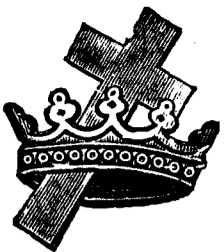


Northwest Review.



"AD MAJOREM DEI GLORIAM."

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

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Senate Reading Room

A FLAT FAILURE.

A DISGRACEFUL ATTEMPT TO STIR UP STRIFE.

Promoters of Last Night's Procession Fail to Achieve Their End—The Affair an Ignoble Failure—A Mob of Boys and Toughs Parade the City Streets.

On Thursday evening and all day yesterday the following "dodger" was freely distributed about the city and St. Boniface:

"Hands off Manitoba schools. Provincial autonomy must be maintained. The Remedial Bill must be buried. A funeral procession of all opposed to remedial legislation will be formed on Friday evening, March 27, headed by a brass band, at the city hall, and will march up Main street to Portage avenue, thence to Kennedy street, and to government grounds, where the interment of the remedial bill will take place. God save the Queen."

The handbill was neatly printed, but did not bear the imprint of any of the city job offices, it was not signed, and in fact bore no mark or token by which its author or publisher could be identified. Naturally the mysterious documents created a good deal of curiosity. People wondered where they originated, and what they meant, and queries and speculations were universal as to who were the leaders of the movement, and what motive could prompt them to such a step at the moment when a peaceable settlement of the school question was being discussed by the Dominion commissioners and a committee of the local administration. The general opinion on the street yesterday was adverse to any such demonstration, and several prominent citizens suggested that the provincial or city authorities should take steps to prevent its being carried out. Prominent members of the Orange order denounced the affair, and disclaimed all knowledge of its originators. The local government, it is understood, issued an order to the civil service employees forbidding them to take part in the demonstration, or even to countenance it by their presence.

Whoever had undertaken the management of the parade were very careful to conceal their identity during the preliminary stages, for up to 8 o'clock last night no man could be found in all Winnipeg who would confess a knowledge of it.

Between 6 and 7 o'clock a steady rain began falling, and at 8, when the "procession" was announced to be formed at the city hall, there were no unusual signs of movement in the square. On the hay market, however, the Free Press reporter encountered a steaming group of citizens whose curiosity had impelled them to brave the weather, and who stood about disconsolately waiting developments. Shortly after 8 o'clock a little mob of dripping musicians made their appearance on the scene; they were not a regular band, but made up of members of several of the musical organizations. They took up their station under the haymarket side portico of the Leland hotel, and the impatient crowd surrounded them asking all kinds of questions, such as:

"When will the show begin?"

"Who's running the circus, anyhow?"

Suddenly the musicians moved over to the weigh house and D. B. Johnston's band wagon and A. Wilson's dray emerged from the darkness and drew up alongside the building.

The bandmen got into the wagon and a number of them appeared from behind the weighhouse. Two barrels containing torches were produced and placed in the single horse dray, and then two cotton covered frames were brought out of the back door of the weighhouse. One of the transparencies bore the following inscription, "Remedial Bill," the other "Daly, Boyd, Ross," and both were decorated with skulls and cross bones. They were greeted with yells and footings by the crowd, which had increased to several hundreds.

A distribution of the torches was next in order. Two men, evidently in authority, mounted the dray and handed out some half dozen torches to men, whom they evidently recognized as friends and supporters, but as there appeared to be much hesitancy and reluctance in accepting the honorable office of torch-bearers—the majority standing back and pushing others to the front—the small boys who composed much the larger portion of the assemblage, became impatient. There was a sudden rush, a sharp snort, but decisive scramble, and the torches were triumphantly waved aloft by the successful juvenile guerillas.

There were just three dozen torches in the barrel and as every torch was eagerly struggled for by the youngsters the scene was quite animated and amusing for a few minutes. When the crowd quieted down again the transparencies were lighted and the bearers took their seats in the wagons; the band being turned out to make room for the one bearing the legend, "Remedial Bill."

A Free Press man tried to get the names of the standard bearers, but nobody seemed to know them. Going up to the one horse dray he asked one of the men in it, would he be good enough to tell the names of the gentlemen driving with him; the answer was:

"I don't know one of them."

Going around to the other side he asked,

"Could you tell me the name of the gentleman sitting beside you, sir?"

"He's a stranger to me, I never saw him before. I don't know none of their names."

"Do you know your own name?" said the reporter.

"Yes, I do. I know it d— well, but I ain't goin' to give it to you," was the emphatic answer.

"I'm not afraid to tell my name," said one man in the dray. "My name is and I'm not ashamed of it."

He was the only man actively engaged in the affair who would give his name.

The reporter recognized four or five employees of the C. P. R. in the wagons or bearing torches. Several prominent Orangemen were in the crowd, but seemed to be there merely as spectators. Of the eight or ten men who carried torches about one-half were foreigners—Icelanders or Scandinavians.

At last, after a long interval of seemingly unsuccessful delay, the mob—for it could not be called anything else—started down William to Main street, to Portage avenue, up to Kennedy, and by way of Kennedy to parliament buildings.

The order of the procession was: Wagon, with "Remedial Bill" transparency; band, dray with "Daly, Boyd, Ross," transparency; following on the sidewalk came twenty-five boys and men carrying torches, and a crowd of men and boys, several hundred, who were not of the procession, but curious to see the end of the fiasco.

At the Clarendon hotel a diversion was created by a well known citizen, filled with patriotic ardor, who charged into the mob, and scattered them in all directions. He commanded them to disperse, "In the Queen's name," and menaced them with all manner of punishment if they persisted in what he pronounced "their disloyal course."

The crowd took the interruption good-naturedly; the small boys jeered and hooted at the disturber of their fun; and the procession moved on again.

On reaching the parliament buildings the same loyal soul, armed with a Winchester rifle, barred the entrance to the grounds, and declared "that no rebel would pass the gate, except over his dead body."

A general rush was made for the modern Horatius, and for a moment it looked serious for him, but happily peacemakers intervened, and saved him from being injured.

While this little melodrama was being enacted at the gate, the main body had drawn up in front of the main entrance of the parliament building. The band was ordered to play the "Dead March," and the howling mob attempted to burn the "Remedial Bill," but—the best laid plans, etc., gang aft aglee—the cotton, saturated with rain refused to burn, so the whole-souled patriots were foiled, and were ignominiously compelled to tear the transparency piecemeal and trample it under foot. The same fate was meted

out to the "Daly, Boyd, Ross" transparency.

Then the mob paused and looked about for other worlds to conquer, but as there was nothing in sight, they contented themselves by giving cheers for Joe Martin, the Greenway government, Laurier, and the Queen.

