

Northwest Review.

Senate Reading Rm dec 7

"AD MAJOREM DEI GLORIAM."

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

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A STRANGER TAKEN IN.

LETTER FROM REV. FATHER
M'CARTHY.

To the Editor of THE NORTH-
WEST REVIEW.

Sir—I wish to direct attention to a flagrant case of bigotry. One of those "Irish servant girls" that arrived on the 9th inst was applied for to Mr. McCreary, immigration commissioner, by the English Church Mission "Coffee House," on Lombard street. He assigned Miss Nora McSweeney to them. Not seeing her at Mass or with the others at the Girl's Sodality meetings, I called at the Coffee House to see her. I was very impolitely received, and was told I could not see her; but on my insisting they sent her up. She told me immediately she would not remain there, as they would not give her any facility to go to Mass, and moreover told her that "when she came so far and to their place, she would have to give up all that." Nora said she would leave the place and give up the wages rather than do that. But she did not know where the priest or the church was, nor would they inform her. I told her to leave immediately and I would find her a place. She had to leave without notifying them, and I got her a good place; then they refused to give up the trunk, etc., but ultimately did so under coercion, although she got no pay for a week's work.

Now this Coffee House was built and is maintained by charitable citizens in order to provide cheap food and lodging for the poor, but apparently they can secure this only by conforming to the mission services held there. In the case of Nora, this narrow bigotry was tried on a hired servant, asked for by them. I am sure the Protestant gentlemen that support this establishment would not tolerate the proselytising souperism and tyranny carried on in that house, if they knew it. It reminds one of the dark dens of the north of Ireland about a century ago.

I think these facts are worth ventilating.

Yours very truly,
J. MCCARTHY, O.M.I.

A PROBLEM SOLVED.

DEPT. OF AGRICULTURE.
OTTAWA, NOV. 13, 1899.

Rev. A. A. Cherrier, Editor
NORTHWEST REVIEW, St.
Boniface, Man.

Dear Sir—I have just read your editorial on the birth-rate, etc., and find that in the case of Manitoba, the death-rate of 19.36 is a printer's error, the right figures being 10.36. This figure you will find in the Census and in the Year-Book for 1896. The statement made in the Year-Book that "Manitoba is the banner province," etc., is correct.

I wish that all editors in the country would display the same care as yourself in connection with the Year-Book, where there are so many thousands of figures, and where humanity finds itself occasionally at the present time in a similar condition to Homer in the far past, nodding at its work, one must expect a printer's error to be overlooked in proof reading.

Yours very truly,
GEORGE JOHNSON,
Statistician.

KEEP RELIGION AND JINGOEISM SEPARATE.

Catholic Register (Toronto).

Honorable Charles Fitzpatrick is being made use of in the Canadian campaign of scolding the Boers. Or perhaps it would be entirely correct to say that he himself is making use of his public position to drag the Catholic question prominently forward. Up to the present moment we have refrained from even the slightest allusion to the Solicitor-General's remarkable letter addressed to the people of Quebec, although several printed copies of it have come to hand, underlined at its most glaring departures from the facts. It has seemed to us but a very poor device to stir up religious feeling against the Dutch people in South Africa. If the charges of religious intolerance made by the advocates of the war were all true, bigotry only could conceive the horrible idea of redressing them with lyddite shells. But Mr. Fitzpatrick has said: "It is an honor to this country to take part in putting an end to such and intolerant and robber-like organization." When the Solicitor-Gen. comes to Toronto to preach a "holy war" to Catholics upon these lines, when he endeavors to make jingoes of Catholics by appealing to religious prejudices, and so popular a priest as Father Ryan is announced to take the platform with him, it is high time we think for some one to put in a word for the separation of jingoism from religion. We have no particular right to object to a Catholic being a jingo any more than a Protestant or a Mahometan; but we have every right to resist jingo appeals to Catholics in the name of religion.

The Montreal Star makes the most of Mr. Fitzpatrick's epistle, and heads a strong article addressed to Catholics with the words "Britons No Bigots." In this patriotic manifesto the Star says:

"In view of the discussion which has arisen in connection with the Transvaal's exclusion of all Roman Catholics and Hebrews from government and municipal offices it may be as well to call attention to the fact that no disabilities of this kind exist in Great Britain, and that all assertions to the contrary are based upon misapprehension and ignorance of modern history. There is but one position in the vast British Empire that is barred to a Roman Catholic, and that is the position of sovereignty."

