

Northwest Review.

"AD MAJOREM DEI GLORIAM."

THE ONLY CATHOLIC PAPER PUBLISHED IN ENGLISH IN NORTH-WESTERN CANADA.

VOL. XI, No. 40.

WINNIPEG, MANITOBA, WEDNESDAY, APRIL 8, 1896.

\$ 2.00 per Year.
Single Copies 5 cents.

Veritate Parendo

MY LORD, MY GOD!

The octave 'tis of Easter night,
A week since Jesus rose;
A week of witnesses in sight
To question if one chose.

The doubting Thomas doubteth still,
Demandeth special proof,
As if Jehovah must His will
Adapt to man's behoof.

Shalt thou, O Lord! this sceptic win
By yielding to his claim?
Or shalt thou punish I is great sin
By blotting out his name?

"O no"; the Master sweet replies,
"From evil I draw good;
"Unfaith shall open all men's eyes
"And give them certitude."

And so he comes with smile divine
To doubting Didymus;
"Touch, Thomas, touch these wounds of mine,
"Be not incredulous."

As Thomas feels these tokens fresh,
These gates of saving pain,
He knows that in his glorious flesh
The Christ has come again.

Athwart those stubborn lips there spring,
Adams from riven heart,
The words the echoing ages sing:
"My Lord, my God thou art!"

As Lord, He claims by sovereign right
Our every thought and deed;
As God, He is our life, our light,
Our help in every need.

May Thomas our belief increase
In Jesus' nature twain,
Whose blending brings us glad release
From sin's tyrannic reign.

"My Lord, my God!" O joy of joys
For soul by truth set right!
O cry whose sweetness never cloys
The spirit's appetite! L. D.

HOLY WEEK AND EASTER.

ST. MARY'S.

This church was thronged on the evening of Holy Thursday, when after devoutly reciting the beads, the large congregation listened most attentively to an admirable sermon on the Blessed Eucharist by the Rev. Father O'Dwyer, O. M. I. On Friday morning there was again a large attendance and this was repeated in the afternoon at the stations of the cross and in the evening when a touching sermon on the Passion was given by the Rev. Father Kavanagh, S. J., of St. Boniface College. On Saturday after the morning office the clergy were kept busy all the afternoon and evening hearing the confessions of those who desired to receive Holy Communion on Easter Sunday, and it was a most edifying sight at the 8.30 Mass on Sunday to witness the very large number of parishioners who approached the altar rails to piously receive their risen Lord. At 10.30 Grand High Mass was sung by Rev. Father Lamarche, S. J., with Rev. Father Poitras, O. M. I., as deacon, and Rev. Father O'Dwyer, O. M. I., as sub deacon. The choir gave Mercadante's Mass with "Regina Coeli" as the offertory piece, and in the evening at Vespers and Benediction the choir also sang special music appropriate to the dignity and solemnity of the feast.

THE IMMACULATE CONCEPTION.

Rev. Father Weckel preached the sermon on the Blessed Eucharist at this church on Holy Thursday evening. At the various offices on Good Friday there were large and devout congregations, and many strangers were present in the evening when the Rev. Father LaRue, S. J., preached the sermon on the Passion. At the early morning Masses on Easter Sunday the number of communicants was very satisfactory and must have been consoling to the zealous pastor. The members of Branch No. 163 of the C. M. B. A. attended and received Holy Communion in a body as did also the Children of Mary who during the Mass sang very nicely some appropriate Easter hymns. Mercadante's Mass was given by the choir at 10.30 and rendered with even greater success than at Christmas. This Mass was celebrated by Rev. Father Weckel, and the parish priest (Rev. Father Cherrier) spoke a few words on the feast of the day. In the evening the church was thronged and those present were privileged to hear a most excellent and inspiring rendition of the grand plain chant vespers. For this service the choir loft was given up to the members of the St. Boniface cathedral choir, assisted by a number of boys from the Indian Industrial school, and a portion of the brass band connected with that institution. The whole were under the direction of Mr. Ernest Leveque with Prof. Salle at the organ. We like plain chant, and may honestly

confess that in our opinion it is, after all, the most suitable and edifying music for church service, especially when it is given with precision and exactness as it was on this occasion. Those who heard this vesper service, would, we are sure, be glad to hear it repeated on an early occasion. Rev. Father LaRue, S. J., preached the sermon on the feast, taking as his text the words, "This is the day the Lord hath made," and after the sermon came the Benediction of the Blessed Sacrament when the regular choir of the church sang some very choice music which faithfully brought to a close a most worthy celebration of the great festival.

REV. DR. KING'S LETTER.

To the Editor of the Free Press.

SIR,—Your suggestion the other day that, if we were to judge from utterances of public men and newspapers in Ontario, the people of that province had gone wild over the school question, has evoked a reproof from the Rev. Principal King, who suggests that your statement was unfair and ungracious. I have no objection to the praise the good principal bestows on the Ontario majority in the commons, for voting against the remedial bill, but when he goes out of his way to reflect upon the action of the majority of the representatives from the maritime provinces, I cannot allow some of his statements and comments to pass unchallenged.

But first, as to the position in Ontario, let me with all due respect to Dr. King, say, that notwithstanding the confidence with which he tells us that "the facts of the case are obvious enough," he himself has made anything but a frank statement of the facts. His assertion that "a very large portion of the people of Ontario are opposed to separate schools, though by the constitution they are obliged to endure them," has no particular force in that connection, unless he wishes to suggest that the Protestant majority which maintain separate schools in Ontario simply endure them because of the constitution. This is not the fact. On the contrary, as the learned principal well knows, the Protestant leaders of opinion among the majority, both in public life and in the press have repeatedly declared that even as a matter of choice they prefer the separate school system as it obtains in that province, that is, for a mixed community of Protestants and Catholics such as exists there.

