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Calendar For Week Ending January 28th.

- 22 Sun 3rd after Epiphany—Sts. Vincent and 23 Mon Espousals of Blessed Virgin Mary. 24 Tue St. Timothy, Bp. M. (97). 25 Wed Conversion of St. Paul the Apostle (98). 26 Thu St. Polycarp, Bp. M. (165). 27 Fri St. John Chrysostom, Bp. D. (507). 28 Sat St. Camilla, V. (Ireland), 530—St. Agnes (24 feast).

Ecclesiastical Province of St. Boniface.

- I. HOLY DAYS OF OBLIGATION. 1. All Sundays in the year. 2. Jan. 1st. The Circumcision. 3. Jan. 6th. The Epiphany. 4. The Ascension. 5. Nov. 1st. All Saints. 6. Dec. 8th. The Immaculate Conception. 7. Dec. 25th Christmas. II. DAYS OF FAST. 1. The forty days of Lent. 2. The Wednesdays and Fridays in Advent 3. The Ember days, at the four Seasons being the Wednesdays, Fridays and Saturdays of a. The first week in Lent. b. Whitsun Week. c. The third week in September. d. The third week in Advent. 4. The Vigils of a. Whitsunday. b. The Solemnity of Sts. Peter and Paul. c. The Solemnity of the Assumption. e. Christmas. III. DAYS OF ABSTINENCE. All Fridays in the year. Wednesdays in Advent Fridays in Holy week Thursdays Fridays Saturdays All Wednesdays. The Ember Days. The Vigils above mentioned.

Do you agree with the Catholic Bishops that is with the Roman Church?—St. Ambrose [A. D. 385—397].

CHURCH NOTICES.

- CATHEDRAL ST. BONIFACE. Sundays—Masses at 7.30 and 10.30 a. m. Vespers at 3 p. m. Week Days—Masses at 6.30 and 7.30. ST. MARY'S CHURCH. Situated on the corner of St. Mary and Hargrave Streets, served by the Oblates of Mary Immaculate. Rev. Father Fox, Rector. Rev. Fathers 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 Street at 4 p. m. Sundays—Masses at 8 and 10.30, a. m. Vespers at 7.15 p. m. Week Days—Masses at 6.30 and 7.30 a. m. IMMACULATE CONCEPTION. Situated on Austin St. in Point Douglas, Rev. A. A. Cherrier, Rector. Catechism for boys, who have made their 1st Communion, at St. Joseph's school McWilliam St. west, cor. Ellen St. for younger boys and girls learning the short Catechism, and for those studying the Catechism for Perseverance, at the Immaculate Conception church, by the Rev. Father Cherrier. Sundays—Masses at 8.30 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.

OUR SIDE OF THE QUESTION.

Hon. Mr. Prendergast's Celebrated Speech.

(Continued from last issue.)

—A more serious charge, but not the most serious, is in connection with the inefficiency of Catholic schools.

True, we have heard the Hon. Attorney-General declare solemnly that "the Catholic Church had shewn itself utterly unworthy of the trust of education which has been confided to her." But, laying aside the very thin authority of a letter written by a gentleman from St. Laurent, I fail to see how my friend has proven his case. We have nothing before us on this most important question, absolutely nothing,—neither a reference to the Catholic Superintendent's reports, neither the inspectors' reports, not even one single complaint from one solitary Catholic ratepayer.

Now, let us take the curriculum. The Board of Education, as we know, is divided into two sections, Catholic and Protestant, and each section has under the Act, the right to determine its own curriculum.

The comparison I am about to make is for the greater number of Catholic and Protestant Schools, that is to say, for elementary schools, comprising the four first standards. Of course, collegiate and intermediate departments are not included.

I find this to be the programme approved of:

By the Protestant Section.	By the Catholic Section.
1. Reading.	1. Reading.
2. Spelling.	2. Spelling.
3. Composition.	3. Composition.
4. Grammar.	4. Grammar.
5. Arithmetic.	5. Arithmetic.
6. Book-keeping.	6. Book-keeping.
7. Writing.	7. Writing.
8. Geography.	8. Geography.
9. History.	9. History.
10. Hygiene.	10. Useful knowledge.
11. Morals & religious instruction.	11. Morals & religious instruction.
	12. Department of domestic economy.
	13. Vocal music.
	14. Drawing.
	15. Dual languages.

The two programmes are manifestly similar in the main, and I dare say that in no particular is the Catholic programme in any way inferior.

If we wish to compare the books used by each section, we shall come to the same result. For reading in Protestant schools, the first, second, third and fourth readers, together with the literature prescribed for third class teachers' certificates, correspond for Catholic schools to the first, second, third and fourth readers, together with selected historical subjects and latin; and so in writing, the interrupted series of copy-books 1, 2, 3 and 6 used in Protestant schools is on a parallel with the uninterrupted series of copy-books 1, 2, 3, 4, 5 and 6 used in Catholic schools.

For writing, the copy-books are absolutely identical, coming from the very same source.

For reading, the English spellers and readers are Sadler's Dominion Catholic Text-Books which are surely excellent in every respect. The same comparison could be carried through all the other branches, except of course in connection with religious instruction which is surely different in Catholic schools. But, as is held in England, and I will prove it later on, this does not vitiate, and much less does vitiate, the teaching of secular branches.

But, after all, Sir, I must confess that this is only a curriculum. And a more important question is to ascertain how it has worked, and what results have been obtained thereunder.

I could here refer to several testimonials of a most flattering character, of which our Catholic schools have been the object in the course of the last few years, including diplomas and special honors awarded on the occasion of our provincial or local exhibitions, and, amongst others, that held at Portage-la-Prairie, in the very constituency of the Hon. Attorney-General.

But I would rather confine myself to a few remarks on the inter-colonial exhibition held in England in 1886. The facts in connection with this have already been laid before the public through the eloquent pen of His Grace Archbishop Tache; but as they seem to have been systematically ignored here, and I having had an opportunity of taking cognizance of the same as a member of the Board, I will say a few words on the subject.

It was indeed with a feeling of reluctance and only after much hesitancy, that the Catholic Section of the Board of Education accepted in 1885, Sir Charles Tupper's unexpected invitation to send an exhibit to the Colonial Exhibition. This was early in the fall. The schools had hardly begun a new term, and of course had not yet prepared such speci-

mens as could give a fair idea of their general work. Moreover, the most advanced pupils, who had left before vacation and did not intend to come back, had as we know is customary, carried away with them to their homes, the very best of the school work.

