention is paid to the training and department of the pupils. This school is pleasantly situated in the healthiest and most picturesque part of the city of Kamloops. Music on piano and stringed instruments is thoroughly taught at this Academy.
For terms apply to the

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CONDUCTED BY THE SISTERS OF CHARITY.

Under the patronage of His Grace THE ARCHBISHOP OF ST. BONIFACE.
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Entrance Fee—once for all.....\$ 5
Board and Tuition, per month..... 10
Music and use of Piano..... 3
Drawing..... 1
Bed and Bedding..... 1
Washing..... 1
Payments to be made every two months in advance.
For particulars or uniform, etc., enquire at Academy.

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AT COST FOR THE BALANCE OF THIS MONTH.

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A light refreshing beer. In the manufacture of this lager the American system of brewing is strictly followed, the foreman of the Lager Department being a successful Milwaukee brewer of long experience. We carry as large a stock, in proportion to the business done, as any of the extensive breweries of the U. S., and use only the very best material obtainable. On draught at most of the hotels, delivered to them fresh and cool, direct from our

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TO-DAY'S LIST:
Fine British Columbia Salmon, per can, — 10c —
Mustard Sardines, large cans, — 2 for 25c —
Fresh Mackerel, per can, — 15c —
Fine Cranberries, 6 lbs. for — 25c —
Fine Bitter Oranges, per doz., — 40c —
Fine Sweet Oranges, per doz., — 25c and up. —
Finest Bulk Cocoa, per lb., — 30c —
Finest Coffee, per lb., — 40c —
Good Coffee, per lb., — 30c —
Fine old Cheese, 2 lbs. for — 25c —
Try a pound of our 35c TEAS.

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Via the Can. Aus. Line from Vancouver:

WARRIMOO..... 8 April
MIOWERA..... 8 May

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Lake Ontario—Beaver Line..... Mch. 10

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Lowest rates to all points in Eastern Canada and the Eastern States, via St. Paul and Chicago, or Duluth, making direct connection and quick time, if desired, or furnishing an opportunity to take in the large cities on the route.

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WINNIPEG OFFICE,
Corner Main and Water Streets, in Hotel Manitoba Building.

Northern Pacific Ry.

Time Card taking effect on Monday, August 24, 1896.

MAIN LINE.

North Bound Read up	Freight No. 155 Daily	St. Paul Ex. No. 103 Daily	Miles from Winnipeg	STATIONS	St. Paul Ex. No. 104 Daily	South Bound Read down
8:30a	2:55p	0	0	Winnipeg	1:00p	6:45p
8:15a	2:44p	3.0	3.0	Portage Jct.	1:11p	7:00p
7:50a	2:28p	9.3	9.3	St. Norbert	1:25p	7:30p
7:30a	2:14p	15.3	15.3	Cartier	1:37p	7:58p
6:59a	1:56p	23.5	23.5	St. Agathe	1:55p	8:05p
6:45a	1:46p	27.4	27.4	Union Point	2:03p	8:17p
6:23a	1:35p	32.5	32.5	Silver Plains	2:14p	8:34p
5:53a	1:21p	40.4	40.4	Morris	2:30p	8:50p
5:28a	1:06p	46.8	46.8	St. Jean	2:44p	9:02p
4:52a	12:46p	56.0	56.0	Letellier	3:04p	9:55p
3:30a	12:20p	65.0	65.0	Emerson	3:25p	11:00p
2:30a	12:10p	68.1	68.1	Pembina	3:40p	11:45p
8:35p	8:54a	108	108	Grand Forks	7:05p	7:55a
11:40a	5:55a	228	228	Winnipeg Jct.	10:45p	5:00p
	7:30a	463	463	Duluth	8:44a	9:22a
	8:30p	470	470	Minneapolis	6:40a	8:00a
	8:00p	481	481	St. Paul	7:15a	7:45p
	10:30a	888	888	Chicago	9:35p	

MORRIS-BRANDON BRANCH.