We need not pause to correct the general statement which the Star advances. We need only add to it the well known fact that the British Sovereign is obliged to take an oath that the fundamental tenets of the Catholic faith are false, blasphemous, idolatrous and superstitious. Within the present year a widespread demand was made by Ontario Catholics that Mr. Fitzpatrick should place upon the records of the House of Commons at Ottawa the sense of insult and injury which Her Majesty's Catholic subjects in this Dominion feel on account of the cowardly oath which "Britons" who are "no bigots" compel their sovereign to take. Mr. Fitz-

patrick, as all are aware, positively declined to notice the objection of Canadian Catholics to the Coronation Oath. It may soothe his zeal for religion in some degree to know that Paul Kruger, as President of the Transvaal Republic, was not asked to take any such oath as the sovereign of the British Empire had forced upon her lips.

We have already repeatedly published the fact that Catholics are not excluded from the service of the State in the Transvaal. We have published Dr. Leyds' official statement in this regard, and we know that all the jingo papers and orators of England and Canada have ignored it. But they have published President Kruger's declaration that any man, no matter what his religious faith may be, is entitled to citizenship in the Transvaal upon the sole condition that he take the oath of allegiance. This is certainly not an impossible condition for Catholics of any nationality who have made their homes in the Transvaal. Dr. Leyds himself is a Catholic. Dr. Michael Farrelly, Transvaal Solicitor-General (or, as they have it, "Law Adviser"), is an Irish Catholic. Chevalier O'Donoghue, vice-chairman of the Johannesburg corporation, is an Irish Catholic, notwithstanding the Star's declaration that no Catholic may hold municipal office. One-fourth of the civil service of the Transvaal are Catholics of Irish, German and other nationalities. Can the same be said of the civil service of Ontario? If we omit the French Canadians, can it be said of the Dominion civil service? How many Catholics are there in the service of the city of Toronto? We understand that the vast army of officials in our own city hall do not count a single Catholic among their numbers. In the outside services there are two or three Catholics in minor positions.

But Mr. Fitzpatrick says the Uitlanders (English subjects who refused the oath of allegiance) were taxed enormously for public schools. Archbishop Bruchési last week put the fact on record that the Catholics of Winnipeg alone pay \$6,000 a year for schools to which they cannot conscientiously send their children. And these Canadian Catholics are British subjects and citizens. The Solicitor-General also says the Uitlanders were disarmed. It has always been a crime, punished with long imprisonment, to have arms in Ireland without a magistrate's license in addition to the revenue license. And Irishmen are British subjects and citizens. Mr. Fitzpatrick further says the Uitlanders have been imprisoned on suspicion. Irishmen by the thousand have been arrested on suspicion and held indefinitely without trial. The foremost men of the country have been so treated. And they are British subjects and citizens.

We might go on forever showing the emptiness of the excuses put forward by men like Mr. Fitzpatrick in behalf of the war. He and others tell us, repeating Mr. Chamberlain's words parrot-fashion, that England is morally bound to protect the natives from the Boers. England is the owner of Basutoland; and it is reported as we go to press that the Basutos are armed and have risen against the Orange Free State. This will probably mean worse peril than the ordinary horrors of war. The commerce

of the British with the natives is attested by a correspondent of the Church Times, the great organ of the English Churchmen. This correspondent, who is an Anglican clergyman in South Africa, says of his fellow Britishers:

"What is needed is a score of St. John the Baptists to come and tell them that they are the adulterers, they are drunkards, they are the extortioners who are holding South Africa in trust for the Prince of Darkness. . . . I hold no brief for any nation in particular; Jews, Turks, infidels and heretics are pretty well mixed in this land; but as a personal opinion I should say the Englishman is probably the worst; he predominates."

