

## GENERAL INTENTION FOR FEBRUARY.

NAMED BY THE CARDINAL PROTECTOR AND BLESSED BY THE POPE FOR ALL ASSOCIATES.

## FREEDOM OF INSTRUCTION.

Canadian Messenger of the Sacred Heart.

"In the happiness that may be enjoyed in this fragile life," said an old writer, "there is little more enjoyable than that of having, by assiduous study, secured the possession of the pearl science. It is science that paves the way to a wise and happy life."

Undoubtedly; but we have occasion frequently to note that it is not science, or the enjoyment of it, that is man's ultimate object in life. Science without religion to guide and restrain it, is a dangerous possession, and the Christian parent is neither wise nor prudent who will permit his child to acquire science without the necessary leavening of religion.

Our Lord showed for all time the value he placed on human learning in the choice He made of apostles to be teachers of men. He who knew the human heart so well, and its relation to our immortal destinies, did not insist on purely intellectual culture as essential to our well-being here or hereafter; otherwise, would He have chosen illiterate fishermen to teach His Gospel instead of selecting learned doctors from Rome or Athens?

No one questions the utility of knowledge; learning is useful in the age in which we live, and even necessary for those who court worldly success. The General Intention, this month, merely asks us to examine the channels through which learning flows into the uninformed minds of youth.

Two claimants, the State and the parent, struggle for the possession of the school; and in no period of history has the struggle reached a more acute stage than in our own. The State claims the right to form its citizens, and will go to extremes to uphold that right. The Church, on the contrary, tells us that the parent is the natural teacher of the child. Nature and the history of the world take sides with her, and are unanimous in proclaiming absolute and inalienable the right of the parent to bring up his children. Besides, right reason asserts that he who has the responsibility of fatherhood on his shoulders should, as well as he is able, and preferably to all others, provide his child with what is needed for its life, natural and social.

It would be unnecessary to dwell on such a self-evident truth as this, were it not impugned so frequently, and in unexpected quarters. This opposition is, most of the time, not made openly; but opposition to the doctrine of the Church on such an important matter as education is not less effective because it is tacit. A few thoughts concerning the source and nature of parental rights and duties may not be out of place, even if they find their way into the minds of many of our Canadian readers.

It was on Horeb that Jehovah made known in a special man-

ner His will to Moses: "Call together the people unto Me, that they may hear My words, and may learn to fear Me all the time that they live on earth and may teach their children" (Deut. iv. 10). And the great law-giver, faithful to his trust, laid the divine commands before the chosen people, with this solemn injunction: "Forget not the works that thy eyes have seen, and let them not go out of thy heart all the days of thy life. Thou shalt teach them to thy sons and thy grandsons." (Ib. 9).

What Moses impressed upon God's people as a rigorous duty, St. Paul corroborated as a divine command to Christ's followers in the new dispensation: "And you fathers, provoke not your sons to anger, but bring them up in the discipline and the correction of the Lord." (Ephes. vi. 4). "But if any man have not care of those of his house, he hath denied the faith, and is worse than an infidel." (I Tim. v. 8).

What Christ is with regard to His Church, what bishops are to their priests and people, what the shepherd is to his flock, such are parents to their children. It is for them to see that the wolf break not into the fold, that the lambs be led to rich and wholesome pastures, that noxious food be carefully kept out of their reach; otherwise the souls of their children will cry to heaven against them as did the blood of Abel against his unnatural murderer.

The responsibility of the eternal welfare of their children weighs on the shoulders of fathers and mothers; and when through poverty, or incapacity, or sickness, or the multiplicity of other duties, they are unable to impart, in its fullness, religious instruction to their little ones, they may shift that responsibility on to the shoulders of others only on condition that those who are to assume the burden are trustworthy and fully competent. So true is this that the parent is not at liberty to rid himself of this personal obligation, or surrender his rights. When circumstances oblige him to give over to others the training of his children, this temporary transfer may be made only when there is a certainty that the children's heart will receive no taint.

But as the Church has condemned the divorce of the teaching of religious truths from that of secular science, (the following proposition is condemned: Catholics may approve of a system of educating youth, unconnected with Catholic faith and the power of the Church, and which regards the knowledge of merely natural things, and only, or at least primarily, the ends of earthly life. Syllabus prop. 48.) the Christian parent must, under the direction of his pastor, make choice of a system of teaching that is in harmony with Catholic tenets.

Now, how can any such choice become possible unless the liberty of teaching is fully recognized; and unless Catholics are free to open and control schools and colleges of their own? Whenever such action is merely tolerated, so as to throw on Catholic ratepayers the burden of supporting the schools of their choice, while they are also taxed for the support of State schools, to which they may not conscientiously send their children, a grave injustice is perpe-

trated, and liberty of instruction is not recognized.

The right in justice of the Catholic citizen to claim liberty of teaching is grounded, on his parental obligation in the natural order; on his duties as a Christian parent; on his constitutional privileges as a citizen which put him on an equal footing with his fellow-citizens; for as these claim the right, and obtain it, of bringing up their offspring after the manner of their choice, so may he also claim his share in the fund to which he contributes, to secure an education for his children.

When we assert that parents have in the natural order a right to liberty in the question at issue, we mean simply that God has imposed on parents, preferably to all others, the obligation of bringing up their children. It is evident from this that no one has a right to put obstacles in the way, or to hamper them in the exercise of their functions. This same liberty is guaranteed them in the matter and mode and education. The selection of a teacher of a child, the nature of the teaching, the choice of the methods of imparting it, are privileges that the parents may lay claim to. Whoever has a right to the substance of a thing has a right to use and dispose of it in his own way.

