



"AD MAJOREM DEI GLORIAM."

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The Catholics' Claims

AS PRESENTED BY MR. PARE IN THE LEGISLATURE, March 12th.

Settlement would be the Burial of all Constitutional Rights of the Minority To Separate Schools.

It is with a feeling of regret that I rise to speak on the subject causing this debate. I would be more inclined to ignore the enactments of the bill under consideration, and receive silently this new denial of justice, but I consider it a duty imposed upon me to rise. The minority are not to be blamed for their position, they are the victims, but not the cause of the difficulty. You will grant that the attitude of your fellow-citizens, the Catholic minority, is not the attitude of men opposing the contention of others for the sake of contrariness, to affirm, as was said sometimes, that they have rights conferred by statute and wish to see those rights respected merely for the object of seeing their contention carry. You will grant that our attitude is conscientious and is dictated by religious convictions. It is to be regretted that the majority and the minority cannot agree to one system of schools, but such being the case, we should agree to respect the liberty of conscience of one another in the enactments of laws concerning education. A majority should not dictate to a minority in matters of this nature. Taking into consideration the policy of the government since the passing of the public schools act of 1890, I never entertained the idea that the government would recede from the attitude assumed and I never expected that the question would be raised in this house on a measure brought by the administration having in view the settlement of the vexed question. I was convinced that the local government would not come with an acceptable measure and I never imagined that the federal authorities, entrusted by the constitution with the care of protecting the minority, would accept a settlement on terms embodying no relief to our grievances. This settlement is worse than a policy of non-intervention, for it is a mere compromise in which the party aggrieved has not been consulted and its rights are absolutely ignored. Our case has been heard by the privy council and the present administration at Ottawa either disapproves or approves of the decision rendered on the 21st day of March 1895. If they disapprove, the people of the Dominion are anxious and have a right to know. If they approve of the conclusions we are entitled to what relief the constitution has placed in their power to afford, and the minority will not hold them responsible for not granting what is beyond their power. As to a compromise we contend that we have a right to be consulted, and we disclaim the one offered now. I see by the bill now before us, which I believe is precisely on the terms of the alleged settlement, that the Manitoba executive have not receded from their former stand and have made no concessions to the minority. We have claimed, and do claim, rights to a distinctly Catholic school with Catholicism permeating every part of the instruction. What does the bill give? It declares that at 330 secular teaching is over and the schools, when the conditions created by the act permit, could be used for teaching religion by clergymen of the different creeds, teachers or other persons authorized to teach religion.

A section of the bill provides for the employment of denominational school teachers. It is not judging in a pessimist manner to say that such a proviso may be productive of an-

tagonism and be a source of difficulties. This provision is not acceptable of the minority. Another section provides for bi-lingual system. I take this proceeding to be merely a necessity for teaching children a language which they do not understand. I believe teachers had already that latitude for the only reason of giving more efficiency to their teaching. On the whole the principle of the public schools act remains the same. You persist in imposing upon us as a condition precedent to the right of sharing in government grants towards education, conditions to which we cannot subscribe. From all I have heard said in this house on the subject of education I can infer that you are aware that our attitude is dictated by conscience from a Catholic standpoint. You are aware that we are obeying the dictation of conscience. Why not have due regard to our liberty? We could have looked at the amendments as containing some concessions, although insufficient, if you had exempted us from paying taxes for a system of schools, from which we cannot conscientiously derive any benefit, and had given us the means of taxing ourselves for the support of our schools. Although I affirm our right to public grants, for we contribute our share to the public revenue. Amendments in that direction would have been substantial concessions and a step taken in the right direction. We do not demand any money of yours, but we demand ours to go for the support of Catholic schools. Any one having respect for religious convictions should be respectful of our liberty of conscience in this matter of education. The result of the Public Schools' act has not been to promote the progress of instruction, if you take into consideration a large portion of the population. With fair and substantial concessions you could have without impairing the efficiency of the schools, satisfied the minority, and thereby restored harmony and reach the object of promoting the best interests of education. The government claims credit for giving large grants, for the expenditure has exceeded the revenue. They seem to claim that the best interest of education is the cause not only of the special grant towards education, but the grant for immigration is justified as a mean of promoting the interest of education by bringing in more contributors to the support of schools. Have we not a right to question when we consider how they have ignored the grievances of a minority which to say the least constitutes more than the eighth of the population of the province. Would it not be better to spend less for immigration and abandon a policy which hinders immigration? Why not accede to just demands and make content and happy the settlers living in the country? Is this not the best and the less expensive immigration advertisement? This settlement by virtue of the policy termed "Policy of Conciliation" is a mere surrender of all the rights of the minority. The school laws prior to 1890 were oppressive to no section of the community. The use of the powers embodied in the constitution safeguarding the maintenance of the acquired rights conferred upon the minority by the school system prior to 1890 were not oppressive to any section of the population, but the school legislative act of the year 1890 is an infringement on constitutional rights, on the liberty of conscience of an important section of the population and the so-called settlement, is a confirmation of the said school act, and I regret it is the abandonment of all the rights of the minority by those who under the constitution were entrusted with the care of safeguarding them. It would perhaps be interesting to give you the opinion of the Hon. Minister of public works at Ottawa, as to the rights of the