So we might go on indefinitely exploding the excuses for the war offered by the jingoes. Our definition of a jingo will not be contradicted when we describe him as one who appeals to the lowest instincts of human nature and calls the work he is engaged in by such names as patriotism, loyalty, glory. We have no objection to Mr. Fitzpatrick standing forth as a jingo, nor should we take the least notice of his conduct merely as a jingo any more than if he were not a Catholic. But when he stands out as a Catholic and appeals to religious prejudices in order to excite a war feeling among the Catholic people of Canada, our duty is to meet him fairly and spare him in no way. It is a fact well known to every reader of the Catholic press that in no new country throughout the world has the growth of the Church been more marvellously rapid than in the Transvaal; nor is there anywhere a ruler, president or premier who has personally done more for the Church than Paul Kruger, Protestant though he is and leader of a Protestant people.

CATHOLICS IN THE TRANSVAAL.

In a recent number of the South African Catholic Magazine, the editor, Rev. Dr. F. C. Kolbe, openly condemned the English government's course in dealing with the Boers. He was immediately attacked from all sides. In a subsequent issue of his magazine Dr. Kolbe answered his critics with characteristic vigor.

"I am told," he says, "to bear in mind that the Uitlanders, and especially Catholics, are helots in the Transvaal. Helots! The word is a gross exaggeration—a blot on a diplomatic dispatch—but taking the word for the meaning to which it has been applied, I admit it, and would propose to use every constitutional means to remedy matters. But for centuries, until quite recently, Catholics were helots in England, and still more recently in Ireland, and in matters of education we are helots still in most parts of the British Empire. Nevertheless, I am not aware that we want foreign intervention to secure our rights. Our plan was to prove ourselves loyal, to live down prejudice and to agitate steadily till justice should be done."

"I belong to this country not merely by birth, but by many generations of descent. I have made a special study for years of the evolution of nationalities, and find no problem more absorbing than this one of South

Africa—a problem which most of my critics seem not in any way to apprehend, and I strongly oppose the use of the pruning knife of war in the most critical period of growth. I may be mistaken. It may be that grubbing for gold and commercial prosperity and railway activity and scientific invention are this world's summum bonum—a great Juggernaut car to go crashing over our liberties and human feelings. Maybe; but I do not think so. And if I think war, or even the threat of it, a greater evil than the endurance of some disabilities, it requires no further searching into motives than to ask whether I love South Africa and the young nationality arising therein."

WEDDING BELLS.

MAGER—CYR.

On Wednesday morning last, in the private chapel of His Grace the Archbishop of St. Boniface, Rev. Dr. Trudel, curate of the Cathedral, and classmate of the groom, united in the holy bonds of matrimony Miss Evangeline Cyr, only daughter of Mr. Ernest Cyr, ex-M. P. P., to Mr. Joseph Gérard Mager, son of Mr. Victor Mager, ex-reeve of the municipality of St. Boniface. It was one of the most fashionable events of St. Boniface society. The bride, who was charmingly attired in "bleu précieux" cloth and wore a splendid picture hat, whilst the groom was supported by his father. The wedding breakfast, provided by Mrs. Hample, was served at the residence of the bride's father, and in the evening a grand reception, at which about 150 guests were present, took place at the residence of the groom's father. The happy couple will reside for a time with Mr. Ernest Cyr and will afterward remove to LaRochelle, where Mr. Joseph Mager will resume his duties as manager of the Manitoba Condensed Milk Factory.

DE LA RUE DU CAN—DE LA GICLAIS.

On the same day, in the vestry of St. Mary's Church, Rev. Father Guillet, O. M. I., solemnized the marriage of Mr. H. de la Rue du Can to Miss de la Giclais, both natives of France. The wedding was very quiet, only a few of the most intimate friends being present. The bride was given away by her brother, and Mr. O. Monchamp, of Garry street. The groom was assisted by Mr. Gautier, the French vice-consul, and Mr. R. Dixon. The bride looked charming and was tastily attired in a rich Parisian gown of coral pink, with hat to match. After the ceremony the wedding party drove to the residence of Mr. Monchamp, where a light collation was served and the bride's health drunk. Mr. Gautier proposing it in a felicitous speech. Mr. and Mrs. de la Rue du Can left the same day for Carman where they will stay for some time, afterwards proceeding to Maple Creek, Assa., where Mr. du Can has a ranch.