Some person proposed three cheers for Uncle Sam, but his proposition was received with groans. The band played the "National Anthem," and the crowd melted away into the night.

The whole affair from beginning to end was one of the most ignoble failures to make capital of the laser passions of a mob that was ever attempted. The promoters, whoever they are, should thank Heaven that their plot was a failure. If it had been as far reaching as they designed it to be, it might have ended in riot and bloodshed.—Free Press, March 28th.

HIS TURN NOW.

REV. FATHER LACOMBE ADDRESSES THE PEOPLE OF CANADA.

Were He to Divulge All He Knew Even as Certain Politicians Made Public His Letter to Laurier, Serious and Strange Revelations Might be Made—Ungentlemanly Conduct.

Rev. Father Lacombe, O. M. I., left yesterday for his home in Edmonton. Prior to his departure he sent for a Northwest reporter. In a private room at the palace in St. Boniface he made the following official statement, adding that it had been his intention to do so while down east, but postponed it. Now, however, a fitting time had come and he would declare himself. His words are as follows:

"On the eve of my departure for my home in Edmonton, I feel compelled to address my friends in the following words, which are but the expressions of my sentiments. Having been entrusted last fall by my ecclesiastical superiors to leave my missions in the far Northwest, and come down to the eastern provinces for the purpose of attending to the interests of the school question, and now my work being completed I am glad to say farewell. It was never my intention to mix in politics in connection with this question, though at the same time I claim the right even as any Canadian citizen to interfere with politics. If by the word politics is meant the watching of the interests of this great Dominion of ours, then I say there is none who has more right to mix in politics than the pastor of souls. I went east; my name was connected with all kinds of rumors and false reports. I know what gave rise to such rumors and reports; their authors and originators intended to make all the political capital they could out of them. As I am about to retire, as it were, from public life, I protest once and for all against the most unbecoming and ungentlemanly publication of my letter to Mr. Laurier, who, I may add, had ever been my friend up to that unfortunate incident. The newspapers have been saying so much about my relations with the bishops, and pretending that my conduct was not approved by them, I take occasion now to protest against those false insinuations, and I say I never did anything connected with my mission in the east without having first consulted with their lordships. It is very easy for those false politicians to bring any kind of accusations against a man who has not the same liberty of language and publication as they have. Were I to use the same liberties as they, were I to stoop to such conduct, unbecoming a gentleman, I could even now make public many things which would certainly not be to the advantage or credit of those who have been accusing me.

"I also take occasion to declare that we approve of the delegation coming here from Ottawa to try to settle the school question with the government of Manitoba; and I may add, the Dominion government have chosen their very best men to act.

"As an old-timer of this country, I pray and hope that the members of the government of Manitoba will employ all their energy and good will to settle for ever this question of schools."—Northwest, March 28.

DR. HUSBAND'S POSITIVELY LAST LETTER.

With our running commentary.

"Protestantism in Power."

To the Editor of the NORTHWEST REVIEW.

SIR.—Please allow me a few words more, and then this discussion, as far as I am concerned, shall cease. If Roman Catholicism is the only true creed, why is it necessary to state the fact in heavy type? [It is not necessary, when the correspondent readily seizes the point.] So apparent a truth can scarcely want emphasizing. This "cock-sureness" is amusing in the young but ridiculous in the old. [There is nothing either amusing or ridiculous in being cocksure about things that are certain.] Then I am told that "the schismatic Greeks have only a comparatively small, though of course a fatal admixture of error." Well, that must be consoling to the heads and adherents of the Greek church, and I hope, that they duly appreciate the condescension and patronage. If they do not, they ought. [Undoubtedly, they ought, especially as they have been told so repeatedly during the past ten centuries. But, like most people who are wrong, they probably don't.] Has it ever occurred to my critic that whether I join the only true church, printed large, or the schismatic Greeks, the real arbiter is my own private judgment? [It has occurred to us that you think so, but not that it is so.] Yet this alone infallible church has to employ reason and conscience to set up the very authority which is to override reason and conscience. I use my reason, for I have nothing else to depend upon, and join the infallible church, which immediately sets itself to work to override my reason and substitute what it calls faith. [What the Church calls faith is faith; what you call faith in your next sentence is not faith at all, but knowledge. Real faith does not override reason, nor contradict reason, it merely elevates reason to a higher plane.] Now, my faith or belief in any statement must depend upon the evidence brought forth to prove the truth of the statement made. I cannot will to believe anything; such a course, if possible, would be dishonest. The mind is so constituted that if the evidence is adequate, belief must follow as a necessary result. [You mean knowledge; belief has nothing to do with evidence, belief is the acceptance of a statement on the word of another, for instance, on the word of God.] Perhaps I may be told that I have "not prayed for the divine gift of faith." Here, again, my reason asserts itself. Is it reasonable to pray for something which is ultimately to stultify my reason? [Catholic faith does not stultify reason; so the whole objection falls to the ground.] Is not this praying for faith merely a concatenation of dogmatic rigmarole? The above is not an objection to the Catholic church alone, but it is an objection to any church founded on an infallible Pope or Book. I may be "unhistorical," but I can honestly say that after careful investigation I have not found the evidence which would justify me in accepting an infallible church or infallible book. With all due respect for the opinion of others, I can not help saying that to my mind it appears that much, if not all of the irreligion and want of reverence for divine things, which is the cancer of the present age, is due to the dogmatism of the churches. [Quite right. Much irreligion is due to fragmentary and false dogmatism on the part of the sects. But the Catholic Church is neither fragmentary nor false.] When men turn to science where they find unassuming modesty, gentleness and love of truth [as in Tyndall and Huxley, who dogmatically attacked all revealed religion, though they had not the sincerity to study religion properly], it is no wonder that they are repelled by the dogmatism which they cannot appreciate and which they find can have no place in their pursuits. The scientific man is of necessity religious although no infallible church may claim him as an adherent. [We do not believe this statement.] Unfortunately there are men

who goaded by the oppression of the churches [i.e., the erring sects,] have broken loose and are now assaulting them with a vigor and coarseness which is offensive to all religiously sensitive minds. Much harm is doubtless being done among the younger generation, but it would be a piece of affectation to blame these men. The churches [i.e., the erring sects,] have created a Frankenstein and must accept the responsibility. One word more, you state that "a sceptic is a man who does not know how to weigh evidence." This is hardly fair and the exponent of an infallible church should not stoop to play to the profanum vulgus. [We claim a patent on this new definition of a sceptic; the more it will be tried, the better it will be found to work.] The word sceptic comes from a Greek root which means primarily to look into; one who looks into a thing, vulgarly, a doubter, an infidel. But it does not follow that a man who doubts is, therefore, incapable of weighing evidence. [Every reasonable man should doubt about what is doubtful; but the sceptic doubts the clearest evidence and therefore shows his incapacity to weigh evidence.] From the same root we have microscope, telescope, etc. [This gratuitous pedantry is not even correct—"Sceptic" comes from "skeptomai" whereas microscope, etc., come from "skopos," which is only akin to "skeptomai" and is not derived from the latter.] With this, sir, I close a discussion which has to me, at least, been interesting as it has shown the weak points of my opponent. [It is fortunate that Dr. Husband can fall back on his own self-complacency. We have been privately expostulated with for giving up so much of our editorial page to his rambling snap shots. Our answers, we are told, were too crushing for the subject; it was like cracking a frail nut with a steam-hammer.] My critic need not quote to me what Solomon says about a man, "wise in his own conceit." I know all about that. [Whatever we may have thought, we never said anything about Dr. Husband's conceit; but, "conscience makes cowards of us all."—Ed. N. W. R.]