Having expressed himself as "deeply thankful" to the Ontario majority in parliament, Principal King tells us how their action contrasts, "so strongly and so favorably," with that of the maritime provinces' representatives, who, with some "noble exceptions," as he puts it, voted to force separate schools on Manitoba by coercive legislation.

Let Dr. King take heed, Mr. Editor, while charging you with being unfair and ungracious to the People of Ontario, lest he be himself still more unfair and ungracious to the majority from the seaside, whose conduct he so severely reprobates, by contrast with the praiseworthy action of their colleagues, and of the "noble exceptions" in their own ranks.

Why such merciless condemnation of the "ignoble" majority from the far east? Why are they practically held up to obloquy in contrast with the Ontario majority to whom the Principal is so deeply thankful? Simply because they voted for the second reading of the remedial bill. For this it is that the reverend principal of our Presbyterian college singles them out for blame as contrasted with the "noble exceptions" who were found on the same side of the division list as the Ontario majority. Again "the facts are obvious enough," but once more the doctor, I am afraid, is far from making a frank statement of them. He would lead us to believe that the Ontario majority, as the noble few from the seaside, who voted with them, did so as a protest against the injustice of coercing Manitoba—in other words, that they voted to declare that Manitoba ought to be left alone to settle its own school laws, and that Ottawa should "keep its hands off."

Now, no one, I am sure, knows better than Dr. King that such was not the case. He must know, for I am sure he

must have read the debate, that the issue was not at all as to whether the Dominion parliament was justified in passing remedial legislation. Did the Liberals deny the justice—or the necessity, indeed—of federal legislation, in any event? Most certainly not. The Liberals were in fact ranged in two camps, one section denouncing the bill and voting for its rejection, simply because it failed to go far enough to satisfy them in uprooting the Manitoba system. Had the remedial bill contained a stronger dose of coercion, they would, so one after another of them declared, have supported it. They actually denounced the federal government for not disallowing the law in the first instance. Even Mr. Edwards, a member of the Protestant majority from Ontario, took that position.

But there was another and a larger section of the Liberals who admitted the propriety—aye the necessity—of remedial legislation, if Manitoba failed to redress the grievances of the minority, but who held that the bill should not be proceeded with until a further effort should be made, first to ascertain more definitely the character of the grievances, and second, negotiate with the Manitoba Government in the hope that they could be prevailed on to make the necessary concessions.

I need hardly offer evidence to satisfy Dr. King that the prevalent opinion among Liberals was in favor of remedial legislation if need be. "The facts are obvious enough to him" if he will but think of them. He will recall Sir Oliver Mowat's declaration that there was a grievance, and that parliament ought to remedy it, if a remedy were not forthcoming in Winnipeg. He doubtless read the speech of Mr. David Mills, the most masterly speech, perhaps, of the debate. Mr. Mills shows, and I doubt not he convinced even Dr. King, that the question for parliament was not whether separate schools are or are not advisable for Manitoba. "The power of parliament is given to it," said Mr. Mills again, "for the purpose of seeing that the compact is observed, and that the rights and privileges of which it is a security are not impaired. The constitution imposes on parliament a constitutional duty to see that certain rights and privileges which have been conferred on a minority have not been taken away. It is a power imposing a constitutional duty for the purpose of fulfilling a compact when that compact is violated."

The compact in this case was admittedly violated. The minority, according to Mr. Mills, is entitled to redress. The power and duty, according to him, were cast on parliament to remedy the wrong; but some people thought that a little more "taffy" should be given to Manitoba in hope that it would settle.

Talk of the "noble exceptions" among the maritime representatives as being opposed to federal legislation. Why, sir, one of the leaders of the noble few is Mr. Duncan Fraser, who a year ago carried his candidate against the government, in a Catholic constituency in Nova Scotia, by convincing the Catholic electors that they were more certain of securing redress at the hands of the Grits than of the Tories. Mr. Fraser is a "noble" fellow in the principal's estimation. But is Mr. Fraser opposed to remedial legislation? Dr. King has doubtless read his speech in the debate the other day. "Why," said Mr. Fraser, "did the Dominion not say to Manitoba: You are wrong, let us reason this matter together, and let us try and settle it? . . . I, for one pledge myself that I would be the first to stand up and say that a province that will not do the right when properly approached shall be coerced into doing it. . . . If the government had done that (that is, made a proper approach) there would be scarcely a voice against them to-day."

So Mr. Fraser after all is a coercionist, and he is a "noble" fellow simply because he thought it desirable to have further negotiations with the Manitoba Government before passing the bill.

Principal King mentions the circumstance that the maritime provinces themselves successfully resisted the institution of separate schools within their own borders, and he does so, apparently, to make the case against the members representing those provinces all the stronger, because of their present effort to impose separate schools on Manitoba.

But did it not occur to him that they may have been convinced, as Mr. Mills was, that the question was not one of approving or disapproving the principle of separate schools. The Manitoba legislature itself has settled that question in 1871. The only question for parliament was, as Mr. Mills pointed out, to see the fulfilment of the compact. And why does not Dr. King frankly own that the maritime provinces did not after all successfully resist the institution of separate schools. Though not recognized by law are they not practically established in each of those provinces to-day?

