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## FATHER CHERRIER'S REPLY TO MR. TURK

The Methodist Minister's Statements Considered and Fully Discussed.

His Conceptions of Justice and Charity Criticized. His Statistics Proved to be Faulty. Authorities Quoted to Shew That His "Arguments" Were Based On False Premises.

Rev. M. Turk at Grace Methodist Church Father Cherrier's remarks, and we can with confidence assert that every unbiased viz: That considered as an answer to the Methodist Divine it was complete.

Father Cherrier spoke from the text for the respect and humble submission which we all owe to those constituted in authority. But let us see how the precept is put into practice by our separated brethren of the Methodist church in Winnipeg. I say in Winnipeg because the whole Methodist church in Canada does not appear to be of the same mind on this question. In Montreal, for instance, the resolution, "Resolved that the Roman Catholics of Manitoba have a right to a separate school system," having been discussed in the parlors of St. James' Methodist church on Saturday evening, the 23rd inst., and the question submitted to the audience decision was given in favor of the affirmative. But it was not so here, however, for Mr. books to be used and determine the character of religious teaching. These Methodist Ministerial association of Winnipeg a resolution was passed and Winnipeg a resolution was passed and of the was protesting against interference with the school system of Manijustice is done to any citizen; second, so far as it fell upon Catholics, applied fringe upon provincial rights, which are such interference would infringe upon only towards the support of Catholic sacred." To understand the amount of provincial rights which are sacred."
Let us pause here a moment to consider how far the conviction of duty as embodied in the resolution is consistent with the fear of the Lord and the honor due to the King. It is all very well for any section of the community to advo-cate for themselves a system of so called national schools, a fair definition of which is yet to be found, a system of schools that will meet the wants of such as compose that section of the community, but, it is another thing to impose it upon others, a minority whose conscience Had Mr. Turk for whom personally I entertain a high esteem, had he and the members of the Ministerial association prefixed to their grand resolution some of the clauses of both the British North America act and the Manitoba act, it might by the contrast have caused them to somewhat alter the wording of their resolution, and perhaps even the substance of it." Father Cherrier then read sub-section 3 of section 93 of the British North America act; also section 22 of the Manitoba act, 1870, and continued. "In the face of these important clauses which it is as clear as daylight are intended for the protection of minorities, whether Protestant or Catholic, it is hard to understand how Mr. Turk and

The Church of the Immaculate Concep- this law (the school act of 1890) no injustion was crowded to its utmost capacity on Sunday last with a congregation made up technical one. When in the case of of leading citizens of all denominations and of many nationalities, attracted by the announcement that the Pastor, Rev. the chnical one. When in the case of Barrett vs. the city of Winnipeg, their lordships of the privy council declared the law of 1890 intra vires, although "it was not devited (in the law of 1890 intra vires, although "it Father Cherrier, would speak on the school question, and that his discourse their lordships) that the object of the lat sub-section of section 22 of the Maniwould be the answer of the Catholics of denominational schools;" although to this day there is neither man or woman who gives any attention to such matters, the previous Sunday. We take much who will not admit that in the minds of pleasure in giving below a full report of those who framed the Manitoba act that sub-section was meant to establish for all time to come a system of public de-nominational schools in Manitoba, howreader can come to but one conclusion, ever, because their lordships had to consider, according to their own words, "not what may be supposed to have been intended, but what has been said." (see Manitoba School Case, page 273)

purchase to themselves damnation." us read it brethren, for your information, Ibidem xiii, v. 2. So much in a nutshell and the information of such as are disposed not to allow themselves to be blinded by prejudice and religious blg-otry. "The sole question" said the Lord Chancellor, "to be determined is whether a right or privilege which the Roman Catholic minority previously enjoyed has been affected by the legislation of 1890. Their Lordship's are unable to see how this question can receive any but an affirmative answer. Contrast the position of the Roman Catholic prior and subsequent to the acts from which they appeal. Before these passed into law there existed denominational schools, of which the control and management were in the hands of Ro-Catholics who could select the share of the money contributed for school purposes out of the general taxation of tice is done to any citizen;" we have the province, and the money raised for already disposed of this reason; second, first, because by this law no inschools. What is the position of Roman Catholics under the act of 1890. Schools of their own denomination, conducted according to their views will receive no aid from the state. They must depend entirely for their support upon the contributions of the Roman Catholic community, while the taxes out of which state aid is granted to the schools provided for by the statute fall alike on Catholic and Protestant. Moreover, while the Catholic inhabitants remain liable to local assessment for school purposes, the proceeds of that assessment cannot admit of it, and whose right it is to refuse to submit to such a system. The refuse to submit to such a system. fords the means of maintaining schools which they regard as no more suitable which they regard as no more suitable dered in his favor. Now it remains for the education of Catholic children the executive of Winnipeg to do justice than if they were distinctively Protestant in their character." Such being the not merely a technical one, for in anto prevent justice being done? And let swer to the Hon. Mr. Curran's remark not Mr. Turk say the cases are not alike, said, "I am not going to say there is not for an appeal from an inferior to a grievance: I am precluded from that superior court, in like manner the conby the judgment." Would that our local stituted and provides for similar approaches of the General of Pages and the control provides for similar approaches of the General of Pages and the control provides for similar approaches of the General of Pages and the control provides for similar approaches a few levels and the control provides for similar approaches a few levels and the control provides for similar approaches and the control provides for similar approaches a few levels and the control provides for similar approaches a few levels and the control provides for similar approaches a few levels and the control provides for similar approaches a few levels and the control provides for similar approaches a few levels and the control provides for similar approaches a few levels and the control provides for similar approaches and the control provides for similar approaches a few levels and the control provides for similar approaches a few levels and the control provides for similar approaches a few levels and the control provides for similar approaches a few levels and the control provides for similar approaches a few levels and the control provides for similar approaches a few levels and the control provides for similar approaches a few levels and the control provides for similar approaches a few levels and the control provides for similar approaches a few levels and the control provides for similar approaches a few levels and the control provides for similar approaches a few levels and the control provides fe

to separate schools, which they desire that the Catholics have." It would be

mind than does this reverend gentle-man in the present instance. For what rights or privileges have the Menno-nites ever acquired in this country with regard to education? Were they here at the time the Menitcha get was page at the time the Manitoba act was passed? Had they done anything particular to entitle them to the consideration of the framers of the law? Had their ancestors ever been on a field of battle to save Canada to England? Had they eversent any missionary to evangelize the poor Indians of our prairie land? When history shall transmit to the coming generations the names of the pioneers of this country, and their noble works, shall there be a page to the memory of any Mennonite apostles and their work of patriotism or of their evangelical labors? Mr. Turk should bear in mind that when a contract is passed between two parties affecting the future of such parties, it does not confer the same rights and privileges to a third party whoever he may be, that may choose after years to come and live side by side with them. There is here a question of acquired rights and privileses, which whatsoever ye would that men abound to too them. Mat vii, verse 12, He said: "These world that men abound the same and the same of the same and them the same and the same and them. For constitutional or them, the catholic same and and a please them to do the same and man. For these them as a most of literies to be applied. They saw the same and man for the same man for the same and man for the same for the same and man for the same and man for the same for the same for the same for the same must be respected by all incomers as long as the law which guarantees those one and, consequently, of no value what-ever. With regard to his figures concerning the illideracy of Catholics in Manitoba, as he has had already to alter his statement I shall wait a little longer lest he might have some new revised list to offer in the near future, for if he has his information from the source I suspect he is not through yet with his corrections. So much for the justice of the

#### case, let us say something now of THE LAW OF CHARITY

by which the pastor of Grace Church wanted to be guided, but which I am sorry to say he seems to have forgotten at the very outset of How my reverend friend observes the golden rule as a motto we shall see by the reasons he brings forward to justify his protest against interference with the school system of Manitoba as now established by law: First, charity in this let us take the following illustration. Mr. Turk I will suppose, has been deprived without any notice or shadow or reason, but only to serve the ends of his despoiler, of a piece of property which he had peacefully enjoyed for twenty years back. Naturally he is greatly incensed over the outrageous piece of iniquity and as a consequence brings the matter before some of the local judges for redress. These, unfortunately, through some technical defect of the law pass a judgment adverse to the reverend gentleman's incourt were ultimately a decision is rento Mr. Turk, but as the order is issued for the redress, there comes an associatrue state of the case, and I challenge tion, call it by what name you will, anyone to deny the facts related in their which says: No, this should not be Lordships' judgment, how could an undone, because such interference would biased mind honestly entertain the idea infringe upon local rights, which are that by the school act of 1890 no injustice sacred. What do you think would be is done to any citizen. Mr. Daiton Mc- the sentiments of my reverend friend? Carthy, himself, at the hearing of the appeal case in Ottawa could not but ack nowledge that we have a grievance, and tion which would exercise its influence "there is a grievance," Mr. McCarthy for where the law of the land provides

must be granted, I am afraid, that the sense of duty does not go so far with some of them, notwithsianding their protest of "Fear of God honor the King;" as it does even with Mr. D. McCarthy. Rev. Mr. Turk calls our grievance a technical one, and in his