minority. The article I quote from appeared in Mr. Tarte's newspaper, "Le Canadien," in the issue, dated 2nd Sept., 1892. I translate— "We know from good authority that desperate efforts are being made to induce the Catholics and the French-Canadians in Manitoba to yield more concessions. Those made in the past have all turned to our detriment, and it would be treachery as well as cowardice to recede one step.

Let some favor or dislike the system of separate schools, this is out of question: Their existence is part of our political, national and religious inheritance. If it has some wrongs, the duty and the right of amending the same rests upon us. It is only through coercion and the argument of numbers that we will be deprived of our rights to our schools, if there is a determination to make an attempt in that direction, and if there is power to give effect to the determination. The authors of the spoliation will be responsible for all the consequences. As to granting our assent, never!

Nevertheless this is the aim of the present hour. We are offered to truck our prerogatives for the access to power of a Catholic prime minister, Sir John Thompson. It is questionable whether it would be a true advantage to have a coreligionist occupying the position."

This is, or I should say, was the opinion of Mr. Tarte on our school question in 1892. The year 1896 saw on the one side Sir McKenzie Bowell a non-Catholic, then leader of the Conservative government acting in conformity with the decision of the privy council in England, manfully bringing forth a measure of relief, "The Remedial Bill," which admitted all the rights of the minority. On the other hand we have seen Mr. Laurier and M. Tarte sacrificing the minority under the fallacious pretence of better safeguarding their rights. The so-called settlement shows to evidence that there is no advantage in having a French and Catholic premier when the price of the honour is to be the sacrifice of the religious and constitutional liberties of his coreligionists.

The Hon. Mr. Tarte in 1892 drew lines which he has quite ignored when party and personal interests have been at stake. Our circumstances are not very attractive and only the feeling of the duty to be accomplished will uphold us in our attitude. We have heard the Hon. Mr. Tarte tell us in St. Boniface: You are not rich, you cannot afford to resist, surrender! For nearly seven years we have had the alternative of choosing between the abandonment of our duty with pecuniary assistance on one side, and on the other duty with the most unfair treatment, we have chosen the latter and are determined to maintain the same position. No matter how events may turn, whether we will or will not ever receive justice, we deem it our duty to protest against this new instance of denial of justice, and to oppose the passing of the act on the ground that it purports to be the burial of all the constitutional rights of the minority to separate schools. And for that reason I will vote for the amendment.

Depew on Ireland

His address at the Annual Dinner of the Friendly Sons of St. Patrick.

New York, March 17. To-night at the Waldorf the one hundred and thirteenth anniversary dinner of the Society of the Friendly Sons of St. Patrick was marked by the largest attendance in its history, including men who have gained fame in almost every branch of the city's trades and professions. Judge Morgan, J. O'Brien presided. Rev. Dr.

D. J. Stafford, of Washington, delivered an especially eloquent address on the principal toast of the evening, that of "The Day We Celebrate." Among the other speakers was Chauncey M. Depew, whose popularity with the society seems to increase year by year. He spoke upon the theme of "Ireland."

Mr. Depew said: "Gentlemen of the St. Patrick's Society. It is a great pleasure to greet you once more on this festive day, as I have every year since the oldest of us was young. A weekly humorous paper advises me in its issue of to-day to stop talking. The advice is not new. I have been receiving it for thirty years. It comes, however, invariably from people who cannot talk or if they do nobody will listen. Certainly such advice has never been taken by Irishmen. The influence of the Irish at home and abroad has been and is due to the fact that they talk more and talk better than any other nation. Every man, almost, who has survived oblivion and is cherished by Irish patriots and the lovers of eloquence, owes the fame and the power of his name to his ability and brilliancy upon his feet in the forum, in the Senate or upon the platform....

"It has been the delusion of statesmen in all ages that bigness was power. If that were the case there would not be in every clime, in every country and among people civilized, barbarous and savage to-night, a company of Irishmen celebrating the glories of a little island inhabited by about five millions of people. China is big, with her four hundred million, but she is a cipher; Russia is big, with her territory almost as large as the rest of Europe and her hundred millions, but her influence is bounded by the site of her fortresses and the camps of her armies. Rome was big, but Athens, with a population and territory about the same as the Greater New-York, dominated her literature, her art and her jurisprudence, and to-day furnishes the models in art, literature and eloquence to the modern world.