How can Dr. King say that the action of the majority from the maritime provinces was less noble, less honorable or less patriotic than that of the minority whose conduct calls for such high praise? Were they bound to coincide with the views that Manitoba had not been properly approached? Let me tell Dr. King that in this province and amongst the supporters of the college over which he presides, there are not a few who will regret that he should have felt called upon practically to cast reproach upon men who had such a solemn and delicate duty to perform as those men had on this important question. Why should men, for instance, like the Hon. Senator Dickey, and his son, who is here on the present commission, and their friends generally who voted on that side, be held up as offering such a striking contrast to Mr. Fraser and his associates, who after all differed with the government only as to the manner of approaching the province with a view of securing redress for the minority? FAIRPLAY.

Winnipeg, March 30.

THE POPE AND IRELAND.

The Holy Father Sends His Blessing to Dillon and Inculcates Unity.

LONDON, March 12.—The following highly important and gratifying communication was received to-day by Mr. John Dillon, M. P., from Mgr. Kelly, rector of the Irish College in Rome: Colegio Irlandese, Rome, March 2.

MY DEAR MR. DILLON,—I am to report that to-day, after the discourse of the Holy Father in reply to the address of the Sacred College, I had the honor of laying at his feet your personal felicitations.

I said: "Holy Father, our members of parliament have recently elected a new chairman in the person of"—Here His Holiness interrupted me, saying: "Dillon, is it not? Has he accepted?"

I answered: "Yes, Holy Father, and to-day he charges me to lay at your feet his homage and felicitations, and at the same time to implore your benediction."

He manifested by his look and attitude a particular and paternal acceptance of your message. Then he said: "Yes, I bless him; and let them be united, let them be united."

With that he laid his hands impressively on mine, evidently wishing to inculcate unity as the desired fruit of his blessing.—Irish World.

BIRTHDAY OF AN AGED PRIEST.

Rev. Peter Havermans, of Troy, N. Y., Celebrates His 90th Anniversary.

Rev. Peter Havermans, of Troy, N. Y., the senior Roman Catholic priest in active service in the United States, and for fifty-four years in service in that city, celebrated his 90th birthday on March 21. He was born in Germany in 1806, and became pastor of St. Peter's church, Troy, in 1842. Since 1845 he has been pastor of St. Mary's Church. He was one of the founders of St. Joseph's Seminary and other Roman Catholic institutions.

Negro Catholics.

There are 141,190 negro Catholics in the United States out of a total population of 6,094,243. They have thirty-seven churches. There are also eleven churches which, although principally attended by negroes, are also open to white people. Forty-two priests serve them. Of schools there are 109, attended by 8,496 pupils.

THE EVANGELISTERIUM.

A Work of the Monks of Old in the Astor Library.

There are \$200,000 worth of ancient manuscripts in the Astor Library, but the oldest of these is the Evangelisterium, which is said to have been expressly executed for Charles the Bald, the grandson of Charlemagne. He was a patron of the fine arts and was especially fond of embellished manuscripts. This rare and precious manuscript is written on fine vellum and is an oblong quarto of 400 pages. The first four pages have splendid full-length miniatures of the four Evangelists, profusely illustrated with liquid gold and emerald green, shaded with red and white on an emerald ground, the pictures covering the entire page.

St. Matthew is represented as a beardless youth inclined on a lectern, upon which there is a book with the first words of his Gospel inscribed on it. St. Mark is represented as bearded and sitting upright on a throne, holding in his left hand a closed book with the first words of his Gospel inscribed on its back. On the third page is the picture of St. Luke, looking more aged than his companions. He is shown with an inkhorn in one hand, writing his Gospel. St. John is shown at a throne, holding an open scroll in his hand, upon which many words are discernible. The fifth page of this volume contains the emblems of the four Evangelists, viz., the four living creatures that the Prophet Ezekiel beheld in a vision surrounding the throne of God. Matthew has for his symbol a creature with a human head, Mark the lion head, John the eagle, while Luke is represented by the winged-bull-headed figure. The ninth page is a magnificent specimen of interlaced capitals peculiar to manuscripts of the Carolingian era. This highly illuminated sheet forms the title page of the book. It has only fifteen letters, but a closer examination reveals the marks for hidden letters. The words are: "Legendum per Anni Curriculum."

One page is equally embellished with brilliant gold and colors and has the word "Dominus" inscribed on it. There are several other pages equally embellished with multiplied interlacing and leafy shadowings. The services for the principal festivals are marvellously executed and the seventeen pages for Easter are magnificent. A comparison with modern specimens shows that we have but little advanced over the monk artists of the ninth century. Dr. Frederick Sanders, the venerable librarian of the Astor Library, justly calls this manuscript an "unrivalled beauty."

This superb specimen of art was secured some fifteen years ago by the late Mr. Astor from the famous London bibliophile, Bernard Quaritch, who catalogued it in 1880 at \$5,000. There are more costly manuscripts in the Astor Library—for instance, the Antiphony of Charles X., for which the late J. J. Astor paid \$10,000. But this old manuscript of Charles the Bald has, as an antique, no rival.

Conquests of Obstacles.

When God wants to educate a man he does not send him to school to the Graces, but to the Necessities. Many a man has never found himself until he has lost his all. Adversity stripped him only to discover him. Obstacles, hardships are the chisel and mallet which shape the strong life into beauty. The rough ledge of the hillside complains of the drill of the blasting powder which disturbs its peace of centuries; it is not pleasant to be rent with powder, to be hampered and squared by the quarrymen; but look again; behold the magnificent statue, the monument, chiseled into grace and beauty, telling its grand story of valor in the public square for centuries. The statue would have slept in the marble for ever but for the blasting, the chiseling and the polishing. The angel of our higher and nobler selves would for ever remain unknown in the quarries of our life but for the blasting of affliction, the chiselling of obstacles, and the sandpapering of a thousand annoyances.—Orison Sweet Marden.