The Christian parent has another obligation, to see that his children are taught the laws of God. Religion must not take a secondary rôle in school; its place is at the pinnacle of all sciences. The Sovereign Pontiff, Pius IX, wrote in 1864: "Religious doctrine should hold the first place in teaching and education; it should hold sway to such an extent that all other branches of knowledge should appear, so to speak, as accessories."

What constitutes a religious school is not that the greater part, or even a great part, of the time be given over to the teaching of religion; it is the organization of the exercises which take place in these schools. The prayers and hymns at stated times; the attention given to the ecclesiastical year; the recurrence of feasts and the meaning that the Church puts on them; the community of ideas and consequent sympathy that exists between teacher and pupil as the outcome of religious instruction; the Catholic tone that prevades the school; all these things cannot fail to make a deep impression on the little ones who live and move under their influence several hours every day. Who will deny the right of a parent to provide such a school as this if he sees fit?

The constitutional privileges of a Catholic should secure him from interference in such an essentially domestic function as the training of children. Is it not evident that the intermingling of another authority would inevitably embarrass the liberty of the family, and destroy the unity of education, if it did not annihilate education itself? No authority has a right to impose wearying "programmes" on a parent, or embarrassing restrictions, and above all, it has no right to jeopardize liberty of conscience.

Furthermore, man has a natural right to communicate the truth. We have an inborn inclination to give to others the notions we have acquired by personal endeavor, so that the act of teaching is, after all, the

natural use of a faculty which no one has a right to prevent us from exercising.

How slow men are to perceive that the welfare of a nation is involved in the training of its children, and religious training at that. A sound education, rendered possible by admitting the principle of liberty and instruction, is the best earnest of the prosperity of a nation. This truism supposes two others, that true education must be based on religion; that truly religious education can be imparted only by teachers of deep religious convictions.

While sympathizing with those nations that are unjustly deprived of their rights to educate their children as they wish, and averring that here in Canada our fellow-Catholics have not the full privileges they are entitled to, in their three-fold capacity of parent, Christian and citizen, we should pray and beseech the Divine Heart of Jesus to enlighten the minds of legislators and move their hearts in such manner that justice and charity may guide them in their deliberations, and prevent them from promulgating laws that would jeopardize the souls of youth by a Godless education.

E. J. DEVINE, S. J.

## DAILY PRAYER DURING THIS MONTH.

Divine Heart of Jesus, I offer Thee, through the Immaculate Heart of Mary, the prayers, good works and sufferings of this day, in reparation for our sins, and according to all the intentions for which thou sacrificest Thyself continually on the altar. I offer them, in particular, for those who are not free to choose Christian schools for their children.

## A RACE DELUSION.

That was a strange revelation of Mrs. Dall's anent the late Frederick Douglass. It seems that she visited this remarkable colored man not long before his death and heard from his own lips that he had not one drop of negro blood in him. His father was a white man and his mother a half-bred Indian woman. So all of the Abolition theory of the negro capacity intellectually, in this case at least, falls to the ground. Wonder is expressed that Douglass did not, in the heyday of life, openly state the fact; but he may have considered that such publicity might have retarded or defeated his designs. He had been a slave, but not a negro slave. So, on the strength of being a presumed member of the Ethiopian race as well as bondage, he made reputation and money. He married a woman of negro blood the first time, and his children are partly African and utterly obscure. His second wife, late in life, was a white woman, and this allegiance did not help but harmed him. But when he contracted the second marriage his fame and fortune were secure. I suppose that the monument erected to his memory at Rochester, N. Y., is inscribed with legends of his negro ancestry. If so, it perpetuates a mistake, to put the case mildly, and the Indian and not the Ethiopian must have a division of the glory along with Caucasian progenitors.—James R. Randall in Catholic Columbian.

## OBITUARY.

The funeral of the late Miss May Elizabeth Sullivan, who died a most edifying death at the early age of eighteen, took place Thursday morning from her parents' residence, 159 Garry street, to St. Mary's cemetery, where requiem high mass was celebrated by Rev. Father O'Dwyer. The church was crowded and the music very fine. The white casket was covered by the floral tributes from the many friends of the deceased young lady, among them being a very beautiful heart from Mrs. Adams and family; cross, Mr. J. Lespérance; spray, John R. Turnbull; spray, Mrs. Jeffery; spray, Miss Woodcutter; heart, Mr. and Mrs. Peter Sullivan; spray, Mrs. Bartlett; spray, Miss Annie Muckel. The pall bearers were Messrs G. Tessier, E. Kimball, Jos. Lespérance, James Lespérance, E. Guilday, Martin J. New. The interment was at St. Boniface cemetery.

The funeral of the late Mrs. Beaulieu took place Thursday morning from her late residence at the corner of Ellice avenue and Toronto street to St. Mary's church, Rev. Father Guillet conducted requiem high mass, after which the remains were interred in Fort Rouge cemetery. The pall bearers were Jas. Wright, Geo. Smith, Walter Gate, J. New, W. Kenney and A. Gate. Among the floral tributes was a beautiful harp from W. Kenney, a large cross from H. Gate and a lily from A. Kenney.

The funeral of the late Joseph Selenger of Balgonie, N.W.T., was held Thursday morning at 10 o'clock from the undertaking parlors of Messrs. Clark Bros. and Hughes, to the Church of the Holy Ghost, on Selkirk avenue, Rev. Father Kulawy conducted the service after which the remains were interred in Fort Rouge cemetery.—Adapted from Free Press.

The remains of the late Andrew Mulligan, who died in St. Boniface Hospital on the 7th inst. fortified with the rites of Holy Church, were removed last Friday by his relatives to Clarke Bros. and Hughes for interment elsewhere. The deceased was a brilliant talker and writer who bore with cheerful patience the ravages of consumption from which he suffered for many years before death brought release. Last year he wrote to the Free Press a striking defence of the St. Boniface Hospital nuns against an unreasonable patient.

