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Calendar For Week Ending January 21st.

- 15 Sun 2nd after Epiphany—Feast of the Holy Name of Jesus.
- 16 Mon. St. Anthony, P. M. (310).
- 17 Tue St. Anthony, Ab. (366). Father Sestini, F. (American Messenger) died 1893.
- 18 Wed St. Peter's Chair at Rome—St. Prisca, 19 Th. St. Platte (King, 1896).
- 20 Fri Sts. Fabian and Sebastian, M. M. (250-288).
- 21 Sat St. Agnes, V. M., aged 13 (304).

Ecclesiastical Province of St. Boniface.

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

Do you agree with the Catholic Bishops that is with the Roman Church?—St. Ambrose [A. D. 335-397].

CHURCH NOTICES.

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Week Days—Masses at 6.30 and 7.30.
- ST. MARY'S CHURCH.**
Sundays—Masses at 8.30 a. m. with short instruction. At St. Joseph's school McWilliam St. west, cor. Ellen St. for young boys and girls learning the short Catechism, and for those studying the Catechism for Perseverance, at the Immaculate Conception church, by the Rev. Father Cherrier.
Sundays—Masses at 8.30 a. m. with short instruction. At 8.30 a. m. with sermon. Vespers at 7.15 p. m.
Week days—Mass at 7.30 a. m.
- IMMACULATE CONCEPTION.**
Sundays—Masses at 8.30 a. m. with sermon. Vespers at 7.15 p. m.
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C.M.B.A. Branch 163, Winnipeg

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CHRISTMAS HYMN.

We present to our readers the following "Christmas Hymn" taken from the Christmas number of the *Out.* For depth of sentiment and beauty of thought we commend this poem to our readers:
"Thou who hast formed me from the dust, and breath'd thy own breath into me, Father and King, Whose Throne august is based on broad Infinity,
O lend my heart a voice, that now, At this sweet season, even I May pierce the distance with a cry Of song forth-reaching far as Thou, Cry out aloud my heart! O hand of God, Sweep its dull chords to free, kindling love's music broad.

Arise in joy, thou holy morn!
Blush rosy red, thou gladsome dawn!
For lo! our Christmas King is born;
And down the asphodel-finger'd lawn Of opening heaven, and eyes serene,
With folded wings, and even serene,
To where the Ever-Virgin Queen
Low o'er the infant droops her head.
Be hushed, ye heavens! Be mute, thou earth!
Her heart
Alone may speak to His, and no discordance start.
Close, close, She bends above the Child,
And, rapt in wonderment, adores:
From Heart to heart the undefiled
Of heaven, or of very Godhead pours.
From hers; for God is throb'ing there;
From His; for that is God indeed—
Filled-full with Godhead, as the seed
With the large growth it yet shall bear,
Deep answers unto deep; and Earth to Heaven,
And Heaven to Earth, speaks clear; and Eden is forgiven.

O now God walks with man once more;
But not as in the Eden-time:
He cometh from His far-off shore,
He leaveth all His golden time,
He empties heaven of all His might,
And bides within a little span:
The infant God is infant Man,
Said and full honour of delight.
Nay, infant Man is full-grown God in Him,
And Mary's Son is King of the throned seraphim.

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Week Days—Masses at 6.30 and 7.30.

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Sundays—Masses at 8.30 a. m. with short instruction. At 8.30 a. m. with sermon. Vespers at 7.15 p. m.
Week days—Mass at 7.30 a. m.

OUR SIDE OF THE QUESTION.

Hon. Mr. Prendergast's Celebrated Speech.

[Perhaps in all the history of this province there never was a question which has excited such general interest as that of "the Manitoba School Question," or one where the actions and opinions of Catholics have been more dishonestly ignored and systematically misrepresented. All the Synods, Assemblies and Conferences of all the Protestant bodies have not forgotten to give their side of the question to the public, and a decidedly dishonest side it certainly has been. It is necessary, in our opinion, to give the other side of the question, and after a great deal of importuning, we have at last got the manuscript of the celebrated speech made by the Hon. Mr. Prendergast, at the time Martin's School Act became law. Every one admitted that it was by far the ablest speech delivered at that memorable session, and its production will prove interesting at this time. As our space is limited we will give it in parts, until completed. —Ed. Review.]

A Peculiar Relationship.

A person introducing another said: "This person's father is my father, but I am not her brother." What relation existed between them?
To the first lady from whom is received a correct answer to the above will be given a handsome Seal Skin Mantle, valued at \$300. To the first gentleman from whom is received a correct answer will be given an 18 karat Gold Watch, set with 1 karat diamonds, Appleton and Tracey's movement, valued at \$250.00. To the next person, a handsome Mantel Clock; to the next a valuable Swiss Music Box. The last ten answers will be awarded each with a complete set of Washington Irving's Works, handsomely bound in Morocco. To the five answers received, counted middle-way between first and last, each will be awarded a fine Solid Silver Hunting Case Watch, valued at \$150.00 each. Any of above articles will be exchanged for cash less 20 per cent.
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sterner bosoms have melted! sanctuaries reputed even more sacred in liberalism, have been invaded! And we stand today in that position that we may well wonder in our turn at that other thrill of delight which must have run through the heart of the hon. Attorney-General, when he found himself, upon that memorable occasion of last summer, upon that celebrated platform at Portage-la-Prairie, standing hand in hand with that good, staunch, sterling old liberal, Mr. Dalton McCarthy. And more, Sir, what must be that feeling of intense delight upon to-day, standing on the one side upon that platform, he sees on the other, mustered against him in the stern array of true and earnest statesmanship, those men who are not only the standard bearers of our liberal destinies, but whose names have come to be the very banners of the liberal party: the Blakes, the Lauriers, and last, but not least, old Alexander Mackenzie.

If those great men of our history of the day, if those vigilant custodians of the constitution, that ark of our alliance, were here, I wonder whether the hon. gentleman would find himself clad with sufficient authority to dictate as against them what liberal principles are or should be, whether in this province or in the Dominion at large. I wonder whether he would reiterate his statement that they have shown themselves recreant to their trust, and whether he would persist in posing in their presence as the self-constituted champion of true liberal principles.

But they are not here, Sir, and no more in spirit than in person. Their vast experience, the wisdom of their counsel and the solemnity of their warnings are to nothing amongst us. Their vigilant watch over our constitutional liberties is to be overcome, and, as history repeats itself, the Ark has again fallen in the hands of the Philistines.

In the absence of others more worthy, it now falls upon me to rise and speak upon this most grave and difficult question of education which is before the House. I feel the obstacles which are in my way, and the special difficulties under which I labour. I fully realise my inexperience as contrasting with the ability of my friends opposite, and the great disadvantage under which I have to struggle in giving expression to my views in a language which is not my mother tongue. I have, however, a duty to perform; and if with some hesitancy at the start, and not without fault throughout, I will nevertheless surely perform it without fear. It is a duty which I owe to the 20,000 Roman Catholic citizens of Manitoba, which I owe to all true lovers of christian education without distinction of creed or nationality, which I owe to my constituents, and which I owe to myself.

Now, Sir, to begin with, it may perhaps be of interest to examine in what spirit this new policy, so dear to the government, has been propounded.

We have heard the Hon. Attorney-General, of course, we are not allowed to judge by their actions the hon. gentlemen occupying the treasury benches; we are not to see the too-evident intention of their bill; we have only to hear and receive their official declarations in the House. We have it, then, that their sole aim is to create a broad system of education, to establish purely national schools, open to everybody alike, accessible to the Jew and the Gentile to those from Hebron and those from Mesopotamia. In this, the remotest thought as to nationality or creed has been carefully banished from their minds and much less has it ever been their aim to harm or wound in any way their Roman Catholic compatriots. In fact, it would rather seem as if the hon. gentlemen had a particular affection for us, and as if the bill was for our more especial relief. I would almost, here, be tempted to beseech them to love us a little less, and to love us a little better.

But how was this policy inaugurated? When at Melita, last summer, giving by his side my hon. friend the Leader of the government, for a moment that policy in public for the first time, what words did he use? What feelings did he express? One surely would have expected him to discuss this grave question in a statesmanlike manner, to lay down some of those great principles underlying the educational problem, and to attempt at least to enlighten the public before him. But no, Sir. His first utterances were an attack against Catholic schools, an assault upon Catholic ratepayers, an onslaught of the Catholic Section of the Board of Education.

Let us now open, I shall not say one, but all the newspapers supporting the government in this matter. Have they been eager to show the superiority of the one principle as against the other? Have they devoted many of their columns to an earnest examination, a serious study of the question. No, again. But day after day, and week after week, the worst abuse has been poured on everything, and everybody having the name of Catholic, whether connected with educational matters or not.