SPIRIT OF JUSTICE

the Pastor of Grace church in his anxiety to be just and fair to the poor Cathoracy Roman Catholic citizen of Winnipeg is a trustee of national schools and has two vincial schools act was passed to remedy a great evil. He says: "In many of the separate schools the French languagitation in these schools the French languagitation in these schools the standard of education in these schools that Roman Catholic citizen of Winnipeg is a trustee of national schools and has two daughters teaching, and yet declares he is in full communion with the Roman Catholic church." To this I answer that ge was used almost exclusively, the standard of education in these schools that Roman Catholic citizen of Winnipeg is a trustee of national schools and has two daughters teaching, and yet declares he is in full communion with the Roman Catholic church." To this I answer that glthough I am not appointed judge over that Roman Catholic citizen of Winnipeg is a trustee of national schools and has two daughters teaching, and yet declares he is in full communion with the Roman Catholic citizen of Winnipeg is a trustee of national schools and has two daughters teaching, and yet declares he is in full communion with the Roman Catholic citizen of Winnipeg is a trustee of national schools and has two daughters teaching, and yet declares he is in full communion with the Roman Catholic citizen of Winnipeg is a trustee of national schools and has two daughters teaching, and yet declares he is in full communion with the Roman Catholic citizen of Winnipeg is a trustee of national schools and has two daughters teaching, and yet declares he is in full communion with the Roman Catholic citizen of Winnipeg is a trustee of national schools are the children attending to what a was a to this charge, which is but the repetition of an old slander refuted a hundred times, permit me to ask my reverend difficult for any enemy of all that is Catholic to show greater narrowness of friend whether: (a) it is a crime to teach French to children born of French parents? Let him apply the same principle to those of his own language! What I can venture to say, however, is that for one child of English parentage that knows child of English parentage that knows a tew words of French, there are twenty or more children of French ex-traction that know English almost perfectly. (b) With regard to the standard of general education I would ask Mr. Turk if he made his statement from personal information, or if he has drawn his knowledge from outside sources. During these evil days, when the enemies of the church are prone to make charges which they cannot substantiate, it is not safe for a man whose motto is to do unto others as he would like others to do unto him, to trust too much to unproved as-sertions, even if they should serve a good purpose. And in order to convinced M. Turk, that, like many others he is by much too hasty to pass judgment regarding the inferiority of the Catholic Schools of Maritch. I shall take the life schools of Manitoba, I shall take the li-berty of calling his attention to the success achieved by these schools in the Intercolonial exhibition held in England in 1886. Father Cherrier here read from Archbishop Tache's two letters on the

those interested to peruse a valuable book lately published by the Paulist Fathers, entitled "Catholic and Protestant Countries Compared." (c) The pastor of Grace church is equally mistaken when he says that the principal training in our schools is in the Roman Catholic religion. It is true the Catholic teaching s an important factor in the training of the young but not as the reverend gentle man seems to insinuate to such an extent as to interfere in any way with the other branches of instruction which pertain to the general standard of education. It simply permeates them all. Let him go to the trouble of consulting the programme of studies in use in the Catholic chools prior to and since 1890 and he will have no difficulty in convincing public schools as they have been made will have no difficulty in convincing himself of the truth of my assertion. The quantum of religion it is true, which will satisfy the Protestants at large will not equally satisfy the Catholic conscience. Rev. Mr. Turk may not readily agree to the convincion of the constitution this devout Catholic is entitled to schools wherein he may have his children receive a truly Catholic education. One so many religious sects being kept out- my reverend friend's sermon where he side the pale of the Catholic church, "that noble and grand institution" as he once styled it before me, is not due to stand by and see their money expended this that they have retained certain points of doctrine which they hold in common with us, but to the fact that they have rejected some of the truths affected to say the more time I am not they have rejected some of the truths affected to say the more time I am not they have rejected some of the truths taught in the Roman church, he may perhaps be brought to concede that perhaps be brought to concede that has thought himsen in charty bound to whereas the Protestants may agree upon make against the Catholic minority a certain system of vague religious prinhere. It is true he makes a noble atciples it is impossible for Catholics to do in like manner. As a Protestant Mr. Turk mao be satisfied with schools that are not Godless nor distinctively Catholic, but let him know that if we object like him to Godless schools we also strongly oppose any system of schools where nothing but a teaching of no dis- put forward in their proper light. M tinctive character is admitted. In other Turk says: "Protestants under the old words we cannot any more agree with Mr. Turk upon any system of religious see their money expended in building training that is not our own in schools, up the Roman Catholic denomination, than 1 could agree to exchange To any one that is at all converse. pulpits with him, however, great my respect for his religious convictions.

The pulpits with him, however, great my respect for his religious convictions.

The pulpits with him, however, great my with the working of the old school law this, I am sorry to say, cannot stand the pulpits are also as a superior of the pulpits and the pulpits are also as a superior of the pulpi 1890, when they forced the heads clined to think as Mr. Turk does on the of our local government to grant school question. It was, as a matter of them instead of purely secular schools, right and fact, clearly provided in schools with a quantum of religion actithe old law that in no case could a Proceptable to all Protestant denominations' testant ratepayer be assessed for the thought of extending a charitable assistance to their Catholic fellow-citizens, much might have been avoided of the testant school. There remained the mo-

it is not the fact of any individual declaring that he is in full communion with the RomanCatholic church that will make me believe him to be such if I have good reasons to be convinced that it is not. At all times the church has had children protesting of their faithfulness to her teaching, whilts in reality, and unknowingly, perhaps, with some of them, on account of want of better knowledge, they were made

#### TOOLS OF INIQUITY

in the lands of her ennemies. But the Rev. M. Turk will insist, and, therefore, he argues: "Many Roman Catholic dignitaries have expressed themselves as not opposed to Catholic schools, and so if I mistake not, has the Pope himself." Well, let us see what the views of the church are with regard to education. In order to avoid being too long, I shall only quote from the third council of Baltimore, some of the decrees which bear the most strongly upon the question:

#### THIRD COUNCIL OF BALTIMORE.

No. 194, page 99.—"Men moved entirely by spirit of the world leave no stone unturned, in order to entrust education to civil society or to submit it to secular power, and take from the church the charge of teaching the Catholic youth, that charge received from Christ (Matt. xxviii, 19, Mark x, 14); the mode of education, which aims chiefly at directing towards future life and eternal beatitude, seems to some stupid and useless, white others think it ought to be abolished as pernicious."

Page 1xxxii.—"Popular advention.

That these are in perfect harmony with the teaching of the Pope can very easily be ascertained by referring to the instructions prepared by the congregation of the propaganda on public schools and approved in 1875 by Pius IX, and tion of the propaganda on public schools and approved in 1875 by Pius IX, and later on by his illustrious successor Leo XIII; with order to communicate them to all the bishops of the United States of America. A copy of the same was also America. A copy of the same was also clusion let me assure the pastor of Grace attached as an appendix to the decrees of the first council of our ecclesiastical province of St. Boniface. I now leave it with the pastor of Grace church to consider how far in conscience a devout Catholic is free to accept the Manitoba word more in answer to the passage in says that "before the national schools came in Protestants were compelled to afraid to say, the most unwarrantable charge which the pastor of Grace church has thought himself in charity bound to too much for such as have been taught by experience how fallacious statements can be obtained from statistics, when not could agree to exchange To any one that is at all conversant Protestant clergymen in criticism of even the most favorably insupport of a Catholic school, nor a Catholic ratepayer for the support of a Pro-

education was \$38,658, with a total average attendance at school of 8,611 childage attendance at school of 8,611 children, which means a grant of \$4.49 for each attending child. For the same year the Catholic section of the board received \$12,267. The average attendance was 3,076, showing a grant of \$3.98 for each attending child, in other words, 51c. per child less than the Protestants 51c. per child less than the Protestants received. In 1887 the grant made to Protestants was \$44,889 for an average attendance of 9,715, or \$4.62 per child; for the same year the Catholics received \$12,949, for an average attendance of \$12,949, for an average attendance of 3,569, or \$3.60 per child, being \$1.02 for each child less than was given to Protestants. In 1888 the grant to Protestants was \$66,274, with an average attendance of 9,856, being per pupil, \$6.74, whilst the Catholics received \$15.050. whilst the Catholics received \$15,050, with an average attendance of 3,648, showing \$4.37 for each child, or \$2.37 per child less than the Protestants received. This is an instance of the language of figures, which brings to light facts not altogether very palatable for my reverend friend. But how he could have