Yours faithfully,
H. AUBREY HUSBAND.
Wawanesa, 23 March, 1896.

Arraignment of Free Masonry by Protestants.

From N. Y. Catholic Review.

The Christian Reform Convention, whose special object seems to be opposition to secret societies, held sessions in the Y. M. C. A. at Columbus last week. The opening address was delivered by Bishop Halleck Floyd, of Dublin, Ind., on "Secret Societies Opposed to God's Moral Government," showing the inconsistency of Christians in joining secret societies.

During one of the sessions Edmond Ronayne, past master of Keystone Lodge No. 639, Chicago, spoke on Free Masonry as opposed to the Proper Enforcement of Law. The speaker, from what he claimed to be knowledge gained by his membership in the order, gave verbatim the obligation and oath which every one who becomes a Mason is required to take. He claims the applicant was required to take the oath of secrecy before the secrets which he was supposed to hold inviolate were exposed to him. In taking the oath, he declared the applicant is required to say that he deserved to have his throat cut, or his tongue pulled out by the roots if he violated his oath. He then referred at length to the alleged secrets of the order, and said that anyone could secure a book of the secret work in cipher, by writing to a certain publishing house in New York. He said that Free Masons could not be good American citizens for the reason that their oath in the lodge must not be violated, even though the person perjures himself on the witness stand in a court of the country. He said there were only two crimes in which a Mason was not required by his oath to protect his brother Mason, and these were murder and treason. In view of this fact, he claimed no Mason could be a good citizen.

The speaker claimed the first trouble he had with his lodge was because he refused to shield Daniel A. Cronin, a fellow-member, and a man charged with murder. For his stand in that case he was expelled from the lodge.

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The Northwest Review

WEDNESDAY, APRIL 1.

EDITORIAL COMMENT.

The Hoodlum Fiasco. When we were informed, Thursday last, by flaming 'dodgers,' that a grand procession would take place the next day in order solemnly to inter the Remedial Bill, we foretold it would fail. We know of no city in America where "the baser passions of a mob" are more quickly held in check by the prevalent good sense of the people than Winnipeg. Probably this is due to the fact that our young city has always been the home of the most sensible people from all parts of Canada. At any rate we were sure beforehand that the demonstration would turn out a fiasco. The Free Press report, which we print elsewhere, amply establishes the completeness of the failure. So ridiculous have the participants in this hoodlum demonstration become that they are now trying to conceal their identity. The leader of this small gang, composed mostly of foreigners and fun-loving boys, was a public school teacher of this city, whose name, together with the names of his fellow processioners we are keeping in pickle for future developments.

An Easter Thought. Shall we all, next Sunday, cast off for good the ceremonies of the grave? Alas! there will probably be some hypocritical lip-conversions, many temporary changes of life and few real resurrections to undying spiritual life. But, surely, we should all pray that the last category may be more numerous than in past Easter seasons. For us Catholics in Manitoba it is quite in order to ask the Risen Lord at length to abide with us for the day of our struggle is far spent. Let him say to us and to all the people of this province: "Peace be to you."

Catholic Influence. In spite of time-honored jokes about Boston and 'culchaw,' there is an unmistakable flavor of high breeding and literary excellence in the cultured Bostonian. Donahoe's Magazine for April, p. 490, furnishes us with an instance in point. Alluding to the late Bishop Fitzpatrick, Charlotte C. Johnston says: "The Catholic public is far more influential than it was in those early days. An injurious story in a magazine has now only to be widely condemned by the Catholic public, to be followed by a penitential course of excellent articles on subjects agreeable to Catholics." This has the true ring about it; there is here no tendency to apologize for the Catholic religion; one feels that the writer is intensely proud of everything Catholic and knows how to make her legitimate pride felt. If all Catholics were like her, we should have less trouble in getting our rights. One really fearless Catholic can cow into submission and silence a host of anti-Catholic maligners, especially if, instead of harking and howling after the manner of the unskilled, he knows how to cut clean.

The Conference. The conference between the Dominion Commissioners and the Local Government, has been the one great subject of conversation during the week. The reporters of the dailies have been making Herculean efforts to gratify the curiosity of their readers, but without much success. About its labors or result we know nothing except (1) that Mr. Greenway kept away—cause, state sickness; and (2) that the minority were not represented at the conference.

SENATOR POWER'S PAMPHLET.

Senator Power, of Halifax, is a Liberal first and a Catholic after. In other words, the Honorable Senator, like many, alas! too many, Catholic Liberals, is determined to excuse the conduct of his leader in moving the six months hoist of the Remedial order. For this purpose he has written a pamphlet; but strange to say, he carefully avoids any defence of the six months hoist motion—a motion directly aimed at the very life of the Remedial Bill—and turns all his energies to show that there should be a commission of enquiry before taking any action. If the arguments of Senator Power amount to anything, they clearly condemn Mr. Laurier's stand in moving the six months hoist instead of a commission. And yet he says: "I am convinced that, under all the circumstances of the case—some of which I have discussed—Mr. Laurier's policy of inquiry and conciliation would, if adopted, be far the better for Catholics as well as Protestants." What inquiry? Mr. Laurier moved for no inquiry. On the contrary, he moved that the bill receive the six months hoist, and, in doing so, he made a direct appeal to the passions and prejudices of the ultra-Protestant element of the country. He told the House, by his motion, that he was opposed to any remedy for the grievances of the minority that did not come from the province of Manitoba. At the time he made his motion, he was seized of the fact that the local authorities had, in the most emphatic manner, declined to restore separate schools to the Catholic minority. The abolition of these schools was the grievance complained of. It was the grievance which the Imperial Privy Council declared existed and ordered to be removed. There were only two constitutional means of removing that grievance—the local legislature and the Canadian Parliament. The former said, in language most emphatic, that they would never do as ordered by that judgment; therefore, it became the duty of the Parliament of Canada to act. No sooner did they do so, than the honorable leader of Mr. Power's own party moved that their measure for granting relief receive the six months hoist. And Mr. Power calls this "Mr. Laurier's policy of inquiry and conciliation!" We greatly fear that Mr. Power's labored effort to defend his leader is as dishonest and as fruitless, so far as the rights of the minority are concerned, as the motion of Mr. Laurier. They are both much more concerned in striving to gain a political advantage than in righting the wrongs of the Catholic minority in Manitoba.