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NORTHWEST REVIEW

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Northwest Review.

TUESDAY, NOVEMBER 21, 1899

CURRENT COMMENT

Anent our crediting the Ave Maria with having forced the Review of Reviews to apologize for the presence in its pages of an advertisement commending King's infamous book on the Twentieth Century, the Midland Review calls attention to the fact that its own protest and that of several other journals appeared two days before the protest of the Ave Maria. Technically, taking into account the printed date, this is true; but the Ave Maria is really mailed several days before the date it bears, while the Midland Review appears on the date of publication and usually contains comments on the telegraphic news of that date. For instance, the Ave Maria of the 11th inst. reached St. Boniface on that very date, though it must have taken two days to come, whereas the Midland Review of the 9th inst. was delivered here on the 15th. Besides, the copy we received of the letter written by the manager of the Review of Reviews was addressed "Editor the Ave Maria, Notre Dame, Ind.," and therefore left us no option but to infer that the Ave Maria's protest was the final and victorious one that brought Shaw, Lanier & Co. to their narrow bones. By the way, we have since noticed that several Catholic papers published that letter of apology as if it had been addressed to themselves instead of to the Ave Maria.

Now that Father Hamon's celebrated book "Beyond the Grave" is attracting so much attention, it might be a good stroke for a Catholic publisher to give us a new edition of "The Happiness of Heaven," written by another Jesuit, Father Boudreaux, of St. Louis, some twenty-five years ago. Even the great secular dailies of the time went into raptures over the simple beauty of that charming treatise.

The editor of the Montreal Star must have been sorely tempted to use dashes when he saw his happy phrase about Joe Martin, "The Stormy Petrel of the West," perverted by the printer into "The Stormy Police of the West." It is a comfort to us to find even the editors of wealthy newspapers become the

sport of that ruthless tyrant, the proof-reader.

The November number of the Catholic World has attracted much comment from the Catholic press. Father Wallworth's chatty reminiscences of a Catholic crisis in England fifty years ago—which, in this number, are more indiscreet than in any previous issue and drag in unfortunate matters that have absolutely nothing to do with England fifty years ago—have been highly praised. Dr. E. B. Briggs' (Cath. Univ. of America) "The Consent of the Governed," a reply to Dr. Lambert, of the N. Y. Freeman's Journal, has received a well merited castigation from the latter. Others have noticed "Nature-Worship a Christian sentiment," by Father McSorley, and "The Episcopalian Doctrine of the Eucharist," by Dr. A. A. Muller. But, to our mind, by far the most interesting paper of this interesting number is Father Currier's "The Bush Negroes of Dutch Guiana," whom he visited himself in their forest haunts, when he was a Redemptorist in Surinam. He reveals a philological curiosity of the greatest importance, one that explains the rapid spread of the English language. It appears that the Maroons, as the descendants of fugitive slaves are called, speak no other language than a sort of Negro-English. This is the more extraordinary in that the English have occupied Surinam or Dutch Guiana but little. The first British administration, after the departure of the French, lasted only 17 years; subsequently the English occupied the country for a few brief periods; some months between 1667 and 1668, again from 1799 to 1802, and finally, from 1804 to 1816. And yet the English language has left its predominant impress on the Surinam Negro-English, which is a corruption from our language with a number of Dutch and other foreign elements. This is the language of the entire colony, of the street and of the home, though not of the school.

A rather glaring anachronism occurs in Father Walworth's reminiscences this month in the Catholic World. He borrows from Mr. Henry Adams an anecdote to the effect that, when John Henry Newman was five years old, he corrected his mother for telling a friend she had started by the five o'clock train. The child interjected: "The train, mamma, started at fifteen minutes to five," explaining that he wanted his mother to be accurate. We are curious to know which of the two, Mr. Adams or Father Walworth, forgot that railway trains were undreamt of in 1806 when Newman was five years old. The anecdote probably turned on the starting of the stage coach.