The Northwest Review

PRINTED AND PUBLISHED EVERY WEDNESDAY WITH THE APPROVAL OF THE ECCLESIASTICAL AUTHORITY.

At 184 James Avenue East. WINNIPEG.

Subscription, - - - - - \$2.00 a year. Six months, - - - - - \$1.00.

P. KLINKHAMMER, Publisher.

THE REVIEW is on sale at the following place: Hart & McPherson's, Booksellers, 364 Main street.

ADVERTISING RATES.

Made known on application. Orders to discontinue advertisements must be sent to this office in writing. Advertisements unaccompanied by specific instructions inserted until ordered out. Address all Communications to THE NORTHWEST REVIEW, Post office Box 508, Winnipeg, Man.

The Northwest Review

WEDNESDAY, APRIL 8.

EDITORIAL COMMENT.

The Lord's Day. In the liturgy of Holy Church this Easter week is treated as one long day: "This is the day that the Lord hath made" is repeated at each of the seven canonical hours for seven days. Our Easter thoughts are best expressed in the following lines by Marie M. Pursel in the current number of Donahoe's Magazine:

Rise! rise as does the soaring lark
On wings of song to the highest heaven;
Pour out thy meed of praise, God-given,
From early dawn till day is dark;
Rise on the glorious wings of Faith,
Nor stay thee, in thy Heaven-born flight.
See! far beyond earth's fiftful night
Shines "Light" which triumphs over death.
Thus, from the gloom our Saviour rose
On Easter morn. Oh, glorious sight!
Above the shades of death and night,
Above the sting of earthly woes,
He rose from death that we might live,
He banished gloom from death and grave,
He lives on high our souls to save—
To Him glad Easter homage give.

"Sunny Ways." The Ottawa commissioners may rest assured of our deep gratitude for their honest and patient efforts in our behalf. Nothing could exceed or even equal the kindness and generous hospitality of Sir Donald A. Smith, the calm reasonableness of the Hon. Mr. Dickey and the unruffled urbanity of the Hon. Mr. Desjardins. (By the way, why do all our local contemporaries persist in writing his name Desjardines? Is that commonest of French words, "jardin," unknown to them, or do they think it must take an e in the plural, or is "garden" too suggestive of flowers and sunny paths to suit their Gallophobia?) However this may be, the thing is plain as a pike-staff: the local government have been approached with the sunniest of "the sunny ways of patriotism," and yet these gentle and pervasive rays have failed either to penetrate or melt those icy hearts. Mr. Laurier himself, wreathed in smiles and breathing honeyed phrases, could not have made a nobler effort.

The Inquiry. The other string to Mr. Laurier's bow has likewise snapped. Messrs. Sifton and Cameron said not a word about an inquiry into the working of the schools. Thus the Conference has not been useless, since it has proved that no agreement is possible and no commission of inquiry is thought of here. What, then, is left of Mr. Laurier's policy?

Dr. King Answered. Rev. Dr. King's letter has had the good effect of bringing out the temperate, telling and instructive reply from "Fairplay" which we print in another column. We commend this reply to the careful perusal of our readers as a masterly analysis of the liberal vote on the second reading of the Remedial Bill and an admirable defence of the Hon. Senator Dickey and his son, the Hon. Arthur Dickey. Dr. King's unwarranted jubilation over Ontario and unjustifiable attack on the Maritime Provinces' members verify the saying of St. Paul:

"There must also be heresies, that they who are approved may be made manifest among you." Misstatements of fact are provocative of correct statements when well informed persons like "Fairplay" happen to be at hand.

The Sacred Heart Review. The Sacred Heart Review is a Catholic weekly published in Boston. It has lately been enlarged to twenty pages full of most interesting matter. The list of its incorporators contains the names of about ninety priests, mostly pastors. The latest issue, dated April 4th, has two excellent editorials on Easter and the Resurrection of the Body, reproduces Cardinal Gibbons' recent article on the Resurrection from the New York Herald, reviews several magazine articles, publishes two correspondences, one from Berlin, the other from Ireland, and groups a great many valuable hints under such heads as "Temperance," "Don'ts for impolite people," "Familiar Science," "Catholic Missions," "Your new house," "Facts and Figures." It makes one's mouth water to see what intelligent editors can do for Catholic culture when they are not hampered by the "res angusta domi." Nevertheless, there be spots even on the sun. In one of the Editorial Notes we read: "Since Editor Stead of the Review of Reviews characterizes Purcell's biography as his 'attempt on the life of Cardinal Manning,' may not Mr. Stead's misrepresentation of the Cashel prelate on the educational question be styled an assault on the reputation of Archbishop Cooke?" This allusion to the unfortunate discrepancy between the English and American Review of Reviews, first pointed out by Father Drummond in the Free Press of this city, reflects unjustly on Mr. Stead. It was not he, but Dr. Shaw of New York, who was to blame. The authentic version, as published in the London edition by Mr. Stead himself, is substantially correct. The American version, which Dr. Shaw is responsible for, is the wrong one.

IGNORING THE MAIN ISSUE.

The representatives of the local government, in their reply to the commissioners from Ottawa, completely ignore the Imperial Privy Council's judgment in favor of the minority. In that judgment, it will be remembered, the noble lords contrast the position of the Roman Catholics prior and subsequent to the acts from which they appeal, and conclude with these weighty words: "In view of this comparison, it does not seem possible to say that the rights and privileges of the Roman Catholic minority in relation to education, which existed prior to 1890, have not been affected." What did not seem possible to their lordships has been done with imperturbable persistency by the local representatives; they recognize no rights nor privileges.