Mr. Power has adopted the same dishonest tactics as the other "Catholic" Liberals who opposed the Remedial Bill. "It does not go far enough." "It is no good." In this he is more exacting than the interested parties. He is more zealous in the defence of these rights than Mgr. Langevin and the Bishops of Canada. We would again remind those over zealous "Catholic" gentlemen that the minority in Manitoba know better than they do what is wanted. If these officious defenders were as truly devoted to Catholic, as they are to political interests, they would accept Archbishop Langevin's statement that the bill, as introduced by the Dominion Government, "means for us life and liberty." The bill having received the highest ecclesiastical endorsement, should be accepted without question by the Catholic members of the Parliament of Canada and receive their hearty support. But no; these gentlemen are more Catholic than the Bishops and even assume to direct

their Lordships' consciences, instead of being directed by them.

Mr. Power tells us in apparent seriousness that he has examined the Remedial Bill, which, as we said before, has received the highest ecclesiastical endorsement, and finds "it is not such a measure as a Catholic member of either House of Parliament should vote for." "It is calculated to do no good, but rather harm to Catholic interests in Manitoba and to cause serious injury to the Canadian people as a whole." Here we have a clash of authority between the Hon. Senator on the one side and the Bishops of Canada on the other. While we are not disposed to undervalue or belittle Senator Power's wisdom or call in question his zeal for the Church, we would remind him that for nineteen centuries it has been a fixed and most wise law of the Church that her Bishops have the directing of the Catholic conscience. If the honorable senator cannot produce any higher commission than his senatorial letter summoning him to a seat among our Canadian Lords, we must respectfully decline to abandon our old established custom of taking our directions, in matters of conscience, from our Bishops. Mr. Laurier has declared that there is no Catholic point of view for him. If Mr. Power and all other Liberals, who think with Mr. Laurier, will only take their theology as well as their politics from him, they will be saved from many of the transparent inconsistencies under which they now labor. It is a difficult task indeed to serve two masters.

THE HANDWRITING ON THE WALL.

The first voice of condemnation of the Liberal leader's treacherous betrayal of the Catholic minority comes from the Liberal county of Berthier. This county is represented in the Commons of Canada by Mr. Beausoleil, a Liberal and a supporter of the Hon. Mr. Laurier. Mr. Beausoleil could not conscientiously follow his leader in his attempt to destroy the Remedial Bill introduced by Sir Charles Tupper, Bart., as a removal of the Manitoba minority grievance pointed out by the Privy Council. In the face of Mr. Laurier's motion, Mr. Beausoleil felt bound, on that question, to support the government's measure and oppose his leader. The result has been the most ample endorsement of Mr. Beausoleil and the unequivocal condemnation of Mr. Laurier.

The county council of the Liberal County of Berthier, at a recent meeting, unanimously passed a resolution approving of the action taken by their member, Mr. Beausoleil, on the Remedial Bill and condemning Mr. Laurier's six months hoist. This is the voice of public opinion from the representatives of the Liberal County of Berthier, and we do not think that the Honorable Leader of the opposition will find it very interesting. It will not inspire him with much confidence to know that his own province repudiates him and his betrayal of his compatriots and co-religionists in Manitoba.

And how could it be otherwise? In the whole political history of Canada; in the annals of the old province of Quebec, it would be impossible to find any action of any of her public men to even approach in faithlessness the conduct of Mr. Laurier.

His co-religionists and compatriots from the grand old province of Quebec were made the objects of a most cruel persecution by a bigoted and intolerant majority, who swarmed in here from the province of Ontario a few years ago, and with their traditional hatred of the French Canadians, their language, traditions and religion, ruthlessly wiped out all the rights and privileges which they had, up to that time, enjoyed without question. After six years of valiant struggling against this cruel persecution, the clock pointed to the hour when the Dominion government, acting on the decision of the highest Tribunal in the Empire, were forced to bring in a bill to remove in part, at least, the "rank tyranny" of the majority, by restoring to us our schools. In that supreme moment, when the rights, privileges and liberties of his compatriots from Quebec trembled in the balance; at a time when

the infringement of the liberty of the Catholic minority to educate their children in accordance with their consciences without being compelled to pay tribute to Protestantism was declared by the highest court of the Empire to be a just grievance which the constitution forbade where was Mr. Laurier found? His birthplace, his race, his early training, all the traditions of his glorious province, but above all his Catholic conscience, should have ranged him on the side of right, law, justice and freedom of conscience. No man in parliament could, if he would, point with more eloquence to the justice of our cause. He could point with legitimate pride to the history and the loyalty of his race, he could tell those ultra bigots of Ontario that in his old province of Quebec no man was persecuted on account of his religion, may more, that the majority in his province treated with the greatest and kindest consideration, not only the consciences, but even the prejudices of the minority. He could have told these Ontarians that the constitution as well as the simplest rules of equity and justice were on the side of the minority and that the question could never be settled except on these lines. In a word, Mr. Laurier held the key to an amicable settlement of this question. Never in the history of Canada had a public man such a grand opportunity of rendering not only to his race and religion, but also to the peace and harmony of the country, a more noble service. It was the supreme turning point in the political life of the Honorable gentleman. How did he act? Did he stand by principle and the Constitution of his country, or did he betray both? Did he stand by his compatriots in the West, or bow down before the unreasoning hatred of our enemies? It is with deepest shame and humiliation that we are forced to record that Mr. Laurier threw us overboard and bowed down before the worst enemies—the traditional enemies—of his race and religion. It is with unspeakable mortification that we are compelled to acknowledge that Mr. Laurier not only abandoned us, but actually made an appeal for support to the bigotry and religious passions and prejudices of the Protestants of Ontario and Manitoba—the very men who had worked our ruin. Is it any wonder that the voice of Berthier County, a county of Liberals and former friends of the Hon. gentleman, should lift its voice in protest at such duplicity and treachery? And the voice of Berthier's condemnation will ring in the outraged ears of Catholics from the Atlantic to the Pacific; it will proclaim the dishonor brought upon them by the Liberal leader. Mr. Laurier has made his choice. He has told us that he wants us not; that he is content with the friendship of our enemies. So be it.