General, what occasion did he choose to make his views public for the first time on the question? With particular tact and no doubt to show how unprejudiced he was in the matter, he chose that very occasion to which I have already referred, when Mr. Dalton McCarthy, engaged in his nefarious campaign and racing from Montreal to Vancouver, stopped last summer at Portage la Prairie to denounce everything French or Catholic in the land.
And to take the matter at its very root, what was the true nature of that campaign of Mr. McCarthy's? I need not myself denounce it as a bitter war of creed and races, for that gentleman has practically done so himself at that memorable meeting held at Stayner in Ontario. In his speech delivered there,

so supreme was the insult flaunted in the face of my nationality, so gross were the words in which it was expressed, that I cannot better stigmatize it than by saying that it is not fit to be quoted in a respectable assembly.

I then wish the hon. gentleman to understand this. If there is one thing above all others of which we feel convinced, it is of the true intention, of the real aim of their policy. It is directed against us as Catholics; it is calculated to destroy one class of schools, our Catholic schools; it is intended to hurt us, in that which is closest to our hearts, our Catholic convictions.

I sincerely and deeply regret, Sir, that I should be so outspoken. I will be credited, I hope, with usually taking rather a moderate view of public matters. My excuse to-day is that I have not freely chosen the position in which I now stand. The very utterances, the very deeds of the gentlemen opposite force us to this one conclusion, and for my part I must confess that I cannot adopt any other.

The Hon. Attorney-General the other day, has exhibited to us in their most minute details, all the delicate and varied beauties of that choice jewel, his School-Bill. It may be very fine, I admit. Yet, Sir, we should not forget that the new law which he proposes, even if excellent, has not yet been tested by experience; that we are not asked to-day to provide for the first time a new province with some educational system or other, but to do away with a system which has now endured some twenty years amongst us, and blindly substitute another in its place. Especially in view of the fact that we are not too sure of the value of that which we are to receive back, it would then seem consistent with prudence to first ascertain the worth of that which we are asked to give up, and to see if our present educational law is so bad, so unjust, so pernicious after all.

But, even before doing this, I feel that something should first be said about the charges that have been made in connection with the administration of that law. Those charges, I must say, both within this House and without, have all been directed, not against the Board of Education generally, but, as might be expected, only against the Catholic section of that Board.

Some are, comparatively speaking, of minor importance; but were the greater number accepted as proven, then Roman Catholics are not to be relied upon, they are not to be trusted, in fact they are not even fit to be ordinary citizens. Yes, for months past, the worst abuse, the most stinging insults, have been catered to us as our daily bread. Gentlemen who have toiled and suffered for twenty, thirty and forty years in this country, who have devoted their whole lives to this sacred cause of education, whose names command a universal feeling of veneration through the length and breadth of this Dominion, have come to be charged with being nothing more than vulgar embezzlers. These, of course, were not the exact words, but I will show in a moment whether this is not the clearest inference possible.

To begin with, Catholic schools are said to be "secret."
Much has been said of this secrecy which is thrown by Catholics, designedly of course, as an obstacle before the investigating eye of the government and of the public; and I understand how often, in their legitimate anxiety, my friends opposite must have wondered at those dark mysteries of medieval age transferred from the dungeons of the monasteries of old to our Catholic schools. Their anxiety, I repeat it, was a legitimate one. I only find that it did not go far enough, and I wish to show how easy it would have been for them to make out a case against Catholic schools, had they only been aware of the powers which the law, printed in full letters as it is, vests in them.

As a matter of fact Catholic schools are no more secret than Protestant schools. They only differ in this: that more Protestants have a right to visit and inspect Catholic schools, than Catholics have to visit Protestant schools.

Section 75 of the Manitoba Schools Act, now in force, provides as follows:
75. "It shall be the duty of every teacher:

(d) "To keep a visitors' book and make an entry therein of every visit; to offer the said book to all visitors, and to request them to note therein any remark which they may think proper.

(e) "To allow at all times the trustees and visitors to inspect the registers and visitors' book.

(f) "To hold at the end of every year, at least one public examination."

Section 80 of the same act is in the following words:
80. "The visitors in each school district may be:

(a) "The priest or clergyman.
(b) "The members of the Provincial Legislature.

(c) "The Judges of the Court of Queen's Bench and County Court.
(d) "The members of the section of the Board.

(e) "The trustees of each school."
Now, if the hon. gentlemen will only take the trouble to sum up, they will find that for our Catholic schools, 22 visitors are Catholics, and 38 Protestants, whilst for Protestant schools, 55 are Protestants and 9 Catholics.

So much for the system and the fairness of the principle. But now, as to the manner in which it has been carried out.
All the members of this House, as I have shown are *ex officio* school visitors. I will then ask: how often have the hon. gentlemen opposite visited our schools, in their eagerness, according to their stereotyped oratory, to grasp with the educational problem? When did the Hon. Attorney-General visit the Catholic school of Portage la Prairie, or the Hon. Minister of Public Works that of Brandon? Yes, Mr. Speaker, our

(Continued on Page Four.)

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Correspondence conveying facts of interest will be welcomed and published.

Agents wanted to canvass for the Northwest Review, in every town in the Northwest. Write for terms. A Catholic correspondent wanted in every important town.

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Mr. A. A. McKinnon, Fort William, Ont. and Mr. C. Dahm, Rat Portage, Ont.

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Address all Business Communications to THE NORTHWEST REVIEW. Post office Box 508, Winnipeg, Man.

The Northwest Review

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, Dec. 12th, 1882.

Messrs. E. J. Dermody, & Co.

GENTLEMEN—I see by the last issue of the Northwest Review that you have been instructed by the directors of the journal with the management of the same, "the company for the present retaining charge of the editorial columns."

I need not tell you that I take a deep interest in the Northwest Review which is the only English Catholic paper published within the limits of Manitoba and the Northwest Territories. I hope that you will obtain a remunerative success. It is enough that the editors do their work gratuitously, it cannot be expected that the material part of the publication should remain without remuneration. I therefore strongly recommend to all Catholics under my jurisdiction to give a liberal support to the Northwest Review. It has fully my approval, though, of course, I cannot be responsible for every word contained in it. The editors write as they think proper, they are at full liberty to say what they wish and in the way they like best. The sole control is over the principles they express and I have no hesitation in stating that the principles announced by them are sound and ought to be endorsed by every sound Catholic in the country. I therefore consider that you enter a good work and I pray to God that He will bless you in its accomplishment.

Yours all devoted in Christ, ALEX. ARCHBISHOP OF ST. BONIFACE, O. M. I.

NOTICE.

The editor will always gladly receive (1) ARTICLES on a Catholic matter, either political or local in importance, every political article of a party character. (2) LETTERS on similar subjects, whether conveying or asking information or controversial. (3) NEWS Notes, especially such as are of a Catholic character, from every district in North Western Ontario, Manitoba, the Territories and British Columbia. (4) Notes of the proceedings of the Catholic Society throughout the city or country. Such notes will prove of much benefit to the society themselves by making their work known to the public.

WEDNESDAY, JANUARY 18.

EDITORIAL NOTES.

Father Clark, S.J., asks the question: "Why believe in the pool of Bethesda and reject the waters of Lourdes?"

The Montreal Gazette says: The Pope has declined to receive Senor Vallera, the Spanish envoy, on account of his having written immoral novels. The world will overlook the official discourtesy for the sake of the good example.

A Grit Hamilton paper says that the subscriptions to the Toronto memorial to Sir John Macdonald only amount to \$3,185. They now amount to \$10,000, and that sum could be easily doubled if it were necessary.

Rumour now has it that the Pope intends conferring a red hat on Archbishop Logue of Armagh, instead of Archbishop Walsh of Dublin, as previously reported. In other words, the Primate of all Ireland, not the Primate of Ireland, is to be the recipient of His Holiness' favour.

"Protestantism was an experiment, and it has proved a hideous failure." This is not the declaration of any Catholic divine, but an opinion expressed the other day by a young Episcopalian minister of New York who, however, is still experimenting with the failure by endeavouring to galvanize Ritualism into a real religion.

The German police have prevented Father Cathrein, S. J., one of the most distinguished preachers and writers of the German Province of the Society from delivering a lecture on the labour question at Cologne. This outbreak of activity against the Jesuits, who have delivered many such lectures in Germany in the last few years, is possibly the result of the irritation felt in official circles at the opposition of the Centre party to the new Army Bill.

Mr. A. McGillis, the efficient and indefatigable secretary of the Irish Home Rule committee forwarded to Senator Smith and Hon. S. H. Blake the handsome sum of \$227.00, which will be sent to the Hon. Edward Blake, M. P., for Longford, Ireland. The committee appointed to canvass for subscriptions are to be congratulated upon the result. It is only just, however to state that the success of the undertaking is due, in a

special manner, to Messrs. McGillis, McPhillips and Col. O'Phelan who were indefatigable in pushing forward the good cause. Of those three gentlemen, we think Mr. McGillis deserves special praise because, while the others were doing a work in the interests of their countrymen, the secretary, who is not an Irishman, was performing a humane work. The Review congratulates all these gentlemen on the happy result of their labors.