"The secret of immortality and of influence is liberty. The power of Ireland in the British Parliament, the interest in Ireland among all peoples and the commanding position of the Irish wherever they settle are because the story of the Emerald Isle is one long and ceaseless battle for liberty. It is liberty which inspires every American to long for the success of the Cuban patriot. It is liberty voiced in Halleck's immortal 'Marco Bozzaris' which stirs American manhood and womanhood for the success of Greece against the Powers of Europe. (Applause.)

"Grattan, O'Connell, Phillips and Cronin have filled the school books with the eloquence and the lessons of liberty. Every American boy learns them and is inspired by them. Irish poetry, Irish melody, Irish fiction, Irish oratory, all breathe the love of home, and that home under the flag of freedom. You, gentlemen, are temporarily out of power in this city, which you captured and held and governed so long. But every Irishman that I meet tells me that he is returning to power. He says we have had Yankee reform with Mayor Strong and Dutch reform with Brother Roosevelt and German reform with Sheriff Tamsen and Hebrew reform with Brother Einstein. Now he says let us have some up-to-date Irish reform.

"I stopped a few days in a rural N. England town last summer where several abandoned farms had been taken up by Irish and made to pay. I said to a Mayflower descendant in the village of the town:

"How are politics up here?" "Well," he said, "we have six offices in this village--the President of the village, the Justice of the Peace, the Tax Collector, the village Clerk and two Constables--and are all filled

by Irishmen.' I said, 'How many Irish voters have you in the village?' and he said 'Six.' (Laughter.)

"Well, friends, may I meet you in full vigor, health and hilarity for a quarter of a century to come, as I have for a quarter of a century past on each recurring St. Patrick's Day. 'Never forgetting the old sod, you are always loyal to the land of your adoption. By the drop of Irish blood in my veins, which comes through one of my great-grandfathers, and by the common tie of human interest in that which deserves prosperity and success I join you in the sentiment, 'God bless and prosper Ireland.'"

REV. BASIL W. MATURIN BECOMES A CATHOLIC.

Well-known Protestant Episcopal Minister Received into the Church in England. Philadelphia Cath. Standard & Times.

Protestant Episcopal circles in this city have been considerably disturbed by the news of the conversion to the Catholic faith of Rev. Basil W. Maturin, a former rector of St. Clement's P. E. Church. A cablegram to this effect was received here almost a week ago, and is now confirmed by letter from the convert himself to friends in this city.

Mr. Maturin is a descendant of a family well known in the Church of England, his father being a rector of Grange Gorman, a suburb of Dublin, Ireland, in which city Rev. Mr. Maturin was born over fifty years ago. He was educated at Trinity College, and at the age of twenty-four was ordained to the ministry and entered the Society of St. John the Evangelist about twenty-three years ago. This order is modeled somewhat on the organizations of the regular clergy of the Catholic Church, and its members are bound by vows of poverty, chastity and obedience.

Twenty-one years ago this month he came to St. Clement's Protestant Episcopal Church, of this city, as an assistant, and shortly after was ordered by Bishop Stevens to desist from preaching. He then went to New York, but three years later returned to St. Clement's. In 1881 he became rector. In the spring of 1888 he quit St. Clement's and sailed for England, and from there he shortly afterwards went to Africa, where he remained for a year and a half as a missionary. He then returned to England, where he continued to give missions up to the time of his entrance into the Church. Lately he has been giving a mission in the Diocese of St. Andrew's, Scotland, and at its close betook himself to the Jesuit College of Beaumont, at Old Windsor, Berkshire. It was here on the 4th of this month that he was received into the Church.

It is said that for about ten years past he was troubled with doubts as to the status of the Episcopalian Church, and as a result began an examination into the claims of the Catholic Church, with the logical result.

What course he shall pursue in the future has not as yet been decided, but he will remain with the Fathers of the Society of Jesus at Beaumont College until after Easter. Those who have heard him preach while in this city pronounce him a very powerful pulpit orator.

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Northwest Review.

TUESDAY, APRIL 6 1897.

**TERMS OF
OUR SETTLEMENT.**

THE CATHOLIC PLATFORM

- 1 Control of our schools.
- 2 Catholic school districts.
- 3 Catholic teachers, duly certificated, but trained in our own training schools as in England.
- 4 Catholic inspectors.
- 5 Catholic readers, our own textbooks of history and descriptive geography, and full liberty to teach religion and comment on religious questions at any time during school hours.
- 6 Our share of school taxes and government grants, and exemption from taxation for other schools.