The Catholic section, however, gathered in eight of their schools such exhibits as they could, out of that which was evidently their plain every-day work, and forwarded them to England; and the result was that a diploma of merit and a medal of honor were awarded to each of the eight schools, as well as to their zealous Superintendent.

Before this result was known, Sir Charles gave evidence of the earnest interest he took in the Catholic exhibit by the following letter addressed to the Superintendent of Catholic schools.

"Colonial and Indian Exhibition, 1886 Canadian Section. London 29th July 1886.

To T. A. BERNIER, Esq. My DEAR SIR:—I duly received your letter of the 3rd inst. and thank you for the memorandum which you have prepared on behalf of your section of the Manitoba Educational Exhibits. I shall be pleased to receive a thousand copies of the memorandum and to see that they are carefully distributed. The exhibit which you have taken such pains to collect has already attracted considerable attention, and I do not doubt it will add to the success of the Dominion at the Exhibition.

I remain, yours faithfully, (Signed) CHAS. TUPPER."

My hon. friends will recollect that upon the occasion referred to, the Manitoba exhibit was under the charge of Captain William Clarke, a good Protestant, and a good soldier, who has bled for his country, and who in defying the bullets on the battle-field has learned to fear nothing, not even Catholic schools. Here is the letter he addresses to Mr. Bernier from London on July 27th, 1886:—

DEAR SIR,—I can speak from experience with reference to the excellence of your section, two of my daughters having been for a long time with the good Sisters of St. Boniface where their progress was as satisfactory to me, as it was pleasant to them.

I AM, etc., WILLIAM CLARKE.

These, Sir, are the sentiments of two gentlemen who were in a position to judge, and who, being Protestants, could not be particularly biased in our favor.

I will now read the comment published in the Canadian Gazette of London on November 4th, 1886, which is in the following words:

"It is generally believed that of all the sister-provinces, that of Manitoba is the least advanced towards civilization. We already know that in many respects such is not the case; but if we consider the excellent scholastic exhibition of that province, we see in what degree that impression is erroneous, especially in the matter of education.

"The collection contains samples of books, exercises, scholastic material, etc. etc., coming from the Catholic schools as well as from the Protestant schools of the province.

"The excellence of the work, and especially of the geographical charts, is incontestable. This is the more pleasing to us as we consider the fact that many exhibits are dated from the year 1884 and the beginning of the year 1885; it is evident the exhibit is composed of the ordinary duties of the schools in all parts of the province, and not of work specially prepared for the occasion.

"No pretension has been made to eclipse the school exhibits of the other provinces; but the collection that is under our eyes denotes that in one of the most recently 'organized' provinces of the Confederation, there exists a school system, which, although respecting the faith and religious convictions of the population, offers to every one an education capable of fitting for the highest rank of the society, the child who is placed under its care."

I do not know, of course, whether this has any weight in the minds of the hon. gentlemen on the government side. But it should be conceded, I believe, that coming from such a high and unprejudiced source, this is at least as good authority as that solitary letter from St. Laurent upon which the Hon. Attorney-General the other night, based all his charges of inefficiency against Catholic schools. Such, then, was the character of the exhibit, and such is also the character of the work which my hon. friends opposite could inspect as official visitors, if, overcoming their repugnance, they only chose to enter the walls of our school rooms and see with their own eyes.

(Continued next week.)

MANITOBA MINORITY

Before the Governor-General-in-Council.

The REVIEW has much pleasure in presenting to its readers a full report of the argument of John S. Ewart, Esq., Q.C., Council for the Catholic Minority of Manitoba, in its appeal to the Governor-General-in-Council, against the Protestant Public Schools Act, of 1890. The argument took place in the Privy Council Chamber, at 11.0 a.m. on Saturday last. All the ministers were present except the Hon. Messrs. Smith and Curing.

After Mr. Ewart had finished his argument, Mr. Ives, President of the Council, read a letter from the Manitoba Government saying that it would not be represented by Council. Sir John Thompson said that Mr. Ewart's statement of the case would be taken into consideration. Among those present at the argument were Rev. Father Lacombe, O.M.I., of Pincher Creek, N.W.T., Senator Bernier and Hon. A. A. C. La Riviere, M.P.

Mr. Ewart's Argument.

It is suggested in the order-in-council in pursuance of which we are met to-day that the questions which may properly be termed preliminary or technical and the argument upon the merits of the appeal should be postponed until another occasion. In my address I shall as far as possible conform to the suggestion but I may find it necessary for the clear statement of my arguments to exceed in some slight degree the proposed limit.

Although I shall base most strongly my case upon the Manitoba act yet believing that that statute can best be approached after a perfect understanding of the British North American Act I shall crave the indulgence of the Council for a few moments to discuss the Act of Confederation and the conditions existing in the various provinces which demanded the peculiar provisions that it contains. Among all the questions which have divided and distracted Canadian politics I suppose there has been none which has given rise to greater difference of opinion than the subject of education. This difference of opinion was not only natural but inevitable. So long as accepted theories of government determined that the state had nothing to do with education, so long as each church educated its own people, there was no difficulty. But when the state finally assumed the duty of determining to educate its citizens it was inevitable that the question of how to educate should give rise to conflicting opinions. And the question is an exceedingly difficult one. There is first of all the question whether there is to be one kind of school or more kinds than one. A great many assert that if the state is to teach it must have one method of doing it—there should only be one way, and therefore there was almost a universal belief with reference to religion. There must be a state church; there can only be one true church; therefore establish that kind and suppress all others. And the state, being one and all other appended time and again to enforce the law to compel people to think alike. But men are different, are different and will remain different until they cease to be men and become angels. All efforts to compel them to worship in one church failed.

The advocates of uniformity in education have to face such difficulties as these: 1. Can the state be a moral teacher? 2. If so, can morality be taught without revealing that upon which it is based? Can a teacher say, this is right, and be denied the power to answer the question, why is it right? 3. If morality and its basis are to be taught what is that basis? Is it religion? If so, whose dogmas constitute the basis? If so, whose dogmas constitute the basis? Or is the basis an enlightened ability evolved by experience and hardened by practice into habit and heredity? 4. In short can education be separated from morality and can morality be separated from religion? If all can be got to agree upon the answers to all these questions then a case is made for uniformity.

Upon the other hand a great many contend that the state, disregarding mere ecclesiastical opinion, should provide neutral models in order that in this way the solution and the compulsory adoption of the solution of all these questions may be obviated. This may be somewhat more expensive than the uniformity method, but it is urged that it is more efficient because by it you can see the children to go to the schools, which after all seems to be of some importance.