Again, in the same judgment, after noticing the view "that there should not be any conscientious objection on the part of Roman Catholics to attend" the public schools, since the religious exercises are to be "non-sectarian," their lordships dismiss this demur with the trenchant phrase, "But all this is not to be purpose." What, then is the real point at issue, the great grievance? It is that, whereas before 1890 we had separate schools, now we have them no longer. We protest against the fact that the public schools, materially improved by the spoils of ours, are the only ones to receive government support. "As a matter of fact," their lordships continue directly after the last phrase quoted above, "the objection of the Roman Catholics to schools such as alone receive State aid under the act of 1890 is conscientious and deeply rooted." Assuredly, no loyal British subject, who respects the law, can make light of so important a statement from so high an authority. Our grievance, therefore, is clearly this: our Catholic schools have been taken from us. Another well-known passage of the historic judgment will bear repeating: "All legitimate grounds of com-

plaint would be removed if that system were supplemented by provisions which would remove the grievance upon which the appeal is founded, and were modified so far as might be necessary to give effect to these provisions." To remove the grievance is to restore separate schools. Listen now to the Imperial Order in Council of February 2nd 1895. The Lords of the committee answer "That the two acts of 1890 complained of did affect a right or privilege of the minority in such a manner that an appeal will lie thereunder to the Governor General in Council." And what is the answer of our gracious Sovereign? "**Her Majesty**, having taken the said report into consideration, **was pleased** by and with the advice of Her Privy Council to approve thereof and to order as it is hereby ordered **that the recommendations and directions therein contained be punctually observed, obeyed, and carried into effect in each and every particular.**" Is this a solemn farce or a real bona fide order from the highest Court of the Empire, from the Queen herself? Had such a document been issued in favor of our opponents, woe to those who would have hesitated to obey it! Our local representatives do not hesitate at all, they simply turn their backs on it.

Some newspaper writers pretend that the Ottawa government is ruled by "the Archbishop of St. Boniface and the Quebec hierarchy." This is a stupid, mean and treacherous dodge to hoodwink the public. The Federal government is merely ruled by a sense of justice and obedience to the law, of respect for her gracious Majesty and of attachment to the Constitution. If its conduct approves itself to the hierarchy of Quebec, Ontario and the Maritime Provinces—for the hierarchy is one and indivisible—why should the government be blamed for this approval? It would be very easy to retort the charge upon our rulers here, and say that Manitoba is ruled, not by respect for law, but by the interested whims of some Winnipeg politicians.

In view of the decisions of the Privy Council and of the Imperial orders, the offers of Messrs. Sifton and Cameron are ridiculous and, albeit couched in decent language, really insulting. After six years of unrest, after an Imperial command has sanctioned the judgment of the highest court, after the Federal Government has answered our petitions by a remedial bill, when the country is deadly sick of this open sore which keeps thousands from our teeming prairies, the local government offers, to the delegates of the central government charged with the protection of oppressed minorities, what? Separate schools as in Ontario or as in New Brunswick? No; the local authorities offer (1) To secularize the schools, and (2) To teach religion at half past three! Their offer to make the schools secular reminds us of a story told about the late Sir Francis Johnson. One day, when he was holding court, a lawyer's cool up to plead with a black cravat. "I observe, Sir," said the judge, "that you are wearing a black cravat." The lawyer bowed, withdrew and, after hunting in vain through the dressing-room for a white tie, took off his black one and reappeared in court without any tie at all. Thereupon Sir Francis drily remarked, "Taking off one's black cravat is a queer way of putting on a white one." Taking away all religion is a queer way of making our schools Catholic.

Teach religion after half past three! What right have they to prevent our teachers from pointing a moral when occasion offers, at any time, by reminding them of God's commandments? To confine a Catholic teacher to one half hour of religion is 'rank tyranny' and a flagrant violation of freedom of conscience. The teacher should be free to put in a word for heaven and the soul's interests whenever the opportunity offers. That opportunity may not occur once in a given week, but it may occur ten times in one day. Some of the Protestant teachers of Manitoba

are wonderfully quick in seizing opportunities to sneer at Catholics. Our teachers have no wish to sneer at Protestants; all they demand is the right to remind their pupils of Catholic truths.

Whatever may be the fate of the Remedial Bill, the judgment of the Privy Council will ride, as an ark of salvation, upon the billows of human policy and popular suffrage. All succeeding governments will have to reckon with it. Passion and prejudice are ephemeral; the Catholic church is eternal, and she has registered that judgment in her unfailing memory. "Men may come and men may go"; but she stands and waits for her rights.

It is to be hoped that the Federal government will be able to carry the Bill through without delay, and thus enforce respect for the majesty of the law. It is not any particular church or hierarchy that lays down the law for the people of Canada in this matter; it is purely and simply that Imperial voice, speaking from the heart of the British Empire, and saying to the Governor General in Council: "Listen to the complaints of the minority; it is your duty and mission to see that justice be rendered them."

WHAT GOODLY COMPANY!

The Canadian Freeman, a Kingston politico-religious newspaper says:

"Thirteen Conservatives voted in favor of Hon. Mr. Laurier's amendment to the Remedial Bill. They were Cockburn, Calvin, Craig, Henderson, Hodgins, McLean, McNeil, Rosamond, Sproule, Tyrwhitt, Wallace, Welton and Wilson. McCarthy, Stubbs and O'Brien also voted the same way."