The church of England, Synod has no use for the prohibition crank, as its vote, on the Mullock resolutions, proves. It is a pity that an otherwise good cause should be retarded by the extreme crankiness of its chief advocates. Temperance is a grand thing, but it should be advocated in a temperate manner. Let us have temperance in all things!

Archbishop Ryan, of Philadelphia, who was one of the committee that drafted the resolutions on the educational question adopted by the Metropolitan at New York, states the Catholic objections to the public schools concisely and correctly by saying: "If Catholics are not satisfied with the public school system of our country it is not because those institutions are devoted to education, but because they do not go far enough in the mission of training or calling out the powers of the soul."

In this week's issue we give the final editorial of our esteemed and able contemporary, the Church Progress on liberalism in religion. We consider that Church Progress has rendered a great service to religion in thus giving these timely and able articles to the public. We have had nothing at heart but the purest interests to the cause of religion, in giving them to our readers and we have reason to believe that they have generally appreciated them.

Our esteemed contemporary, The Month of New Westminster pays the Review, the following compliment: "The Northwest Review deserves every credit for its pluck; the editor is not asleep."

Thanks! we can reciprocate by saying that we are always delighted with the appearance on our table of our Monthly visitor. The only objection we have to it, is its name. We would suggest that the Month become a Week. However, we wish our contemporary a happy and prosperous new year and hope it may meet with all the success which its ability and enterprise so richly merit.

A very curious kind of Words and Works, and the vast majority of editors and preachers of the sects, are apparently scared at "the Pope" establishing his "government in America?" The drowsy people must have very lazy intellects, and be terribly behind the time. Why "the Pope" came here with Columbus, and his "government" was the first lesson in our civilization that "America" knew, as well as the first lesson in civilization that the barbarous forefathers of these curious people had in the forests and fens of England. "The Pope's government" of the soul is here, came here with Columbus, and will remain here until mankind leaves for the General Judgment.

It seems to have escaped the Liberals that it is a moral impossibility for the compromise school propositions to have expressed the mind of the Pope. The Holy Father has told us that secular and religious instruction must go together; the new plan tells us they need not; the Holy Father has told us that to separate one from the other is really to wish that the minds of Catholic youth should remain neutral in their duties towards God; the new plan tells us that secular may be divided from religious instruction; the Holy Father has told us that the church has always condemned mixed and neutral schools; the new plan tells us that the church recognizes and approves them. Do the Liberals see the moral impossibility involved?—Church Progress.

So J. D. Cameron is the lucky man. Well, it can make little difference to us who was selected and we are as well pleased that it is the Hon. J. D. Cameron as any other. But what about the rural districts? Have they no claims on Greenway, or does the Premier think that he is of sufficient weight to represent the farming interests? We have ministers from Brandon, Portage la Prairie and Winnipeg in the cabinet, but no one from among the farmers. Yet this is pre-eminently the home of farmers. But that does not matter when Mr. Greenway has portfolios to dispose of, and why should it? The farmer is good enough to record his vote, and, dear knows, he has been doing it most obsequiously for some time back. What more is wanted of him? Nothing! But, aside from all this we would like to know how the government came to overlook the claims of Mr. P. C. McIntyre. Judging from the intellectual capacity of the Cabinet, we should think that it is very weak on educational matters, and Mr. P. C. McIntyre's long experience on the school Board of Winnipeg, should qualify him for the position of Minister of Education. Now, we are of opinion that the great P. C. has been very unjustly used and the people of Winnipeg, whom he served so long in educational matters, should not allow their old and faithful servant to be overlooked in this way by an ungrateful government.

THE LATE FATHER ANDRE.

It is our sad duty to have to record the death of that great and good missionary priest, the Rev. Father Andre, O.M.I., of Calgary, N.W.T. The Rev. Father was a native of France, and, like so many of her devoted and noble sons, left home and friends and country to devote himself, with all the ardor and zeal of a holy missionary, to the evangelization of the Indians of the great unexplored Northwest. In the year 1861 he came to the Red River Missions and at once entered upon his arduous missionary work among the Indians and half-breeds in the immediate neighbourhood of the present city of Winnipeg. The Calgary Tribune, in speaking of the Rev. Father's labors in this country, says:

"After completing his course for the priesthood, he was sent to take part in the Red River missions in the year 1861, and was successively employed in the work of inculcating the doctrines of Christianity among the Indians and half-breeds of St. Boniface, Pembina, and St. Joseph's. While at the last named place, the rebellion of the Sioux against the United States Government broke out, and Father Andre was employed by the Washington authorities to treat with the Indians, a mission he fulfilled so successfully as to induce them to lay down their arms. In the year 1867 he was sent to Saskatchewan to work among the Crees, and while here the great smallpox epidemic broke out, and he won the admiration and regard of every one by his fearless attendance on the afflicted tribe, often having to bury the dead with his own hands. He next established the missions of the south branch of the Saskatchewan, building the missions of St. Lawrence, Duck Lake, and Batoche. He also started a mission at Prince Albert. In 1887 he came to Calgary, where he made himself respected and revered by all denominations by his kindly nature and the wide reach of his attainments. Not only was he a fine scholar, being perfectly familiar with several languages, but he possessed a grasp of history, politics and the sciences which few men attain. For a number of years he was a member of the Episcopal Council of St. Albert, and it may be truly said that no clergyman ever labored more acceptably in the Territories."

It was our happy privilege to intimately know our late revered friend, Father Andre, and we can feelingly speak of his many noble traits of character. He was frank and open in his manner, and fearless in the discharge of all his duties. He loved his dear Indians with all the tenderness of a Father, and when his mortal illness seized upon him, his last injunction was "make no fuss about me but bury me in the cemetery alongside of my dear Indians." He devoted all the energy and ability of his laborious life to them, and he did not wish to be separated from them in death. The evangelization of the Indians was his work upon earth, and is now his crown of glory in Heaven. It is lives like thine, O dear departed friend, that make up the visible glory of the Church. It is men like thee, whose lives of sacrifice, devotion and humility, wring from the enemies of our holy religion their unwilling tribute of praise, and prove to scoffers that the Church that can produce such men is indeed divine and holy. In the sight of the superficial and the worldly, thy life of poverty, hardship and indefatigable labor among these poor despised Indians, those ungrateful children of the plains, contains no lessons to emulate, but in the sight of God, it is not so. He who rewards the giver of a glass of cold water in His name, has marked, in the book of life, all thy labors and sufferings among His children, and has rewarded thee. For the past three years the Review has received many marks of kindness at thy hands, and we now gratefully and sorrowfully lay the tribute of our love and our tears at thy feet. Requiescat in pace.

WHAT DOES HE MEAN?

His Lordship, the Bishop of Rupert's Land has just delivered his annual charge to the clergy and lay members of his flock in synod assembled, in which he has treated of the question of primary education. It is not our purpose to make a general comment on this address. We will select, from time to time, such of the statements made by His Lordship, as may appear to us to need special comment. In the course of his address, His Lordship said, as reported in the Free Press:

For a Christian state to set itself against this (religious instruction) seems a dishonoring of God and disastrous to its best interests. But in enforcing the necessity of religious education there must be no depreciation or disparaging of the very best secular education. No one can desire to return to a state of things common enough not long ago, when there was little instruction of any kind even of a religious character. This is practically the case among those Roman Catholics, whose ignorant condition and large proportion of criminals are sometimes thrown against the friends of religious education.

We must confess that we are somewhat at a loss to understand what object the bishop could have in thus insulting Roman Catholics? His Lordship so indefinite in his remarks about us? Who are "those Roman Catholics, whose ignorant condition and large proportion of criminals are sometimes thrown against the friends of religious education?" Does he allude to the Catholics of Manitoba; or has His Lordship been recently reading over the early history of the English church "as by law established" and meditating on the rather vigorous beauties of the penal laws passed by his own country for the benign purpose of enforcing on Roman Catholics the tenets of the Church of

England, which he is a chief pastor, some few

hundred years ago, when it was a penalty for a Catholic priest to exercise the functions of his holy office among the people, or for a Catholic teacher to educate them? Surely, under such circumstances, His Lordship could not be cruel enough to blame "some" of the unfortunate Roman Catholics of those early days for their "ignorant condition?" Was it their fault or their misfortune? Was the fault fairly chargeable to them? His Lordship does not seem to view any great alarm that the Government of Manitoba is using a penal code of its own, to make the Roman Catholics of Manitoba ignorant, by robbing them to educate Protestants!