#### THE STARTLING FIGURES which he produces in his sermon is the

question which remains to be answered. In my honest opinion it is simply due to this that he has made his calculations on the average expenditure of the legislative grant on each school district without taking into account the number of pupils in attendance, the salaries paid to pupils in attendance, the salaries paid to teachers, and the other expenses in connection with the general working of the school machinery. Now, everybody knows, and some of our local Protestant digniferies have repeatedly adversabled. dignitaries have repeatedly acknowledged that their teachers and professors are unable to cope with our religious orders as to salaries. These are content as a rule with very little more than the food and the raiment, whilst it is absolutely impossible to expect the same from laymen, many of whom are married, or actually engaged in a professional pursuit. So much saving aiready in favor of the Catholics without injury to our Protestant fellow citizens. On the other hand the fact, that our Catholic families are, as a rule better provided with children than our Protestant neighbors makes it also that the Catholic school districts are on an average provided with a larger number of pupils than are the Protestant school districts. As an instance of this, in 1888, there were 495 Protestant school districts in operation in the province. discricts in operation in the province, with an average total attendance o 9,956 or 19.91 per district, as against 64 Catholic districts equally in operation, with an average total attendance of 3,648 or 57 per district. Such being the case who could reasonably deput that a school who could reasonably deny that a school district with an average attendance of 57, should, according to the fair apportionment of the legislative grant on a send their children to non-Catholic schools, we strongly advise them to remove as far as possible from them danger to their faith and morals, remembering always the words of the Master: "What does it profit a man to gain the whole world and lose his own soul." the Master what does his own soul." (Matt. xvi. 28.") and we shall readily understand that the giving of \$347.03 to a school district that has an average attendance of 57, is no more than the granting of \$121.76 only for another school district with but 19.91 of an average attendance. The difference in the figures given regarding clusion let me assure the pastor of Grace church, his fellow members of the Methodist Ministerial association as well as all others who may share his views, that the Catholics, while advocating the redress of a grievance under which they have been laboring since 1890, are in no way concerned with the school acts as passed and accepted by the majority in the province as best suited to these. Let the majority therefore enjoy for themselves a system of schools which they consider as best for them; but I cannot and will not cease to demand that the minority be reinstated in the rights and privileges which, by the constitution and the law of the land, they enjoyed prior to 1890 in this our common province of Manitoba. Let there be no

#### ear regarding the LOYALTY OF THE CATHOLICS

of this country; their past history is more than security for the future. Always have we been happy to live under the British flag, and unto death shall we remain faithful to our allegiance to our Gracious. Gracious Queen on whose empire the sun never sets; yes! unto death shall we "Honor the King." But let us also be allowed to teach our children as we think best how to "Fear God," by instilling in their young minds and hearts the principles of that religion which has made us not only true Christians, members of the characteristic devoted subbers of the church, but also devoted subjects of the British crown. Our motto for the future shall be what it has always been in the past: "Fear God, Honor the King,"—and let me call also upon all my followed the statement of t my fellow-citizens who are truly willing to do unto others as they would have others to do unto them, let me entreat our friends without distinction of creed or nationality, to unite and give the Catholic minority of this country the brotherly assistance they need in this their present struggle to regain the much might have been avoided of the testant school. There remained the motor trouble which now mars the peace and harmony of the different sections of the people of Manitoba. 'Conscience," says my dear friend, '1s Holy ground.' There-fore he would agree 'if a devout Catholic. could not conscientiously send his child-could not conscient on the national schools it would conrights and privileges which, I repeat, is hard to understand how Mr. Turk and his co-members of the Methodist Ministerial association could have been brought to the conclusions embodied in their resolution, and entertain at the same time a true fear of God and proper same time a true

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## The Northwest Review

WEDNESDAY, APRIL 3.

#### EDITORIAL COMMENT.

Mr. Ewart seizes Dr. Bryce, turns him inside out and then rams him down his own throat. Ye little fishes, what an execution!

The Rev. Eather Lacombe, O.M.I., the great Indian Missionary of the Northwest Territories of Canada, has just returned from the east, after bringing back the dis tinguished ecclesiastics who visited this province recently to partake in the consecration services. The Northwest Re-VIEW reporter had a short interview with the venerable missionary who informed liarities of this remarkably great man, him that the trip east was a most enjoyable one and that all the party were loud in their praises of the courtesy and attention shewn them by the officials and servants of the Canadian Pacific Railway. private and personal reasons, as compared The Rev. Father arrived here on Saturday's with public considerations, take precedence train and at once proceeded to the archiepiscopal residence at St. Boniface, where he remained the guest of His Grace Mgr. | great a man as the Rev. doctor undoubted-Langevin until Monday, when he left for ly is. But that is all a great mistake, his parish at Edmonton. He preached a which ordinary individuals, who do not very instructive sermon at high mass on understand all the surrounding circum-Sunday in the cathedral, in which he restances of great men, unthinkingly fall commended to his hearers' prayers a scheme | into. What may appear to less intellectually which he is preparing for the assistance of the Half-Breeds of the Northwest.

There is one good thing in that part of the report of Mr. A. L. Young, Inspector | doctor's sermon in Knox church on Sunday of Schools, which refers to the French schools of the province. He says: "I find | intellectually favored individuals, who that even when the Catholics have full have rushed into print to quote the Dr. Bryce control of the district they generally put of years gone by against the Dr. Bryce of in one English trustee. In one case the only Protestant in the district was unani- that all his statements were knowingly mously elected a member of the school board." When we consider that Mr. A. done so had they the intellectual acuteness L. Young is a Protestant, commissioned to delve into the vast resources of the docby the local government to make a report tor's great mind. Some of our friends which would suit their taste, this testimony express surprise and indignation that Dr. is very remarkable. Of course we know Bryce, who is thoroughly acquainted with that none are so large-minded and wiseiy all the facts under discussion on this tolerant as Catholics; but such items as this will be news to the mass of Protestant readers, who do not know that Catho- that the remedial legislation required is lics in Quebec are constantly electing Protestant representatives. Truth can declared it to be constitutional. The Docafford to be generous; error, never.

Father Cherrier's sermon deserves all the room we sacrifice to it this week. It is act of the new province, proves that it did. calm, judicial and complete. What a contrast is Dr. Bryce's review of the school the order from Ottawa would fix upon us question? Nothing but special pleading, malicious insinuation, and pandering to popular prejudices from beginning to end. However, it is a finished specimen of malice reduced to a fine art, and is sure to take with the ignorant and unthinking tleman in Ottawa told the learned and truthmultitude. On the other hand, Father ful doctor all about the circumstances Cherrier's honest and charitable statement has already received the warmest encomiums of well-informed and sincere leaders of thought. It is a masterpiece of argument based on fact, while Dr. Bryce's brilliant rhetoric is utterly innocent of either principle or fact.

Father Cherrier and Dr. Bryce, as revealed in their sermons last Sunday, are How strange that these utterly ignored what Newman would call "palmary instances" of two systems of education, the and deceive themselves by immediately Catholic and the up-to-date secular. afterwards passing an act granting some-The former, which is commonly supposed to be an inefficient system, produces a man of definite mental grasp, frankly so, and, therefore, it must be so. The and honestly grappling with specified laws of all civilized countries respect the facts easy to verify. The latter system much belauded, continually refurbished, their conscience conflicts with principles ever-changing with the fads of the hour, of right government, but Dr. Bryce says

The Northwest Review skipping over the surface of things with airy tread and pleasant smirk, an interesting spectacle for the hoi polloi.

> We trust "Tolerance" may have many imitators. A letter like that is a most persuasive sermon. The writer adds, in a private note to the editor: "We are delighted with the Review and wish you every success." Similar words are often written to us; but, coming from a writer so eloquent and so discriminating, they cheer us like a burst of real sunshine on a dark day

epistle there may be a demurrer-tolerance s not always in order. He who was essenvective the most bitter for certain hardened enemies of all truth. Did not Our Blessed Lord call the Pharisees "whited sepulchres"? Did He not curse them with reiterated "woes"? Dear Tolerance, there be even now men whom no kindness will cession to crush Catholics the more, who simplicity of the dove. Shall we suffer them to dupe us as they have done in the past? To be sure, we shall not be unreasonable; but whatever we have a right to, that we shall claim, gently but with the firmness of adamant.

Tolerance is one thing, charity another. We tolerate error; but, if we wish to be charitable, we must often correct error It is a very mistaken charity for Catholics to let Protestants suppose they think that the religion of the latter is true. Leaving them under the impression that you think so, tends to confirm them in their error By all means praise individual Protestants for their virtues; but, in doing so, remember that good Protestants are always better than their religion, whereas the holiest of Catholics always fall short of the perfection of their creed.

The Alberta Daily Tribune is evidently in able hands. We reproduce, from its issue of March 25th, a remarkably thoughtful article on the remedial order. If we had a few more scholarly and gentlemanly editors like Mr. F. H. Turmock, so favorably known in Winnipeg, the present crisis would soon come to an end.

THE IRREPRESSIBLE BRYCE AGAIN. one ever entertained the least suspicion that the irrepressible doctor would be silent, because modesty and discretion have no place among the many-sided pecu-There are many reasons why the doctor should speak, we mean, private and personal reasons, and every one who knows the learned doctor, knows that, with him, every time. At first sight this may appear selfish and unpatriotic on the part of so favored individuals as selfish and unpatriotic. is in very fact one of the opposite virtues. This accounts for all those contradictory peculiarities which appear in the Rev. evening last. Those enthusiastic, but less to-day, as well as those who clearly prove false and misleading, would never have school question, should deliberately and knowingly falsify them. Dr. Bryce said unconstitutional; the Privy Council has tor says the Bill of Rights contained no demand for separate schools; the document itself, as well as the first educational The Rev. Dr. says that "the system which was unjust and fraudulent in its inception;" he said the very opposite of this in his book "Manitoba." The Lords of the Privy Council say one thing is true; the Rev. Doctor says the opposite is true. A prominent genwhen the real Bill of Rights was changed in Ottawa, unknown to the poor English speaking people of Red river, whose first legislative proceeding was to pass an Educational Bill granting those very separate schools which were not, according to the Rev. Dr., included in the Bill of Rights." "The English speaking people of Manitoba were utterly ignored and deceived in 1870." and deceived people should further ignore thing that was never asked/ for nor intended to be given! But Dr. Bryce says

conscience of individuals except when

conscience is not bound to be granted. And to prove this, he ignores Catholic conscience and goes on to quote the barbarities of Hindoo women, Mormons, etc. another proof of his great mind.