As may be seen in another column, the Dominion Statistician gives a completely satisfactory explanation of the apparent discrepancy between certain figures and the conclusion drawn therefrom in the Statistical Year-Book for 1898. In our issue of the 7th inst. we had asked how the Manitoba death rate, set down as 19.36 per thousand, could be called "the second lowest death-rate," when it really

appeared to be the highest death-rate of all the eight divisions of Canada. Mr. George Johnson solves the difficulty at once by stating that 19.36 is a printer's error for 10.36, which, he says, is the figure that appears in the Year-Book for 1896

In the foregoing case we defended Quebec's interests against Manitoba. Now we are about to defend Manitoba against Quebec, again on the impregnable stand of figures. In the latest government report on "Criminal Statistics," Mr. E. H. St. Denis, after giving a table of the number of convictions in each province and the territories, adds: "It will be seen by the above table that the increase during the year has been considerable in the Province of British Columbia, while a noticeable decrease is to be found in Quebec, the other provinces showing slight changes." When we attempt to verify this assertion by the table we find that in Manitoba the convictions decreased from 245 in 1897 to 200 in 1898, whereas in Quebec the decrease for the same two years was from 1737 to 1603. Now the latter decrease, instead of being noticeable as compared to Manitoba (which Mr. St. Denis ranks among "the other provinces showing slight changes"), is really more than 2½ times less than the decrease in Manitoba. Had the decrease of convictions in Quebec kept pace with the decrease in Manitoba, the figures in 1898, instead of being 1603, would have been 1418. But perhaps this other mistake, too, is due to a misprint.

Apropos of "Historical Aims and Educational values," by Paul H. Hanus, Professor of History and of the Art of Teaching at Harvard, the St. Louis Review of the 16th inst. says: "The book is a type of modern publications on pedagogy. A few valuable gems of thought are lost and buried in the wilderness of shallow argumentation and never-ending schemes for improving methods of teaching.

The good which they contain can often be condensed in a few pages; the unsound tenets are like useless, luxuriant weeds, attracting indeed the attention of many members of the teaching profession, but choking in them the growth of sound common-sense principles." This is substantially what we have frequently expressed in analogous terms. Our non-Catholic pedagogues have excellent intentions; but, having no sound philosophical training and having too much shallow conceit to accept the dicta of true philosophers, they are continually experimenting in novelties, aiming at effect, striving to startle Teachers' Institutes with discoveries which their ignorance alone can brand as new, mistaking change for improvement, mere activity for useful effort, a smattering of disjointed trifles for systematic education. It was Cardinal Manning who once drew attention to the prodigious activity displayed in a decaying corpse.

One of our exchanges wonders at drunkards, whose religious convictions are habitually deep-seated, breaking their pledges to God so soon and under such

slight provocation. The root of the mischief, we think, is in the absence of shame for past sin. The toper goes to confession with sufficiently good dispositions to receive a valid absolution, but he has none of that sense of shame which St. Ignatius inculcates in the first week of his Exercises and which alone ensures perseverance. There is little hope of permanent reform for the drunkard who does not honestly admit that he is a drunkard. If, as soon as he has recovered from his spree, he allows his pride to reassert itself, if he attempts to make light of what he calls his frailty, the devil will soon get the better of him again and each fall is worse than its predecessor. If he could be persuaded to make a retreat, or at least to meditate every day for some time on the foulness of sin, he would obtain that "confusion of face" (Dan. ix., 7), which is the mainspring of all spiritual strength. His loving fear of offending God would increase in proportion to the growth of his shame for past sin and consequent distrust of self.

Father McCarthy's letter exposing the bigotry of the Church of England Mission Coffee House in Winnipeg, will stand as a warning to Catholics to refuse any offer of employment from the persecuting manager. Reversing the time-honored Protestant advertisement, "No Catholics need apply," it is a case of "No Catholics should accept" any situation without receiving assurance that they will be allowed freely to practise their religion, and without distinctly stipulating that any attempt to curtail that liberty will be visited with instant departure. Irish servant girls are too valuable as helps not to be able to dictate their own terms. It might be well also for Catholic businessmen to fight shy of any dealings with so peculiarly managed a Coffee House.