If the bishop of Rupert's Land did not mean to apply his remarks to and insult the Catholics of Manitoba what did he mean? Let us examine his remarks of a few days ago in the light of a previous statement, made by himself, and see how the one squares with the other. In his charge, to the synod of the Church of England, in October 1889, the bishop said: "The Catholic church alone continued to have separate schools. I may be mistaken, but I am of opinion that this privilege has been so worked as to give it an undue denominational advantage. I mean, that being enabled to supply the primary education of its members, it has been helped to give cheaply a higher education than has drawn to it Protestant children, more particularly girls." Here we find His Lordship jealously complaining that the Catholics were not only supplying a primary education but were actually supplying such a superior and highly acceptable higher education for their children, that it was even attracting and bringing to them Protestant children. Surely a people that can and does give, not only a good primary education, but such an admirable "higher education" that even Protestant children flock to their higher schools, cannot be "among those Roman man Catholics, whose ignorant condition and large proportion of criminals are sometimes thrown against the friends of religious education." And yet such, at least, is the accusation contained in His Lordship's remarks about us! If the editor of the Review might be permitted, in the immortal language of the Rev. John Hogg to the Free Press, "to whisper in the bishop's ear," we would suggest that it would be more in keeping with His Lordship's dignity, when making such insulting allusions about Catholics to be more definite in his statements. His Lordship should also try to be consistent. It is not, to say the least, edifying to the general reader to find one of "the pillars in Israel" making sweeping and indefinite statements against Roman Catholics that are here clearly shown to be inconsistent with former definite statements. Next week we will comment on other statements contained in His Lordship's address.

THE C. M. B. A. IN CANADA.

There is, unfortunately, existing in Canada a difficulty in C. M. B. A. matters which has been brought about by the bad faith of the Supreme Council of the association. For some years the grand council of the C. M. B. A. in Canada has been petitioning to the supreme council, a body resident in the United States and holding its charter under the laws of the State of New York, for a separate beneficiary. This has been steadfastly refused until the last meeting of that body, held in the city of Montreal, last October. Prior to the date of this meeting, the grand council of Canada became incorporated under the "Friendly Societies Act" of the province of Ontario and it became a necessity for the branches situated in Ontario to control their own beneficiary funds. This necessitated the Canadian organization outside of the province of Ontario, to decide whether they would remain with the Ontario members or withdraw and unite themselves with the supreme council. They, in common with their Ontario brothers, wished to retain fraternal intercourse with their American brethren, but decided that they would remain with the grand council of Canada. It was felt that, as Canadians, they should stand together, so far as a separate beneficiary was concerned. The supreme council had no other course open to them than to accept this Ultimatum, but in doing so stipulated with the grand council of Canada that any province, having the required membership, might be granted a charter and become a separate and independent council within the limits of said province. This was agreed to by the grand council of Canada and it entered upon its duties on the 1st January with a separate beneficiary.

In the province of Quebec an agitation was at once commenced, by a few branches, for a separate grand council in that province, and, although those dissentients only represented a small minority of the membership in that province the supreme council granted them a charter. By this act the supreme council sought to coerce the majority in Quebec to submit to the will of a small minority and to sever it from the Canadian jurisdiction to which it wished to remain affiliated. It does not require any amount of intelligence to understand that when the Canadians agreed to the provisions authorizing the supreme council to grant a charter to the membership of any province, it did not contemplate that that charter was to be

granted to an insignificant minority but to the majority. His Grace, the Archbishop of Montreal, therefore, very prudently and justly refused to give his sanction to such a procedure. This is as it should be. The church in Canada cannot be expected to permit a small minority, acting in the interests of a foreign controlling power, which is actuated by a foolish desire to injure the organization in Canada, to coerce the majority and hence has denied, at least so far as the Archbishop of Montreal is concerned, to give it any sanction. The supreme council in giving a charter to a minority representing not a quarter of the branches, which it seeks to control, has been guilty of a flagrant breach of faith with Canada, and we sincerely trust and firmly believe that the church authorities, who are deeply interested in the welfare of the Canadian members, will not give the seal of her sanction to any such disreputable procedure on the part of an alien authority.

WHENCE OUR DOCTRINE ON LIBERALISM COMES.

In as much as our articles on Liberalism have evoked hostile criticism from some of our contemporaries and others, a word as to the authoritative weight they should carry with them will not be amiss. We, therefore, take pleasure in placing before our readers and our critics the source whence we drew the body and substance of the doctrine on Liberalism, expounded in these columns for the past eight months.

In 1886 there appeared in Spain a little work under the title *El Liberalismo es Pecado*: "Liberalism is a sin," by Don Felix Sarda y Salvany, a priest of Barcelona and editor of a journal called *La Revista Popular*. The book excited considerable commotion. It was vigorously assailed by the Liberals, a Spanish Bishop, of a Liberal turn, instigated an answer to Dr. Salvany's work by another Spanish priest. Both books were sent to Rome praying the Sacred Congregation of the Index to put Dr. Salvany's work under the ban. The following letter, under date Jan. 10, 1887, from the Sacred Congregation itself explains the result of its consideration of the two volumes:

Most Excellent Sir:

The Sacred Congregation of the Index has received the denunciation of the little work bearing the title "*El Liberalismo es Pecado*," by Don Felix Sarda y Salvany, a priest of your diocese; the denunciation was accompanied at the same time by another little work entitled "*El Proceso del Integrisimo*," that is "a refutation of the errors contained in the little work *El Liberalismo es Pecado*." The author of the second work is D. de Pazos, a canon of the diocese of Vich.

Wherefore the Sacred Congregation has carefully examined both works, and decided as follows: In the first not only is nothing found contrary to sound doctrine, but its author, D. Felix Sarda merits great praise for his exposition and defense of sound doctrine therein set forth with solidity, order and lucidity and without personal offense to anyone. But the same judgment cannot be passed on the other work by D. de Pazos for in matter it needs corrections; moreover his injurious manner of speaking cannot be approved, for he inveighs rather against the person of Sarda, than against the latter's supposed errors.

Hence the Sacred Congregation has commanded D. de Pazos, admonished by his own Bishop, to withdraw his book, as far as he can from circulation, and in future, if any discussion of the subject should arise, to abstain from all expressions personally injurious, according to the precept of true Christian charity; and this all the more since Our Holy Father, Leo XIII., while he urgently recommends castigation of error, neither desires nor approves expression personally injurious, especially when directed against those who are eminent for their doctrine and their piety.

In communicating to you this order of the Sacred Congregation of the Index, that you may be able to make it known to the illustrious priest of your diocese, D. Sarda, for his peace of mind, I pray God to grant you all happiness and prosperity and subscribe myself with great respect,

Your most obedient servant, FR. JEROME SECHERI, O. P. Secretary of the Sacred Congregation of the Index.

To the Most Rev. Jacobo Catala et Albosio, Bishop of Barcelona.

It is from D. Sarda's work that we have drawn our doctrine on Liberalism. Indeed our articles in large part have been a translation of his work. In substance they are his book in an English dress, modified and adapted to the conditions and circumstances of this country. Most of the changes we have made consist in omissions of matter not pertinent to our surroundings. In many places we softened the severity of his expressions purely out of consideration for the emaciated character of the faith amongst a certain class of American Catholics, who cannot comprehend that primitive robustness of faith prevailing in some parts of the Old World.

Our answer to our critics is the letter and at the same time decree of the Sacred Congregation given above. We preferred to wait until we had finished the series before revealing the sources of our doctrine. The criticism directed against us falls harmlessly off from the protecting aegis of this decree. We confess to some pleasure at seeing the shafts of criticism fly in our direction, with the full assurance that they would rebound with tenfold effect upon our hostile friends. It was sport of the boomerang kind where the hunter and not the hunted becomes the victim of his own ill-simed projectile. Our species of adverse criticism was that the articles

were not needed in this country, our little dreaming that his protestation furnished the best possible evidence that they were most needed in the very quarter whence the protestation came.

There is sometimes a droll side to serious subjects, and to see some of our esteemed contemporaries sharpening their lilliputian darts to find a final cushion in their own avoirdupois could not but provoke a smile. But we bear no malice; we are in perfect good humor. If it is heaping coals of fire on the heads of adverse critics to show them that the doctrine on Liberalism, which we have been expounding, has been approved and praised by the Sacred Congregation of the Index, we only pray the burning may awaken them to a realization of their own precarious situation, and that they may yet live to thank us for rousing them to the sense of their danger. Seriously, Liberalism is the latest heresy, as fatal as any that has in the past afflicted the church of God, and Catholics in this country are especially exposed to its malignity. Our object in putting D. Sarda's exposition of the subject before our readers was simply to point out their danger, first by tearing off the mask which usually disguises the monster of Liberalism, and secondly by giving some practical rules for guidance amidst the perplexities of the way in a country where every step is beset with a menace to the faith.—Church Progress.