His Grace the Archbishop of St. Boniface was present at the Biograph's wonderful performance last Thursday evening.

Three hundred of the men of the 4th Argyll (Sutherland Highlanders), who sailed on the 17th inst. from Queenstown to South Africa, are Catholic Highlanders. The regiment is commanded by a Catholic, Colonel Douglas Dick.

Children will go sleighing. They return covered with snow. Half a teaspoonful of Pain-Killer in hot water will prevent ill effects. Avoid substitutes, there's but one Pain-Killer, Perry Davis'. 25c. and 50c.

**NORTHWEST REVIEW**

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**Northwest Review.**

TUESDAY, JANUARY 30, 1901

**CURRENT COMMENT**

Though very little known, it is a fact that the most elaborate system of farm telephones in the world has been in operation for several years in the Eastern Townships of Quebec. The Canadian Telephone Company was first started by four villages, two of which were French Canadian. The third annual report, issued May 31, 1899, shows a connection of twelve switch-boards, 329 subscribers 371 miles of wire, 230 miles of poles, assets of \$16,894.64 with liabilities of about \$6,000. Subscribers to the C. T. Co. pay \$10. a year for rent for an instrument with a large free territory. For instance Bishop's Crossing subscribers get Scottstown, Bury, Cookshire, Sawyerville, East Angus, Marbleton, and Weedon free, but have to pay a small toll to the other centrals. Farmers many miles apart are thus put in direct communication with each other. Could not something similar be established along the Red River? It would relieve the monotony of country life and help to expedite business.

The telegraph announced last week the death in England of Professor David Edward Hughes, inventor of the printing telegraph and the microphone; but the despatch was silent about one very important fact: Professor Hughes was a Catholic priest. Born in London in 1831, he early emigrated with his parents to the United States. In 1850 he was teacher of music at the Catholic college of Bardstown, Kentucky. Later on he became professor of natural philosophy in the same college. His first great invention was that of the Hughes printing telegraph, which in 1857 he vainly tried to introduce in England. In France he was more successful, and there to this day messages are generally printed directly from the receiver for the addressee. His instrument was also adopted by the Italian, Russian, German, Austrian, Turkish and other European governments. About twenty years ago Father Hughes invented the microphone, by which the tramp of a fly walking may be distinctly heard. In 1881 he represented Great

Britain as one of the commissioners at the Paris electrical exhibition.

We commend to our literary readers the poem, "The Song of the Sons," written for the Free Press by A. Evelyn Gamme and first published in that paper last Saturday morning. This war ballad fairly sings itself. The writer has caught the Kipling trick of finding a tune before you write. But there is here a gentle nobleness of tone and a freedom from harshness which one often misses in Kipling. Such touches as "with living men we write our countersign," "Stranger brothers, strange no more," and "the mighty men from home," will not soon be forgotten. Moreover, each stanza is thoroughly true to nature and characteristic of the country that sings.

The Tablet, which is known to be Cardinal Vaughan's organ in its issue of Jan. 6, declared Mr. St. George Mivart a heretic and therefore no longer a member of the Catholic Church. The importance of this solemn declaration is fully recognized by non-Catholic papers, such as The Guardian, The Daily News, The Globe, The Daily Telegraph, and The Church Times, from all of which the Tablet of Jan. 13 reproduces long extracts. Dr. Mivart, as the Church Times says "has more than once startled the world with paradox." Of late years especially he has occasionally written things that were decidedly unsound. When a Roman Congregation condemned his article on "The Happiness of Hell" he wrote a fine letter of submission and retraction. But now in the Fortnightly Review he publicly withdraws that retraction and in the Nineteenth Century he broaches several most shocking heresies. In his old age, on the brink of the tomb, vanity and pride seem to have turned his head. But we Catholics, who so often admired his fearless defence of Catholic principles, must not forget his years of loyal service. We should, as the Tablet writes, "pray earnestly that Divine Grace may yet win in him the victory of Christian humility." Not only was he for many years one of our Catholic glories in the field of biology, but even in the domain of mental philosophy he has written books and articles which the most ardent disciple of St. Thomas Aquinas would heartily endorse, and in which he was never tired of branding all other philosophies as irrational.

"A new literary Power" is the title of a masterly article in the University of Ottawa Review by Mr. Maurice Casey on Father Finn's stories. The writer says, and we fully agree with him, that Father Finn's portrayal of the American Catholic boy "has no parallel among Catholics in English literature." And, though the conditions of this spiritually and physically healthy boy life are particularly well verified, as Mr. Casey quotes, in "a Jesuit college which is a real world in itself," it is quite true, as the same writer says, that they are to be found, in a measure, in "nearly every Catholic college in the land." As we like to see so brilliant a critic as Mr. Casey

accurate, we beg to call his attention to the fact that what a distinguished soldier said was that Waterloo was won on the foot-ball fields of English public schools, not of Rugby in particular, which had no reputation at all in Wellington's time and became known only through the influence of its headmaster, Dr. Arnold, long after the battle of Waterloo.

Donahoe's Magazine for January has an interesting article on Brownson's Middle Life, where all the objectionable features of that volume—the great man's inordinate self-esteem and inability to understand Newman—are carefully omitted. The illustrations are really very good and historically well chosen. The lower general level of culture in America accounts for the rudeness and roughness of Brownson's controversy, and also explains how he never could fully understand the English university-trained mind.