East Bound Read up	Freight No. 254 Mon., Wed. and Friday	Tues., Thurs. and Saturday	Miles from Morris	STATIONS	Ex. No. 255 Mon., Wed. and Friday	W. Bound Read down
8:30a	2:55p	0	0	Winnipeg	1:00p	6:45p
8:20p	8:45a	10	10	Morris	2:35p	7:00a
7:35p	12:43p	21.2	21.2	Lowell Farm	2:50p	7:50a
6:54p	12:18p	25.9	25.9	Myrtle	3:05p	8:45a
6:04p	12:08p	25.9	25.9	Roland	3:44p	9:10a
5:27p	11:51a	33.5	33.5	Rosebank	3:58p	9:47a
4:53p	11:37a	38.6	38.6	Miami	4:06p	10:17a
4:02p	11:17a	49.0	49.0	Deerwood	4:28p	11:17a
3:28p	11:04a	54.1	54.1	Albion	4:40p	11:45a
2:45p	10:47a	62.1	62.1	Somerset	4:56p	12:28p
2:08p	10:32a	68.4	68.4	Swan Lake	5:12p	1:03p
1:35p	10:18a	74.6	74.6	Indian Springs	5:26p	1:38p
1:08p	10:07a	78.4	78.4	Mariapolis	5:37p	2:07p
12:32p	9:52a	88.1	88.1	Greenway	5:52p	2:45p
11:59a	9:38a	92.3	92.3	Baldur	6:20p	3:22p
11:02a	9:17a	102.3	102.3	Belmont	6:43p	3:52p
10:20a	8:59a	109.7	109.7	Hilton	7:00p	5:02p
9:45a	8:48a	117.8	117.8	Ashdown	7:11p	5:32p
9:22a	8:38a	120	120	Awana	7:23p	6:02p
8:54a	8:28a	128.6	128.6	Ellotts	7:32p	6:19p
8:29a	8:14a	128.5	128.5	Rounthwaite	7:45p	6:56p
7:58a	7:57a	137.2	137.2	Martinville	8:02p	7:45p
7:00a	7:40a	145.1	145.1	Brandon	8:20p	8:30p

PORTAGE LA PRAIRIE BRANCH.

West Bound Read d'n	Mixed No. 308 Every Day Except Sunday	Miles from Portage Jct.	STATIONS	East Bound Read Up	Mixed No. 301 Every Day Except Sunday
4:45 p.m.	0	0	Winnipeg	12:35 p.m.	
5:14 p.m.	8.5	8.5	Portage Junction	12:17 p.m.	
5:19 p.m.	10.5	10.5	St. Charles	11:50 a.m.	
5:42 p.m.	18.0	18.0	Headingley	11:42 a.m.	
6:06 p.m.	25.8	25.8	White Plains	11:17 a.m.	
6:13 p.m.	28.2	28.2	Gravel Pit Spur	10:51 a.m.	
6:25 p.m.	32.2	32.2	La Salle Tank	10:43 a.m.	
6:47 p.m.	39.1	39.1	Eustace	10:29 a.m.	
7:00 p.m.	43.2	43.2	Okaville	10:16 p.m.	
7:30 p.m.	52.5	52.5	Curlew	8:50 a.m.	
			Portage la Prairie Flag Station	9:30 a.m.	

Stations marked—*—have no agent. Freight must be prepaid.
Numbers 103 and 104 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 lines. Close connection at Winnipeg Junction with trains to and from the Pacific coast.
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AND

A perfect fitting shoe are the combinations which lead to the beautiful story of Cinderella. We can furnish the basis of many a romance in shoe wearing, for our shoes will fit any foot no matter how shapely or unshapely. One of the many bargains, Ladies' Kid Button Boots, extension sole for

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A. C. MORGAN.

412 Main St.

NOTICE.

Some of our exchanges have not yet noticed our change of address. Papers marked "Winnipeg" reach us a day late. Our present address is

THE NORTHWEST REVIEW
St. Boniface
Manitoba.

CALENDAR FOR NEXT WEEK.

JUNE.

- 6 Whitsunday or Pentecost. First class festival with octave.
- 7 Monday.—Whit-Monday.
- 8 Tuesday.—Of the Octave.
- 9 Wednesday.—Ember day fast. Commemoration of Saints Primum and Felicianus, Martyrs.
- 10 Thursday.—Of the Octave. Commemoration of St. Margaret, Queen of Scotland.
- 11 Friday.—Ember day fast.
- 12 Saturday.—Ember day fast. Commemoration of St. John of St. Facundius, Confessor.

CITY AND ELSEWHERE.

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

The children of the Imm. Conception who for some time past have been under preparation will receive their first Communion on Sunday next the 6th. inst.

We understand that the reports of the University Examination are about complete. Convocation takes place next Friday.

Our good friend, Captain O'Phelan, U.S. Inspector of Customs in the Rainy River district, was in Winnipeg, his old home, last Saturday and Sunday.