We are sure that our contemporary must be elated over the good company in which it finds its leader. Mr. Laurier is getting up in the world when he can count among his warmest friends and supporters the men our contemporary names, especially in opposition to a measure of such vital importance to the minority of Manitoba as the Remedial bill. Is it any wonder that His Grace of Kingston has been compelled on more than one occasion to repudiate the statement that this sheet was an organ of the church, or in any way reflected the mind of the learned, eloquent and fearless Archbishop of Kingston?

"THE APOSTLESHIP OF THE PRESS."

The Apostleship of the Press is the general intention for the month of April, recommended by His Holiness Leo XIII, with his blessing to the associates of the Apostleship of prayer, League of the Sacred Heart. The Catholic Press has, in many instances, been the recipient of most flattering notice from our Holy Father, but this paternal care and solicitude in recommending, with His blessing, the Apostleship of the Press, to the prayers of the League of the Sacred Heart, is a mark of the highest consideration and one which must bring joy and consolation to those who are engaged in the field of Catholic journalism.

Our Holy Father, who is one of the most influential leaders of thought this century has produced, recognizes that the press is one of the greatest factors for good or evil in the world. Everyone reads; therefore, it becomes a matter of the greatest importance to the Father of the Faithful what men shall read. His paternal heart is wounded in witnessing the thousands of souls that are lost through had reading. Seeing that the secular press often sows the seeds of error and false philosophy throughout the world, he realizes that the only way to meet these manifold engines of evil on their own ground is journalism properly directed and conducted on right principles. If the secular press disseminates false principles of life, if it bends all its strength to teach the pernicious errors of the zeitgeist, what better means to counteract this stream of tendency, than a press that bends all its energies to combat these evils and to point out to the unwary the dangers that lurk behind specious shibboleths and unsound principles?

As the Catholic Church is the pillar and ground of truth, the infallible guide

to every right principle of life, it follows that only a press acting under the guidance and authority of the church and illuminated by her teaching can, with any degree of certainty, fulfil the great mission of the Apostleship of the Press. To the Catholic press, therefore, is confided this great and noble mission and for it has our Holy Father asked the prayers of the League of the Sacred Heart during the month of April. No more practical object could be set before those silent forces of simple and earnest and prayerful souls who really sway the destinies of the world.

A WORD WITH OUR CATHOLIC CONTEMPORARIES.

The Catholic minority of Manitoba, after six years of relentless and cruel persecution—not only in the confiscation of their schools and the enforced payment of their taxes to a purely Protestant system of education, but in being made the butt of the most insulting misrepresentations—see the hour of their deliverance dawning upon them in the Remedial Bill brought in for their relief by the Government of Canada. After having exhausted every means in their power to get a fair and just settlement from the legislature of Manitoba, the Government is forced to act in order to uphold the Constitution and to protect the rights of the minority. And what are those rights? The right to educate their children in accordance with their Catholic conscience, in their own schools, by their own teachers, without being compelled to pay their taxes to schools where they cannot send their children. That is the grievance under which we groan; that is what the Remedial Bill will relieve us from. Surely no more sacred cause could appeal to the conscience of the Catholic press of Canada than this? In the words of our beloved Archbishop, "this Remedial Bill means life and liberty to the Catholic minority of Canada remain indifferent to a measure that means life and liberty to the oppressed minority of Manitoba? And yet, no sooner did this question get into politics; no sooner did the Liberal leader—forgetful of his Catholic conscience and of the cries for relief of his compatriots and co-religionists in Manitoba, and mindful only of the political capital to be made out of our miseries—shamefully moved the six months hoist than some of our contemporaries, calling themselves Catholic, endorsed Mr. Laurier's stand and belittled the bill introduced for our relief, while others, fearful of giving offence to a large section of their readers, remained silent.

Now, if our contemporaries will allow us to give them a little advice we would say: In a question of such vital Catholic importance as the rights of the minority of Manitoba, there is but one course open to our Catholic contemporaries, and that is to demand justice for the minority and to condemn any person or party that attempts to prevent justice being done. By pursuing this honest, conscientious and fearless course, they need have no dread of offending any large section of their readers. The men who subscribe and pay for a good Catholic newspaper are generally good Catholic citizens, who would scorn to place a political party before the interests of the Church. They may have their political preferences and even take strong ground in maintaining those preferences; but they will never, if true sons of the Church, let those preferences override the love, reverence and dutiful allegiance which they owe to their children and to God. The Catholics of Ontario have shown how they could rise above party and defend their rights. The same Catholics, who left their party to defend their rights, will again rise superior to party and condemn the men who are dishonestly attempting to make a football of our liberties. If the Catholic newspapers of Canada will give their active and earnest support to our sacred cause, we are bound to win. In the name of the Catholic minority of Manitoba, who have made

a noble and brave fight for liberty of conscience; in the name of our Archbishop whose heart is suffering untold anxiety for the liberty of the Church, we appeal to our contemporaries to cast aside political preferences and stand by us on this momentous question.

New-fangled Stations.

This is the hour of the "new." So we are told gravely that the old way of the religious exercises of the Stations of the Cross is monotonous. "It is tiresome." Here the "new" steps in, and now we are going to hang "new" stations. Dore, Muncarczy, Gerome illustrations. Very nice! Very appropriate! High art! You will feast your eyes on the artistic work, the imagination will glow with the beauty of the painters' colors. Note the exquisite limning. What a delicious chiaroscuro! From Pilate's hall to Golgotha, a thing of beauty. Let us bow down and worship the "new." Relegate the old way to the blind and superannuated. Of course, it is needless to say, the "new Station" book is bound in purple and the letter is golden. Could there be anything nicer, prettier? To say these stations the dress should be a full evening costume. Gilt edged society stations, as it were. We always favor the new as we believe in being progressive. But when it comes to advertise and palm off a religious publication, at the expense of a holy devotion, it is time to call a halt and sit down on the author.—Pittsburgh Catholic.—The chief objection to the artists named above is that they sacrifice the essential to accidental ornaments. Being incapable of giving to the central figure of Our Lord that divine expression which the old Masters caught so admirably, they devote themselves to local coloring and secondary details. Thus the mind, instead of being assisted to meditate on the Passion, is distracted by sensational and undevotional surroundings.—Ed. N. W. R.