**SIR W. F. BUTLER**

Sir William Francis Butler, K. C. B., author of "The Great Lone Land," a fascinating account of his travels and adventures in Northwestern Canada thirty years ago, is now on the shelf because he is supposed to have spoken too favorably of the Boers' resources several months before the war began. He is still remembered by many old-timers in this country, and his name is a household word among Catholics especially since, many years ago, he became the husband of that great painter and convert, Miss Elizabeth Thompson, who immortalized herself by "The Roll call." She can wield a trenchant pen and has taken up her husband's defence against the "ring" that is persecuting him.

That public opinion is beginning to veer towards a fairer appreciation of the great Catholic general's worth is shown by the following extract from the London "Speaker" of Jan. 6:

Among many matters which will before long demand searching inquiry the reasons for the resignation of Sir William Butler are not the least important. At a time when affairs in South Africa were approaching a crisis, the government would naturally seek advice from the extremely able general officer then in command at Cape Town. His would apparently be the opinion which was alone entitled to carry weight in regard to the preparations of the Boers, the military situation which would arise if war broke out, and the many measures to be taken by the authority at home. In regard to all such questions, the views of the high commissioner, even if he happened to possess far greater experience than Sir Alfred Milner, would, it might be thought, have little value. It was the plain duty of the general at the head of Her Majesty's forces in South Africa to give his unbiassed opinion even if that opinion did not coincide with impressions conveyed to the high commissioner from irresponsible sources. Did Sir William Butler perform this public duty? At a critical period he was said to have resigned his post, and he was replaced by another general of far less ability. Almost at the outbreak of war therefore South Africa was deprived of the services of its most experienced officer, who was transferred, by a process of exchange, to duties

largely of a clerical nature at Devonport. From this time, the portion of the press chiefly distinguished for its strong advocacy of war at any price has not ceased to vilify the reputation and to cast aspersions upon the personal honor of Sir William Butler, who at present is deprived of the means of self-defence. Even a cabinet minister could not refrain from joining in the hue and cry, and it will be remembered that such an excellent judge of military affairs as Mr. Chaplin cast public reflections upon the conduct of Sir W. Butler, and commiserated Sir Alfred Milner on having to put up with such a colleague. The source from which this disgraceful crusade proceeded was eminently suspicious, and the indecency of some of the personal attacks sufficed to alienate persons who still appear to regard Sir Alfred Milner as a far-seeing statesman. There have been signs of a reaction in favor of Sir W. Butler, and those who are not disposed to accept Mr. Chaplin's new standard of wisdom and of integrity—self effacement at the shrine of the high commissioner—will have learned with satisfaction that the matter will not be allowed to rest.

After showing that Sir W. F. Butler, by his letter to Mr. Chamberlain on January 11, 1899, in which he showed how untrustworthy were the statements of the South African league, brought upon himself the hostility of that great and unscrupulous organization, the same journal goes on to say that "the government seems to have absolutely ignored the advice of the one general really qualified to give it."

"Sir William Butler realized his responsibility, did his duty and spoke plainly. Asked early in June last whether he thought that the Boers would fight, he replied that they would do so if pressed, and that they were well prepared. Asked further what steps would be necessary to protect British territory, and to carry on the war, he advised that Natal should be abandoned as far as the line of the Tugela river, which should be held by 20,000 men, the railway to the north being destroyed, and Laing's Nek tunnel blown up. While a policy of defence was thus adopted in Natal, the main advance should be made upon Bloemfontein with 80,000 men! All this and more has been duly recorded, and will be brought forward at the proper time. The veriest Tyro in military knowledge or even Mr. Chaplain's "Man in the Street," can now see that Sir W. Butler's advice was absolutely sound, and that he diagnosed the military situation with the most complete accuracy. The neglect to act upon this advice has brought almost unparalleled humiliation upon us and has led directly to an unnecessary sacrifice of many gallant lives. The nation will before long demand to know why the expert opinion of Sir W. Butler was flung aside, and will ask the names of the advisers upon whom the government relied."

We learn from The Tablet of January 13 that the Daily Chronicle says General Sir William Butler was, on the 8th inst., summoned to come to town from Devonport by special train in order that he might join in a consultation at the War Office on the progress of the war. "His estimate of the forces necessary for a war with the Boer Republics," says the Chronicle, "was regarded at the time it was received as being based on a wildly exaggerated idea of their strength. Everyone is regretting now that his appreciation of the military problems

in South Africa was not then given the consideration due to it."

As early as December 27, 1899, the Liverpool Courier had gone so far as to say: "If the two Republics of South Africa have brought into line 80,000 men, we must, if we wish to fight with some chance of success, have at least 320,000." Though this proportion of 4 to 1 is exaggerated, it certainly emphasizes Sir William Butler's opinion.

The Tablet says: "The Daily News and The Daily Telegraph have this week made equally candid acknowledgment to the General who, because he appreciated what others then ignored and denied—the military and moral strength of the enemy—was denounced as 'a maker of Pro-Boer speeches.' Well, in that sense, we are all 'Pro-Boers' now; and existing sentiment may be best expressed at this moment in the words of the Veteran War Correspondent of our days, who represented The Times in the Crimea, and who referred long ago in one of his books to 'the wonderfully able William Butler,' when he said this week, speaking of his detractors, that they ought to be publicly whipped through the streets."

**HOPE OF AMERICA.**

REV. DR. DE COSTA DECLARES THAT IT IS THE CATHOLIC CHURCH—MIGRATION OF THE FRENCH CANADIANS TO NEW ENGLAND.

Montreal Star, Jan. 18.

Mr. Benjamin F. De Costa, D.D., lectured before a large audience in St. Mary's College Hall, Bleury street, last evening, his subject being America.

Mr. Justice Doherty occupied the chair, and welcomed the lecturer as a great man, who was going to speak to them on a great subject.