HOW THEY HATE THE CROSS.

From the Irish World.

It seems that in Ireland it is a violation of rule in the "national" schools for Catholic children to make the sign of the cross, or to bless themselves, as among Catholics it is more familiarly designated. The pious practice is universal in the Catholic Church. All the prayers of the Church, including the greatest and most solemn of her acts of devotion, the Mass itself, begin "In the name of the Father, and of the Son, and of the Holy Ghost," the utterance of the sacred words being accompanied by the motion of the right hand in the form of a cross from the forehead to the breast. The same words are among the essentials of the ritual of the first sacrament to which the Christian child is admitted in its earliest infancy, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." In those words, too, and with the holy sign, the Catholic child, as soon as it is able to articulate, is taught at its mother's knee to begin and end its prayers.

And often without uttering the word, the holy sign is made—the sign of the cross, the emblem of man's redemption. The children of the convent schools of Ireland do this, and more particularly when they hear the clock strike the hour. They do it at home, they do it in school. It is a silent act of devotion which they learn to practice from their mothers as well as from their teachers, the nuns. But in the convents that are connected with the "National Board," or

in any schools so connected, there must be no acts or words of religion during school hours. The rule of the board is against it. Anything in the form of Catholic religion would be offensive to Protestants, and therefore it must not be permitted in a "National" school, even in a school where it happens, as in numerous cases in Ireland, that there is not a single Protestant in attendance. Of course, we recognize that a "secular" system must be so conducted—that is, that religious teaching must be excluded where there are children of various religions. This, at least, is the spirit of secularism, and the position of its champions. Nevertheless, we think that in Ireland it is carried out in a way specially designed to be as hurtful as possible to the feelings of the Catholic majority. Cardinal Logue gave an illustration of it the other day in a speech in reply to an address of welcome presented to him in the town of Drogheda. He described as follows how an officer of the "National Board," in the discharge of his "duty," of course, set himself to the task of suppressing the sign of the cross, even when silently made by the children themselves, without any direction from their teachers.

"Some three years ago the 'National Board' inspector visited the convent schools for the results of the examination. There was a practice—a Christian practice—on the part of the children to bless themselves when the clock struck. That was an act of private devotion performed by the children in their seats, and in no way interfering with the general order of the school. The inspector in the discharge of his duty reported the matter to the 'National Board.' He (Cardinal Logue) did not blame the inspector, as he was sure he considered he was discharging his duty, and the parish priest got an overhauling for permitting the sign of the cross in the schools. It was an act of private devotion, it gave offense to no one or to no parties of any other denomination. He (the cardinal) would be the first to put a stop to it if it did, but he believed a single Protestant child never put a foot inside the school. That was not all. On the last occasion when the inspector came to examine the children he found the same practice prevailed. He presumed in discharge of his duty—and he did not blame the inspector for doing his duty—he drew the attention of the nuns to the matter, and if he (his eminence) remembered aright he suggested to them to stop the clock. The nuns very properly refused to do so. The inspector spoke privately to the archdeacon on the matter, but he did not know whether the archdeacon had yet got another wiggling from the 'National Board.'"

This is an illustration of the system—almost laughable in its absurdity—to which the Catholic majority in Ireland have to submit in the schools maintained by their own money. The Orange ascendancy party hate Catholicity, therefore they hate the sign of the cross, which they regard as specially Catholic. It is "popery," therefore, it must be put down. And even when the Catholic child, of its own volition, makes the sign in silence, no Protestant being present or in sight to be "scandalized," or pained on beholding the emblem of the cross on which Christ died, even then it must be forbidden because it is a "National" school. This is the spirit of the infamous penal code which was enacted and enforced on the theory that "the law did not recognize such a thing as the existence of an Irish Roman Catholic." That "theory" they were compelled to abandon, but they still as far as they dare and have the power, make the law as offensive, as well as oppressive, as possible to the mass of the Irish people.

Mr. James Metcalfe's Speech.

During the closing hours of the Remedial Bill debate, at Ottawa, Mr. James Metcalfe, member for Kingston, and formerly immigration agent at Winnipeg, made a speech. Mr. Metcalfe charged that the wrong which had been inflicted on Manitoba was due to one man, the member for Winnipeg, (Joe Martin). That person made all the trouble he could in Manitoba and now he came to Ottawa to make more. He was the first cause of this difficulty, and, yet, he had been received by the Liberals with open arms. Not one good argument had been made why the minority of Manitoba should not receive a measure of relief. The charge of inefficiency against the Manitoba Separate schools before 1890 was without foundation. He visited them in 1889 and found many of them equally as good as the schools of Ontario. The Academy of the Immaculate Conception was one of the best schools he ever saw, and as a teacher he had seen a good many. Mr. Metcalfe said he was not disturbed by the slanders hurled by the Opposition, at Sir Charles Tupper. They hurled the same slanders at Sir

John Macdonald, and now they said he was the greatest statesman Canada had ever produced. When Sir Charles Tupper had been removed from regions territorial to regions celestial (laughter) they would say: "Oh! he was a great statesman; he was lovely." (Great laughter.) Sir Charles Tupper had done great service to the Dominion, both in Canada and in England. The Opposition had made fun of him thrusting his hand into the lungs of Canadian cattle at Liverpool, but Sir Charles was quite ready to come over here and thrust his knife into the liver of the Grit party. (Laughter and applause.) He thought the bill was a good bill, and he was not afraid to appeal to the constituency for re-election on this bill alone. He urged the house not to get lost in interminable law and logic, but to act on the straight principle which they knew to be correct. He concluded by reading a poem by Ella Wheelock Wilcox, "No Question is Ever Settled Until it is Settled Right," and sat down about 8.30 p. m. amid Conservative cheering.—Free Press, March 24.

THE LAND OF EVANGELINE.

ONE OF THE MOST ROMANTIC SPOTS IN CANADA.

But it is No More Free From the Ills to Which Flesh is Heir Than Less Favored Localities—An Account of a Strange Malady From Which a Gaspereaux Farmer Suffered.

From the Aadian, Wolfville, N. S.