Notice

We have transferred our printing plant to St. Boniface for greater convenience and efficiency in the press-work. This will entail no inconvenience on our Winnipeg subscribers and advertisers whose interests will be carefully attended to by our manager. If any of our contemporaries who favor us with an exchange have not received the notice we posted to all our patrons a fortnight since, they are now requested to note the change of address. As our present office is nearer to our old one than many points in the city of Winnipeg are to each other, the change will not occasion any delay in the transaction of our business. We take this opportunity of reminding our dilatory subscribers that they are bound in conscience to pay up promptly. They will thus moreover, enable us to produce a better and more interesting paper.

CURRENT COMMENT.

**The Conspiracy
of Silence.**

The Montreal 'Star', which, we must say in all fairness, is not given to suppressing Catholic facts, has lately, in one notable instance at least, joined the world-wide conspiracy of silence. Its special despatch from Dorchester, N.B., relating the last hours of the murderer, John E. Sullivan, carefully withheld all information as to his religion. We are told that his "spiritual

advisers" were with him and "recited the usual prayers for the dead", rather a strange proceeding in the case of a man who was very much alive; but the names even of these "clergymen" are studiously suppressed, lest the public might guess that they were Catholic priests. The object of this cowardly suppression of the truth is evident to those who know that Sullivan, thanks to the sacraments of the Church, which he received with great piety, died one of the calmest, noblest deaths the hangman's rope has ever won for a repentant sinner.

**The Messenger
of the
Sacred Heart**

The April number of this admirable magazine reminds us how wonderfully the American Messenger has developed since its severe simplicity of twenty years ago. Now it is one of the most interesting and beautifully illustrated magazines in the world.

Mr. F. W. Grey's seven sonnets on our Lord's Seven Last Words exhibit good workmanship and deep thought. The illustrations of Mr. John A. Mooney's brilliant article — the first of a series, — on Joan of Arc are alone worth many times the cost of the magazine. The 'Jubilee of the French National Vow' tells the part which the Apostleship of Prayer and the French "Messager du Cœur de Jesus" played in the erection of the Basilica on Montmartre, and shows how Cardinal Guibert, one of the glories of the Oblate Order, chose the heights of Montmartre, persisted in his choice, despite great difficulties, by his firm reasoning and authority, prevented the repeal of the legislative act of 1873, and refused the Duchess of Galliera's offer to build the edifice at her sole expense (30 or 40 million francs) because this would have taken away from the votive basilica its national character and all its penitential significance.

**Rebuking
Jealousy.**

We are deeply grateful to the editor of the Casket for his manly defence of the NORTHWEST REVIEW against one of his own ablest assistants. He appreciates our generosity in reprinting that Contributor's entire article in spite of the transparent sneering allusion it contained, which has since been explicitly expanded. But has it never struck Mr. David Creedon that an army of fourteen thousand men can hardly help making more noise than a regiment of one thousand? And, since he is devoting his energies to the unearthing of unexpressed verities, why does he not ascertain the motive that prompted the True Witness, in its St. Patrick's Church jubilee number, replete with the most trifling historic details, to suppress the well known fact that the Rev. Felix Martin, S.J., drew up the plans for that church?

**A Little
Joker**

That would-be Catholic paper, 'United Canada' says: "The infalliable (sic) editor of the North West Review, of Winnipeg, who is on such terms of intimacy with the Holy Father—in his mind—and who thinks that Sir Charles Tupper may be canonized shortly, has a great imagination. He usually hears, from a reliable correspondent, or from other sources, just what he and the rest of the Tory politicians would like to hear" and then the illiterate editor proceeds to quote what we said lately about Mr. Charles Devlin. After such an exordium one would naturally expect our assertions to be disproved. But not a word is said in disproof. The only phrase that is even challenged is this one from our Ottawa correspondent: "McDougall may be elected." Thereupon the Ottawa Dogberry comments; "This 'reliable correspondent' asserts a falsehood." Does he indeed? Since when is it false to say that an event may happen, especially when the circumstances surrounding the use

of the "may" show that it implies little more than a possibility? It is still true that McDougall might have been elected, had not the Liberals made capital of the false cablegrams about the Apostolic Delegate's intentions. The power "United Canada" claims of seeing into our mind is supremely ridiculous to those especially who reflect that such a power supposes unusual penetration on the part of the seer. Its little joke about the approaching canonization of Sir Charles Tupper is as harmless as its idiotic and baseless.

Brieflets.

"When people know you who hate having to know you you are somebody."—Anthony Hope.

Lawless are they that make their wills their law. — Shakespeare.

What you know is nothing unless somebody else knows you know it.—Persins.

The grand principle of evolutionary argument might be formulated thus:—"When there is absolutely no warrant for a thing either in nature, science, or common sense, assert it roundly, and you at once make it a probability or even a fact."—Rev. E. Gaynor in Irish Ecclesiastical Record.