In Canada prior to Confederation these differences were accentuated by the fact that a very large proportion of the inhabitants were Roman Catholics, and by the dogmas of their church it was impossible for them to approve of any other kind of schools which those of the majority would not have approved.

Prior to 1867 a large number of Protestants in Upper Canada belonged to the "minority party"; was determined that there should be only one kind of schools, that that kind should, of course, be their kind, and that Roman Catholics could either (1) abandon education altogether, or (2) abandon their own kind of education, or (3) provide private schools for their own children, or (4) provide public schools for all the children, or (5) provide a system of good schools, however, finally prevailed, the great leaders of the uniformity party, the Hon. George Brown and the Hon. Alexander Mackenzie lived to extend their sympathy and support to Roman Catholics in their struggle for the right to educate their children as they thought proper.

The result was a prolonged and bitter conflict had made two things tolerably clear. (1) That Protestants and Roman Catholics were wholly irreconcilable upon this question of education, and (2) that from time to time as one generation succeeded another we might expect a recrudescence of attempts by religious majorities to coerce the minorities into their way of thinking.

It was under these circumstances and with a Protestant minority in Lower Canada and a Roman Catholic minority in all the other provinces that the framers of the Confederation set proceeded to deal with the question of education. They had to apportion legislative jurisdiction between the federal and the provincial legislatures. What was to be done with education? Was it to be assigned to the Dominion? Or was it to be assigned to the provinces? It was a matter of local concern and would most naturally be assigned to the provinces, but that would be to leave the Protestant minority in Quebec, and the Roman Catholic minority in the other provinces at the mercy of opposing majorities. A compromise was adopted—a compromise.

(Continued on page two.)

ST JOSEPH'S WORK Among the Negroes. "The Colored Harvest" issued every October, for the training of priests for the colored missions. Subscription 25 cents. Become a Zealot by getting 20 subscribers. Spiritual benefits announced on certificate of membership. Blessed medal to every subscriber. 9,000,000 in our land, nearly all inside the church, and fully 5,000,000 unbaptized. Send for a copy of the "Colored Harvest" to J. B. Shanley, St. Joseph's Seminary, Baltimore, Md.

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GRANTLEY MANOR.

A TALE

LADY GEORGINA FULLERTON, Author of "Lady Bird," "The Middleton," etc.

CHAPTER I.—Continued.

Henry Leslie had left his child in the care of his parents at Grantley; both had died during his absence, and Margaret had been intrusted to Mrs. Dalton, an old-fashioned governess, whose plans of education were superintended by Mrs. Thornton, who was established at the vicarage, and by Walter Sydney, in whom Leslie had more confidence than in any member of his own family. It was lucky for the little girl that such was the case; for an only child, an heiress, and a beauty, she ran considerable risk of being utterly spoiled. If Walter had not watched over her with a father's care and a brother's tenderness, she soon discovered in her character those impetuous qualities which are equally powerful for good or for evil, according to the direction which they take. The over-indulgent indulgence with which she was constantly treated, had at least, among many evils, one good result; Margaret was the truest of human beings, and from the moment that she first lisped a few words in baby language, no falsehood had ever passed her lips. There was no moral courage in this; it was the result of a frank and fearless nature, and of an education, which, though it had not sufficiently checked the bad, had not impaired the good impulses of her character. There was no merit in it, I repeat, but it was beautiful—as a bright day, as a clear sky, as a pure lake are beautiful. It was something fresh from the hands of God and unspoiled by man; and often, when Walter gazed into the child's blue eyes, or parted the curls which clustered on her fair open brow, the words of commendation which our Lord pronounced on Nathaniel rose to his mind, and he would murmur, as he pressed the little girl to his heart, "One in whom there is indeed no guile."

As she grew older, and became conscious of thoughts which her grandmother and her governess could not comprehend, and of capacities which they knew not how to direct, and therefore strove to stifle—like the unskillful husbandman who would dam up the stream he knows not how to turn—she went to Walter, and to him she revealed them in language which he understood, for genius has a simplicity of its own which appreciates and is appreciated by the simplicity of childhood. When she first perceived that religion meant something beyond going to church once a week, and repeating the catechism by rote—that poetry was not merely versenaking—that conversation was not always mere talk—that life was not child's play, when its forms and its spirit, its realities and its mysteries, appeared to her in a new shape, and with a strange power; it was again to Walter that she turned, and from him that she learned glorious truths which give to one's destiny a meaning, and to one's actions an end. He gave her books, and while he carefully guarded her mind from what might taint, he filled it with high thoughts and noble images. Self-sacrifice in every form, was the theme of his lessons, the object of his reverence; and Margaret listened with a kindling eye and a flushing cheek when he recited deeds of heroism, and lauded acts of self-conquest, the real true courage of the soul; when he spoke of the martyr who dies for his faith, of the patriot who bares his breast to a thousand foes, of the missionary who confesses Christ with the scalping-knife before his eyes, of the sister of charity who braves the horrors of pestilence in the loathsome abodes of disease; and lastly, not least, to those lonely martyrs—to those unnoticed confessors—to those meek souls who in the humble walks of life, in desolation unrequiring, go through a fiery trial, with no witness but that God.

"Who to the wrestlings of the lonely heart, Imparts the virtue of His midnight agony." He taught her that self-denial practised in secret, and pangs endured in silence for conscience sake, no less deserve the palm of martyrdom than the courage that carries a man to the scaffold or the stake. He illustrated his meaning by various examples; he called her attention to those heroic actions which are sometimes performed by the poor with such sublime simplicity, such unconscious magnanimity. For instance, he made her read and compare the historical record of the noble answer of Louis XII. of France, when, in the presence of an assembly of nobles, he pronounced that sentence which has been handed down to an admiring posterity, "It is not for the King of France to avenge the injuries of the Duke of Orleans;" with the police reports of an obscure trial in the newspaper of the day, in which a poor collier, bearded and disfigured by a cruel assault, begged off his brutal enemy all punishment, and refused all pecuniary compensation, simply urging that the man had a wife and children, and could not well spare the money, and that he would himself take it as a great favor if the magistrate would pass it over; and he asked her if the monarch's deed was not of those that have indeed their own reward or earth, and the collier's did not number among those which are laid up as treasure in Heaven—there, where the rest of human applause does not dim, and the moth of human vanity does not consume their merits, and forestall their recompense? The virtues of the poor!—Their countless trials!—Their patient toil!—Their sublime because unknown and unrequited sacrifices! History does not record them. Multitudes do not applaud them. The doors of such deeds travel on their weary journey through life, and go down to their graves, unknown, unnoticed, though perchance not unwept by some obscure sufferer like themselves; but a crown is laid up for them, there—where many first shall be last, and many last shall be first! Weighed or atres who after working all day with aching heads, perhaps, or a low fever consuming them, creep out at night to attend on some neighbor more wretched than themselves, and carry to them a share of their own scanty meal. Mothers who toil all day, and nurse at night sickly and peevish children. Men, who with the racking cough of consumption, and the deadly languor of disease upon them work on, and strive and struggle and toil, till life gives way. Parents whose children cry to them for food when they have none to give. Beings tempted on every side, starved into guilt, baited into