Readers of the daily press have noticed that Mr. F. Cloutier, the well-known Main Street grocer, has been again fined for selling cigars without a license and refusing to pay; goods of his have been seized by the police and sold. To many people it seems a pity that the city authorities do not realize that there are important matters affecting the real welfare of the people to which they had much better be giving their attention and with which they might profitably occupy the time they now spend in harassing Mr. Cloutier, who had good and substantial reason for taking the stand he does take in this matter. It is a shame that a peaceable and progressive merchant such as Mr. Cloutier should be made subject to so many annoyances simply because he determine to stand up for his rights and for equal justice all round; and patriotic citizens will hope that the day will come when at last Winnipeg will be able to boast of a corporation which will not only make by-laws, but which will study to have them based on reason and fair-play, and having done that will see that they are enforced without partiality. Mr. Cloutier paid the cigars license for a number of years until he discovered that scores of other dealers were not paying it, and it certainly seems strange that the authorities give no satisfactory explanation of the discrimination.

St. Mary's Church.

Ascension day attracted a large concourse of people at St. Mary's. It had been announced that the Very Rev. Abbot Carthage, (Delaney) of Mount Melleray, Ireland, was to preach in the evening. He was assisted by the Rev. Father Guillet and Father O'Dwyer as deacon and subdeacon. After Vespers, the Very Rev. Abbot ascended the pulpit and said in part:

Although not accustomed to preach, I could not decline the pressing invitation of your kind Archbishop and your zealous Fathers.

I am told that you have been attending a series of sermons for the last two weeks. So I think that a sermon would be out of place. I will give a

brief sketch of foundation, aim and work of the Cistercian Order, also called the Trappist Order. He then proceeded, in a clear and interesting manner, to show the merciful designs of divine Providence in the establishment and the spreading of those Monks, who have done so much for holy Mother Church and for the Glory of God. In France, they were persecuted and expelled like other religious orders; but God knows how to draw good out of evil, and to-day the Trappists are to be found in every country of the world.

He then said that Irishmen are also an example demonstrating that God has his views in all evils that he permits.

The long and cruel persecution of Ireland forced her sons to leave the Mother land and seek a refuge in fair America, Australia and in all parts of the World; and the poor exiles became so many apostles spreading the light of divine faith wherever they went.

He congratulated them on their good spirit and their piety; he spoke of the beauty of their magnificent church.

He was listened to throughout his remarks with religious attention.

The Very Rev. Abbot left Friday afternoon for the Monastery of St. Norbert.

FIRST COMMUNION:

Thirty five children made their First Communion in St. Mary's last Sunday. The Rev. Father Guillet preached a retreat of four days to these children.

The ceremony of the first communion was most impressive. After the Gospel, the Rev. Father O'Dwyer addressed the children and in a short and touching sermon, he told them what sentiments should fill their hearts and their souls on this day the most beautiful of their life. At communion time, alter boys went up the main aisle and accompanied the children to the very steps of the Altar, where they received the Blessed Eucharist. After holy mass, Rev. Fr. Guillet said a few words and children and parents went to the Sacristy where mothers, tears in their eyes, pressed to their heart dear little ones. At 3 P.M. the children met in the church and were enrolled in the confraternity of the holy scapular.

Again at 7.15 the children assembled in the church and renewed the baptismal promises. Before the ceremony, Rev. Father Guillet explained the meaning of the solemn oath they were about to pronounce.

The music in the morning by the pupils of St. Mary's Academy and in the evening by St. Mary's Choir was excellent and appropriate to the occasion.

Obituary.

Mrs Elizabeth Sheffield died last Saturday at St. Boniface Hospital. She was born in the north of England 63 years ago. Brought up in the Church of England, she was married at the age of fifteen to a Methodist minister. After a few short years of married life; her husband died & then her three children. She came to America some twenty years ago & took service as a nurse in the family of Mr. Joseph Wolf, living in different parts of the States & Canada and finally settling down in Manitoba. She proved herself most skilful and trustworthy in the care and custody of children and in nursing the sick. Though she was always delicate in health, she did not cease her ministrations till the winter of 1895. In the spring of that year she asked to be received into the Catholic church and was confirmed in July 1895 by His Grace Archbishop Langevin. As her long illness often brought her to death's door, she was anointed no less than five times. When the end came at last, she welcomed it with the joy. For fully two years she had been gently and hopefully preparing for the dread passage to sternity. R. I. P.

Ste. Rose du Lac.

Beautiful Death of an Indian Girl.