The lecturer was received with a round of hearty applause as he arose on the conclusion of the chairman's opening remarks. Dr. De Costa was a noted Episcopalian divine in the City of New York quite recently, when he caused a sensation in ecclesiastical circles by joining the Roman Catholic Church. In acknowledging the cheering reception, and thanking the chairman for his kind remarks, the lecturer said the last time he had the honor to stand before an audience in Montreal he stood in the pulpit of an Anglican cathedral. He had not lost his esteem for his Anglican brethren. His conscience told him to go out from them, and he went, but under the influence of the true Catholic spirit his love for them now was not less, but more. He hoped that all would join in fervent prayers for them, and that eventually the scales might fall from their eyes and they would become members of the Roman Catholic Church.

He then proceeded to deliver his lecture, dealing first with

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prehistoric America and the advent of man. There was no record as to when man came, but it was probable he came from Asia; some early Horace Greeley, who reversed his injunction saying "Go East, Young Man." In time early population was driven off by the red men, and hence the red men were improperly supposed to have been the aborigines. When the Spanish and the French arrived the red man was supreme.

The way America got its name, and the justice of the title was next gone into. He reminded the audience that while Amerigo Vespucci in 1499 discovered the continent, Columbus had not started to discover America, but India, and denied the very existence of a continent here.

He then proceeded to deal chiefly with the future of America. Columbus never reached the mainland of North America, though on two occasions he might have done so; once when the pilot saw birds flying, as he supposed, towards the land, and this pilot induced Columbus to change the course of the ship. The next morning they saw before them the Island of San Salvador. But for these birds the power of Spain might have been established in the central part of the continent and the Hudson, the seat of Moorish castles, or the St. Lawrence, protected by as powerful Spanish fortresses as those at Havana. He bore reverential testimony to the design of the Almighty in what had been done.

The real conquest of America had still to come. Who would make it? The blending of races was going on, and it was a question of the survival of the fittest. With what we see going on about us, we may safely believe the plan of Providence has not yet been accomplished in America. As a proof of what might be done on this continent, he pointed to the origin and development of the Anglo-Saxon race. Might we not be encouraged to believe that what has taken place in England may take place in America, and that in the race which was developed on this continent the best characteristics of the various races might be preserved?

The need of higher civilization in America, or in the United States of North America, was dwelt upon. The deplorable condition of society in New York was described, and the question asked: Was this to go on? He spoke of errors of education, the common schools being noted for unhealthy cramming, and in the higher educational institutions, the young man was permitted to select his own studies just at a time when he was least fitted to do so, as some parents permitted children to select their own diet. Thus we find such institutions as Yale and Harvard selected for their marked and unquestionable superiority over the Catholic colleges—in the matter of the game of football.

He looked upon the migration of French Canadians to the New England States as part of a Divine plan to evangelize and purify the people. It was the mission of the French Canadians in New England to build up a hardier, purer and better race; to put New England under the Catholic religion. It was the task of the French Canadian in New England to restore marriage purity, and put an end to the foul, loathsome divorce. When New England is dominated by the Blessed Virgin, the demon divorce will be driven out, and a true, pure and sanctified marriage prevail. "Mary, Mother of God, help them, help us, help all!" fervently prayed the lecturer.

The Reformation had been tried in America, and the moral decay resulting it was impossible to deny. The absence of confession led to sins against nature, and an increase in divorce. He looked upon the Roman

Catholic Church—the custodian of the Bible, the sole teacher of the Bible in its integrity—as the great hope of America to-day.

At the close of the lecture a vote of thanks was moved by Mr. Walsh, seconded by Mr. Curran, and passed amidst applause.

THE SONG OF THE SONS.

Hear the sons, the stalwart sons, hear the chorus of the sons; Hear the men of empire shouting from afar:

"Lo, a dream of rosy years In reality appears, And the voice of fealty is its Avatar;"

Hear the North, the gallant North; hear the singing of the North, In the waves of destiny that laps the shore:

"Hail! the men of brawn and brains! Hail! the Riders of the Plains! Hail! Stratheona and his western warrior corps."

Hear the sons, the sturdy sons; for the honor of the sons: Hear the deep, exultant chanting on the breeze:

"For the sealing of the Word, Which we, listening, have heard, We would drain our country's chalice to the lees."

Hear the South, the golden South, for the honor of the South; Hear the men of Australasia in the line:

"We've a debt of love to pay, For the dead long passed away, And with living men we write our countersign."

Hear the sons, the southern sons; hear the singers of the sons, On the winds that hold their battleflags unfurled:

"We are many, we are one, We are all or we are none," Hear the singing of the sons around the world.

Hear the East, the splendid East; for the honor of the East; Hear the murmur floating o'er the Southern sea:

"For the shaping from the haze, For the safety of the ways, Take our swords, that other people may be free."

Hear the sons, the dark-eyed sons; hear the chorus of the sons:

"We were children, little children, long ago, When you guarded well the gates Of a hundred troubled states; Now as men we come to pay the debt we owe."

Hear the Cape, the loyal Cape, for the honor of the Cape; Hear the wild huzzas that welcome over seas

Stranger brothers, strange no more, Since the greeting on the shore,

Claims the tired soldier straightway one with these, Hear the sons, the noble sons; hear the chanting of the sons:

"For the love we bear the land from whence we come, We will render gasp and moan, We will pay in blood and bone,

Pay the price, beside the mighty men from home."