Perhaps there is no more beautiful or picturesque spot in Nova Scotia than the valley of Gaspereaux, in the "Land of Evangeline." Winding its way through the centre of the valley is a beautiful little river, while nestled at the foot of the mountains which rise on either side to the height of hundreds of feet, is the romantic looking little village of Gaspereaux. About two and a half miles from the village resides Mr. Fred J. Fielding, one of the most thrifty farmers in this section of the country. Your correspondent called upon him and found a very genial, intelligent and apparently a very healthy looking man. In reply to our question, Mr. Fielding said, "Yes, I was near to death's door at one time, but thank God I am a new man to-day. You see, he went on, that pump in the kitchen, beneath is a well about 20 feet deep, which was the cause, I think of my illness. I went down last fall, (1894) in it to clean it out and was only a short time at the bottom, when I took with a severe pain at the back of my head and a burning sensation in my throat and lungs, such as caused by the inhalation of brimstone. A sort of stupor was also gradually coming over me when by a huge effort, I succeeded in regaining the kitchen once more. A lighted lamp let down became extinguished, thus showing that the accumulation of gas had caused the trouble. The pain at the back of my head continued to trouble me and while one day working in a back field I suddenly lost the use of my left eye, right arm and left leg. At times I could not speak but towards evening I began to grow better. The next day at about the same time I was seized again in the same manner. I now called in our family physician who told me that a blood vessel had burst in the back of my head. He left me medicine. The pain in the back of my head never left me and I continued to feel miserable. About two months after this second attack after standing in the post office of the village I was suddenly seized again and getting out my horses and wagon started for home. I had not gone far when the lines dropped out of my right hand and I again found myself blind in my left eye and the right arm and left leg paralyzed. The horses now carried me home but passed the house in the direction of the barn. My wife thinking I had gone on to the barn paid no attention for perhaps 15 minutes, when she sent one of the children to see what was keeping me. At this time I was unable to speak and had to be assisted into the house. Before bed time I began to recover somewhat and felt fairly well the next morning, but was again seized during the day in the same manner and the report reached the village that I was dead. Neighbors came flocking out expecting that it was true. As the medicine I had tried seemed to do me no good, I now thought I would try Dr. Williams' Pink Pills, and by the time I had used six boxes the pain had left my head and I felt as good as new. I now ceased using them for about a month when I thought I felt a recurrence of the pain at the back of my head. I sent again and got three more boxes and used them. It is now a fortnight since I used the last pill, and I have never had a recurrence of the attack, besides I feel myself a new man. I am now 39 years of age, and have always worked on a farm and never enjoyed work better than last summer and autumn and am positive Dr. Williams' Pink Pills cured me. I now always keep them in my house and when my wife or children have any sickness our resort is to this medicine and always with the very best effect.

Dr. Williams' Pink Pills are offered with a confidence that they are the only perfect and unfailing blood purifier and nerve restorer and when given a fair trial disease and suffering must vanish. Sold by all dealers or sent by mail, post paid at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y. Beware of imitations and substitutes alleged to be "just as good."

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

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



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

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

Meets at the Immaculate Conception School Room on first and third Tuesday in each month.
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Catholic Truth Society of Winnipeg.

Meets every Thursday at 8 p. m., at 183 Water Street.
Honorary President and Patron, His Grace the Archbishop of St. Boniface.
Pres., A. H. Kennedy; 1st Vice, D. F. Coyle; 2nd Vice, M. E. Hughes; Rec. Sec., F. W. Russell; Asst. Sec., G. Tessier; Fin. Sec., N. Bergeron; Treas., G. Gladish; Marshal, P. Klunkhammer; Guard, L. W. Grant; Librarian, H. Sullivan; Corresponding Sec., J. J. Golden.

ST. MARY'S COURT No. 275.
Catholic Order of Foresters.

Meets 2nd and 4th Friday in every month; in Unity Hall, McIntyre Block.
Chaplain, Rev. Father Guillet, O. M. L.; Chief Ran., D. F. Allman; Rec. Sec., T. Jobin; Fin. Sec., H. A. Russell; Treas., G. German; J. D. McDonald, D. H. O. R.



TENDERS.

INDIAN SUPPLIES.

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

Department of Indian Affairs,
Ottawa, March, 1896.

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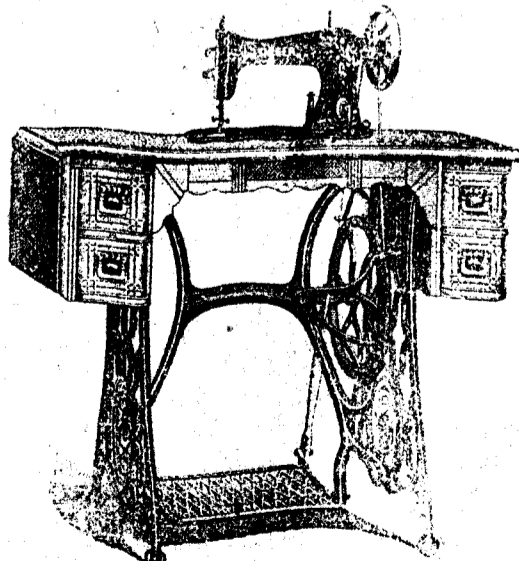
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10.08a	St. Jean	1.58p
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9.30a	Emerson	2.35p
9.06a	Pembina	2.50p
8.42a	Grand Forks	3.03p
8.18a	Winnipeg Jct.	3.10p
8.00p	Duluth	7.25a
7.50p	Minneapolis	6.0a
7.30p	St. Paul	6.30p
7.10p	Chicago	7.10a

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7.50p	Morris	1.50p
6.58p	Levee Farm	2.15p
5.49p	Myrtle	2.41p
5.23p	Beland	2.58p
4.98p	Roseland	3.10p
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3.14p	Deerwood	3.48p
2.51p	Allamont	4.01p
2.15p	Somerset	4.20p
1.47p	Swan Lake	4.38p
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11.57a	Baldur	5.34p
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9.49a	Wawanesa	6.34p
9.29a	Elliotts	6.45p
8.06a	Rounthwaite	7.05p
8.29a	Martinville	7.25p
7.50a	Brandon	7.45p

No 127 stops at Baldur for meals.

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West Bound. Read down	Stations	East Bound. Read up
5.45 p.m.	Winnipeg	12.16 p.m.
6.14 p.m.	Portage la Prairie	11.55 a.m.
6.19 p.m.	St. Charles	11.25 a.m.
6.42 p.m.	Headingley	11.21 a.m.
7.06 p.m.	White Plains	10.57 a.m.
7.18 p.m.	Gravel Pit Spur	10.24 a.m.
7.25 p.m.	La Salle Park	9.51 a.m.
7.47 p.m.	Eustache	8.58 a.m.
8.00 p.m.	Oakville	8.48 a.m.
8.30 p.m.	Curdie	8.24 a.m.
8.30 p.m.	Portage la Prairie	8.15 a.m.
8.30 p.m.	Flag Station	

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CALENDAR FOR NEXT WEEK.

- APRIL.
5 Easter Sunday. First class festival with octave.
6 Easter Monday.
7 Easter Tuesday.
8 Wednesday in Easter week.
9 Thursday in Easter week.
10 Friday in Easter week.
11 Saturday in Easter week.