MGR. BRUNAUT

Mgr. Joseph Simon Herman Brunault, who has been appointed coadjutor to the Bishop of Nicolet, Mgr. Gravel, is a native of St. David, Diocese of Nicolet, where he was born January 10, 1857, so that he is now 42 years of age. He is the son of Simon Martin Brunault, and his wife Dame Séraphine Dufresne. It was at St. Roch de Richelieu, on June 29, 1882, that he was ordained to the priesthood. After his ordination he was appointed one of the professors of the seminary of Nicolet, and in 1886 he became director of the college there. In 1889 he became vicar of the Cathedral of Nicolet, a position which he occupied until 1891, when he went to Rome to complete his theological studies in the Canadian College. His Lordship has for many years past been looked upon as one of the most prominent and promising priests of the Diocese of Nicolet and it is hoped for him that he has in store a long and useful career.

Rev. Father Lebrault, of Fannystelle, who was at the Archbishop's House last week, reports that his bazaar netted \$672.

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NOTES BY THE WAY.

The cause of the working man is our cause—that is to say we sincerely sympathize with him in his difficulties. We recognize the many grievances he has against society as at present constituted and governed, and we are prepared to do all we conscientiously can to assist him in his struggle for an improvement in his condition and for greater recognition as one of the important elements in the community entitled to far more consideration than the politicians have hitherto accorded him. We must confess, however, that we think that some of the things said at a recent meeting of the Labor Party in this city had much better have been left unsaid, and we refer particularly to a speech delivered by a Mr. W. W. Buchanan who, we are informed, was accorded "tremendous applause" by the audience. If the Labor Party want to succeed they must not rant; they must keep cool, be reasonable, and show that they are able to take a broad-minded view of national affairs—if they do not do this they will disgust thousands who would otherwise be willing to aid them and without whose help they can never accomplish any practical results. It is simply silly, for instance, for a leader of the Labor Party to sweepingly brand "all the legislation from first to last ever passed in connection with the C. P. R." as "beating the record for stupidity." This is rant and balderdash of the flimsiest description; it reveals a mind utterly incapable of calmly approaching the consideration of affairs of great national importance and quite unable to conceive the difficulties of the problems that had to be solved by the great statesmen who turned the scattered provinces and territories of British North America into the grand confederated Dominion of Canada. We almost despair of the future of the Labor Party when men mouthing such nonsense are endorsed as voicing its sentiments, and we predict that under such leadership it will never attain much weight in the Dominion Legislature, indeed we cannot believe it will ever obtain a seat there.

As to the speech made by Mr. Puttee, the Labor candidate, we may say that we can heartily agree with a great deal of what he said, and we much prefer his style of approaching and dealing with the questions of the day to that adopted by Mr. Buchanan. There were, however, many points in his address to which

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we, as patriotic Canadians who have given some thought to points affecting constitutional government, cannot possibly agree, and we do not see how we could vote for a man who holds the views he does on some matters which to us are of vital importance. In fact the conclusion we come to is that the Labor Party is a practical impossibility, and we are convinced that the workingmen will ultimately have to attain the ends they have in view through the medium of the two great political parties which have hitherto existed. We cannot see why this could not be accomplished. Workingmen need not be hide-bound partisans, and we honestly believe they could accomplish more by united action acting on the present political parties than they will ever accomplish by means of a third party—for we do not believe they will elect their candidates in any large numbers, and if they form themselves into a separate body continually voting together without any practical result the political parties will feel that they can get along without them and that there is no need to consider them when passing the legislation of the country. These are the views we have formed after deeply pondering the matter, and we know that they are the views also of a very large proportion of the workingmen of the city—men who quite realize the importance of doing something more for themselves than they have hitherto done but who honestly believe that more can be done on the lines we have indicated than can possibly be hoped for from the establishment of a Labor Party.

Within about 2 weeks from the date of this issue of THE REVIEW the provincial elections will have been fought and won. This means that for the next fourteen days the political pot will be kept at boiling point and the whole province will be convulsed in the greatest fight of the kind that has ever taken place here. A couple of months ago we ventured to say a few words as to what in our opinion the result would have been had the election taken place at that time. Since then we have visited several parts of the province and we have talked with scores of men from near and remote districts, and we are prepared to say that we still believe that the chances favor the opposition. The feeling which we then referred to as being predominant amongst non-partisan electors all over the province, namely, that it is time for a change, still pre-

vails; in fact it has, in our opinion, become even more marked. It is no doubt true that each of the political parties is honestly certain that it will be sustained at the polls, but we speak from the point of view of those quite outside the party ranks, and we say that the signs of the times point to a change. It is the independent voters who will decide this election as they have every election that has ever been fought in the province. At the last contest this vote was undoubtedly with the Greenway government. This time we are convinced that it is on the other side and that, for good or for evil, it will be cast for the opposition candidates. This is all we care to say on the matter just now. Perhaps as the contest advances it may become necessary for us to speak more pointedly, and we may even find it desirable to point out what we consider the duty of Catholics regarding certain candidates.