Hear the field, the stricken field, for the honor of the field; Hear the warning to the tribes that lie beyond:

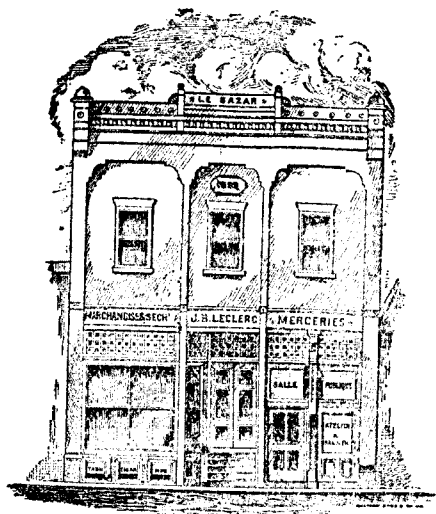
"Where was sown the treacherous seed, There the flapping vultures feed

On the harvest of a traitor's broken bond."

Hear the sons, the stalwart sons; hear the chorus of the sons; Hear the men of empire, shouting from afar:

"Lo, a dream of rosy years In reality appears, And the voice of fealty is its Avatar!"

—A. Evelyn Gunne in Manitoba Free Press.



The above cut represents the new block just finished on Dumoulin street, St. Boniface, by our enterprising fellow-citizen, Mr. J. B. Leclerc. The plans were drawn up and executed by Mr. J. A. Cusson.

The "Bazaar," as the new building is called, is an elegant two-storey edifice. The ground floor is a large, commodious and admirably stocked dry goods store. The basement contains a

fine barber's shop and several neat bathrooms. The second storey is destined for a public hall, 60x25 feet, well furnished, lighted and heated. There will be a platform or stage with retiring rooms.

Our friend, Mr. Leclerc, deserves great credit for putting up so handsome a structure in the short space of two months, and that in midwinter, since he was burnt out.

ST. LOUIS DE LANGEVIN.

January 9th and 10th were gala days for St. Louis, our little village was honored with a two fold visit. Our beloved bishop who resides in Prince Albert, spent those two days in our midst; and also His Honor Mr. Justice Dubuc from Winnipeg came to see his daughter who has been here for the last three months. They visited the school and spoke to the children in touching and eloquent terms encouraging them to respond to the efforts of their teachers.

There was a public meeting held by Mr. T.O. Davis, M.P., in the schoolhouse, Saturday evening, the 13th.

The bell of our little church rang out in joyous peals last Thursday when two members of our respected families were

united in the holy bonds of Matrimony: Mr. A. Richard to Miss Turcotte. All St. Louis was present at the ceremony to wish the young couple every joy and happiness.

FRIDA, Jan. 23rd, 1900.

Sleepless Nights, caused by a persistent rasping cough Pny-Pectoral quickly cures the most severe coughs. It soothes, heals, never fails to cure. Manufactured by the proprietors of Perry Davis' Pain-Killer.

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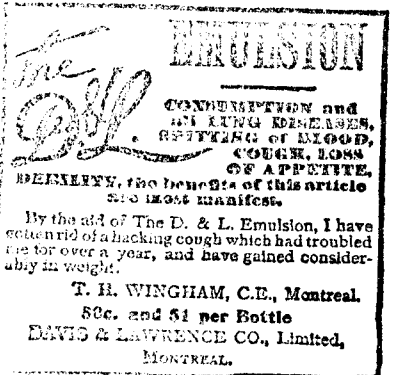
Investment a young man or woman can make is in a USEFUL, PRACTICAL and MONEY-MAKING EDUCATION, such as is given at the WINNIPEG BUSINESS COLLEGE. Write for circulars.

G. W. DONALD, Sec. N. B.—We are now located in our new premises, Cor. Portage Ave. and Fort St.

A LOGICAL CONVERSION.

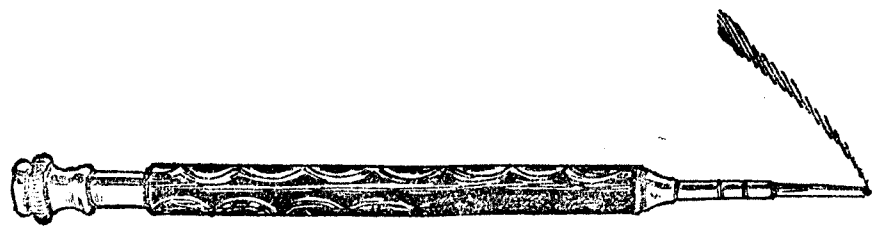
The New Zealand "Monitor" tells of the conversion of a family in Victoria as the result of a bitter controversy between an Anglican parson and a Presbyterian preacher. This is how it happened:

Some remarks made by the former who was conducting a mission, gave offence to the wearer of the black gown of Geneva. He wrote an indignant letter to the press, the text of which was that whatever truth there was in Catholicism and Presbyterianism, there was none in Anglicanism. The missionary retorted in similar strain—that whatever truth was possessed by Catholics or Anglicans, the Presbyterians could claim none. The controversy raged apace; and a gentleman of the Anglican communion, the leader of the choir, struck with the possible truth allowed to Catholics by the combatants, and the denial and counter denial of any to Presbyterianism or Anglicanism, decided to investigate the matter. He procured some Catholic books and was soon satisfied as to the course he should pursue. He was converted to the Catholic faith; his wife followed his example, and shortly afterward they had the happiness of seeing their children baptised.