COMMUNICATIONS.

The Review Endorsed.

To the Editor of the NORTHWEST REVIEW.

Sir,—As an occasional reader of your very spirited paper I must say you hold my admiration to an extreme, and I cannot but re-echo the concluding sentence of your article headed, "It did not Work;" in your paper of Dec. 21st. It is safe to remark, it never shall. It occurred to me on the moment, if you had fully weighed those eight words with which you conclude, "and we shall have it sooner or later." What a beautiful expression of Catholic sentiment? What confidence in the present, what hope in the future—what faith in our destination? Surely, we shall have it sooner or later. Did not Cromwell say on one occasion "thank heaven there is not a papist in all England to-day?" Persecution has always strengthened the church, but our enemies have never yet perceived that, and time smiles in mimicry at those of the past, not mere nonentities, but men of empire. It is not so very long ago since the cloud was raised from the brow and the imperial smile of disdain lit up the visage of the little Corsican as he enquired, "what is the old man (the Pope) saying, does he mean to say the arms will fall from the hands of my soldiers?" The elements are often used in punishing the intriguing children of men. Did they not fall,—did he not fall, as no monarch fell before? Now, as then, the occupant of the Chair of Peter, turns his gaze on the cross of Calvary and says, "mea culpa." Education has always been her war cry, from the first; to it, each division and subdivision of the army of Christ have rallied. Her clarion notes shall cease only when her mission shall have been accomplished. Sooner or later! Yes, the Catholic church yesterday, to-day and to-morrow—the Church of Bethlehem, the Church which saw Nero perish, and Atala fall, the church of the Victorian era—Church of the future—the only Church, which, in retrospect, shall survey the wilderness of the age.

STUDENT.

Ottawa, 4th January, 1893.

Competition is the Life of Trade.

To the Editor of the NORTHWEST REVIEW.

Competition is necessary, competition is useful, competition is the cause that an immense progress has been made in every line of business; because a merchant, for instance, likes to show to his customers a better merchandise than his neighbor's. And of course, people of all means, profit by this. It would be useless to wade into this part of the subject for every one admits it, and moreover, every one can easily see that to take away the competition, and to establish monopoly is a kind of persecution which the people may submit to, perhaps, but unwillingly. Now, let us apply those principles to education. Before 1890 R. C. schools used to exist as well as Protestant. Though in some places poor, though their teachers have been ill-treated by the "*Chique's Sheet*," they were able to compete peacefully with any others; and the best proof of that assertion is: 1. the great success of the students of St. Boniface college at the University; 2. the most enlightened men of Winnipeg and its neighborhood have sent and still send their daughters to St. Mary's Academy. Why then should the Roman Catholics be deprived of their right to compete in the field of education? Is it not a gross injustice to the people at large to deprive them of the right to enjoy the benefit which naturally comes from such a competition? Surely I can go to the Catholic schools, if I choose to do so. And as the Government has no right to compel me to patronize one store more than the other so it would appear that it has no right to set up a particular school and compel me to patronize it and pay for an article which I do not want.

But no; Greenway with a loud voice which echoed specially in temples of fanaticism said: "Nothing but Protestant schools; away with those R. C. schools, for they might overshadow our Protestant institutions."

No competition, but monopoly. Monopoly, you see, will give us money and thus were treated the R. C. schools, Laws, Constitution, Obligation of conscience, natural rights: all have been despised; and the Catholic Manitobans cannot enjoy any more the benefit of competition. Poor enlightened (?) Government!!

A VOICE FROM ONTARIO.

Doctors say that the apple is an excellent nerve tonic, as it contains more phosphorus in proportion than any other fruit or vegetable.

GRANTLEY MANOR.

A TALE

LADY GEORGINA FULLERTON, Author of "Lady Bird," "Ellen Middleton," &c

CHAPTER I.

It had rained all day. Towards five o'clock the sun was making a desperate effort to shine for a moment before his final disappearance behind the grassy hill which rises in front of Grantley Manor. A heavy mass of clouds, just tinged at the edge by a line of purple light, was slowly rolling along the sky, overhanging the Abbey Woods, Heron Castle, and the ridge of murrink which extends far up the valley of the Grant. The red maples and the yellow beeches in the park wore their gaudiest autumnal hues, though many of their bright-colored leaves were strewn on the grass beneath, or floated down the rapid stream, as it made its way through the valley to a tide river some twenty miles farther to the south. A fine November day has an indescribable mildness peculiar to itself, a calm and mournful beauty which prevades the soul and soothes it into a deep tranquillity. On the day and at the hour of which I am speaking, two persons were standing together by the stone balustrade which separates the flower-garden of the manor-house from the park beneath it. One of these was an elderly woman, whose set features and vacant gaze might have indicated either a total absence of thought, or an absorbing pre-occupation. She seemed to be either pensive or sleepy. By her side was a girl, half-sitting, half-leaning on the parapet, in a fur pelisse, which hung about her in heavy folds, her arms were crossed on her breast, her eyes sometimes fixed on the ground, sometimes raised towards the road across the park, and then hastily withdrawn. Now and then she snatched a China rose from the bush beneath her, and scattered its leaves about with reckless profusion.

Margaret Leslie was a beautiful girl. Her eyes were of that peculiar color which varies from iron-gray to the deepest violet; her nose was small and aquiline, and her mouth admirably formed, but slightly curved downwards at the corners, so that when she did not smile there was something perhaps not quite agreeable in its expression, but the smile was so enchanting and so frequent, that there was hardly time to miss it before it beamed again in all its brightness. Her eyelashes were black and long, and her hair fell, not in stiff ringlets, but in rich brown flakes round her white and slender neck. As she watched the flying rose-leaves, and vainly attempted to guide their descent into the basin of a small fountain under the terrace, her narrow, delicately pencilled and arched eyebrows contracted into a frown which might have kept in order any thing less unmanageable than flying rose-leaves. Indeed, to expect that they would not blow about in the breeze, which was just getting up as the sun sank behind the hill, was sanguine; but Margaret's expectations were rather apt to be unreasonable. For instance, she was at that moment almost provoked that Mrs. Dalton, her governess, did not perceive by a kind of intuition that she was tired of watching for the travelling carriage, which according to her calculations ought to have brought her father to the gates of the avenue an hour before, and which had not yet made its appearance.

"Really, dear Mrs. Dalton," she said at last, "I cannot stay here any longer. As my father is not yet arrived, I am sure he will not come in time for dinner." "My dear, it is only six o'clock."

"How short the days are getting, then! What a blazing fire they have made in the hall!" Margaret exclaimed, as she threw open the entrance door. "Is Mr. Sydney arrived?" she inquired as she crossed the billiard-room, and rolled the balls about in an impatient manner. As they tumbled headlong into the pockets, she said, half aloud and half to herself, "I shall never love my father as much as Walter Sydney!"

"Oh, but my dear, you ought," suggested Mrs. Dalton. Margaret turned suddenly round, and while she untied the strings of her black lace bonnet, and pushed back from her cold cheeks the curls that hung heavily about them, she replied, "When will you learn, dear Mrs. Dalton, that you ought is no argument at all?"

"When will you learn, Margaret, that you ought should be the most powerful argument in the world?" It was not Mrs. Dalton who had ventured on this reply. It was made by one who always spoke the truth to Margaret, and from whom she was always willing to hear it, for she loved and respected Walter Sydney, and had often been heard to assert that he was the only person she knew who made the truth agreeable, and on this particular occasion she was so glad to see him, that even had the remark displeased her, she would still have held out her hand to him as she passed through the room. After closing the door, she opened it again, and said to him with a smile, "If you knew the subject of our dispute, you would not, perhaps, have taken Mrs. Dalton's part. But you always think it right to assume that I am in the wrong."

He shook his head, but she was gone; and he heard her on the stairs and in the passages, carolling away like a bird on the wing. This Walter Sydney was a man of about thirty-five or thirty-six. He was tall and thin; his complexion, however, some might have thought that in beauty in his pale high forehead, in the lines of his face, and in the expression of his eyes; but the awkwardness of his figure, and a want of ease in his manner, generally destroyed that impression, and the usual remark of those who saw him for the first time was, "What a strange-looking man Mr. Sydney is!" To Margaret Leslie he had always appeared the personification of goodness and of wisdom, and she looked up to him with the strongest affection. He had been very intimate with her father from an early age. Heron Castle, the gray turreted house which stood in the midst of what were called the Abbey Woods, on the hill opposite to Grantley, was his father's

place, and he and Henry Leslie had been friends and companions from the days of their boyhood. Leslie was the older of the two, and when Walter, a shy and awkward youth, who had been entirely educated at home, and who, with a passionate love of study, had an insuperable dislike to new scenes and new associates, joined him at Oxford, he welcomed him with a warmth and a joy which excited the surprise of his own gay and dissipated friends.