crime;—who still resist, who do not kill, who do not steal, who do not take the wages of iniquity, who do not curse and slander—and who, if they do not covet, are indeed of those of whom "the world is not worthy." And we—we the self-indulgent—we the very slaves of luxury and ease—we who can hardly bear a toothache or a sleepless night; we go among the poor, and (if they are that, to be which must require a blither stretch of virtue than we have ever contemplated) give them a nod of approval, or utter a cold expression of approbation. They have done their duty; and had they not done it, had they fallen into the thousand snares which poverty presents, had the pale mother starved for the famishing child a morsel of food, had the sorely tempted and starving girl pawned for one day the shirt in her keeping, stern Justice would have overtaken them, and Mercy closed her ears in their cries. And if they have not transgressed the law of the land, but for a while given over the struggle in despair, and sat down in their miserable garrets with fixed eyes and folded arms, and resorted to the temporary madness of gin, or the deadly stapor of laudanum, then we who into our very homes often admit men whose whole lives are a course of illness and selfish excess, turn from them in all the severity of our self-righteousness; and on the wretched beings who perhaps after years of sear and struggles, yield at last—not to passion, not to vanity, but to hunger,—with despair in their heart and madness in their brain,—we direct a glance, which we dare not cast on guilt and depravity when it meets us in our crowded drawing-rooms, in all the pomp and circumstance of guilty prosperity!

Such were Walter's thoughts, such were his sympathies, and though he seldom declaimed on the subject, he felt deeply, and acted accordingly. His influence over Margaret was great, but it effected her way of thinking more than her mode of life. He could inspire her with a love for what was great and good, but it is only by a course of patient and diligent training bestowed on a child, or resolutely practiced in after-life by ourselves, that we learn not merely to feel, but to do, not only to admire, but to imitate.

It is not to be imagined that because Margaret's mind was naturally formed to admire what was heroic, and had been trained by Walter to appreciate the true heroism of patience and self-denial, that at the present time of her life she was either a heroine or a model of self-control. His lessons and his example were so far useful to her, that they presented to her mind an ideal standard, which prevented her from looking upon her own character and habits with the complacency which she would otherwise have indulged; for it must be confessed, that whereas at times her heart beat high at the ideal glories of Joan of Arc or the Maid of Saragossa, at others it beat with a very hurried pulsation at the least appearance of danger threatening the pretty Mistress of Grantley. It must be owned, that though her eyes would fill with tears at the account of two Sisters of Charity setting out on foot from Paris, in one of the coldest winters of this century, to go and nurse the sick at Barcelona, and never leaving the afflicted town till the plague had passed away, she was apt to shut herself up for days together in her comfortable boudoir, with her little feet on the fender, and her graceful figure reclining in the softest and most luxuriant armchair, because it was too cold, or too wet, to venture out to the cottages or the school, and that Mrs. Dalton going alone would do just as well, especially as her grandmamma was so afraid of her catching cold. I wish that it was not on record, that Margaret had been heard to declare on other occasions, that there never was such nonsense as her grandmamma's fancies about her catching cold.

It is true that she read with enthusiasm the lives of St. Elizabeth of Hungary, and St. Margaret of Scotland—those loveliest of women, those gentlest of saints, daughters of a royal race, and the brides of heroes—who with their own hands attended upon lepers, and nursed with a mother's tenderness those from whom their own mothers turned with disgust; but it is unfortunately equally true that she could hardly bring herself to visit Mrs. Jones, an old woman in the village whom Walter had particularly recommended to her notice, because her room was intolerably close, and that she was apt to show her the wound in her leg. It is true, that as she heard the account of Mrs. Fry's first visit to Newgate, when, quietly shutting the door behind her, she advanced alone, the Bible in her hand, among the fierce and reckless women who at that time were controlled only by armed men, and addressed them as sisters and as friends, in those tones and with that expression which none can conceive who have not heard her, and which those who have can never forget—it is true, that as she listened, her heart burned within her, and she longed to go and do likewise; but at the next opportunity of exercising courage, of conquering disinclination, of enduring pain, or overcoming weariness, these high resolves and noble projects were apt to vanish into air, or to swell that amount of "good intention" with which St. Bernard tells us Hell is paved. The fact must be confessed, Margaret was a spoiled child.

Mr. and Mrs. Thornton, who were perfectly unlike each other in every other respect, concurred in one line of conduct, that of indulging and flattering her to the utmost extent. He was one of those gentle, kind-hearted persons, who can see no imperfections in those they love, and though not himself deficient in understanding, would praise his wife's singular good sense, and Margaret's extraordinary docility, in a way which severely tried the patience of his old friend, Mr. Sydney, Walter's father.

Mrs. Thornton was a good woman—nobody could deny that; but to her goodness she joined a profound conviction of her own wisdom; a steady, simple-minded conceit, which carried her through every circumstance of life with an amount of self-gratulation, and through every conversation with a degree of authoritative folly, that was inexpressibly amusing. She was unboundedly credulous, and had a habit of adopting opinions put forward by others as her own, and of maintaining them dogmatically, in happy unconsciousness of their incompatibility with those she had herself advanced a quarter of an hour before. She was never startled at anything, never surprised, never puzzled by the grossest inconsistencies, or embarrassed by the most direct evidence. Between her and Mr.

WORTH THEIR WEIGHT IN GOLD

Dr. Morse's Indian Root Pills. Dr. Morse's Indian Root Pills. Dr. Morse's Indian Root Pills. Dr. Morse's Indian Root Pills. Dr. Morse's Indian Root Pills. Dr. Morse's Indian Root Pills.