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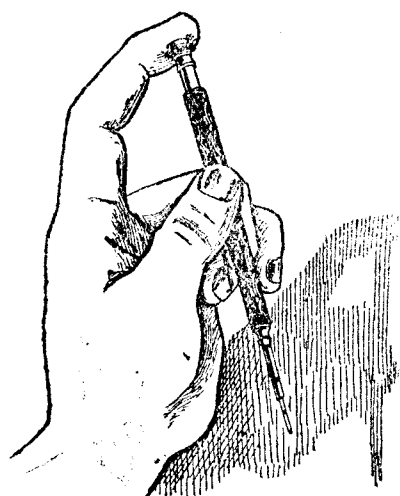
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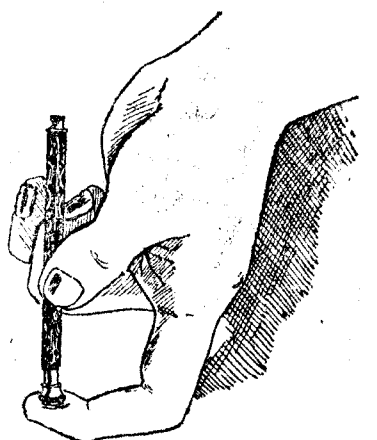
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How to shut.

CALENDAR FOR NEXT WEEK.

FEBRUARY.

- 4, Fifth Sunday after Epiphany. St. Andrew Corsini, Bi-shop. Solemnity of the Purification.
- 5, Monday—St. Agatha, Virgin. Martyr.
- 6, Tuesday—St. Titus, Bishop.
- 7, Wednesday—St. Romuld, Abbot, Founder of the Camaldoli.
- 8, Thursday—St. John of Matha, Conf.
- 9, Friday—St. Cyril, Bishop of Alexandria.
- 10, Saturday—St. Scholastica, Virgin.

BRIEFLETS.

Rev. Father Gascon, O. M. I., who lately arrived here from Qu'Appelle, will shortly leave for Fort Alexander.

To Y. R. L.—There should not be the slightest sound between the "l" and the "m" of "film"; but people who speak of Ellum Park naturally say "fil'em."

His Lordship Bishop Dentonville, of New Westminster, arrived here last Saturday and leaves this afternoon for Ottawa and Montreal via St. Paul and will go on to Rome for his visit "ad limina."

Rev. Father Dufresne, pastor of Lorette, left last Saturday with his brother and sister-in-law to attend the funeral of his mother at St. Pie, Que. Rev. Dr. Béliveau sang the High Mass on Sunday at Lorette.

Monsignor Ritchot was present one night last week with Rev. Father Cherrier at an exhibition of the Biograph and enjoyed it greatly. The venerable pastor of St. Norbert seems quite restored to health and vigor.

When the roughriders from the Northwest stopped over in Winnipeg lately, one of them was singled out by the women spectators as particularly handsome. He stood at least six feet two, broad in proportion, with a fine head crowned with fair short, curly hair, bright eyes and that virginal complexion which riding over the ranges so often gives. Was he English or Scotch? Female curiosity must be satisfied; so a male friend was deputed to ask him the question. "Some of these ladies say you must be English; others, that you must be Scotch." He

"This is truth the poet sings  
That a sorrow's crown of sorrow  
Is remembering happier things."

Isn't that what a woman thinks who finds herself practically laid aside in the heyday of life? A few years of marriage, a couple of children, and she is worn out.



And as she lies weak and suffering, she remembers the days, only such a little while behind, when she tiptoed along the top rail of the wren fence, as active and blithe as a squirrel. But there's something wrong about this condition. One word expresses it—"unnatural." It's against nature to be in such a condition.

It is the unnatural drains, the irregularity, the ulcerations and inflammations which sap woman's strength. Cure these and health comes back with all its joys. Diseases of the delicate womanly organs are positively and permanently cured by the use of Dr. Pierce's Favorite Prescription. Thousands of women are on record as living witnesses to the truth of that statement.

Sick women are invited to consult Dr. Pierce by letter without charge. Every letter is held as private and its story guarded as a sacred confidence. All answers are mailed in private envelopes bearing no printing upon them. Address Dr. Pierce, Buffalo, N. Y.

Mrs. H. A. Alsbrook, of Austin, Lonoke Co. Ark., writes: "After five months of great suffering I write this for the benefit of other sufferers from the same affliction. I doctored with our family physician without any good results, so my husband urged me to try Dr. Pierce's medicines—which I did, with wonderful results. I am completely cured. I took four bottles of Dr. Pierce's Favorite Prescription, four of his 'Golden Medical Discovery' and two vials of his 'Pleasant Pellets.'"

Dr. Pierce's Pellets cure biliousness.

beamed and rippled all over and answered with a rich brogue: "I'm neither; I'm an Irishman, thank God."

Eleven hundred Catholic school children packed the Grand Theatre last Thursday afternoon and were highly delighted with the moving pictures of the Biograph. They cheered the Holy Father loud and long.

Mr. E. J. Coyle, now C.P.R. District Passenger agent at Vancouver, and so favorably known in Winnipeg as an earnest promoter of Catholic interests, stopped over for a few days Sunday of last week, and left last Thursday for Montreal on a holiday trip.

Handsome as is the outward appearance of the new St. Mary's Presbytery, connoisseurs say that the interior arrangement of the halls and rooms, the modern conveniences and the abundance of light everywhere make it one of the most commodious residences in Winnipeg. It certainly does credit to the architect, Mr. Hooper and the builder, Mr. Cass.

Many persons observed with interest the parhelia which followed the sun in his course all day yesterday. In addition to the two mock suns which were connected by a brilliant circle, an inverted half-circle of rainbow hue [but with the colors reversed.—Ed. N.W.R.] was seen right above the sun apparently resting upon the uppermost edge of the surrounding circle. Old timers say that this is a certain indication of rough weather.—Winnipeg "Morning Telegram," Jan. 25.

The curious question has arisen whether there can be a tariff on electricity. A company on the Canadian side of the Niagara Falls purposes extending its lines to as many points as possible in the United States. The U. S. Secretary of the Treasury has submitted to expert the question whether this Canadian current, competing with American currents, is dutiable. Duty was levied some years ago on natural gas piped across the Niagara River from Canada, but the Supreme Court of the United States held that natural gas was not dutiable.