But why follow the Rev. Doctor through

all these intellectual pecularities? He knows they are lies pure and simple, and yet, although he uttered them, he is not necessarily a liar. It is the changed circumstances, not the learned Doctor, that are at fault. Had the circumstances not changed, the Rev. Doctor would not have changed with them, and, therefore, he would not be open to the accusation of And yet-for even to this charming deliberately, knowingly and with malice aforethought, stating what was not true. But what are these "changed circumtially meek and humble of heart could stances?" Here they are: Up to the year find scorn the most withering and in- 1890, when the circumstances changed with the law, the Rev. Doctor was as completely ignored by the Government and leaders of education in this province as, he says, the poor English-speaking people were at the time of Confederation. Although an active educationist for many melt, who take advantage of every con- years prior to 1890, the governing element completely ignored him. But "the changed have the craft of the serpent and the circumstances" surrounding the change of patience of Job without a shred of the the law required a change of men. Not only the changed circumstances, but the circumstances surrounding the change, made many honorable men retire from active participation in the new order of things, and this opened the door for men of less sensitive and honorable feelings. This brought the Rev. Doctor at once to the surface and made him a leader, where he was formerly only a simple follower. But. like all such men, his ambition became inordinate and, as that ambition could only be attained through the government, the result was that he became the humble apologist and obsequious servant of the government. These are "the changed circumstances" of a private and personal nature, to which we alluded in commencing this article, and if they appear selfish, unpatriotic and even mean to the intelligence of the ordinary reader, that is his misfortune. Had he the advantages of the training to be obtained "by actual residence in a University," as had the Rev. Doctor and the writer of this article, he would have no difficulty in fully understanding

#### POLITICS IN THE PULPIT.

"The aggression of the Roman hierar chy" is a favorite expression among a cer- respect which henceforth we should pay tain class when they wish to clinch a false to Your Grace. And that mitre adorned, or slanderous statement against the in- as it were, with all the virtues of the The Rev. Dr. Bryce has spoken. No terests of any Catholic cause. At the illustrious and pious founder of the present moment, it is "the Quebec hierarchy" that is floating in the atmosphere of Manitoba politics and causing all the ills which afflict the good and loyal people of Manitoba. In the name of common sense, what have "the Quebec hierarchy" done to this country, to make our friends so ineasy? True, a large number of them visited our province recently to add one more link to that glorious apostolic chain which comes down the ages, unbroken from St. Peter to Leo XIII.; but that should not be the cause of any alarm to our neighbors. The new Archbishop, in his elequent address in St. Mary's church, crozier spoke to us also in a most elequent on the day of his consecration, gave ex- manner: it recalled-and this painful pression to words of charity for his neigh-bors of all classes and levelty to his counbors of all classes and loyalty to his coun- but share with us-it try. Both his language and his conduct name of him who during nearly half a stand out in glorious contrast to the lan- century had carried it with such meekguage and conduct of some of the Protestant clergy of this city; who recently used their pulpits for the purpose of exciting and inflaming the people of this and persevering obedience which we province against their neighbors, who are unfortunately called upon to protect themselves from the assaults made upon their rights by the majority. A craving after froth and excitement is one of the weaknesses of the age, and, among the weak and vain, the temptation to supply this froth and excitement is exceedingly great. Hence it is that we were pained to witness two of Winnipeg's Protestant clergymen discoursing on a subject involving the rights and liberties of the minority, and using every device at their disposal to excite their hearers against what? The restoration of the rights and privileges of the minority to educate their children in schools suitable to them and in accordance with their religious convictions and at their own expense, without having, at the speaks are words of devotedness and same time, to contribute to the education of the children of the majority! And that, too, after the highest courts in the Empire had given judgment in favor of the restoration of these rights to the minority. Imagine, if you can, the honesty of a minister of "the Gospel," getting up in his pulpit and admitting that the highest court in the land had decided that the grant us a share in the hard labors of \$15,890,000.00. During 1994, \$118,800.00 rights of the Catholic minority were destroyed by the school law of 1890, and, in the face of that admission, demanding that those rights be not restored. If this be loyalty to the country, respect for constituted authority, or the moral principles of "the gospel," then, indeed, are those sentiments, principles and teachings as debasing as we have hitherto considered them refining and enobling. In bolstering up such sentiments and principles of moral rectitude, it is found necessary by these demagogic preachers to talk of "the agression of the Quebec hierarchy." That expression makes their other false and origin is from Heaven. A word is heard

whereas, in 1882 the scholars in Catholic schools in New South Wales numbered attempt to break the tie of that union; England schools went down from 11,927 issues in an imaginative mental acrobat, "a claim made in the name of religion or to 3,521.—Church News, Washington.

easily into the quicksands of the ignorant

## His Grace.

followed the consecration of His Grace the Archbishop, we stated that we would molation and sacrifice; but the nuptial in an early issue give our readers the ring had not yet been handed over to the Archbishop, we stated that we would address presented him by the secular clergy of the archdiocese. We have now much pleasure in redeeming that promise. The full text of the address was as follows :

To His Grace the Most Revd. L. P. Ad. Langevin, O. M. I., D. D., Archbishop of St. Boniface:

My Lord,-It is not without good reason that your sacred person is to-day surrounded not only by both the regular and secular clergy of the whole Archdiocese of St. Boniface, but also by a great number of illustrious prelates and venerable priests who are come to represent all that portion of the Church of Jesus Christ which down to distant parts of the neighboring down to distant parts of the neighboring of zeal into the members of your secular republic, for the imposing ceremonies clergy, of all of whom I may well say that we have just witnessed are of those which deeply interested the whole Catholic Church. You have been consecrated a bishop, My Lord, i. e., from remain under your paternal direction. this time forward your seat shall be among the princes of the Church, You have become a member of the Sacred have the honor to present to Your College of those Apostles of whom it is College of those Apostles of whom it is Grace: deep and religious respect for written in Holy Scripture: "Posuit Episthed dignity which henceforth will cause copos regere Ecclesiam Dei." Where- us to see in you a prince of the church, fore justly does the whole church of St. perfect obedience to the sacred autho-Boniface rejoice, justly is the cry of rity now vested in you; devotedness Hosanna of gratitude and love coming and indefatigable zeal to work under forth from all hearts: "Benedictus qui the Lord; and a most sincere and genevenit in nomini Domini," For us, my Lord, the members of your

Lord under the guidance of our new ing of which we shall always be in need, has been our privilege to witness have left in our hearts such a deep and sacred your affection for us and of your love impression, that as long as we live we shall keep the remembrance of them, When we saw the Bishop Consecrator letting down on your head the epiacopal mitre, the sign of the eminent dignity to which you were then elevated, a voice was heard in our inmost soul teaching us how religiously sacred must be the Society of the Oblates of Mary Immaculate, of which you are a privileged member, no sooner did we see it in all its brightness and glory than we felt impelled to pour forth from our very hearts our thanks to God and our prayers to Jesus, that the disciple of Mazenod, now a Bishop like his Master, may, like his Master also, be always a zealous and glorious servant of the Immaculate

Again, my Lord, the Crozier that symbol of the pastoral authority, upon which you rested whilst passing in the midst of your people to bless them; the ness and paternal affection; it has spoken to us also of the divine authority committed to you from above, which now entitles you to the same humble always professed for the illustrious and lamented Archbishop Tache. May the strength of the Holy Ghost that has descended upon your Grace with the pleni-tude of his divine gifts enable you to carry that symbolical staff during many years also for the sanctification and happiness of the people now placed under your tender and paternal solicitude. We are told, my Lord, that among many other precious gifts your Grace has received a pectoral cross whose richness symbolizes in a very fitting manuer the beauty of the sentiments which accompanied its presentation. That cross which by its brightness may charm our eyes, cannot however deceive our priestly hearts. For to us the cross always remains as the emblem of the heavy burden, namely the sins of the world which our Saviour, the first victim of true charity, carried to the mountain of crucifixion; wherefore the words it self denial. It shows us in your sacred person the victim which God has chosen to carry the sins of the people. Happy are we to accompany you on your painful journey, and highly do we, new Simeons, appreciate the privelege to be called upon to help you carry the heavy burden, sign and instrument of redemption. Gladly therefore, My Lord, do we your apostleship which opens before Your Grace full of glory, it is true, but also rich in sacrifice and abnegation