The weather continues delightful, seeding is well nigh done, the gardens are getting into shape, the wheat is coming up in fine style and there have been no floods nor high water in this locality. The blue Riding Mountains look bluer than ever against the tender green of the trees.

Yesterday one of our young Indian girls died here.—Since we must die and there is no resource, I think there could not be a happier death than this one in the flower of her age, in the flower of the year, a Sunday in May she passed quietly away like a child falling to sleep. She was happier to go to Heaven, she said than to stay on Earth. She had asked the good Oblate Father who had been so much with her to put his Crucifix

in her hand and we saw it still at her head when we went to say a De profundis beside her. All the village gentle and simple attending the funeral service this afternoon; the hands of those she had loved made her coffin, and made it beautifully, neighbors and friends bore her to the grave, the service was most impressively carried out with the solemn chants for the Dead.

A hunter's Story.

Exposure brought on an attack of Rheumatism.

Nervousness and Stomach Troubles Followed—Sleep at Times was Impossible—Health Again Restored.

From the Amherst, N. S., Sentinel.

The little village of Petitcodiac is situated in the south-easterly part of New Brunswick, on the line of the Intercolonial Railway. Mr. Herbert Yeomans, who resides there, follows the occupation of a hunter and trapper. His occupation requires him to endure a great deal of exposure and hardship, more especially when the snow lies thick and deep on the ground in our cold winters. A few years ago Mr. Yeomans tells our correspondent that he was seized with a severe bilious attack and a complication of diseases, such as sour stomach, sick headache and rheumatism. Mr. Yeomans'



version of the facts is:—"I became very ill and suffered the most excruciating pains in my arms, legs and shoulders, so much so that I could not rest in any position. I frequently could not sleep nights, and when I did I awoke with a tired feeling and very much depressed. My appetite was very poor, and if I eat anything at all, no matter how light the food was, it gave me a dull, heavy feeling in my stomach, which would be followed by vomiting. I suffered so intensely with pains in my arms and shoulders that I could scarcely raise my hands to my head. I tried different remedies, but all to no purpose. A neighbor came in one evening and asked "have you tried Dr. Williams' Pink Pills?" I had not, but then determined to try them, and procured a box, and before the pills were all gone, I began to improve. This encouraged me to purchase more and in a few weeks the pains in my shoulders and arms were all gone and I was able to get a good night's rest. My appetite came back and the dull, listless feeling left me. I could eat a hearty meal and have no bad after effects and I felt strong and well, enough as though I had taken a new lease of life. My old occupation became a pleasure to me and I think nothing of tramping eighteen or twenty miles a day. I know from experience and I fully appreciate the wonderful results of Dr. Williams' Pink Pills as a safe and a sure cure and I would urge all those afflicted with rheumatism or any other ailment, to try Pink Pills as they create new vigor, build up the shattered nervous system and make a new being of you. The genuine Pink Pills are sold only in boxes, bearing the full trade mark, "Dr. Williams' Pink Pills for Pale People." Protect yourself from imposition by refusing any pill that does not bear the registered trade mark around the box.

New Music.

Special Notice!!

A sample copy of the following 40 and 50 cent Music will be mailed to any address on receipt of 10 cents by the Publisher.

JULES NORMAN,
2238 St Catherine St.,
MONTREAL.

The "Diamond Jubilee" Hymn (French and English words), "Diamond Jubilee" march, "Diamond Jubilee" Waltzes, "teach the little ones a prayer," "Love's Adieu," "Chip In" (A Mott Song), "Liars All" (A Humorous Song). One Cent Stamps Preferred.

JULES NORMAN.

The Family Medicine.

Trout Lake, Ont., Jan. 2, 1890.

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

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M. A. KEROACK.

Who Can Dispute It?

Barry's Corners, N. S., Feb. 15th, 1894.
W. H. COMSTOCK, Brockville, Ont.

DEAR SIR,
Your Dr. Morse's Indian Root Pills are the best selling pills in the market. This is a fact. I speak with knowledge on the subject, as I have been dealing in various kinds of pills, and sell more of Morse's than any other.
If any one does not believe this I ask him to write any of my customers about it, or better still, I ask him to try a box and see if he will then use any other. I hope I may always have them.
Yours gratefully,
H. M. G. BARRY.

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*THEY are the Remedy that the bounteous hand of nature has provided for all diseases arising from IMPURE BLOOD.

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C. M. B. A.

Grand Deputy for Manitoba, Rev. A. A. Cherrier, Winnipeg, Man.

AGENT OF THE C. M. B. A.

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