Why Latin?

From the Month.

Why does the Church use the Latin language? For these reasons:

- 1. Because a universal community requires a universal language. The Church of Christ is universal.
2. Because it does not change. If, for example, the Church should use French in one of her formulas alone, that of baptism, she would have been obliged to change it over sixty times.
3. Because nothing can equal the dignity of the Latin language, its clearness or its beauty.
4. Because it lifts the liturgy of the Church above the every-day usage of words, which alters their sense and often debases it by licentiousness.
5. Finally, a universal language speaks of a universal brotherhood, and makes a Catholic at home in all the Roman Catholic Churches of the world.

ANNUAL MEETING.

St. Mary's Ladies Aid Society.

SECRETARY'S REPORT LADIES AID AND ALTAR SOCIETY.

1. At the annual meeting for election of officers held on the 3rd of March 1896, Mesdames O. Monchamp, D. Smith and Quigley were elected Honorary Presidents; Mrs. Bawlf was elected President, Madame Gauthier, 1st Vice President; Mrs. Marrin, 2nd Vice President; Mrs. Guilmette, Secretary; Mrs. E. Cass, Treasurer.

2. The year from March 1895 to March 1896 has been a successful one, much interest has been taken in the relief of the poor, which is the chief aim of the Society.

3. Twenty-nine meetings have been held with an average attendance of twelve, an increase of two over last year's average attendance.

4. We gratefully acknowledge the receipt from time to time of quantities of second hand clothing from different members of the congregation of which ten parcels have been distributed.

5. The past year has been distinguished by the inauguration of the service of the Benediction of the Blessed Sacrament which (through the kindness of our esteemed Parish Priest) is held the first Tuesday of every month, and is greatly appreciated by the members.

6. At a special meeting called on the 26th January for the purpose of discussing federation with the Winnipeg local Council in affiliation with the General Council of Women of Canada, sixteen members were present, after a full discussion of the measure it passed, and subsequently at a meeting of the local Council, held on the 31st January, the St. Mary's Ladies Aid and Altar Society (represented by Mesdames Gauthier and Bawlf) was cordially welcomed in affiliation.

7. On the 19th March 1885 the members of the Ladies Aid and Altar Society attended a meeting at St. Mary's Academy for the reception of the Archbishops, Bishops and priests who were present at the consecration of our new Archbishop, and in union with the other ladies of the Parish entertained the distinguished visitors to a supper.

8. The "Grim Messenger" has again visited us; in the death of Mrs. Edward Barrett the society loses an amiable and esteemed member whose assistance will be very much missed.

9. The Hospital Committee (consisting of Mesdames Gauthier, Bawlf and Monchamp) reports the following donations to St. Boniface Hospital:—

- By individual members, 3 pairs feather pillows, 2 pillow covers, 1 counterpane, 1 tray cloth and a rocking chair.
From the funds of the Society, 27 yards sheeting, 12 yards pillow cotton and 3 dozen towels.
In cash from the Winnipeg Branch of the C. M. B. A. \$ 15 00
From sale of tickets, a share in the Messiah concert..... 92 50
Dreamland entertainment..... 100 00
Total in cash \$207 50

10. The Sisters in charge of the new Foundling asylum gratefully acknowledge the receipt of 60 yards Canton flannel, 40 yards flannellette and 1 dozen towels.

TREASURER'S REPORT.

The Treasurer (Mrs. Cass) reports the following balance on hand at beginning of year..... \$ 52 60
Member's fees..... 25 00
Part proceeds of concert, 17th March 1895..... 49 00
Part proceeds of annual picnic Donation from Rev. Father Guillet..... 5 00
\$182 00

EXPENDITURES.

Hundred yards flannel, 147 yards flannellette, 108 yards cotton, 73 yards dress goods, 16 pairs boots, 21 pairs hose, 50 yards print, 6 pairs cardigans, 7 pairs mitts, 6 pairs moccasins and 4 pounds yarn.

Besides cash paid out to relieve various cases of need amounting to..... \$145 00
Balance on hand..... \$ 37 00

The following is a list of articles made up and distributed to 47 applicants; 30 yards undergarments, 8 skirts, 7 aprons, 4 boys' blouses, 3 dresses, 4 undershirts, 3 infant's dresses, 4 pillow covers, 2 sheets; and the other distributions were 9 pairs boots, 4 pairs shoes, 2 pairs slippers, 35 pairs hose, 9 pairs moccasins, 6 pairs cardigans, 1 pair overboots, under-veets and 1 waist.

In concluding our work for the year we hope that our numbers will during the coming one be greatly increased.

K. GUILMETTE, Sec. L. A. and Altar Society, March 14th 1896.

The Family Medicine. Trout Lake, Ont., Jan. 2, 1890. W. H. Comstock, Brookville. 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.

LEARN TO WRITE By attending Winnipeg Business College and Shorthand Institute. If you want to know what is taught send for Annual Report, which is sent free. C. A. Fleming, Pres.; G. W. Donald, Sec.

LEGAL. GILMOUR & HASTINGS, BARRISTERS, etc., McIntyre Block, Winnipeg, Man. T. H. GILMOUR. W. H. HASTINGS.