It was a happy inspiration indeed, My Lord, which prompted the inhabitants of your Archiepiscopal city to accompany the expression of their religious ous and profound respect for Your Grace with the presentation of a ring to symbolize the close union which should exist between the pastor and his flock. That precious ring, My Lord, speaks to us a language full of mystery and love. When two hearts are to be united in an indissoluble bond they go to the altar of the Lord, and there it is that the one offers to the other a ring still wet with holy water as a symbol of a union whose slanderous utterances sink down more at the same time telling those loving souls that they are now united until death alone shall part them, it is the word of the loving God himself: "A man shall leave father and mother, and shall cleave Cardinal Moran is able to boast that, to his wife," it is the word of Jesus Christ

Address of the Secular Clergy to her you had left father, mother, brothers, sisters. &c., there, however, was not as yet to be found the consummation of your mysterious union with the Church In our report of the festivities which of Christ. Heretofore it has been your privilege to carry at your side the cross of the Oblate of M. I., as a symbol of imyou. It now shines at your finger to tell us of the sublime adieu which you have made even to the blessed society which had received you in its bosom, and henceforth you and the Church of St. Bonifice shall live the one and same ife. For to her did you swear an unbounded love and lasting fidelity. The community of the O. M. I., it is true, will continue to claim you with a legitimate pride for the son of its complacency; and ou too, My Lord, will continue to cherish thai loving mother; but your heart now tells you that you must prefer before that noble community the Church of St. Boniface, your blessed spouse for ever, which you should love as Christ hath loved his Church. May this act of generous affection receive its reward even here below in the sweetness of the love of a heart that is not alone to love! May the faithful committed to your pastoral that they are ready to promise fidelity to Your Grace and constant correspondence to your care and solicitude so long as Divine Providence will allow them to

accept the homage which on behalf of us to see in you a prince of the church, an apostle of Jesus Christ, humble and perfect obedience to the sacred authority now vested in you; devotedness and indefatigable zeal to work under your wise direction in the vinevard of the Lord; and a most sincere and generous love so long as it may please God to grant us the consolation of kissing from time to time the ring of holy alliance which shines at your finger, as well as of receiving your paternal blessing of which we shall always be in need, but which we particularly crave at this moment as the most precious pledge of your affection for us and of your love secular clergy, who are particularly call- from time to time the ring of holy ed upon to work in the vineyard of the well as of receiving alliance which shines at your finger, as householder, the ceremonies which it but which we particularly crave at this for the church of St. Boniface.

The members of the Secular Clergy of the Archdiocese of St. Boniface by the Reverend A. A. CHERRIER, P.P., of the Immaculate Conception of Winnipeg.

March 19th, 1895.

#### THE C. M. B. A.

Issue of the New Official Organ of the Canadian Grand Council.

the new official organ of the Canadian Grand Council of the C. M. B. A., established in accordance with the resolutions passed at the last convention has come to hand, and should have been received by every member of the association. For the future a copy of this paper will be mailed monthly by the Grand Secre- a fervent response. The Faithful Comtary to every member, and, as it will panions have won golden opinions in contain the assessment notices and in Manitoba and the Northwest during the this way supersede the notices which past dozen years, since their arrival have hitherto been sent out by the amongst us. They come to us with all the branch secretaries, it is highly impor- latest lessons of English school training, tant that all the members should get it. with the stamp of a refined simplicity of Therefore any member who has not re- language and manner, and above all with ceived the first copy should at once com- the most unselfish devotion to their ardumunicate with the recording secretary ous calling. Those who have learned to of his branch, that his correct address may be sent east and the future receipt their late Superior-General, and also for of the paper assured. From this time the speedy election of a worthy successor out there will be fifteen assessments per year. There will be a regular asse ment payable at the first meeting of the branch in each month, and to make up the necessary fifteen there will be double assessments in the months of March, July and November. The first issue of the organ therefore, being for March, calls for a double assessment which is now payable. The editorial work of the paper will be performed by Grand Secretary Brown, and we may be permitted to say that the first number reflects great credit on that gentleman's journalistic ability. It is printed in English and French and contains a lot of most useful information regarding the association. Amongst other things he announces is the fact that all matters concerning the welfare of the C.M.B.A. will receive full ventilation in the new paper. following statistics regarding the work of the association during the past year, will be interesting to all our readers whether members or not: "On 1st January, 1894, we had about 8,605 members, whose policies amounted

to \$13,698,000.00. During the year 1894 we admitted 1,752 members, whose policies amounted to \$2,536,000.00; 73 members died, holding policies amounting to \$122,000.00; 20 resigned, holding policies amounting to \$30,000,00; 213 allowed themselves to be expelled, policies amounted to \$174,000; and 18 members reduced their policies from \$2,000 to \$1,000. On 1st January, 1895, we had was paid to beneficiaries of deceased members, and \$6,257.39 transferred to the Reserve Fund. The total amount of the Reserve Fund, including interest reported, on 1st January, 1895, was \$40,929.53. The total assets of the association were \$72,850.89, and the total liabilities \$25,132.05, showing the C. M. B. A. of Canada to be in a first-class condition financially."

An article of great importance to all the members, and one they should carefully study, is that by the legal adviser of the Grand Council, Mr. F. R. Latch-ford, of Ottawa, regarding "Charges of beneficiary." He fully explains the law

His Grace do us the honor to come and affecting the matter in the Province of confirm our children some day, we will Ontario, and will deal similarly with the show him that we are not less loyal and other provinces in future issues. His devoted than our co-religionists more Grace the Archbishop of Toronto, who is | favorably situated. himself a member, contributes an encouraging letter.

The Hon, M. F. Hackett, who has been appointed President of the Council in staying any sacriligious hand that would the Quebec Provincial Government, and who was so triumphantly re-elected by 16,545, in 1892 they totalled 31,217. In the same period the attendance in Church of asunder." My Lord, one day you felt in member of the C. M. B. A., holding, in your heart a special love for a spouse full fact one of the leading offices in the of charms and beauty; to be united to Grand Council.

#### Opinion of The Boston Pilot.

Non-Catholics and weak Catholics who vonder why the Catholics of Manitoba and British Columbia cannot be satisfied with he public schools existing in those provinces, which claim to be strictly undenominational, should consider the significance of a recent incident in the High School, Victoria, B. C. Mr. Neil Heath, first assistant in the school, spoke before his class. most falsely and disrespectfully of the Catholic doctrine of Transubstantiation,saying what he could to bring it into ridicule. We shall not quote his blasphemous utterances. It is enough to say that they shocked the sensibilities of even the Protestant pupils - nine of whom testified against him in the investigation subsequently ordered by the School Board. Mr. Heath did not attempt to deny the charges, and the only defense he entered was that it was necessary he should explain the Catholic doctrine of Transubstantiation in order extends from the Atlantic to the Pacific solicitude, My Lord, being consolation passed in the reign of Charles II, for the Charity deign to impart a renewal ardor purpose of depriving Catholics of their civil rights. Yet the School Board by a majority of one, voted to sustain him, in the face of his clearly proved violation of Article 16 of the British Columbia School Acts which prohibits dogmatic teaching. The case will be brougt before the Council of Public Instruction. The principal of In conclusion, My Lord, deign to the high school and the chairman of the School Board, to their honor be it said, do not concur in this evasion of duty. After the vote of the Board had been taken, the latter said that intelligent people would rightly interpret it thus :-

Coming up at this time, this case greatstrengthens the position of the Manitoba Catholics in their struggle for the restoration of the Separate Schools. It has its application for Catholic parents even in the United States, for though we cannot recall anything so shocking as Mr. Heath's utterances in the history of our public schools, yet even in recent years, attacks on Confession, Indulgences and other matters of Catholic Faith and practice have not been altogether unheard of. Catholic schools wherever possible for Catholic children is the only safe course.

#### The first number of The Canadian, DEATH OF THE SUPERIOR-**GENERAL**

Of the Faithful Companions of Jesus at Sainte Anne d' Auray, France.

The following letter, addressed to the Catholic clergy and laity, should meet with dmire th tractive virtues will not fail to pray for

St. Joseph's Convent, F. C. J.,
Brandon, Manitoba, March 31st, 1895.
The Sixters Faithful Companions of Jesus most earnestly recommend to your holy sacrifices and prayers the soul of their beloved Superior-General, Reverend Mother Marie de Bussy, who died at their house of Ste. Anne d' Auray, France, on Ma.ch. 29th, 1865, aged 81 pears 6 moaths.

R. I. P.

R. I. P.

#### Notes From Clandeboye Bay.

The snow, with the exception of a little in the bush, has all melted, and the roads are drying up well. We have bid good-by to sleighs for this winter, for indeed spring seems to have begun. On the 23rd ult., several ducks and bustards were seen, and since then there have been several smaller birds flying about.

The winter fishing is nearly over; there are still a few nets in the water, but the owners do not expect to sell what they catch now. They feed their pigs on them. In a little while the season for white fish will begin; the time during which they are caught in greatest abundance is while the ice in the lake is breaking up. Meanwhile the people hunt rats; the skins sell well, and a good many people eat the flesh and say it is very good, though to the unaccustomed it does not sound very appetizing. Some have been trapping them a good while, but unlawfully I believe; my neighbors have begun only within the last day or two. They say the rats are plentiful and in good condition.