To save Doctors' Bills use Dr. Morse's Indian Root Pills. THE BEST FAMILY PILL IN USE FOR SALE BY ALL DEALERS

Keep the Works in good order. NORMAN, Ont., January 15, 1896. DEAR SIR—Your "Dr. Morse's Indian Root Pills" are the best regulator for the system that humanity can use. Life is as the time flies; and you, a doctor, are many of its works. A tiny particle of foreign substance adheres to the smallest wheel in the works, and what is there?—at first, only a slight inconvenience is perceptible in its timekeeping, but as you go on the obstruction grows, the irregularity becomes greater, until at last, what could have been rectified with little trouble, in the beginning, will now require much care in thoroughly cleaning the entire works. So it is in human life—a slight derangement is neglected, it grows and increases, imperceptibly at first, then rapidly, until what could, in the beginning, have been cured with little trouble, becomes almost fatal. To prevent this, I advise all to purify the system frequently, by the use of Morse's Pills, and so preserve vigor and vitality. Yours faithfully, H. F. ATWELL, The Travellers' Safe-Guard. AMAGANUS POND, N.S., Jan. 27, '96. W. H. COMSTOCK, Brockville, Ont. DEAR SIR—For many years, I have been a firm believer in your "Dr. Morse's Indian Root Pills." Not with a blind faith, but a such sense as was an actual personal experience of their value and merit. My business is such that I spend much of my time away from home, and I would not consider my travelling outfit complete without a box of Morse's Pills. M. R. McINNES, A valuable Article sells well. BORACHOUS HARBOR, N.S., Jan. 21, '96. W. H. COMSTOCK, Brockville, Ont. DEAR SIR—This is to certify that I deal in Patent Medicines, including various kinds of Pills, and I sell more of the Dr. Morse's Indian Root Pills than of all the others combined. Their sales I find are still increasing. Yours, etc., N. L. NICHOLSON.

Sydney there was a close alliance joined to a little tacit enmity. She kept him in a state of mingled irritation and amusement. There never was any occasion of meeting, whether at dinner, luncheon, picnic, or party, that she was not by his side, pouring into his car oracular sayings, political axioms, mysterious predictions, theological denunciations, and scientific discoveries, to all of which he responded by a short, sudden laugh, or if she looked for further encouragement, by an assenting growl. On the subject of education, Mrs. Thornton adopted in turn the most contradictory theories, but they succeeded each other so rapidly that they usually evaporated in talk, and as nothing insures success so much as fixity of purpose, Margaret's very fixed determination not to be managed, outlived all the systems of management which her grandmother successively adopted. (To be continued.)

FOR IDLE MOMENTS.

A farmer in St. Albans, Vt., used five casks of cider in a fruitless effort to save his house and barn from fire. Now he's an out-cider, so to speak.

The surest way to bring one.—A man addressed a passionate love letter to a lady, adding, postscript: "Please to send a speedy answer; somebody else is in my eye."

Miss Passy—"I dread to think of my 30th birthday." Miss Budd—"Why; what happened?"

It is now thought that what was regarded a few days ago as Biela's comet was only the price of coal.

"If we should become financially embarrassed," said George, "do you think your father would help me out?" "Yes, George. He said he was going to the next time you showed your face in our house."

"You must not be discouraged, George," she said. "Papa may be abrupt, but his heart is as warm as a June day." "Yes," replied George, "I've noticed that his manner is very summary."

"Dey is a mighty good temperance sermoine in a freight train," says Uncle Mose. "No matter how much de cars dey gets loaded de ingine w'at does de work gets along strictly on water."

Teacher: "Andrew, what happened about that time to Captain John Smith?" Andrew (glibly): "One of his enemies tried to poison him, but he swallowed an anecdote and recovered."

Little Lucy had been naughty and her mamma had spanked her. Lucy was still unrepentant and mamma tried reason. "Don't you know, dear, it makes mamma feel very sorry to have to whip her little daughter so much?" "Why don't you quit it, then?" was the unexpected reply.

Tradesman (gently): "I see you have transferred your custom to my rival across the street, sir." Mr. Highhead (with dignity): "Yes, sir, I have." Tradesman (more gently): "May I ask, sir, what I have done to deserve this." Mr. Highhead (with added dignity): "You sent in your bill."

"I am so pleased," said young Mrs. Warble to her perspiring husband, "that you succeeded at last in matching that pattern! Don't you think the design is wonderfully cheap?" "I should say so," replied Warble, "I ran all over town after it."



ANY SHAPE OR FIGURE of body or pocket-book, no matter whether you are as lean and attenuated as a rail or as fat as a bull, can be fitted to suit at our store. When your clothes do suggest a scarcity of cloth or a fire sale, your appearance creates the impression that as far as you are concerned, the world is out of joint. We are making the noblest suits seen this season, which will fit you as snug as a warm corner on a winter night and be in every particular as thoroughly finished in appearance as a book on the last page. These garments look what they are—elegant, stylish and genuine and as far removed from shoddy as the equator is from Greenland.

WHITE & MANAHAN'S 496 Main Street.

DO YOU KNOW? THAT THE LARGEST STOCK, THE FINEST GOODS, THE BEST MAKES, OF MUSICAL INSTRUMENTS Are to be found at the Manitoba Music House. 482 Main Street, Winnipeg, R. H. NUNN, & Co., P. O. Box 1407. Telephone 267

CATHOLIC BOOK STORE ST. BONIFACE. Books, Stationery, Pictures and Picture Frames, Religious Articles, Stationery, Office and School Requisites. FRENCH INKS a specialty. Wholesale and retail. Correspondence solicited. M. A. KEROACK.

P. BRAULT & CO., IMPORTERS OF Wines, Liquors, Cigars. 513 Main St., Opposite City Hall. Special Attention to Family Trade and Orders from the country. An Excellent and Pure Native Wine in Stock at \$1.50 per Gallon. Drewry's Celebrated, etc. etc., Telephone 241.

RICHARD & CO., IMPORTERS OF Wines, Liquors, Cigars. FRESH St. Leon Mineral Waters Only 50 cents per gallon. 365 Main Street, Winnipeg. Drewry's Celebrated Ales, Porter and Lager Always in Stock. College Notre Dame. COTE DES NEIGES, MONTREAL, CANADA.

This Institution directed by the Religious of the Holy Cross, occupies one of the most beautiful and salubrious sites in Canada. It was founded for giving a Christian education to boys between the ages of five and twelve years. They receive here all the care and attention to which they are accustomed in their respective families, and prepare for the classical or commercial course. The French and English languages are taught with equal care by masters of both origins. Boys are received for vacation. L. G. GIFFORD, C. S. C. President.

SHOES!

OUR LOW PRICES. The past weeks have demonstrated that the purchasing public appreciate our extremely LOW PRICES for Stylish and Serviceable Footwear. Our selection of Shoes has never been so universally admired, and our LOW PRICES so thoroughly approved of. All our Goods are fresh and new. We have not any old or shop-worn Goods to offer you. OUR - REDUCTION - SALE Includes everything in stock. Never before has there been such an opportunity to buy reliable footwear for so little money. ALL GOODS MARKED IN PLAIN FIGURES AND ONE PRICE.