Grand Deputies for Manitoba, Rev. A. A. Cherrier and Dr. J. K. Barrett, Winnipeg, Man.

District Deputies for Manitoba, St. Boniface, Winnipeg; Edmond Trudel, St. Boniface.

The NORTHWEST REVIEW is the official organ for Manitoba and the Northwest of the Catholic Mutual Benefit Association.

Branch 52, Winnipeg.

Meets at Unity Hall, McIntyre Block every 1st and 3rd Wednesday. Spiritual Advisor, Rev. Father Guillet; Pres., L. O. Genest; 1st Vice, R. Driscoll; 2nd Vice, J. A. McInnis; Treas., N. Bergeron; Rec. Sec., H. A. Russell; Assistant Rec. Sec., M. E. Hughes; Fin. Sec., D. F. Allman; Marshal, E. Laporte; Guard, G. J. McNeerney; Trustees, J. O'Connor, T. Jobin, G. Adulish, E. L. Thomas and R. Murphy; Representative to Grand Council, F. W. Russell; Alternate, Dr. J. K. Barrett.

Branch 163, C.M.B.A. Winnipeg

Meets at the Immaculate Conception School Room on first and third Tuesday in each month. Spiritual Advisor, Rev. A. A. Cherrier; Pres., A. Poirard; 1st Vice, M. Buck; 2nd Vice, J. A. McInnis; Treas., P. Klunkhammer; Rec. Sec., P. O'Brien; Assistant Rec. Sec., A. Macdonald; Fin. Sec., Rev. Father Guillet; Marshal, F. Wellnitz; Guard, L. Huot; Trustees, J. Markin-ki, J. A. McInnis, J. Schmidt, J. Poirard, J. Perry; Representative to Grand Council, P. Klunkhammer; Alternate, Jos. Shaw.

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TENDERS. INDIAN SUPPLIES.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for Indian Supplies" will be received at this office up to noon of TUESDAY, 21st April, 1896, for the delivery of Indian Supplies during the fiscal year ending 30th June, 1897, at various points in Manitoba and the Northwest Territories.

HAYTER REED, Deputy Superintendent-General of Indian Affairs, Department of Indian Affairs, Ottawa, March, 1896.

Save Paying Doctors' Bills BY USING Dr. Morse's Indian Root Pills. *THEY are the Remedy that the bounteous hand of nature has provided for all diseases arising from IMPURE BLOOD. W. H. CONSTOCK, MORRISTOWN, N. Y.

"PLAIN FACTS FOR FAIR MINDS." Important Announcement. As an inducement to prompt payment of subscriptions, we hereby engage, from this date out, to furnish to each subscriber who pays his arrears or pays in advance, a copy of "PLAIN FACTS FOR FAIR MINDS" by Reverend George H. Searle, the distinguished Paulist and Professor of Mathematics and Astronomy in the Catholic University of America and Director of said University's Observatory. This book of 360 pages, which appeared only last Easter, has already reached its fiftieth thousand. It is a lucid statement and defence of Catholic belief. Financially as well as controversially, it is the greatest success in the annals of English Catholic literature. It is as full of wisdom and wit and practical knowledge as an egg is of meat. The author, while wonderfully correct in doctrine, button-holes his reader in a way that is simply irresistible. His knack of apt illustration shows that the book is no mere result of wide reading, but the outcome of a series of personal experiences. Pay your subscription and get a copy of this admirable book as a gift from us.

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Time Card taking effect on Sunday, Dec. 16 1894. MAIN LINE.

Table with columns: North Bound Read up, South Bound Read down, STATIONS, Miles from Winnipeg, Ft. No., Ex. No., Ex. No. 107, Ex. No. 108. Stations include Winnipeg, Portage Jct., St. Norbert, Carleton Place, St. Agathe, Union Point, Silver Plains, Morris, St. Jean, Letellier, Emerson, Pembina, Grand Forks, Winnipeg Jct., Duluth, Minneapolis, St. Paul, Chicago.

MORRIS-BRANDON BRANCH.

Table with columns: East Bound Read up, W. Bound Read down, STATIONS, Miles from Morris, Ft. No., Ex. No., Ex. No. 107, Ex. No. 108. Stations include Winnipeg, Morris, Lowe Farm, Roland, Rosebank, Miami, Deerwood, Almont, Somers, Swan Lake, Indian Springs, Marieapolis, Greenway, Baldur, Hilton, Ashdown, Wawanesa, Elliotts, Rounthwaite, Martinville, Brandon.

PORTAGE LA PRAIRIE BRANCH.

Table with columns: West Bound Read d'n, East Bound Read Up, STATIONS, Miles from Winnipeg, Mixed No. 143 Every Day Except Sunday, Mixed No. 144 Every Day Except Sunday. Stations include Winnipeg, Portage Junction, St. Charles, Headingly, White Plains, Grand Pit Spur, La Salle Tank, Ennatache, Oakville, Curtis, Portage la Prairie Flag Station.

Stations marked * have no agent. Freight must be prepaid. Numbers 107 and 108 have through Pullman vestibled Drawing Room Sleeping Cars between Winnipeg and St. Paul and Minneapolis. Also Palace Dining Cars. Close connection at Chicago with eastern lines. Connection at Winnipeg Junction with trains to and from the Pacific coast. For full information concerning connections with other lines, etc., apply to any agent of the company, or CHAS. & FRANK H. SWINFORD, G.R. & T.A. St. Paul, Gen. Agt., Winnipeg. CITY TICKET OFFICE, 486 Main Street, Winnipeg.