Before his first departure for Oxford, Henry Leslie had determined in his own mind to marry his cousin, Mary Thornton, a gentle quiet girl, whose father was the clergyman of the village, and who had been his and Walter Sydney's constant companion ever since they could remember. He had called her in play his little wife, and she had taken it so much for granted that they were to be married as soon as they were old enough (for he had told her so whenever they had parted with fresh tears, or met with fresh joy at each successive holiday), that when he, one day, seriously asked her if she would indeed be his wife, she looked at him with unaffected surprise. Their engagement seemed to her only the continuation of a state of things to which she had never anticipated any interruption; their relations approved, their friends congratulated; they corresponded during the university terms, and spent the vacations together at Grantley. They sat in the gardens, they strolled in the woods. He taught her to ride, and she sketched for him his favorite hunters. He made her read Walton's "Angler," and while he fished, she sat patiently for hours by his side, holding in her breath lest she should frighten the trout away. In the autumn many a time did she walk across the turnip-fields to meet him, and to hear how many brace of partridges he had killed, and how well Juno had pointed; and on many a misty morning in winter did she ride on the white pony he had given her, to see the hounds meet, and to watch for the distant view-hallo! In the evening they sat in the old library, and examined together the map of his estates! She learned the name of every village, and planned new roads and new plantations. They retired to the billiard-room, that he might knock the balls about, and make all sorts of hazards before her wondering eyes; or to a recess in the drawing-room, that he might conquer her at chess; or to the pianoforte, to sing together sundry duets, while Walter Sydney, then a shy and silent youth laid down his book and listened; and his mother (who, having found nothing but disappointment in her own marriage, watched a love-affair with that tender interest which the sight of happiness, understood but not experienced, awakens in a gentle and subdued spirit) invariably grew absent at whilst and re-voiced, an enormity which her husband gently resented, though he bore it, in his own opinion, with truly angelic patience, only suddenly putting down his cards, and sipping in a mild, impressive manner, "Pray, Mrs. Sydney, may I be allowed to ask, are you playing at whilst, or are you not?"

This produced a start, a readjustment of the spectacles on her nose, and a renewed attention to the game, coupled with the ejaculation, "Dear children! They seem made for each other!" And so these dear children seemed to think, for they troubled their heads singularly little about any one else.

And thus the course of their true love ran on as smooth as if Shakspeare had not pronounced against the existence of such a case. And there was true love in spite of Shakspeare, in spite of approving parents, in spite of the easy channel which favorable circumstances had wrought for it. True happiness it was when, on a lovely summer's day, Henry Leslie and his bride went to the village church, and pledged their faith to each other in the eyes of their delighted families, and of a rejoicing tenantry; when the bells rang their loudest peal of joy, and heartfelt acclamations rent the air, as they walked down the narrow pathway towards their home.

And there was happiness in that home, for they tasted that bliss of paradise, which alone, Cowper says, has survived the fall. Neither temper nor neglect shed one bitter drop into their crystal cup; while it lasted, it was unimpaired and pure. A child was born to them, the Margaret of our story; and when she was carried to the village church, and the sacred waters of baptism poured on her infant head by the same hand which had joined theirs in marriage, Mary looked at her husband, and in that look there was, perhaps, too much happiness for this world of ours. Two years later a grave was dug under the yew-tree in the old churchyard, and to it was conveyed all that remained on earth of the blooming bride, of the young mother, of the Mary who had so often played as a child on that spot, and who had chosen it herself for her grave, when a few days before her death, supported by her husband, she had reached the place where their first words of love had been spoken, and where she now wished to be buried, that he might never look upon that view, or sit under that tree, without a thought of her.

"Who in her springtime died." At her request no boasting inscription, no pompous memorial was placed on her tomb; the date of her birth, of her marriage, and of her death, and a simple stone cross, alone marked the spot. Henry Leslie had flung himself on the ground in an agony of grief on the day of her funeral, and when Walter Sydney spoke words of comfort to him, he shook his head despairingly, and bade him be silent, for life had lost for him all the bright hues with which youth and hope had gilded it. Truly he had loved his wife, and truly had he mourned for her; but what is true is not always deep, and what is vehement is not always lasting. After many days had come and gone, his grief grew calm; and then new hopes and interests arose, and other joys and other pains, the various alternations of misery and of bliss visited him in the course of fifteen years which he spent partly in Italy, partly in the Peninsula, where he served as a volunteer, and subsequently in long voyages by sea and land. Meanwhile there was one at home who visited, day by day the grave where the friend of his childhood and of his youth was buried, and who treasured and gathered up in secret the spring flowers that grew there; and there was one blooming flower which he watched with unremitting love and care. Walter Sydney's affections were few and deep; for the child of Henry and of Mary Leslie he would willingly have laid down his life.

(To be continued.)



Auction Sales of Manitoba School Lands.

NOTICE is hereby given that auction sales of School Lands will be held at the following points in the Province of Manitoba to the further specified dates, viz: at the Morden—Wednesday, 25th January, 1893. Pilot Mound—Friday, 27th January, 1893. Deloraine—Monday, 30th January, 1893. Neudorf—Thursday, 2nd February, 1893. Minnedosa—Wednesday, 8th February, 1893. Portage la Prairie—Saturday, 11th February, 1893. Brandon—Tuesday, 14th February, 1893. Winnipeg—Thursday, 16th February, 1893. Terms of Sale.—One-fifth in cash and the balance in four equal successive annual instalments, with interest at the rate of 6 per cent. per annum. Payments must be in cash; scrip or warrants will not be accepted. For further information, list of lands, &c., apply to the Secretary, Department of the Interior, Ottawa, the Commissioner of Dominion Lands, Winnipeg, or to any Agent of Dominion Lands in the Province of Manitoba. By order, JOHN R. HALL, Secretary.

Department of the Interior, Ottawa, Jan'y. 9th 1893.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Post Office," at Calgary, N. W. T., will be received at this office until Friday, 3rd February, for the several works required in the erection of Post Office, &c., at Calgary, N. W. T. Plans and specifications may be seen at the Department of Public Works, Ottawa, and at the office of H. S. Johnson, Calgary, on and after Friday, 13th January, and tenders will not be considered unless made on form supplied and signed with actual signatures of tenderers. An accepted bank cheque payable to the order of the Minister of Public Works, equal to five per cent. of amount of tender, must accompany each tender. This cheque will be forfeited if the party declines the contract, or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender. The Department does not bind itself to accept the lowest or any tender. By order, E. F. E. ROY, Secretary.

Department of Public Works, Ottawa, 7th January, 1893.



Tenders for a Permit to cut Timber on Dominion Lands in the Province of Manitoba.

SEALED TENDERS addressed to the undersigned and marked on the envelope "Tenders for a Permit to cut Timber," will be opened on the 30th January, 1893, will be received at this Department until noon on Monday, the 30th instant, for a permit to cut timber on the south half of township 19, range 1, east of the 1st Meridian, in the said Province. The regulations under which a permit will be issued may be obtained at this Department or at the office of the Crown Timber Agent at Winnipeg. Each tender must be accompanied by an accepted cheque on a chartered Bank in favour of the Deputy of the Minister of the Interior, for the amount of the bonus which the applicant is prepared to pay for the permit. It will be necessary for the person whose tender is accepted to obtain a permit within sixty days from the 30th instant, and to pay twenty per cent. of the dues on the timber to be cut under such permit, otherwise the berth will be cancelled. No tender by telegraph will be entertained. JOHN R. HALL, Secretary.

Department of the Interior, Ottawa, 5th Jan'y., 1893.



Tender for a Permit to cut Cordwood on Dominion Lands in the Province of Manitoba.

SEALED TENDERS, addressed to the undersigned, and marked on the envelope "Tender for a permit to cut cord-wood," will be opened on the 23rd of January, 1893, will be received at this Department until noon on Monday, the 23rd of this month, for a permit to cut cord-wood on that portion of township 12, range 13, east of the 1st Meridian, not covered by Bertie's "G" and "H," in the said Province. The regulations under which a permit will be issued may be obtained at this Department or at the office of the Crown Timber Agent at Winnipeg. Each tender must be accompanied by an accepted cheque on a chartered Bank in favour of the Deputy of the Minister of the Interior, for the amount of the bonus which the applicant is prepared to pay for the permit. It will be necessary for the person whose tender is accepted to obtain a permit within sixty days from the 23rd of this month, and to pay twenty per cent. of the dues on the timber to be cut under such permit, otherwise the berth will be cancelled. No tender by telegraph will be entertained. JOHN R. HALL, Secretary.

Department of the Interior, Ottawa, 1th Jan'y., 1893.