Rowell's American Newspaper Directory is far from being up to date as regards Winnipeg's population, which it places at 25,639. The lowest estimate is ten thousand more. The same Directory speaks of St. Boniface as the "seat of the Episcopal archdiocese of St. Boniface." This is the more misleading as there actually is an archdiocese of what Americans call the "Episcopal Church" in Winnipeg. St. Boniface is a Catholic archdiocese. In the Directory's list of eighteen Winnipeg periodical publications no mention is made of the "North West," which is now far advanced in its fourth year.

Recent developments in the personal history of La Salle, the great explorer, show that for many years he was a Jesuit novice and scholastic, and was dismissed from the society. Hence his disregard of the Jesuits. The Catholic World for April has an interesting story about it all.

Adolphe Bandon, for forty years the zealous and saintly President General of the conferences of St. Vincent de Paul in Paris, used to say in reference to those who advertised themselves: "Le bruit ne fait pas de bien, et le bien ne fait pas de bruit;" which may be rendered: "Noise is worthless and worth is noiseless."

A curious thing happened here on Monday, the 29th of March. Between half past nine and eleven o'clock in the morning there were three loud claps of rumbling thunder with the lightning quite visible though the day was not a very dark one. Considering that the ground was still covered with the winter's snow and that the ice on the Red River was then quite thick and strong, the occurrence of thunder and lightning was deemed by old inhabitants a very notable event.

Among the passengers who arrived at Ellis Island, New York city, lately, was the Rev. Franz Loewenze, who is in transit to St. Paul, Minn, where he will take charge of a parish. Fa-

ther Loewenze is 6 feet 9½ inches in height. He was born in Luxemburg, where he studied for the priesthood. This is his second voyage to the United States. He was an object of interest to the officials on the Island, dressed in his long cloak, his legs covered with long top boots and his long jet black hair lying on his shoulders.

Correspondence

We print the following exactly as it was sent to us, headings and all, as an instructive revelation of the feelings of a Mackenzie Liberal, without undertaking to endorse all the statements of the Mail and Empire's article.

LIBERAL DECADENCE

From Mackenzie to Laurier the scientific and conscienceless opportunist

A CORRECT VIEW

To The Editor of the
NORTH WEST REVIEW

Sir,
The enclosed article from the Mail and Empire of March 25th so well expresses the feelings of thousands of former supporters of that great and good man, the late Alexander Mackenzie, and so accurately delineates the salient features of the situation here, that I venture to ask for its reproduction in your valued columns.

A Mackenzie Liberal.

Ottawa, March 26th.

The Parliamentary session which opens to-day will be a gathering of unusual interest: When last the Liberals were in office the leaders were gentlemen of strict propriety. Alexander Mackenzie, the man of principle, who declared that he would rather succumb than carry into effect a policy in which he did not believe, guided the business of the Administration. In his place we now have Mr. Wilfrid Laurier, who, judging him by his public utterances, which have been distinctly framed and tuned to meet local views and to cover all shades of opinion, and by his variations of policy, which have included protection, moderate reciprocity, unrestricted reciprocity, free trade, and revenue tariff, is one of the most scientific and conscienceless opportunists of the day. Mr. Mackenzie was a Liberal. Mr. Laurier has espoused Liberal principles from time to time, but he has never adhered to them when he has concluded that the process would not pay.

Mr., afterwards Sir, A. A. Dorian led the French-Canadian forces under Mr. Mackenzie. He was a gentleman of lofty character, of keen intellect, worthily respected far beyond the confines of his own party. His place is taken by E. Tarte, the right hand man of McGreevy, the apologist of Mercier, the hero of many peculiar affairs, an opportunist as is his present party leader. Mr. David Mills, whose integrity is unquestioned, whatever may be thought of his views, is succeeded by Mr. Clifford Sifton, who holds his office as the result of a bargain happily unparalleled in our history, a bargain of which no worthy man would be guilty. In the place and stead of Mr. Edward Blake we have Mr. Mulock, and for Lucius Seth Huntington Mr. Fisher. Sir Richard Cartwright is the only representative of the first Liberal Cabinet. However his opponents may differ from his opinions all recognize his ability and his rectitude. But he is to go. The Cabinet does not like a consistent, conscientious man in its counsels, and Sir Richard Cartwright will be speedily squeezed out. The men who lead are, nearly all of a new type in Federal politics. They are Liberals by name, but politicians

by profession. It is scarcely probable that so nimble a body of gentlemen, so far as principle is concerned, ever occupied the Ministerial offices. There is naturally a great deal of curiosity evinced as to the manner in which they will deal with public issues. We know, of course, already what they have done on some questions. They have vacated old offices and created new offices for friends, in payment of political debts. In this short space of nine months hundreds of played-out politicians have been unloaded upon the treasury for the people to sustain. This is the fulfilment of the promise that was given that the public treasury should be protected. They have called in the Pope to reopen a question which they declared to us they had settled. This is the sunny way They have set agoing an enormous demand for subsidies. Scarcely had they been seated in office when they had their party organ at work, first slyly and craftily, and afterwards openly and freely, demanding a huge bonus for the Canadian Pacific railway, on the slim and shady pretence that if you give more money and more monopoly to a corporation which you say already has too much money and too much monopoly, you cut the monopoly down. This is the observance of the pledge to reduce our liabilities.