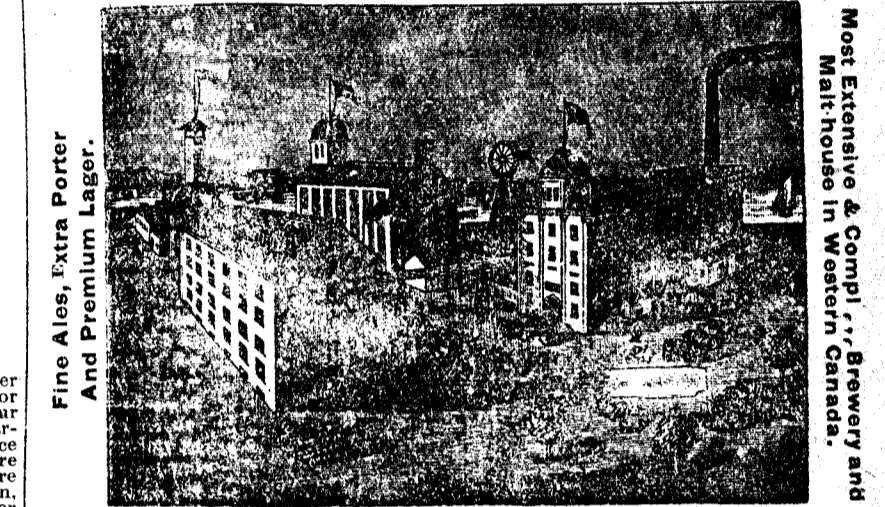
RICHARD BOURBEAU, 360 Main Street. N.B.—LADIES' FINE BOOTS A SPECIALITY.

C. A. GAREAU MERCHANT TAILOR Has just received a large stock of Suits, Overcoatings & Pantings suitable for Fall and Winter wear.

A full stock of READY-MADE CLOTHING of the best material always on hand. GENTS' FURNISHINGS. FUR COATS, CAPS, ETC. IN GREAT VARIETY.

Sign of the Golden Shears, opp. N.P. Hotel, 324 Main Street, Winnipeg

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REDWOOD AND EMPIRE BREWERIES, WINNIPEG, MAN.

The Canada North-West Land Company Limited Have the option of selecting under the terms of their agreement with the Canadian Pacific Railway, Over 2,000,000 Acres of the Finest Agricultural Lands in Manitoba or the North-West Territories, Which they offer for sale on Easy Terms. Payments by Installments. No Cultivation Conditions. Write for Particulars of the Company's system of accepting shares instead of Cash in payment of Lands, by which a considerable saving is effected.

TOWN LOTS for sale in all the Towns and Villages on Main Line of the Canadian Pacific Railway, BETWEEN BRANDON AND THE ROCKIES. COAL LANDS — RED RIVER LOTS. Maps and all other information can be obtained at the office of the Company. Winnipeg Office: 339 Main Street. London Office: 90 Cannon St., E. C. W. B. SCARTH, Land Commissioner. JOHN R. NESBITT, Secretary

"BANKRUPT STOCK" OF CLOTHING THE BLUE STORE, A LARGE STOCK OF CLOTHING BOUGHT '60' CENTS ON THE DOLLAR AND SOLD AT THE VERY LOWEST PRICES. Men's and Boys' Suits Sold at Half Price. Remember THE BLUE STORE. 434 Main Street.

A PRIZE PORTRAIT PUZZLE. Find The Grandmother. The young lady in the above cut has a grandmother whose picture is combined in the above portrait. If you can find the Grandmother in the above Portrait you may receive a reward which will pay you many times over for your trouble. The Proprietors of the LADIES' HOME MONTHLY offer either a first-class Typewriter or Piano or cheque for Three Hundred Dollars to the person who can first find the grandmother. A reward of a pair of Diamond Ear-Rings to the second person who can find the grandmother. A complete (First-class) Education at a Commercial College to the third person who can find the grandmother. A Gold Watch for each of the next two who can find the grandmother. An elegant Gold Bracelet (Solid Gold) for each of the next five who can find the grandmother. Each Contestant must cut out the Portrait Puzzle and make a cross with a lead-pencil or line on the grandmother's eye and mouth. Everyone sending an answer must enclose with the same Three-cent stamps for 30 cents in silver for three months' subscription to the LADIES' HOME MONTHLY, Canada's most popular journal. The date of post-mark on letters is given precedence, so that persons living at a distance have just as good an opportunity of securing a valuable prize. For the person who can find the grandmother that is received last is offered a Striped Typewriter for the next to the last will be given a Solid Silver Watch. To the third, fourth, fifth and sixth from the last received with correct answers will receive each a Solid Gold Bracelet. If there should be as many as two hundred persons sending correct answers, each will be awarded with a valuable prize. Names of those receiving leading prizes will be published in our next issue. Extra premiums will be offered to those who secure a place in increasing the subscription list of this popular journal. The object is to give the Puzzle to attract attention, and to introduce our publication. Prizes impartially is guaranteed in giving the rewards. Answer to-day, and enclose 30 cents, and you may win one of the leading prizes. Address: (D) LADIES' HOME MONTHLY, 182 King St. West, Toronto, Canada.

Best Waukenphat in Kangaroo Leather and best selected Calf Skin for - \$5 - Gloves, Mitts, Moccasins, Trunks, Valises, very cheap. A. G. MORGAN, 412 MAIN ST., McINTYRE BLOCK CITY AND ELSEWHERE.

If any of the readers of the REVIEW who are in possession of news of a social or personal character and of an interesting nature, will send it to this office, over their own signature, it will gladly be published.

MAJOR BOWLES leaves this week for "Old Virginia" to join Mrs. Bowles.

INVITATIONS are out for the opening of the legislature on Thursday, Feb. 2nd.

THE longest word in the Century Dictionary is "palatopharyngeolaryngeal."

REV. JOHN GEMNER, of the diocese of St. Paul, is engaged upon a work to be called "Prehistoric America."

J. A. PLATT, clerk of committees, leaves this week on a three weeks' trip to eastern points.

It is curious how much faster a street car humps along when you are riding on it than when you are riding on it.

THE last spike of the Great Northern railroad, giving a complete line from St. Paul to Seattle, was driven on Friday the 6th inst.

RED FIFE wheat is said to have been originated by a farmer named Fife, who lived at Otonabee, Ontario, many years ago.

EX-MAYOR McDONALD left Saturday for a month's trip to the Pacific coast. He went west by the C.P. R. and after visiting California will return home via Denver and Chicago.