We have not had mass since the year began, but the Rev. Father Comeau has been away among the Indians, and only returned to St. Laurent last Thursday. He stopped for dinner at a house on the lake on his homeward way. We hear that he will be here, at Clandeboye Bay, on Palm Sunday; it will be the time for us all to make our Easter duties, as it is not likely we shall have another occasion.

We all wish to express our pleasure at the consecration of our new Archbishop,

#### The Family Medicine.

TROUT LAKE, Ont., Jan. 2, 1990.

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

Yours truly, R. LAWSON.

#### CHURCH NOTICES,

CATHEDRAL AT ST. BONIFACE. Sundays-Masses at 8 and 10.30, a. m. Ves-

pers at 3 p. m. Week Days—Masses at 6. 30 and 7.30, a. m. ST. MARY'S CHURCH.

St. Mary's Church.

Situated on the corner of St. Mary and Hargrave Streets, served by the Oblates of Mary Immaculate. Very Rev. Father Guillet, Rector, Rev. Fathers McCarthy, and O'Dwyer, assistants.

Catechism for Boys in the church at 3 p. m. Catechism for girls in St. Mary's Convent, Notre Dame Street at 4 p. m.

Sundays,—Masses at 7.00 8.30 and 10.30 a. m Vespers at 7.15 p. m.

Week Days—Masses at 6.30 and 8 (during Lent).

#### IMMACULATE CONCEPTION.

Situated on Austin St. in Point Douglas Rev. A. A. Cherrier, Rector.
Catechism for boys, who have made their First Com.nunion, at St. Joseph's school McWilliam St. west, cor. Ellen St.; for younger boys and girls learning the short Catechism, and for those studying the Catechism for Perseverance, at the Immaculate Conception church, by the Rev. Father Cherrier.

Cherrier.
Sundays—Masses at 8.30 a.m. with short instruction, and at 10.30 a. na. with sermon. Vepsters at 7.15 p. m.
Week days—Mass at 7.30 a.m.

#### Ecclesiastical Province of St. Boniface.

I. HOLY DAYS OF OBLIGATION.

- 1. All Sundays in the year.
  2. Jan. 1st. The Circumcision.
  3. Jan. 6th. The Epiphany.

- 4. The Ascension.
  5. Nov. ist. All Saints.
  6. Dec. 8th. The Immaculate Conception.
  7. Dec. 25th Christmas.
- II. DAYS OF FAST.
- DAYS OF FAST.

  1. The forty days of Lent.

  2. The Wednesdays and Fridays in Advent

  3. The Ember days, at the four Seasors being the Wednesdays, Fridays and Saturdays of

  a. The first week in Lent.

  b. Whitsun Week.

  c. The third week in September.

  d. The third week in Advent.

  4. The Vigils of

  a. Whitsunday.

  b. The Solemnity of SS. Peter and Paul.

  c. The Solemnity of the Assumption.

  d. All Saints.

  e. Christmas.

  I. DAYS OF ABSTINENCE.

- III. DAYS OF ABSTINENCE

All Fridays in the year.
Wednesdays in Advent and Lent.
Fridays Thursday Saturday The EmberDays. The Viglis above mentioned.

#### COR RESPONDENCE.

First Open Letter to the Correspondent in 'The Northern Star."

To the Editor of the Northwest Review.

Sir,-You wrote in the Northern Star: "I noticed a letter in last week's NORTHWEST REVIEW, purporting to be on Freemasonry, in which the writer holds up the craft to ridicule; in fact it reads partly like a burlesque, in which the writer introduces, amongst others, some person he calls the parson's son-an imaginary dialogue between Principal and an imaginary socialist. Poor Principal Goggin appears to have offended the reverend writer by being an active Freemason, working under the present school system, and not (in his estimation) heing a protound French

scholar." Now, if you had read my former communications in the Nortawest Review, it might have saved you from the blunder of looking on my letter as only purporting to be on Freemasonry. It appears you could not, or would not see, under what you are pleased to call burof your brother .. I am prepared to go duped in your oath-bound craft of secreto pretend that those whom in your strange jargon you call profane cannot know your secret society. Does it not count about 200 years of existence in millions, who, during that time, joined your brotherhood, there were no traitors, no dissatisfied brothers, no blunt .. who exposed the secrets of your sect. I have on my table five manuals or rituals, an old and a new edition of R. Carlile and three others,—and a sufficient number of books, magazines and newspapers, out of the four thousand publications on Freemasonry. No doubt there are among the writers on Freemasonry, some romancers, novelty-mongers and smart money-makers; but such men as the Protestants De Haugwitz, De Haller, Disraeli, the statesmen of the antimasonic party in the United States, Eckert, the courageous and learned Saxon lawyer, etc., etc., etc.; and among the Catholics, Cantu, Barruel, Lefranc, Larudau, Bishop Ketteler, Bishop Dupanloup, Cardinal Deschamps, etc., etc., the Masons Louis Blanc, Felix Pyat, Ragon, etc., etc., have enlightened the edition of his manual,—the old one which I have in hand: "The late Godthere were but two masons in England, in a claim to be a third. He asked me to explain, on the condition that he was to not commit himself by any observanow out. I will clear up the doubt and

Masonry. It has been communicated to exacted. We were not all, Catholics of this me by masons; it has been confirmed by great Northwest, able to be present and other masons; it has been the standard assist at this grand ceremony. Yet we mannal of masonry since it was first were there in spirit, and when we eagerly published in The Republican in 1825; it followed each line of the detailed accounts has made many masons; without the as also we listened to our dear pastors lodge initiation, and by its direction, I comments on the occasion, tears of joy have been assured, that men who were trickled down our cheeas and heartfelt never in a lodge have successfully and profitably taught practical masonry. The higher degrees form the subject of other volumes [all bound in the book I] Langevin. We have, thank God, many have in Colonia I and meaning trickled down our cheess and neartient prayers ascended to heaven in gratitude, prayers ascended to heaven in gratitude, of us, and begging long life to Archbishop Langevin. We have, thank God, many have in Colonia I are not whom have in Calgary, L. P.] They are not other praiseworthy examples, men to whom common; are denominated orders of we point with pride, Catholics who have chivalry; and but very few masons go beyond the Royal Arch Degree."

On this discussion I would not trust mark in response; Sir John Thompson for my reminiscences of R. Carlile, but I

invoked by English Freemasons at their

and sedateness make them more ridi-

I remain with French consideration, Seriously yours,

L. FOUQUET, O.M.I. Calgary, Alberta, March 16th, 1895.

Note .-.. This mark is used for the word 'Freemason."

### A Letter That Is A Beautiful

Sermon. Dear Mr. Editor,-A word on religious tolerance just now seems apropos. We, lesque, the very serious questions of as Catholics, are at present passing anti-Christianism and socialism growing through a serious stage in our history, and prayers is the sure means to bring them up in Manitoba and the Northwest, our comportment will be most closely safely to the Fold. Is not the game, under the deleterious influences of many watched. We have rights, heaven-horn rights, and we are one and all—a Catholic into this most useful and enlightening unit—unanimous in our zeal to see those discussion, for the sake of many honest rights fully acknowledged. Some use the and well meaning men, whom you have pen, some the tongue, while the majority besiege Heaven with supplication for cy. It is useless, frivolous and benighted Divine aid. Now should not our lives be in accordance? Should we not be patient with our separated brethren, feeling, as we most banquet the Prince Albert Times has the certainly do, that we have right on our side, following reference to the part taken by that all we ask is "Justice," and that Mr. P. J. Nolan of Calgary, who is there its present form, and can you make any though we are in a measure at the mercy in connection with the cattle case: of certain rulers, God rules all, and to His care we leave our endeavors trusting most sang the "Last Rose of Summer." implicitly in His fatherly assistance? If we have to receive insults and if our hely toast of "Our Guest." Mr. Nolan is an religion is to be attacked, mimicked and made light of, are we to retaliate? Are we, too, stoop to like actions? Our church just now commemorates the sufferings of her Divine Founder. What are our trials, as Catholics, compared to His? His disciples sleep even when their Lord is prostrate with agony. But their Lord utters no word of reproach. He must certainly have felt their neglect, their apparent indifference at a time when he most required their tender love and sympathy. May we not console ourselves with these reflections? Why can we not bear slights and affronts, and hope and pray that, like our Divine Lord, we, the children of His adoption Alberta Daily Tribune. Lord, we, the children of His adoption, profane much more than you are aware may receive strength from Heaven. We Richard Carlile says in the third have noble Beacons, God-given lights, that every little while seem to be particularly frey Higgins once observed to me, that pointed to by Heaven for examples for us, to wit:-our noble Archbishop. Listen himself and the Duke of Sussex. I put to his words on March 19th, when surrounded by thousands of people of all creeds, words of charity, of love, that only tion. I did so, as here set forth. He could find a lodging place in one of the smiled and withdrew. The secret is noblest of hearts:—"To all I give my blessing, the blessing of a bishop will difficulty, and teach Masonry to masons."