RICHARD & CO., IMPORTERS OF Wines, Liquors, Cigars.

FRESH St. Leon Mineral Waters Only 50 cents per gallon. 365 Main Street, Winnipeg. Drewry's Celebrated Ales, Porter and Lager Always in Stock.

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Have Reserved Negatives of Best & Co. Copying, Enlarging, India Ink, Crayon and Water Color work, done promptly. Orders for above requested by Mail.

NOTICE!

Notice is hereby given that at the next session of the Parliament of Canada, application will be made for an Act to incorporate the Society known as "The Grand Council of the Catholic Mutual Benefit Association of Canada," the objects of which society are to unite fraternity all persons entitled to membership under the constitution and by-laws of the society; to improve the moral, mental and social condition of its members; to educate them in integrity, sobriety and frugality; to establish, manage and disburse a benefit and a reserve fund, from which a sum not exceeding Ten Thousand Dollars shall be paid to each member in good standing, his beneficiary or legal representatives, according to the constitution and by-laws of the society. LATCHFORD & MURPHY, Solicitors for Applicants. Ottawa, October 26th, 1892.

Save Paying Doctors' Bills BY USING Dr. Morse's Indian Root Pills

THEY are the Remedy that the bounteous hand of nature has provided for all diseases arising from IMPURE BLOOD.

MORSE'S PILLS FOR SALE BY ALL DEALERS

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

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

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

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Are what I want to see and hear about Our Ladies', Misses' and Children's Shoes. Popular Styles, Handsome Goods, Exquisite Fitters, RICHARD BOURBEAU, 360 Main Street. N.B.—LADIES' FINE BOOTS A SPECIALITY.

C. A. GAREAU MERCHANT TAILOR

Has just received a large stock of Suitings Overcoatings & Pantings suitable for Fall and Winter wear. A full stock of READY-MADE CLOTHING of the best material always on hand. GENTS' FURNISHINGS. FUR COATS, CAPS, ETC. IN GREAT VARIETY. Sign of the Golden Shears, opp. N.P. Hotel, 324 Main Street, Winnipeg

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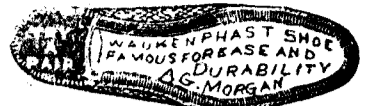
THE BLUE STORE, A LARGE STOCK OF CLOTHING BOUGHT '60' CENTS ON THE DOLLAR AND SOLD AT THE VERY LOWEST PRICES. Men's and Boys' Suits Sold at Half Price. Remember THE BLUE STORE, 434 Main Street.

A PRIZE PORTRAIT PUZZLE.



Find The Grandmother. The young lady in the above cut has a grandmother whose picture is combined in the above portrait. If you can find the Grandmother in the above Portrait you may receive a reward which will pay you many times over for your trouble. The Proprietors of the LADIES' HOME MONTHLY offer either a first-class Upright Piano or cheque for Three Hundred Dollars to the person who can first find the grandmother. A reward of a pair of Diamond Ear-Rings to the second person who can find the grandmother. A complete Business Education at a Commercial College to the third person who can find the grandmother. A Gold Watch for each of the next two who can find the grandmother. An elegant Gold Brooch (Solid Gold) for each of the next five who can find the grandmother. Each Contestant must cut out the Portrait Puzzle and make a cross with a lead-pencil or line on the grandmother's eye and mouth. Everyone sending an answer must enclose with the same Ten three-cent stamps (or 30 cents in silver) for three months' subscription to the LADIES' HOME MONTHLY, Canada's most popular journal. The date of post-mark on letters is given precedence, so that persons living at a distance have just as good an opportunity of securing a valuable prize. For the person who can find the grandmother that is received last by mail, a complex Typewriter. For the next to the last will be given a Solid Silver Watch. To the third, fourth, fifth and sixth from the last received with correct answers will receive each a Solid Gold Brooch. If there should be as many as two hundred persons sending correct answers, each will be awarded a valuable prize. Names of those receiving leading prizes will be published in our next issue. Extra premiums will be offered to all who are willing to assist in increasing the subscription list of this popular journal. The object in offering this Prize Puzzle is to attract attention, and to introduce our publication. Perfect impartiality is guaranteed in giving the rewards. Answer to-day, and enclose 30 cents and you may win one of the leading prizes. Address, (D) LADIES' HOME MONTHLY, 192 King St. West, Toronto, Canada.

AS AN ADVERTISING MEDIUM, THE NORTHWEST REVIEW is unsurpassed in reaching the Catholic population in the Northwest.



Best Waukegan Leather in Kangaroo Leather and best selected Calf Skin for \$5. A. G. MORGAN, 412 MAIN ST., McINTYRE BLOCK.

CITY AND E WHERERE.

"Short Calls."—Collectors' visits.

BRANCH 52, C. M. B. A. meets to-night.

MEMORANDUM Calendars are very useful—if used.

NOMINATIONS in South Winnipeg on Friday next.

THE Dominion Parliament opens one week from to-morrow.

SKATING Rink managers are smiling—and advertising, or should be.

A. J. RICHARD left for California on Monday by way of the Pacific coast.

It was 80 in the shade at San Diego, California, on Monday. Different here.

THE sale of school lands takes place in Minnedosa on February 8th.

M. P. RYAN, Collector of Customs at Montreal, died of heart failure on Sunday last.

THE stubs of some Parisian bank books are making altogether two frank disclosures.

It is easier to let the hair grow long than get subjects to write about these cold days.

MEN who pay the least for their cigars boast most of their excellence. Talk is cheap.

JAMES JORDAN who has been on a visit to relatives in the east, is expected to return to-morrow.

WOMEN of to-day are, on an average two inches taller than they were twenty-five years ago.

AND now the summer fly is completely superseded by the winter flue as the reigning necessary evil.

DURING this cold and stormy weather the poor and old man is reminded that he has seen better days.

OLD Mr. Zero, who runs the coal ice and plumbing business just now is doing a big business.

CANADIAN Pacific railway shares advanced to 90 1/2 on the New York exchange on Monday.

T. MORDEN of the Free Press news staff, left on Monday evening on a visit to the east.

D. SMITH inspector of Dominion public works in the Northwest, returned to the city on Sunday evening from a trip to Regina.

THE electric cars have the advantage of being able to "back up" as easily as they go forward.

H. ROYAL, son of Lieut.-Governor Royal, after a brief visit to Regina returned to the city last week.

THE Lethbridge coal mines are now sending out about 800 tons daily, which is all disposed of soon as got out.

THE Selkirk Fish Company have applied for letters of incorporation. Capital stock, \$40,000.

REV. FATHER LACOMBE, the well-known Northwest missionary is in Ottawa in connection with his immigration scheme.

THE Inland Revenue collected throughout the Dominion during December amounted to \$827,683, an increase of \$60,000 over the same month for 1891.

THE American silver dollar is now actually worth about 64 cents, so that the Columbian half-dollar (which is now selling for \$1) is really worth 32 cents.

Mrs. SAWYER, formerly a prominent society woman in Halifax, N. S., has resigned the Episcopal and joined the Catholic church.

J. M. PERKINS' seed catalogue is just out and sets forth in very attractive form his complete stock of flower, garden and field seeds.

WHEAT opened on Monday at the grain exchange at 82c. The next quotation received was 83c and the third was 83 1/2c, an increase of 1 1/2c in an hour.

"This love that makes the world go round" these words we often hear, but the same phenomenon is found, in drinking wine and beer.

OUR city stalwarts in order to keep their "grip" in good condition for cases of emergencies, are said to be taking exercise on the horizontal bar.

THE Grain Exchange have decided to obtain some foreign markets and also some New York export markets not now on the list. This will materially add to the excitement in the call room.

THE average number of patients treated in the general hospital for last week was ninety, of which seventy three were males and twenty-seven females. Twenty-five out patients were also treated.

MR. and MRS. F. J. DORSEY celebrated their tin wedding anniversary on Monday evening, the 9th inst., a large number of friends being present at their residence to wish them future happiness.

THE Montreal Canadian claims that in abolishing French and Catholic schools in Manitoba and the Territories the Protestant majority evidently intend to close the doors against Catholics.

THE members of the grain exchange sixty in number, were photographed in

the building on Monday. Now that wheat has taken a "rise," they should form a pleasant looking group.

F. J. DORSEY is at present attending the semi-annual meeting of the executive board of the Order of Railway Conductors which is being held at Cedar Rapids.

TREASURER DILLON, of the Evicted Tenants Commission reports that the total amount received from all resources, up to date, for the support of evicted tenants, under the plan of campaign is \$234,000.

THE St. Joseph's Friendly Union respectfully asks any member of the society having any books in their possession belonging to the library to return them immediately to the society hall, or to the Librarian, T. Coyle.