THE London Exchange telegraph company is authority for the statement that Prince George of Wales will marry Princess May of Teck during the second week of April.

Mrs. BRISKEY, the oldest woman in Vermont, and possibly in the United States died the other day at Georgia, Vt. She was 110 years old.

A MISSION will be given in St. Mary's church by the Rev. Father O'Riordan, O. M. I., of the University, Ottawa, to commence on the First Sunday in Lent.

THE many friends of Mr. McDonagh, of McDonagh & Sheela, will regret to hear that his present illness is so serious that his recovery is almost improbable. He is at St. Boniface hospital.

AND now, after the holiday bills, the presents galore and the New Year's festivities have been settled, the average man feels like moaning that college ditty:

"And the town clerk's eye goes on And the landlord presents his bill, But O for the touch of the vanished funds, And the sound of a chink that is still."

PEOPLE ought to have more courtesy than to put on their wraps at church before the service is finished. It is very bad taste. Your new and handsome furs can be seen just as well outside.

A CORRESPONDENT asks: "Why do barbers let the lather get cold on a customer's face while they sharpen their razors first?" Perhaps some of our city artists can explain.

It is amusing to notice how the young ladies who have received rings for Christmas presents insist upon showing them while riding in a street car. A glove covers the right hand, while the left is kept bare—except the finger which holds the ring.

At Faribault, Minn., a woman got so mad at her husband that she died in giving him a bit of her mind. Her husband slept soundly while the storm lasted and only awoke when she broke into unexpected silence.

THE Catholic Columbian says: Catholics are reproached for venerating relics of Christ and the saints, but out in Chicago people are all agog about raising a fund to buy two hairs from Shakespeare's eyebrow, to be preserved and honored in a college museum.

THE annual concert of the St. Vincent de Paul Society on March 17th is now being aggregated. As the proceeds are purely for charity and the present month there are many poor in the city. People will be sure give their heartiest support to rendering it a success.

The Osage Indians are said to be the richest community in the world. They are but 1,509 in number, but they have \$3,000,000 deposited to their credit in the Treasury in Washington, on which they draw \$100,000 interest every three months, and they own 1,470,000 acres of the best land in Oklahoma. Most of them wear blankets, despite their wealth.

By a recent American law all parcels shipped by express or freight in Canada must have a sworn invoice attached to them. The express companies were given one month's grace and the railway companies a little longer in order to conform to the law. The month expired last week and the express company had taken no notice of it. The result is that a number of packages for Canada are being retained at Pembina, awaiting the sworn invoices.

Mr. M. L. WOODMAN, the Boston bookseller, who won the Globe's \$5 a week for life for guessing at the popular vote for President, has made a great record as a guesser, having also won a trip to Chicago, while he is a disputed winner of a trip to Europe. He guesses by wholesale when competing for a prize, using judgment and money freely. In the Globe's contest he bought 10,000

copies of the paper and made that number of different guesses—Catholic Columbian. W. W. McDONALD, M. P. for Assiniboia successor to Hon. Mr. Dewdney, was in the city Friday on his way to Ottawa. Mr. McDonald takes a great interest in the constituency, particularly in the rising town of Estevan, and he has promised to use his influence for the establishment of a court house, jail and police barracks at Estevan; he will also press upon the government the need of assistance toward the building of a bridge across the Oxbow. The establishment of a post office savings bank at Estevan has been receiving Mr. McDonald's attention, and one will be opened on Feb. 1st.

THE REV. FATHER FOX, O. M. I., went to the Penitentiary, Stony Mountain on Saturday, to officiate in the place of the Rev. Mr. Cloutier the Chaplain of that Institution, who is gone to Montreal. After singing the High Mass and preaching there, the Rev. Father returned to St. Mary's in time to preach again after Vespers.

WE are glad to hear that the Sisters at St. Boniface have found it to be absolutely necessary that they should enlarge that admirable Institution, and that they will commence building operations in the Spring. The sisters are often obliged to refuse patients, as all their wards are more than full. We are well pleased to learn that the gentle and unremitting care which is bestowed upon the sick under their charge by the good Sisters, is fully appreciated both by the public at large, and the members of the Medical profession in Winnipeg and St. Boniface. About one third of the patients are non-Catholics.

WE have received the catalogue of the famous Gregorian University at Rome. In attendance at the courses of this institution there are more than eight hundred ecclesiastical students; among the names we notice some members of the Canadian college, of the Congregation of the Priests of the Blessed Sacrament of the Fathers of the Resurrection established in Berlin, Ont., and of the Oblates of Mary Immaculate. We are happy to say that they occupy a prominent place in the Roman University, and especially the Oblates, who carried the honors of the day at the solemn Distribution of the Prizes.—Nov. 24th last; they won 21 medals out of 69 offered for competition, against 9 merited by the college next in merit. We can most heartily congratulate the Fathers of the Oblate Order, of which community so many worthy and brilliant members are today doing the noble work of Christ in Canada.—The True Witness.

Robbing Peter to Pay Paul. The familiar saying about "robbing Peter to pay Paul" is said to have originated in the following manner: When Westminster Abbey was called St. Peter's Cathedral, and when money was needed to settle accounts in the neighboring cathedral of St. Paul, in London city. The authorities made the transfer, and the adherents of the mulcted church called it "robbing Peter to pay Paul."

Home Rule Fund. Irish National League, Toronto, Jan. 19th 1893.

DEAR SIR—Your favor of 10th inst. enclosing cheque for \$27.75 to the order of Hon. Frank Smith and Hon. S. H. Blake, came duly to hand on the 16th inst.

On behalf of the Central Executive, I desire to thank your committee and contributors to the fund, and urge that your efforts should be ably seconded by all sympathizers of the cause in your province and the Northwest. A very severe test of the patience of Irishmen and lovers of Home Rule, will be made at the forthcoming session of the Imperial Parliament, and it will be our duty to see that the "Men in the Gap" are amply supplied with the "sinews of war," to enable them to carry to a successful termination the cause of Irish Home Rule. Trusting to hear from you often. I am, dear Sir, Yours truly, (signed) JOHN L. LEE, Secretary.

A. McGillis, Esq., Secretary, Home Rule Association, Winnipeg, Man.

Dr. Douglas and the Premier.