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. Whitsun Week.
c. The third week in September.
d. The third week in Advent.
4. The Vigils of
a. Whitsunday.
b. The Solemnity of St. Peter and Paul.
c. The Solemnity of the Assumption.
d. All Saints.
e. Christmas.
III. DAYS OF ABSTINENCE.
All Fridays in the year.
Wednesdays in Advent and Lent.
Fridays
Thursday in Holy week
Saturday
The Ember Days.
The Vigils above mentioned.

CITY AND ELSEWHERE.

Branch No. 52 of the C. M. B. A. meets to-night in Unity Hall.

Mr. J. P. Brophy, of the postoffice department, Ottawa, and father of Mr. Gerald Brophy, formerly of Winnipeg, died on Friday last.

Mr. Pierre Dupas, of St. Jean, was in St. Boniface on business for a few days last week. While there he was the guest of his sister, Mrs. Jos. Roy.

A representative of the REVIEW visited St. Jean in the course of the past week and was pleased to see the flour mill in full operation and turning out a fine quality of flour.

There is great demand for the leaflets being distributed gratis by the Truth Society, and it is to be hoped the members will be able to keep up the good work thus begun.

For fine tailoring go to Wm. Markinski, Rossin House Block, near C. P. R. He does ladies, and gentlemen's tailoring in first class style and at reasonable rates. Ladies' furs altered to latest fashions and repaired.

On Tuesday afternoon we received an interesting report of the annual meeting of St. Mary's Ladies' Aid Society. We regret that pressure on our limited space compels us to hold over this report until next week's issue when it will be given in full.

At a meeting held in St. Mary's presbytery on Monday evening, the committee in charge of the improvements on St. Mary's church, awarded the contract to Mr. Edward Cass, whose tender (\$11,880) was the lowest. Mr. John Girvin, of this city, gets the contract for the carpenter work amounting to \$2,400. The work is to commence at once and the contract must be completed on the 1st September next.

The Royal Commissioners appointed to confer with the Local Government regarding the school troubles, arrived in the city on Wednesday of last week, and several sessions of the conference have since been held. The royal commissioners are: Hon. Mr. Dickie, Minister of Justice; Hon. Mr. Desjardins, Minister of Militia; and Sir Donald Smith, whilst Attorney-General Sifton and Provincial Secretary Cameron represent the Local Government.

Mr. H. A. Boire who has since its opening here, been the manager of the Winnipeg branch of the Hochelaga bank, is about to return to the Province of Quebec, where he will resume his old position as manager of the Three Rivers branch. His successor, Mr. Pambun, who has been manager of the branch at Vanleek Hill, Ont., arrived in the city on Friday. Mr. Boire's removal will be very much regretted by the business community here and his many friends.

Holy Week - St. Mary's Church.

The exercises at St. Mary's Church during Holy Week are as follows:
Thursday - Mass at 10; prayer and sermon, 7.30.
Friday - Office at 10; Stations of the Cross, 2; sermon on the passion by the Rev. Father, Kavanagh of St. Boniface College, at 7.30.
Saturday - Mass at 8.
Easter Sunday - High Mass at 10.30; Vespers and Benediction, 7.15.

THE ORGAN FUND.
Concert to be Given on April 16th Instant.
The choir at the Church of the Immaculate Conception are arranging a concert and lecture to take place in the church on the 16th inst. in aid of the organ fund. A choice programme of vocal and instrumental music will be arranged and Rev. Father Kavanagh, S. J., will give a lecture on 'The Holy Land' illustrated with limelight views. Further particulars will be announced next week.

HOLY WEEK SERVICES.

The Immaculate Conception Church.
The following is the order of the offices of the last four days of Holy week and Easter Sunday at the Church of the Immaculate Conception:
Wednesday evening at 7.30 - Lenten prayers.
Holy Thursday - Morning office at 10 o'clock; evening service with sermon on the Blessed Eucharist by Rev. Father Weikel at 7.30.
Good Friday - Morning office at 10 o'clock; stations of the cross at 3 o'clock in the afternoon; in the evening at 7.30 appropriate hymns and sermon on the Passion by Rev. Father LaRue, S. J., of St. Boniface College. By command of the Pope special collections will be taken up in aid of the churches, etc., in the Holy Land.
Holy Saturday - Morning service at 9 o'clock.
Easter Sunday - Mass at 8.30 at which the members of the Catholic Mutual Benefit association, branch No. 163 will attend in a body and receive Holy Communion. At 10.30 Grand High Mass at which the choir will render Mercadante's Grand Mass. In the evening at 7.30 Vespers and Benediction at which special music will be given and the sermon on the feast of the day preached by the Rev. Father LaRue, S. J.

LECTURE ON "ROME"

To be Given at St. Mary's Church on the 23rd Inst.
A great treat is in store for the people of this city in the shape of an illustrated lecture to be given at St. Mary's church on the evening of Thursday, the 23rd April. It will be given by Rev. Father Hendrick, of East Grand Forks, Minn., who will come here for the occasion under the auspices of the Catholic Truth society. The subject will be one dear to the hearts of all Catholics, and interesting to citizens of every creed and nationality, viz., "Rome," of which Father Hendrick is eminently qualified to speak inasmuch as he lived there for upwards of fourteen years. The illustrations, which will consist of limelight views, especially secured for the occasion, will be in the able hands of Rev. Father Kavanagh, S. J., and there will be vocal and instrumental selections suitable to the occasion. Other interesting features will be announced later on. The tickets have been placed at the low price of 25 cents, and it is therefore expected that the attendance will be a large one. The members of the society intend, if this lecture is a success from a financial point of view, to take steps towards arranging a series of lectures next fall and winter by noted lecturers for the benefit and advancement of Catholic interests in this city. The proceeds of the lecture will be used in the purchase of more tracts and leaflets for free distribution, where it is thought they will do the most good. For several reasons, therefore, readers of the Review will do well to make a note of the date and make up their minds to be present.

Death of Mrs. Davie.

It is our painful duty to record the death of Mrs. Theodore Davie, wife of His Lordship, the Chief Justice of British Columbia. We learn from the Vancouver World that the deceased lady had been complaining of a slight illness on Thursday (Feast of St. Joseph) and after attending Mass consulted the family physician, who did not discover anything to be alarming; he, however, advised perfect rest. On Friday morning her illness had become so serious that medical aid was summoned, when it was discovered that the patient was so alarmingly ill that during the afternoon hope for her recovery was abandoned. Her sufferings were great. As a last resort, and in order to satisfy her agonizing husband and relatives, an operation was decided upon on Saturday afternoon, but without avail. Blood poisoning, it was discovered had been the cause of death, which occurred on Saturday night at 10 o'clock. The funeral took place, on Thursday morning at 9.30 o'clock from the family residence, Saanich Road, Victoria, to St. Andrew's cathedral, where Requiem Mass was sung, with Right Rev. Bishop Lemmens as celebrant.