The patronage accorded the Valentine Stock Company at the Grand Theatre last week reflected credit on the theatre going public of the city, for on the whole the audiences were fairly satisfactory, and, indeed, the company gave us the greatest treat we have had for many a long day in the theatrical line, their performance of Sheridan's comedy, "The School for Scandal," having been most delightful in every respect. We consider that in producing classical works of this nature, and staging them in the way they do, the company are not only amusing the people but are carrying out an important educational work in the city, and it is for this double reason that we commend them. We augured well from their first appearance here and our expectations have been more than realized as the weeks have gone by and they have drawn more and more on their extensive repertoire. They have raised the tone of theatrical performances in Winnipeg, and as this week they are putting on plays quite in keeping with their past record we can recommend anyone who has an evening to spare and desires a couple of hours rational enjoyment to visit the Grand.

HOW ONE WOMAN SAVED HER CARPET.

A moquette carpet was recently saved from ruin by the prompt action of a woman who had just tipped over the contents of a large inkstand upon its delicate surface. She rushed to the kitchen and snatched from the table a pint bowl filled with milk. This was instantly poured over the spot without stopping to take up the ink. By the time the whole was wiped out the stain had almost disappeared. A little rubbing with soap and water to take off the grease left from the milk was all that was needed to obliterate the last vestige of the ink. It was in the home of this same woman that a careless maid dropped a lamp, deluging the hall carpet with kerosene. This time oatmeal was sprinkled quickly and liberally over the place and left until the next morning. When at that time the hall was swept, the oil was found to be completely absorbed and the carpet rather fresher for its treatment.

Rev. Father Passaplan returned from St. Jean last Friday.

A TRYING EXPERIENCE.

A NOVA SCOTIA FARMER SUFFERED FOR FIFTEEN YEARS.

CONSULTED FOUR DOCTORS, BUT THE ONLY RELIEF THEY GAVE HIM WAS THROUGH INJECTIONS OF MORPHINE—DR. WILLIAMS' PINK PILLS RESTORED HIM TO HEALTH AND ACTIVITY.

From the News, Truro, N. S.

Mr. Robert Wright, of Alton, Colchester Co., N. S., is now one of the hardiest and hardest working farmers in this section. But Mr. Wright was not always blessed with perfect health; as a matter of fact for some 15 years he was a martyr to what appeared to be an incurable trouble. In conversation lately with a News reporter, Mr. Wright said: "I am indeed grateful that the trouble which bothered me for so many years is gone, and I am quite willing to give you the particulars for publication. It is a good many years since my trouble began, slight at first, but later intensely severe pains in the back. Usually the pains attacked me when working or lifting, but often when not at work at all. With every attack the pains seemed to grow worse; until finally I was confined to the house, and there for five long months was bed-ridden, and much of this time could not move without help. My wife required to stay with me constantly, and became nearly exhausted.

During the time I was suffering thus I was attended by four different doctors. Some of them pronounced my trouble lumbago, others sciatica, but they did not cure me, nor did they give me any relief, save by the injection of morphine. For years I suffered thus, sometimes confined to bed, at other times able to go about and work, but always suffering from the pains that had so long tortured me. It was at this time that Dr. Williams' Pink Pills for Pale People were brought to my attention and I got two boxes. The effect seemed marvellous and I got six boxes more, and before they were all used I was again a healthy man and free from pain. It is about three years since I was cured, and during that time I have never had an attack of the old trouble, and I can therefore strongly testify to the sterling quality of Dr. Williams' Pink Pills. Since they did such good work for me I have recommended them to several people for various ailments, and the pills have always been successful.