"The following forms of opening, working and closing lodges are literally and truly the formularies of the three components of the mon degrees in Masonic lodges, or that secret system which is called Craft then was God glorified and Our Holy Faith

looked vainly in several libraries, con- Catholics have just reason to be proud sequently in an open letter to the North-How often was he not taunted with his west Review, I stated I could not, in religious belief, but never was he known Calgary, find in him the information I to retaliate, and what were the universal wished for. Soon after I found it in my comments on his career? Protestants ire with Catholic papers in publishing his own French books. His influence was felt in his times, and it is very much felt among Canadian masons, at least in Western Canada. He has, moreover, left many disciples, among whom the famous Bradlaugh and G. Standring, editor of the London Republican, who is still alive. His manual is vet the standstill alive. His manual is yet the standard, in Western Canada at least. You are buy it in our small western embow narrow-minded! how devoid of the how narrow-minded! how devoid of the bryos of towns, as I did, to compare it true principles which should prompt every with the old one I had. I have another manual which is the standard for the live?" If our daily life is such as deserves parsons and Christian masous who pre-fer to see the name of Almighty God upright in all our dealings with our fellow instead of the Great Architect, and who might object to the penalty of having their throat cut across, their tongue torn out by the root, and their body buried in the sand of the sea at lowwater-mark, or a cable length from the water-mark, or a cable length from the characteristic where the tide regularly ebbs and characteristic water water where the tide regularly ebbs and characteristic water wate has done, and is doing more for the abatethis last manual the author suppresses ment of bigotry and the re-union of Christthis last manual the author suppresses this horrible clause. I fear your brothers ... hold themselves up to ridicule more than I could show them. "Now we believe," said, in 1884, an Englishman in a magazine, part of which how truly Christ-like and Divine our Holy Religion is? Actions purely good not "Now we believe," said, in 1804, an Englishman in a magazine, part of which was sent to me yesterday by the parwords, are what make converts. If we words, are what make converts. If we was sent to me vesterday by the par-son's son, ex-mason, "that it will not be denied that those, or similar oaths, are taken, and these frightful maledictions our Protestant breather, let us use it in prayer on their behalf. God, and He alone invoked by English reemasons at their invitation. It will not be denied that a number of mystic ceremonies, including partial stripping, the use of drawn swords, of skulls, and of darkened rooms are performed in such initiations.

Without roing further we would not it and shift the contract of the con Without going further, we would put it ants, but how many intolerant Catholics to any reasonable man whether one of are there? I have known Catholics who two things must not be true: Either sat in front pews in church and bowed their that these oaths and ceremonies are heads the lowest, who would not scruple irreligious and profane, or that they to tell you, if after some unfair dealings cover a secret of the most transcendent importance. English masons will object "You should deal with me—Catholics and the reference should reduce the country of the reference of th importance. English masons will object to the latter alternative, and therefore they cannot avoid the former. But the genuine sect, such as it exists on the Continent, do not care to conceal that the whole of their ritual is symbolical, and world-wide doc. points to a secret and a world-wide doc- in Regina, for instance, where Catholics trine' which is superior to Christianity, and is meant to supersede it. The English Freemasons say they are not to be judged by the continental lodges, but they wear their clothes if they don't hold their principles."

are very much in the minority now could we all live if Catholics alone patronized Catholics? We, thank God, have a priest to guide and guard us who, noble man that the is, is the pride of every Catholic heart and the admiration of every Protesting to the country of English and the propersion of the country of t trine' which is superior to Christianity, are very much in the minority how could hold their principles."

I hope that the majority of English masons see in their ritualistic ceretion who it is, nor what is his creed when monies, in their gorgeous paraphernalia, in their brilliant jewels, in their he knows a fellow creature needs aid and he can supply it. During his stay among

lia, in their brilliant jewels, in their fanciful lodge-decorations, only empty symbols without meaning, and playthings of English vanity; but what a contradiction with their English practical commonsense and their dislike of the last plant so fruitful in every catholic vineyard, the grand virtue of charity than anyone can estimate. And how has he done so? By his good extended words the last plant and pravity than anyone can estimate. emple; he has preached; practical words of wisdom does he discourse to those who culous than their neighbors, the lively, boyish French, whom Bishop Dupan-loup did not spare on that score, in his "Study of Freemasonry." (D. and J. Sadlier, Montreal, Notre Dame St.)

or Wisdom does he discourse to those who love him so dearly, and respect him so highly; but better still, he gives us a noble life to follow. Never out of the presence of God, utterly devoid of selfishness, he can never see ill-will ness, he can never see ill-will in anyone, but full of charity for all, drawing all to him by his genial smile and kind word, he closely follows in the footsteps of His Divine Master. Controversy is not the best way to make converts, "By their fruits ye shall know them" is a favorite text of many good Protestants. At this great crisis we cannot be too tolerant; we look for, we expect, we will get please God our rights but let. we will get, please God, our rights, but let

Yours,

#### Hope to See Him and Hear Him in Winnipeg.

Regina, N.W.T., March 30th, 1895.

us so live as to deserve them. Father Fox's lecture in Winnipeg is replete with

beautiful thoughts that come to our aid on

this subject. Many of us have dear friends

who are Protestants, and we know that our good example coupled with our earnest

In its report of the St. Patrick's Day

"Mr. Nolan being called upon for a song

Irishman by birth and education, being a member of the Irish as well of the Canadian bar, and his speech was characteristic of his country, by turns witty and eloquent but his singing the "Last Rose of Summer" in imitation of a fashionable lady sopranc ous encores gave a humorous lecture, being an original version of "Old Mother Hubbard," which kept the tables in a roar for twenty minutes. We must say that the great success of St. Patrick Society's feet because was largely due to Mr. first band et was largely due to Mr. Nolan's presence. The Irishmen of Prince Albert are to be congratulated on their luck in being able to secure such a distin-

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at 8 o'clock sharp.

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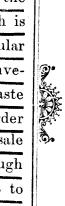
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	Bot	ast ird d up			Read	down	
S. Carrier and S. Car	Frt. No. 130 Mon. Wed. Friday	Ex. No. 128 Tues. Thur. Saturday	Miles from Morris	STATIONS	Ex. No. 127 Mon., Wed., Friday	Freight No. 129 Daily	
	5 23 p 4 89 p 8 58 p 3 14 p 2 51 p 1 17 p 1 12 57 p 1 12 57 p 1 1 1 57 a 1 1 1 2 a 1 10 37 a 1 0 13 a 9 49 a 9 89 a 8 28 a 8 28 a	9 05a 8 58a 8 49a 8 35a 8 18a	109.7 117.3 120 123 129.5 137.2	Morrism  Lowe Farm  Myrtle  Roland  Rosebank  Miami  Deerwood  Altamount  Somerset  Swan Lake  Indian Springs  Marieapolis  Greenway  Baldur  Belmont  Hilton  Ashdown  wawanesa  Elliotts  Rounthwaite  Marthyille	12 15a 2 15p 2 15p 2 2 15p 3 10p 3 12p 3 12p 4 01p 4 20p 4 20p 4 15p 5 13p 5 13p 6 13p 6 13p 6 6 53p 6 6 53p 7 7 25p	5 30p 8 00a 8 44a 9 50a 1054a 11251p 11251p 11251p 2 18p 2 52p 4 15p 4 153p 5 23p 6 04p 6 37p 6 04p 6 7 18p	
7 50a 8 00a 145.1 Brandon 7 45pl 8 00						8 00p	

PORTAGE LA PRAIRIE BRANCH.						
East Bound			West Bound			
Mixed No. 144 Mond. Wed. Fr. Read	Miles from Winnipeg	STATIONS	Mixed No 143 Mond. Wed. Fr. Read d'n			
4.00 p.m. 4.15 p.m. 4.40 p.m. 4.46 p.m. 5.10 p.m. 5.34 p.m. 5.55 p.m. 6.25 a.m. 6.48 a.m. 7.30 a.m	28.2 32.2 39.1 43.2	• White Plains. • Gravel Pit Spur. • La Salle Tank. • Eustace • Oakville	12.40 noon 12.26 a. m. 11.56 a. m. 11.47 a. m. 11.19 a. m. 10.49 a. m. 10.25 a. m. 10.00 a. m			
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CALENDAR FOR HOLY WEEK.

APRIL.

7, Sunday-Palm Sunday. 8, Monday—Ferial office. 9, Tuesday—Ferial office. 10, Wednesday .- Ferial office. 11, Thursday-The Lord's Supper.

Maunday Thursday, 12, Friday-The Parasceve.

Good Friday. 13, Saturday-Holy Saturday.

#### CITY AND ELSEWHERE

We are obliged to hold over till next week a report of a fine sermon preached in North Dakota by Father Accorsini.

Branch No. 38 of the C. M. B. A. Relief Association holds its quarterly meeting at the hall of Branch 163 of the C. M. B. A. on Thursday evening.

At the regular meeting of the Truth society on Monday evening, a resolution was passed making the Northwest Review the official organ of the association.

THE father of Mr. Markinski, of the Immaculate Conception choir, arrived from Chicago last week, and has opened a tailor store in the Rosin House block.

We very much regret having to announce the serious illness of Mr. M. O'Donohue. We sincerely trust we may next week be able to report at least a decided improvement in his condition.

the members of the Truth society waited on His Grace at St. Boniface to ask his consent to their placing the society under his patronage. It is needless to say that they met with a most kind reception, for it is well known that our new Archbishop takes a very great interest in the Truth society, and feels that it is destined to be a great power for good in this community. He not only accepted the office of patron, but addressed to the delegation some very encouraging remarks, and made some most valued suggestions which, if carried out, will no doubt add to the strength and efficiency of the organization.