Among other priests Very Rev. Father Emmeleh, of Vancouver, assisted. Mrs. Humphries, mother of deceased, and Father Yorke, her brother, reached Victoria from California in time to gaze for the last time upon the features of their beloved dead. Sympathy over the sudden passing away of so highly respected a lady is universal throughout the Province and the Chief Justice has received messages from all parts of British Columbia, and from abroad, condoling with him in his great sorrow.
THE NORTHWEST REVIEW extends its deepest sympathy to the bereaved family in their great affliction. R. I. P.

THE REMEDIAL BILL.

Resolution Passed by Branch No. 163 C. M. B. A.
At a meeting of Branch No. 163 of the C. M. B. A., held in this city on the 24th inst., the following resolution was unanimously carried:
'Resolved that we, the members of Branch No. 163 of the C. M. B. A. in regular meeting assembled, desire to place upon record an expression of our admiration for the noble and patriotic attitude assumed by the Federal Government towards the oppressed minority of this Province in the matter of the remedial measure at present before parliament; that after long years of suffering under the Manitoba School Act of 1890, we the more gratefully recognize and more fully appreciate the efforts put forth by the Dominion Government and its supporters in parliament, as well as by those members of the Opposition whose high sense of right and justice impelled them, despite party exigencies, to support the measure, to restore to the Catholics of Manitoba their sacred rights and privileges—rights which they had peacefully enjoyed for twenty years, and of which they have been so ruthlessly deprived.
And be it further resolved, that copies of this resolution be forwarded to Hon. Sir Mackenzie Bowell, Hon. Sir Charles Tupper, Bart., Hon. G. E. Foster, Hon. Sir Charles H. Tupper, Hon. T. M. Daly, and also to the following members of the Opposition supporting the Remedial Bill: Messrs. Beausoleil, McIsaac, Angers, Fremont, Delisle, Vallancourt and Devlin.
A. PICARD, President.
P. O'BRIEN, Rec.-sec.
Winnipeg, March 24, 1896.

Diseases of the Chest and Lungs.
These diseases are too well known to require any description. How many thousands are carried every year to the silent grave, by that dreadful scourge consumption, which always commences with a slight cough. Keep the blood pure and healthy by taking a few doses of Dr. Morse's Indian Root Pills each week, and disease of any kind is impossible. All medicine dealers sell Dr. Morse's Indian Root Pills.

Advertisement for W. J. Mitchell, Chemist and Druggist, located at 304 Main Street, Cor. Portage Ave. Services include Sick Room, Toilet, Nursery, and Undertaking.

MAIL CONTRACTS.

SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until noon, on Friday 1st May next, for the conveyance of Her Majesty's Mails, on proposed Contracts for four years over each of the following routes from the 1st July next:
BALMORAL and Pleasant Home, via Greenwood and Exton, once per week, computed distance 18 miles.
BALMORAL and Stonewall, three times per week, computed distance 8 miles.
BROOKDALE and Carberry via Montrose, once per week, computed distance 2 miles.
DOMINION CITY and Emerson, six times per week, computed distance 10 miles.
DUMFRIES and Selkirk, via Claudi-Boye and Kipicun (a new office) twice per week, computed distance 6 1/2 miles.
EMERSON and Stuartburn, via Ridgeville and Greenwood, once per week, computed distance 2 1/2 miles.
FERRONTON and Winnipeg, twice per week, computed distance 4 miles.
GLENDALE RIVER and Selkirk, via Geyser, Hudson, Arnes, Gimli, Husavick and Nettley Lake, once per week, computed distance 78 miles.
MILLBROOK and Queen's Valley, once per week, computed distance 7 miles.
ST. BORN and Railway Station, twelve times per week, computed distance, 1 mile.
WINNIPEG and Street Letter Boxes, twenty one times per week, computed distance, 26 1/2 miles.
Printed notices containing further information as to conditions of proposed contracts may be seen and blank forms of Tender obtained at the Post Offices on the respective routes and at this office.
W. W. McLEOD, Post Office Inspector.
Post Office Inspectors Office, Winnipeg, 13th March 1896.

Advertisement for Albert Evans, Piano tuner and agent for Steinway, Chickering and Nordheimer Pianos. Located at 281 Main Street.

Advertisement for Catholic Prayer Books, Hart & MacPherson, Booksellers and Stationers, located at 364 Main Street.

Advertisement for Austen's Shorthand College, And Commercial Training School, located at Stovel Block, McDermott Avenue.

Advertisement for Hats, The Latest Styles in Soft and Hard Hats, White & Manahan's, 496 Main Street.

Advertisement for Troy Laundry, 465 Alexander Ave. West.

Advertisement for M. Hughes & Son, Undertakers and Embalmers, 212 Bannatyne Street.

Advertisement for Calder's Pure Buckwheat Flour, Genuine Maple Syrup, etc., located at 525 Main Street.

Advertisement for The Evans Gold Cure Co., 370, Mulligan Avenue, Winnipeg.

Sergt. Oliver writes to the Evans Gold Cure as follows:
WINNIPEG, FEBRUARY 8TH 1896.
Seven months having elapsed since left your Institute, cured of all need or desire for liquor, I deem it a great pleasure, as well as a duty to humanity, to add my testimony in favor of your wonderful "Gold Cure," which has wrought such a change for the better in my life. For 14 years previous and up to entering your Institute, my life was one continual drunk, my entire wages went for whiskey, and very often I pawned my clothes to obtain sufficient money to pay for a drink. I actually hated whiskey as a beverage, but found life unbearable and a burden without it. To-day I am perfectly free from all taste or need for it and am happier in my "new life" than for many years and pray to God that it may so continue, and feel certain it will. You may publish this if you see fit and any desirous of corresponding with me can rest assured of an answer being received.
Most sincerely,
STEPHEN OLIVER,
458 Balmoral St., Winnipeg.

Advertisement for English Ale, Richard & Co., Wine Merchants, 365 Main Street.

Advertisement for Edward L. Drewry, Undertaker, 212 Bannatyne Street.

Advertisement for W. Jordan, Carriage and Rig Maker, 1st Class Rigs, 750 Main Street.

Advertisement for Atlantic Steamship Lines, Carriages kept at stable.

Table listing shipping routes and schedules for Atlantic Steamship Lines, including destinations like Halifax, St. John N.B., and New York, with dates and ship names.