The "interview" secured by the Montreal Witness with Rev. Dr. Douglas, on the question of Sir John Thompson's elevation to the Premiership is one of the least creditable of the political screeds of that able, aged, but somewhat erratic and bigoted Methodist divine. The interview is not an off-hand utterance, but gives every evidence of having been studied and written especially for publication and by his author is doubly open to censure. We do not think, however, that the press should give it the prominence it is receiving. Dr. Douglas appears to have long ago entered upon his second childhood; as a father of the denomination to which he belongs he has listened to the plaints of his fellow ministers until he is a good deal in the position of a spoiled child and it would perhaps be quite as fitting and more likely to promote good feeling among all classes if his productions were not given greater prominence than would be accorded them if they came from one who has occupied a less prominent place in the denomination. If objection is taken to Sir John Thompson because of his religion, that objection should be plainly stated in order that it may pass for what it is worth. If the objection is of any act of Sir John's the act should be specified in order that the people may see what ground exists for it. But Dr. Douglas chooses to occupy a very different position; he panders to the constituency built up so largely by the Montreal Witness, a sheet which is nothing if not dishonest and bigoted, and he gives the enemies of Canada, as the New York Herald, the excuse for saying that "there are signs of trouble in the air and that Canada is evidently in for another religious feud." There are some people who have so much religion that they become their brands in a community and their work is really for evil instead of for good. Such people, whether Protestants or Catholics, should be severely sat upon, and the easiest way to sit upon them is to treat with contempt their dangerous utterances.—Montreal, N. B., Weekly Times.

MARKET REPORT. Condensed Report as Taken From The Commercial. GRAIN AND PRODUCE. WHEAT.—Prices in Manitoba country markets have ranged mostly from 50 to 53c per bushel for choice hard wheats, equal to No. 2 hard or better, with a wider variation at some points. Stocks in store at Fort William on January 14 were 2,592,399 bushels, being an increase of 196,825 bushels for the week. Stocks at Lake Superior and interior points aggregate about 5,500,000 bushels, which shows a steady but not rapid increase from week to week. A year ago there were 1,097,194 bushels at Fort William, being an increase of 114,844 for that week.

FLOUR.—Prices here are quoted as follows to the local trade in small lots per 100 pounds: Patents \$1.95; strong bakers \$1.75; XXXX 75 to 90c; superfine 60 to 70c. Brands of some mills sell at 5 to 10c under these prices, even in small lots. Round lots at a discount under quota ions.

POULTRY.—Quiet. Chickens are in good demand and firm at 9 to 10c for good stock. Other kinds are slow and quoted: Ducks 10 to 11c; geese, 9 to 10c turkeys, 10 to 11c.

BUTTER.—Market very slow at prices of last week. We quote round lots of good to choice dairy at 15 to 16c. A selected lot might bring up to 17c.

LARD.—Compound held at \$1.90 to \$2.00 per cask. Pure at \$2.40 to \$2.50 per 20 pound cask. In tins, 12 1/2 to 13c per pound.

EGGS.—Single cases quoted at 20c per dozen, larger lots 18 to 19c to quality. Fresh not quotable.

BARLEY.—Dull and slow sale. Feed qualities sell locally at about the same as oats, per bushel.

VEGETABLES.—Offerings on the market have been light, as usual during cold weather. Following are prices at retail dealers buy on the street market: Potatoes 35 to 40c per bushel; turnips 25c bushel; cabbage 40 to 75c dozen; celery 30 to 50c dozen. Onions 2 to 2 1/2c per lb. Carrots 30 to 40c, a bushel; beets, 30 to 40c bushel; parsnips, 1 1/2 to 2c pound. Spanish onions, \$1.50 per crate.

HAY.—Baled held at about \$4.75 to \$5 per ton on track at point of shipment. Loose hay on the street market plentiful at about \$4 per ton. Offerings were lighter during the cold weather, but more plentiful toward the close of the week.

Billiousness—Fever and Ague. So pleasantly do Dr. Morse's Indian Root Pills search out and drive away the seeds of disease that all persons living in a country where fever and Ague, and all other billious diseases, are prevalent, will find they should never be without them. From two to four pills each night upon going to bed, will, in a short time, drive away the sickly yellow look of billious persons; and bring to their cheeks a beautiful glow of perfect health. Dr. Morse's Indian Root Pills are sold by all dealers in medicine.

25,000 IN REWARDS. Seventh Half-Yearly Literary Competition of The Canadian Agriculturist.

In accordance with their usual custom for some years past, the publishers of that old and reliable publication, The Canadian Agriculturist, are presenting their seventh Great Half-Yearly Literary Competition for the winter of 1893, to the people of the United States and Canada.

How to SECURE A PRIZE—Take a few sheets of paper and make all the words you can out of letters contained in the words, "COLUMBIAN EXPOSITION," and send them to us, enclosing one dollar for six months subscription to the Agriculturist or the Ladies' Home Magazine—two of the best home monthlies in the world.

ON TRIAL FOR 90 DAYS. The finest, completest and latest line of Electrical appliances in the world. They have never failed to cure. We are so positive of it that we will back our belief and send you any Electrical Appliance now in the market and you can try it for Three Months. Largest list of testimonials on earth. Send for book and Journal Free. W. T. Baer & Co., Windsor, Ont.

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NOTICE is hereby given that auction sales of school lands will be held at the following points in the Province of Manitoba to the undermentioned dates, viz:—Morden—Wednesday, 25th January, 1893. Pilot Mound—Friday, 27th January, 1893. Glenora—Monday, 30th January, 1893. Glenora—Thursday, 30th February, 1893. Minnedosa—Wednesday, 28th February, 1893. Portage la Prairie—Saturday, 11th February, 1893. Brandon—Tuesday, 14th February, 1893. Winnipeg—Thursday, 16th February, 1893.

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FIRE & MARINE Insurance Agency. G. W. GIRDLESTONE FIRE COMPANIES REPRESENTED: The Guardian Assurance Co., total funds, \$31,700,000. Royal Insurance Co., " 51,000,000. City of London Fire Ins. Co., " 10,000,000. The Northwest Fire Ins. Co., " 10,000,000. Insurance Co. of North America, " authorized capital, 50,000,000. Alliance Marine Insurance Co., Ltd., " total assets, \$7,000,000.

Tenders for a Permit to cut Timber on Dominion Lands in the Province of Manitoba. SEALED Tenders addressed to the undersigned and marked "Tender for Permit to cut Timber" to be opened on the 8th February, 1893, will be received at this Department until noon on Monday, the 6th day of February next, for a permit to cut timber upon the following described lands in the Province of Manitoba.

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Table with columns for North Bound, South Bound, Stations, and times. Includes stations like Winnipeg, Portage Jct., St. Norbert, etc.

Table with columns for East Bound, West Bound, Stations, and times. Includes stations like Winnipeg, Morris, Myrtle, etc.

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