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapper bearing the full trade mark, Dr. Williams' Pink Pills for Pale People.

INJUSTICE AND TREASON.

We hear a good deal of talk now of treason—treason at the Cape, treason on the part of Mr. Schreiner, treason amongst the Irish Nationalists. It may be taken for granted that when a State perpetrates great injustice treason will be heard of. There are instincts in the human breast which revolt against such action, and those who are responsible for it try to cover their own crime against humanity by qualifying as treason the righteous indignation of the human heart. It was so under the "régime" of King Bomba; so, in France when men were imprisoned by "lettres de cachet"; so under every tyranny that ever existed. In an atmosphere of

freedom and justice treason dies! In answer to the cry of certain Jingoos that "the opposition of the Irish Nationalist party was merely the expression of the Irish hatred of the war policy because the war policy is English," Mr. Justin McCarthy writes: "We, Irishmen, condemn the war because it is unjust, cruel and ignoble, and we are entitled to say that the policy which directs this war is not English in the true sense of the word. The best intellects and the highest minds amongst Englishmen are opposed to this war as we Irish Nationalists are. Herbert Spencer, Frederick Harrison, John Morley, Leonard Courtney, Sir William Harcourt, Sir Edward Clarke, W. T. Stead, Philip Stanhope—those are some of the men who have again and again denounced the war. Mr. Chamberlain and Mr. Cecil Rhodes are its principal authors. There can be no glory to be won for English arms in a struggle like this, where the overwhelming superiority of strength on the side of the British force leaves the ultimate issue of the contest only a question of time and money." Were Mr. Gladstone alive to-day widows and mothers in these countries and in South Africa would not be weeping for sons and husbands slain; there would be no talk of treason; no unjust war.—Catholic Times.

THE EMULSION
By the aid of The D. & L. Emulsion, I have gotten rid of hacking cough which had troubled me for over a year, and have gained considerably in weight.
T. H. WINGHAM, C.E., Montreal.
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G. W. DONALD, Sec.
N. B.—We are now located in our new premises, Cor. Portage Ave. and Fort St.

I want to inform you, in words of highest praise, of the benefit I have derived from Ripans Tablets. I am a professional nurse and in this profession a clear head is always needed. Ripans Tablets does it. After one of my cases I found myself completely run down. Acting on the advice of Mr. Geo. Bowler, Ph. G., 559 Newark Ave., Jersey City, I took Ripans Tablets with grand results.
Miss Bessie Wierman.

Mother was troubled with heartburn and sleeplessness, caused by indigestion, for a good many years. One day she saw a testimonial in the paper endorsing Ripans Tablets. She determined to give them a trial, and was truly relieved by their use and now takes the Tablets regularly. She keeps a few cartons Ripans Tablets in the house and says she will not be without them. The heartburn and sleeplessness have disappeared, and she is able to do her work. Our whole family take the Tablets regularly, especially after a hearty meal. My mother is fifty years of age and is enjoying the best of health and spirits; also eats hearty meals, an impossibility before she took Ripans Tablets.
ARTHUR H. BLAUEN.

ONE GIVES RELIEF.

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The modern standard Family Medicine: Cures the common every-day ill of humanity.

TRADE MARK

Reading some of the testimonials in favor of Ripans Tablets, I tried them. Ripans Tablets not only relieved but actually cured my youngster, the headaches have disappeared, bowels are in good condition and he never complains of his stomach. He is now a red, chubby-faced boy. This wonderful change I attribute to Ripans Tablets. I am satisfied that they will benefit any one from the cradle to old age if taken according to directions.
E. W. Faxon.

A new style package containing THE R-I-P-A-N-S TABLETS packed in a paper carton (without glass) is now for sale at some drug stores—50c FIVE CENTS. This low-priced sort is intended for the poor and the occasional. One Box of the five-cent cartons (25 tablets) can be had by mail by sending forty-eight cents to the Ripans Tablets Company, 110 Spruce Street, New York—or a single carton (25 tablets) will be sent for five cents. Ripans Tablets may also be had of some grocers, general storekeepers, news agents and at some liquor stores and barber shops. They banish pain, induce sleep and prolong life. One gives relief.

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