We have had a small sample of Lib. Government. What is Parliament going to reveal next? The general impression is that it is utterly absurd to expect the Ministry to carry into operation any one of the principles to enforce which it secured office; that it is altogether ridiculous to suppose that it will remove any alleged wrong which in earlier days it has condemned. A good many of us hope that those things which it pronounced to be wrong, although they were right, will be left severely alone. But what a serious commentary upon the character of our leading men. What an absolute recognition of their opportunism and indifference to principle is this all but universal view, that when Parliament meets we shall find that nothing they have said or promised in the past has been said or promised truthfully and in earnest.

Father Maturin decides

(Catholic Standard and Times)

Those who have watched the career of the Rev. B. W. Maturin are not astonished to hear that he has followed the illustrious example of Newman, by seeking admission into the saving fold of the old and only true Church of God. Here, indeed, it may be fitly said that the end crowns the work, and the logic of a long intellectual analysis finds its only possible consummation. A man animated by the most intense yearning for truth, and at the same time filled with the most burning charity for God's poor, could not possibly fail in finding at last the solution of the doubts and perplexities with which his path in the ministry was beset. The spiritual magnetism of self-sacrifice and enthusiasm glowed in his system and it was inevitable that he should be compelled by the irresistible force of the loadstone Rock of Peter into the one undeviable road.

Perhaps there is but too little appreciation of the difficulties which lie in the way of non-Catholic clergymen who, like the Peri at the gate of Paradise, stand trembling on the verge of spiritual happiness, but have not the resolution to make the final effort to pass the crystalline barrier. The cares of life and domestic responsibilities from in many cases the most insuperable obstacles. Moral courage of the supreme order is required to bow to one's spiritual convictions, and the anguish of soul endured by many men placed thus between the hammer and anvil of mun-

dane necessity and conscientious compulsion can hardly be realized save by those who have been bosom friends of some of these unhappy gentlemen. Men who would face death on the battlefield with a light heart become the veriest cowards at the thought of war and suffering in store for a beloved wife and tender children. As long as human nature exists there must be pity rather than condemnation for men who make the awful sacrifice of their conscientious belief in preference to braving fate in such trying emergencies as this.

Hence it is most earnestly to be desired that the efforts of the Holy Father to promote a fund for the support of clergymen who make the sacrifice of their temporal position in fulfillment of their conscientious duty should receive generous response from the wealthier class of Catholics.

Father Maturin's case is one more striking proof of the futility of the Ritualist idea to satisfy the aspirations of the soul. It is truly amazing to think that so many really estimable people, as the Ritualistic clergy often are, can persuade themselves that by adopting the fore and ceremonies of the Catholic Church and appropriating the name of Catholic they thereby secure the essence and spirit of the divine institution. No pretence of this kind can delude men of real penetration and inflexible earnestness of purpose.

Far be it from us to impute to those who are satisfied with the shadow that they do not really mistake it for the substance. Their intellectual myopia is no less to be pitied than marveled at. Our attitude as Catholics toward them must be one of prayerful charity.

Intellectual excellence is hereditary with Father Maturin. He belongs to the family of the Rev. Dr. Maturin, some time Rector of Grangegorman in Dublin, and both his father and grandfather in their time held a high place in the ranks of literature. Some poems of the former are regarded as examples of divine art; while the latter won for himself a distinctive place in the field of dramatic literature and prose. He arose at the time when the issue between the real and the sentimental in literary art was being sharply drawn, and his fine tragedy of "Bertram" was written to demonstrate the theory that in true art there is no real antagonism between the two schools—or rather that there are no two schools whatever—that the romantic and the real are as inseparable as the body and the mind. That he was a man of strong character as well as literary power was shown in the fact that though threatened with ecclesiastical censures if he persisted in his writing, he persisted—for the very excellent reason that his stipend was utterly insufficient to maintain his family and himself, being at the time not much above the proverbial forty pounds a year while the popularity of his novels and his plays was instantaneous and proportionately profitable. This independence of character is reflected in some wise in the present action of his descendant, whose resolve to preach the truth at all hazards—the truth so far as he at the time knew it—often brought him into the disfavor of the ecclesiastical authorities. But he now has his consolation for all this in the tranquillity of his own conscience, and that peace which assimilation with the true fold of Christ can bring to the spirit's travail.

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 in Holy week
The Ember Days.
The Vigils above mentioned.