JANUARY 23rd will witness an interesting time at the Young Conservative club rooms, when the election for president will take place. The candidates are E. W. Day and Mr. W. J. Tupper. Friends of both candidates are very confident and working hard for their choice.

ANY one feeling well disposed towards the progress of St. Joseph's Friendly Union having an over supply of Catholic books would confer a great favor by sending them to the society to replenish the library.

THERE was a large attendance at the regular meeting of St. Joseph's Friendly Union on Monday evening last. All felt enthusiastic over the idea of adding to the society a literary and debating club. A meeting will be held on Thursday evening at 8 o'clock to organize the same. A good attendance is requested.

J. S. EWART, Q. C., left last evening for Ottawa, where he will argue the Manitoba school case appeal before the privy council. As the Manitoba Government have not replied to the letter asking them whether they would appear to defend their position, it is not thought that Premier Greenway's cabinet will send a representative.

REV. FATHER DRUMMOND, S. J., occupied the pulpit on Sunday evening last at St. Mary's Church, and preached a most eloquent sermon on the feast of the day, The Holy Name of Jesus. As on all occasions when Father Drummond is to preach standing room was acceptable. Miss Barrett sang O'Saltaris in her usual sweet warbling tone, and the choir in general was in pleasing voice.

THE reason assigned why stores on the west side of Main street rent for more, and are so much more patronized than stores on the east side is that retail shopping is usually done after mid-day, when the sun is shining on the west side, and storekeepers are given the opportunity to display goods to better advantage, which latter is considered one of the prime requirements of the retail trade.

MONSIGNOR SATOLLI, the papal delegate, received at the Catholic university, Washington, on Saturday, the following cable message from Dr. O'Connell, the American Secretary of the Propaganda, who accompanied Signor Satolli to this country and recently returned to Rome: Rome, Jan. 14.—Mgr. Satolli, the apostolic legate is permanently established in the United States, and you are confirmed as the first delegate. (Signed) O'CONNELL.

IN this issue we commence the publication of an interesting story entitled "Grantley Manor," a tale by Lady Georgina Fullerton. Amid the host of lady writers who have contributed their portion during the present century, there are few who can surpass Lady Fullerton, and not many that can vie with her. There is a charm and beauty in her narrative totally independent of the descriptive power to which of late so exaggerated a position is assigned. She points character, not inanimate scenery.

MR. A. HOLLOWAY, the well known insurance agent, of this city, died in the city of Quebec on Sunday. Mr. Holloway came to this city from Quebec in 1883, as the representative of several prominent insurance companies. He at once made himself popular as one of the promoters of the St. George's Snowshoe club, and by the great interest he manifested in all kinds of athletic and field sports. Mr. Holloway was just forty years of age and leaves a wife, but no family. His relatives in Winnipeg were Mr. F. W. Ashe, of the Union bank, a brother-in-law, and his sister-in-law, Mrs. George Soames. Mrs. Holloway was with him at the time of his death.

Does it ever occur to you while in the passing throng on Main Street Saturday afternoons, to watch the expressions on the different countenances that you see? The innocence of the young girl as she trips along; the excited look on him who has just made a successful deal, or for whom the future is big with promises; the sadness of her who drags her weary life, unrelieved by the sunshine of friendship, or reward for exacting toil; the apprehensive look on the one from whom all hope has fled, feeling that the evil moment is fast approaching. The bright, glad smile on the child as it toddles by its mother's side and prattles of its toys and of the wonders it sees about it; then, without which the street would be a vacant lot—(so she thinks) the one who is proud of her wealth, of her position and of the homage and admiration she daily receives. Truly the study of mankind is man.

THE many friends of the late Mr. James O'Donohue, jr., of Stony Mountain, will regret to hear of his untimely death, which sad event occurred at his father's new hotel at that place, on Monday morning the 9th inst. Although comparatively a recent arrival in Manitoba, having come here from Waterloo, Ont., in October last, he was well known in the city, and possessed the high esteem of all his acquaintances. Messrs. Hughes & Horn, undertakers had charge of the funeral. The remains were brought into the city on Tuesday, and the funeral took place at two o'clock from the Grand Union hotel, the proprietor of which house is a cousin of the deceased. The late Mr. O'Donohue was a member of Branch No. 104 C. M. B. A., of Waterloo, and as many of the members of local branches of that organization in this city, as could possibly do so, followed the remains of their brother member to St. Mary's cemetery, Fort Rouge.

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

THE members of the grain exchange sixty in number, were photographed in

The New Haven Register gave a report last week of an alleged conversation between Commissioner of Rubber Works Atwater and Walter Leigh of New Haven which ought to furnish food for reflection to Americans who believe in the principles of honest government. Mr. Leigh was represented as "calling down" Mr. Atwater on the impropriety of one Freemason pressing charges of dishonesty and criminality against a brother Mason. He was represented as saying that the principles of Masonry demanded that one Mason should shield another, no matter how great a criminal he might be. Does Masonry teach this? If Masonry is the kind of thing that Walter Leigh would have us believe, it ought to be wiped out wherever men have a decent respect for each other and an honest regard for the right principles of government.

MATRIMONIAL. Two Popular Young People Joined in Matrimony.

Mr. J. A. Magee, of the Massey-Harris company, was married on Monday to Miss Ida O'Donohue. The ceremony took place in St. Mary's church at 9.30 and was conducted by the Rev. Father Fox. The bride was charmingly attired in a grey travelling dress trimmed with fur and was attended to the altar by her sister, Miss O'Donohue. Mr. L. Christie, of Brandon, assisted the groom. Prof. Evans presided at the organ and played appropriate selections before and after the ceremony. The wedding breakfast was served at the residence of the bride's father on Balmoral street and at 11.45 the young couple took the express for the south on a wedding trip. Both the contracting parties are very popular as was evidenced by the large number of costly and handsome presents received.

Wolsley.

Mr. Hector Tourigny and Miss Emily Quigley were united in the holy bonds of matrimony, on Jan. 10th the wedding bells pealed forth with merriment on the occasion of the marriage of Isabel Qu'Appella to Miss Lydia Tourigny of this place, Miss Bertie Loughie assisted as bridesmaid while Mr. E. Tourigny supported the groom. After the nuptial mass a large concourse of friends assented to the kind invitation of Mr. L. Tourigny where a grand time in the Canadian style was anticipated. Mr. Vital Laplante also joins the Benedicts, Rev. J. A. Roy, being the officiating clergyman. We all join in wishing them a long and prosperous voyage through life.

REQUESCAT IN PACE.

Death of a Former Missionary of the Northwest.

The sad intelligence of the death at Calgary, of Father Andre, O. M. I., on the 11th inst. was received too late for publication in our last issue. The Rev. Father was born in the district of Finisterre, France, in 1833. Entering the priesthood, he was in 1861 sent to the almost unknown Red river, where he labored for six years. During this time occurred the Sioux outbreak against the United States government. The latter procured Father Andre to treat with the Indians, in which he was successful, inducing them to lay down their arms. In 1867 he was sent to the Saskatchewan to work among the Crees. While here a great small-pox epidemic broke out in the tribe. With undaunted courage he maintained his post, ministering to the sick and dying, and burying the dead. He afterwards established the missions of St. Laurent, Duck Lake, Batoche and Prince Albert, and few among the many missionaries in the west have been more successful than he with the Indians. Able to speak many languages he was no less versed in the different Indian dialects. After the close of the rebellion he attended Riel in prison and upon the scaffold. In 1887 he was transferred to Calgary where he has since resided and was widely respected for his scholarly attainments and kindly nature.

Resolution of Condolence.

DEAR SIR,—Will you kindly insert the following resolution passed by Branch 126, C. M. B. A.:

Moved by Bro. William Carroll seconded by Bro. C. B. Rouleau, and resolved: that this Branch No. 126 of the Catholic Mutual Benefit Association place upon record their profound regret at the sad intelligence which has reached them of the death this afternoon of the Rev. Father Andre. While recognizing the great loss that has been sustained by the Catholic members of the community and the cause of our holy religion in the country generally, we humbly pray that Divine Providence may receive our Beloved Pastor into that haven of eternal rest which we know He has prepared for all His devoted servants.

J. R. MIQUELON, Sec.-Secretary, C.M.B.A., Calgary, Jan. 10th, 1893.

Death of Mother Mary Theresa.

Mother Mary Theresa, who for twenty-four years has been president of the Academy of the Sisters of St. Joseph, in Flushing died last week in Georgia, where she had gone for rest and treatment for the chronic heart trouble with which she had been afflicted. The funeral services were conducted by Bishop McDonnell in the chapel of the convent. The burial was in the plot of the sisters in St. Mary's cemetery. Mother Mary Theresa was 59 years of age. At the time of her death she had charge of nearly all the schools and convents in the diocese of Brooklyn.

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OUR SIDE OF THE QUESTION. (Continued from Page One.)

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