Last Thursday the "philosophers" of St. Boniface College presented to the new Rector, Rev. Father Hyacinth Hudon, a Lafontaine evening. The programme was the following: Prologue, E. Beaupré; Life of Lafontaine, G. Bélanger; "Le Chêne et le Roseau," recited by A. Dubuc, J. Lajoie and A. Bernier; La Fable et les Fabulistes, E. Beaupré; "Le Chat et le Vieux Rat," recited by A. Dubuc; Literary analysis of the above fable, A. Bernier; "Le Loup et le Chien," recited by A. Dubuc, J. Arpin, E. Beaupré; Lafontaine's style, J. Arpin; "Le Paysan du Danube," recited by G. Bélanger and E. Beaupré; Lafontaine as a moralist, A. Dubuc; "Le Gland et la Citrouille," recited by G. Bélanger; Lafontaine as a Poet, A. Bernier; Why Lafontaine is studied in Philosophy, Epilogue, E. Beaupré. Quite a number of ladies and gentlemen enjoyed this literary treat, after which the new Rector, Rev. Father Hudon spoke a few well chosen words of congratulation and exhorted the students to make themselves familiar with the rare perfection of the French tongue.

The D. & L. Menthol Plaster is the most largely sold in Canada. For backache and all muscular pains there's nothing equal to it. Each plaster in an air-tight tin, 25c. Davis & Lawrence Co., Ltd., makers.

IN MEMORIAM.

MARY ELIZA SULLIVAN.

We regret to have to Chronicle the death of Mary, eldest daughter of Peter Sullivan and of Bridget Fitzgerald, on the 22nd inst., at the age of 18 years. Her parents came to Winnipeg twenty-five years ago, enjoying the esteem of all who know them. They were singularly blessed also in their seven children, especially in Mary, whose virtues endeared her at home, and to her companions. Her piety prompted her to become a promoter of the League of the Sacred Heart, the duties of which she performed zealously even under difficulties. Her death was in keeping with her life, blessed with all the help and graces that Mother Church can give her departing faithful. She no doubt realized the promise of our Lord to those devoted to this Sacred Heart. "My heart shall be their secure refuge at the last hour."

A VOTE OF CONDOLENCE.

At a regular meeting of St. Mary's Branch 52 C.M.B.A. of Winnipeg, held Jan. 17th, 1900, it was moved by Brother G. Germain seconded by Brother G. Gladish and unanimously adopted: That whereas it has pleased Almighty God in His infinite wisdom to call to her eternal reward the beloved wife of our esteemed Brother Thomas White.

Resolved: That we the officers and members of this branch hereby express our heartfelt sorrow for the loss sustained by our respected Brother and extend to him our most sincere sympathy and condolence in this his hour of affliction.

Resolved: That the same be included in the minutes of this branch and copies be forwarded to Brother Whyte, also to THE NORTHWEST REVIEW and "The Canadian" for publication.

HE DIDN'T SMOKE.

Fussy Old Gentleman (to chance-travelling lady companion)—Have you any children, madam?

"Yes, sir, a son."

"Ah, indeed! Does he smoke?"

"No, sir, he has never so much as touched a cigarette."

"So much the better, madam. The use of tobacco is a poisonous habit. Does he frequent the clubs?"

"He has never put his foot in one."

"Allow me to congratulate you. Does he never come home late?"

"Never. He goes to bed directly after dinner."

"A model young man, madam—a model young man. How old is he?"

"Just two months."—London Fun.

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Yours, etc., A. KRAMPEN.

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For the Province of Manitoba with power of Attorney, Dr. J. K. Barrett, Winnipeg, Man.

The Northwest Review is the official organ of Manitoba and the Northwest of the Catholic Mutual Benefit Association.

Branch 52, Winnipeg. Meets at Trinity Hall, corner of Main and Lombard streets, every first and third Wednesday, at 8 o'clock p.m. Spiritual Advisor, Rev. Father Guillet; Chancellor, M. G. Wray; Pres., H. A. Russell; 1st Vice-Pres., T. John; 2nd Vice-Pres., L. H. Fournier; Rec.-Sec., R. P. Hines; Asst. Sec., Sturt; Treas., W. Jordan; Fin.-Sec., D. F. Allman; Marshall, J. O'Connor; Guard, J. Leperance; Trustees, G. Gladish, S. Sturt, Geo. Germain, L. O. Genest, P. Shea.

Branch 163, C.M.B.A. Winnipeg Meets at the Inmaculate Conception School Room on first and third Tuesday in each month. Spiritual Advisor, Rev. A. A. Cherrier; Pres., P. O'Brien; 1st Vice-Pres., A. Picard; 2nd Vice-Pres., M. Buck; Rec.-Sec., J. Markush; 180 Austin St.; Asst. Rec.-Sec., J. Schmidt; Fin.-Sec., J. E. Manning, 281 Port St.; Treas., J. Shaw; Marshall, J. Chisholm; Guard, F. Wehntz; Trustees, P. W. Russell, Schmidt, F. Hens, A. Picard, P. O'Brien.

St. MARY'S COURT No. 276. Catholic Order of Foresters. Meets 2nd and 4th Friday in every month in Unity Hall, Melville Block. Chief Ruler, T. John; Vice-Chief, K. D. McDonald; Rec. Sec., F. W. Russell; Fin. Sec., P. Martin; Treas., T. D. Deegan; Sr. Conductor, P. O'Donnell; Jr. Conductor, E. Dowdall; Inside Sentinel, J. Mellor; Representative to Provincial High Court, T. John; Alternates, R. Murphy.

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