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Holmfied, Man., Feb. 14, 1890.
W. H. COMSTOCK, Brockville, Ont.
DEAR SIR,
For 12 years my wife was a martyr to that dread disease, dyspepsia. Nothing relieved her; physicians were consulted and medical skill tried, without avail. One doctor advised a change of climate, suggesting Manitoba as a desirable place. We acted upon this advice, coming here two years ago. The change of climate wrought a change indeed, but for the worse, as she was soon confined to bed, and under the care of two doctors, who asserted she could live but a month longer. A neighbor came to see her one day who had been reading your almanac. She told her of the testimonials she read in it, of the great amount of good they were doing, and advised her to try a box of Dr. Morse's Indian Root Pills. She did so, was relieved, kept improving, and is now able to do housework, and continues the use of Morse's Pills.
Yours gratefully,
GEO. DUNN.

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- Lake Superior—Beaver Line..... Feb. 24
- Lake Ontario—Beaver Line..... Mch. 10

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- Paris—American Line..... Feb. 24
- St. Paul—American Line..... Mch. 24
- Servia—Cunard Line..... Mch. 30
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- Siberian—Allan State Line..... Feb. 24
- Norwegian—Allan State Line..... Feb. 24
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Time Card taking effect on Monday, August 24, 1896.

MAIN LINE.

North Bound Read up	STATIONS	South Bound Read down
Freight No. 155 Daily	Winnipeg	Freight No. 104 Daily
St. Paul Express 103 Daily	St. Paul	St. Paul Express 103 Daily
Miles from Winnipeg		Miles from St. Paul
8.30a	Winnipeg	1.00p
8.15a	Portage Jct.	1.11p
7.50a	St. Norbert	1.25p
7.30a	Cartier	1.37p
6.59a	St. Agathe	1.56p
6.45a	Union Point	2.08p
6.29a	Silver Plains	2.14p
5.59a	Morris	2.30p
5.29a	St. Jean	2.44p
4.52a	Letellier	3.04p
3.30a	Emerson	3.26p
2.30a	Pembina	3.40p
8.35p	Grand Forks	7.05p
11.40a	Winnipeg Jct.	10.45p
	Duluth	8.00a
	Minneapolis	8.40a
	St. Paul	8.40a
	Chicago	8.35p

MORRIS-BRANDON BRANCH.

East Bound Read up	STATIONS	W. Bound Read down
Freight No. 254 Mon. Wed. and Friday	Winnipeg	Freight No. 263 Mon. Wed. and Friday
Ex. No. 204 Tues. and Saturday	St. Paul	Ex. No. 205 Tues. and Saturday
Miles from Winnipeg		Miles from St. Paul
8.30a	Winnipeg	1.00p
8.30p	Winnipeg	2.35p
7.35p	Low Farm	2.58p
6.34p	Myrtle	3.25p
6.04p	Roland	3.45p
5.27p	Rosebank	3.58p
4.53p	Miami	4.16p
4.02p	Dearwood	4.39p
3.28p	Altamont	4.59p
2.45p	Somerset	4.58p
2.08p	Swan Lake	5.12p
1.50p	Indian Springs	5.26p
1.09p	Maripolis	5.37p
12.32p	Greenway	5.52p
11.56a	Baldur	6.20p
11.02a	Belmont	6.43p
10.20a	Hilton	7.00p
9.45a	Ashdown	7.11p
9.22a	Wawanesa	7.11p
8.54a	Elliot	7.23p
8.29a	Rounthwaite	7.32p
7.45a	Martinville	7.45p
7.00a	Brandon	8.20p

PORTAGE LA PRAIRIE BRANCH.

West Bound Read d'n	STATIONS	East Bound Read Up
Mixed No. 303 Every Day Except Sunday	Winnipeg	Mixed No. 301 Every Day Except Sunday
Miles from Portage La Prairie		Miles from Winnipeg
4.45 p.m.	Winnipeg	12.35 p.m.
4.58 p.m.	Portage Junction	12.17 p.m.
5.14 p.m.	St. Charles	11.50 a.m.
5.19 p.m.	Headingley	11.42 a.m.
5.42 p.m.	Ashdown	11.17 a.m.
6.06 p.m.	Gravel Pit Spur	10.51 a.m.
6.13 p.m.	La Salle Tank	10.45 a.m.
6.25 p.m.	Eustace	10.23 a.m.
6.47 p.m.	Oakville	10.06 p.m.
7.00 p.m.	Curto	9.50 a.m.
7.30 p.m.	Portage la Prairie Flag Station	9.30 a.m.

Stations marked *—have no agent. Freight must be prepaid.

Numbers 106 and 104 have through Pullman vestibled Drawing Room Sleeping Cars between Winnipeg and St. Paul and Minneapolis. Also Palace Dining Cars. Close connection at Chicago with eastern lines. Close connection at Winnipeg Junction with trains to and from the Pacific coast.