MR. R. P. O'DONAGHUE, formerly of Stonewall, who was amongst those who suffered in the fire which did so much damage in tario, some few years ago, was a most active and energetic worker in the association, having been several times the repre-sentative of his branch at Grand Council sentative of his branch at Grand Council conventions, and also the promoter and organizer of many new branches. The local members of the association hope that he will now identify himself with the C. M. B. A. in Winnipeg, and give the association here the benefit of his experitional Government before the Governor-General-in-Council, admitted this griev-

WAGHORN'S GUIDE for April supplies us with the new postoffices opened to date, municipal and stage changes, the latest municipal and stage changes, the latest time cards by rail, stage, ocean and lake, including steamship sailings, fares, accommodation, etc., new county court sittings, map of the Dominion electoral divisions, license inspectors and districts both in Manitoba and the Northwest, and revised general business tables to date. The information given in the Guide is well chosen to afford all the necessary information that may be of daily use to business men and travellers, without loading them with statistical baggage of remote use. A with statistical baggage of remote use. A word of praise is specially due for the very clear table showing the through time cards of the chief railroads through the States to New York and Eastern points. The plan adopted enables one to map out one's route and connections with perfect ease. The secret societies' tables embrace much useful information.

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#### THE REMEDIAL ORDER.

Alberta Daily Tribuue, March 25th. The decision of the Dominion Government concerning the appeal of the Roman Catholic minority of Manitoba against the recent legislation of that Province in the matter of education is a the due execution of the provisions of this section is not made, or in case any most important one. According to the temper in which it is received and discussed will depend the integrity of Condispassionate consideration, agitation and counter-agitation of such bitterness in Council under this section." may result as will shake, if not shatter, our national unity. Every patriotic Canadian in forming an opinion upon the Government's action ought, therefore, to divest himself of factiousness and fanaticism.

The chief point to bear in mind is that the abstract question of whether a system of separate schools be or be not desirable is not at issue. The real issue is whether a grievance has been sustained which justice and the honour of the nation require to be remedial in such a manner as the constitution provides. The history of the Manitoba school question cannot be reviewed at length here. Shortly it is as follows: When the now Province of Manitoba entered confederation, the inhabitants by Bill of Rights, stipulated for a system of sepa-rate schools. In this demand both Protestants and Roman Catholics joined; for the Protestants were at that time in the minority and needed this protection then as much as the Roman Catholics require it to-day. This the Dominion of Canada agreed to. Manitoba's constitutional act was, in effect, the result of a compact or treaty between the Dominion of Canada and the people of the Red River settlement. The Mani-Branch No. 52 of the C. M. B. A. meets in Unity hall to-night. Amongst other business of importance will be the consideration of the report of the auditors for of the community might be in a mino-sity. A system of separate schools was established and continued for 20 years. In 1890, the Greenway Government, pressed with charges of gross corruption, sought a meabs of diverting attention from its misdeeds by a new issue. It raised an anti-Catholic outery and sought raised an anti-Catholic outery and sought to Dominion powers just as they are in the minority of its seperats

> sentient schools exists by law at the union, or is thereafter established by the Legislature of the Province, an appeal shall lie to the Governor-General in-Council from any act or decision of any Provincial authority affecting any right or privilege of the Protestant or Roman Catholic minority of the Queen's subjects in relation to education." The Roman Catholic minority has such right of appeal; and it is this appeal which has lately been argued at Ottawa.

General-in-Council, admitted this grievance. He said: "The Privy Council has determined there is a grievance. If an order-in-council is to be passed simply because there is a grievance, there is no object in discussing the every honest and patriotic man. Recognizing the principle of Equity that there is no wrong without a remedy, it has determined that justice shall be done, no matter what the political consequences to itself.

Its opinion that the grievance which the Imperial Privy Council has declared to exist should be remedied, it has con-Order states: "It seems requisite that the system of education embodied in the two Acts of 1890 aforesaid shall be supplemented by a Provincial Act or Acts of the archbishop-elect. plemented by a Provincial Act or Acts which will restore to the Roman Catholic minority the rights and privileges of which such minority have been so deprived as aforesaid, and which will modify the said Act of 1890 so far, and so far only, as may be necessary to give effect to the provisions restoring their rights and privileges." The Province of Manitoba has, therefore, the settlement of the matter. If that province remove what the Imperial Privy Council decides to be a grievance, the question will disappear from politics. The Toronto Globe has suggested that Manitoba be given an opportunity of disposing of the matter, and has urged the province, if given ter, and has urged the province, if given the opportunity, to approach the ques-tion in a spirit of liberality. Mr. Laurier has said that if injustice had been perpetrated he would use his influence with the Greenway Government to have it rectified. The matter should not, therefore, be one of party. The Greenway Government can only disregard the re-

ism. If the province fails to pass the necessary remedial legislation, it will be for the Domicion Government to legislate on the subject, under this provision of both the British North America and Manitoba Acts: "In case any Provincial law as from time to time seems to the Governor in Council requisite for decision of the Governor-General-in-Council, on any appeal under this sec-tion, is not duly executed by the proper Provincial authority in that behalf, then federation. So susceptible is it of beand in every such case, and so far only coming complicated with questions of as the circumstances of each case rerace and religion, on which prejudice is make remedial laws for the due execution of the provisions of this section, and of any decision of the Governor-General-

> The principle that the rights of minorities, whatever those rights may be, shall in each province be secured and protected, is the essential principle of Confederation. The Dominion Government, therefore, will, in the interests of Confederation, be justified in asking the Dominion Parliament to exercise its legislative powers in the event of Manitoba's continuing a policy which, whatever his opinion as to Separate Schools in the abstract, no student of history and law can consider other than a policy of fanatical persecution, disgrace ful in a colony calling itself British. ful in a colony calling itself British. And if Parliament be guided by precedent, as well as by justice, it will pass such legislation. In 1871 the legislature of New Brunswick passed a law affecting the educational privileges of the Roman Catholics of that Province. No system of Separate Schools had been established by law before or after Confederation, so there was no appeal to the Governor-in-Council under the section before quoted of the British North America Act; and the Dominion Parliament had consequently no jurisdiction. Yet the Dominion Parliament went as far as it possibly could to secure the minority their privileges. At the in-stance of Hon. Mr. Costigan it on two occasions (in 1872 and 1875) passed a resolution urging the New Brunswick Legislature to modify its legislation so as to remove the grounds of discontent; these resolutions being passed by very large majorities. And a similar desire for Equal Rights now doubtless and for Equal Rights now doubtless animates it.

The members of all the Catholic societies connected with St. Mary's parish are making arrangements to attend Holy Communion in a body on Low Sunday. The members of the Immaculate Conception Branch No. 163, of the C. M. B. A., will receive in a body at their parish church on Easter Sunday.

On Sunday afternoon a large number of the mation had been pledged to secure to it. but the constitution had provided a further safeguard for the remedying of any unforeseen injustice such as what has occurred. The British North America Act says that: "Where in any Province a system of separate or dissentient schools exists by law at the union, or is thereafter established by the very small minority in Confederation themselves, and, therefore, vitally in-terested in minority rights being maintained. Should the Government in this matter suffer defeat, it will be an intimation to all future cabinets to sacrifice statesmanship to the lowest considera-tions of the self-interest, thus further Manitoba Act contains a provision to the demoralizing politics and destroying all same effect. The question of the right that town a few weeks ago, has located in Winnipeg, and is now running the Grand Pacific hotel on Market street west. Mr. O'Donaghue is a member of the C. M. B. A., and before leaving his old town in Ontario, some few years ago, was a most congratulating the cabinet on the course adopted.

#### A GRACEFUL TRIBUTE.

The Northwestern Chronicle, of Saint Paul, has a well-written report of Archbishop Langevin's consecration, which dilates on the reception at Government House. From this part of the report we cull the following:-

everal days' celebration was the reception tendered the archbishop-elect and his clerical guests on Monday afternoon at the Government house, the official residence of the Queen's representative, by the present incumbent, Lieut.-Gov. Schultz. All the more distinguished residents of western Canada were present. The little members of the cabinet now fighting the Catholics were not there of course. Lieut.-Gov. McIntosh of the Northwest territories came all the way from Regina to assist the Manitoba executive in receiving. All the judges of the supreme court, many members of parliament and others holding high public positions, all the society people, even many Protestant ministers, came to extend good wishes to the new ordinary of St. Boniface. Never had such an assemblage of guests been seen in this mansion used chiefly for great receptions, never was there one there of so unique a character, comprising as it did many of the highest dignitaries of the Church in Canathe Imperial Privy Council has declared to exist should be remedied, it has conveyed to the Provincial Government of Manitoba by what is termed the "Remedial Order." The rights of the minority are injuriously affected by two Provincial Acts of 1890. The Remedial Order states: "It seems requisite that the system of education embodied in the

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presentation of the Dominion Government on grounds of injustice and fanatic-

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