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A perfect fitting shoe are the combinations which lead to the beautiful story of Cinderella. We can furnish the basis of many a romance in shoe wearing, for our shoes will fit any foot no matter how shapely or unshapely. One of the many bargains, Ladies' Kid Button Boots, extension sole for \$1.25.
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CITY AND ELSEWHERE.

The Rev. Father Allard, O.M.I., who acts as Administrator of the diocese in the Archbishop's absence, will be at the palace on Thursday and Friday of this week.

His Grace Mgr. Langevin hopes to return during Holy Week. Perhaps however, he may await the Delegate, Mgr. Merry del Val, who intends coming here shortly after Easter.

Rev. Father Ambrose, a Premonstratensian Canon Regular, arrived at the Archbishop's Palace last Thursday. His white cassock and white biretta were conspicuous at the cathedral services last Sunday. St. Norbert (1080-1134), the patron of Mgr. Ritchot's church, was the founder of the order to which Father Ambrose belongs.

Rev. Father Lacasse, O.M.I., began last Sunday the fortnight's mission which he is preaching in the cathedral. His two sermons at Mass and Vespers were listened to with eager attention by a very large congregation. "Convincing, practical and touching" is the verdict of all who hear the eloquent missionary.

Branch No 52 of the C.M.B.A. hold a regular meeting in Unity Hall this evening. This is one of the months in the year when a double assessment is payable.

St Mary's Court No 276 of the catholic order of Foresters meet in Unity Hall on Friday evening.

This month's issue of the Canadian, the official organ of the C.M.B.A., contains the usual budget of news interesting to the members. The association is making rapid and substantial progress in the East,—why is the success there so much greater than in Manitoba?

There are hundreds of eligible members in the city of Winnipeg alone who should belong, and there is a good field in which energetic members might earn some of those dollars promised by the Grand Council to each one who introduces an applicant.

Large numbers of Immigrants are almost daily arriving in this city and the prospects are that Manitoba will receive a large addition to its population this year. It seems a little early for those who expect to hunt up land for settlement, but it is said that most of those who are now coming have already made arrangements and have places to go on.

On Thursday and Friday evenings the pupils of the St. Mary's Academy entertained a large number of relatives and friends with a programme of dramatic and musical items of great excellence.

At the regular weekly meeting of the Catholic Truth Society held last week Bro. Joseph read a very interesting paper in which he compared and analyzed the record of Catholic and Protestant countries in the matter of the civilization and general happiness of their respective peoples. At the close several of the members took part in a discussion of the various points raised and altogether a most pleasant and profitable evening was spent. A hearty vote of thanks was tendered Bro. Joseph.

On Wednesday evening an interesting ceremony took place at the church of the Immaculate Conception viz., the formation of two sodalities, the elder children attending the academy being enrolled in the Holy Angels sodality and the younger in the Children of Jesus sodality. Rev. Father Cherrier addressed the sodalists giving them a most edifying instruction on the importance of the step they were taking and expressing the happiness with which he had granted the request of the good sisters to allow the formation of these two sodalities. If they were faithful to their obligations as members they would be a great blessing to the parish, a great blessing to their families to the congregation and to the school. About fifty children were enrolled, twelve of whom were boys.

The Play at St. Boniface College
On the Eve of the Anniversary of His Grace's Consecration.

On Thursday evening, March 18th, a distinguished audience under the patronage of our beloved Archbishop accompanied by the clergy in great numbers, listened with evident appreciation to the rendering of "La Foi Juree" (His Plighted Faith) a thrilling tragedy in French verse by Father Delaporte, S.J. The address, which served as a sort of prologue to the play, was far from commonplace. It showed how Regulus, the Roman dying for his plighted word, was outdone by Loch-Maria, the hero, whose heroism unto death was made still more sublime by his forgiveness extended to the revolutionary rrrbble about to execute him. The lesson was obvious — how contemporary promise-breakers were inferior to Pagans in their sense of duty, & how a true Christian should be faithful unto death. It reflects great credit on the audience that they punctuated with applause the best passages of this masterpiece, and that many, even of the men, were moved to tears.

Mr. Joseph Poiras, the hero, revealed himself a real actor especially in the heart-rending conflict between love of home and fidelity to his promise to return to bondage and death. Mr. L. Drummond, as the grandfather, was tender, paternal and dignified. Mr. Samson, the charming younger brother, who attempts to die in the place of his elder brother, excited much interest and sympathy. Mr. Lajoie, the revolutionary general, with his rough brutality, acted as a telling foil to the noble demanor of the vanquished Bretons. Mr. Bellavance, bishop of Dol, was truly episcopal and saintly. Mr. Leblanc, the priest, sustained the fatherly dignity of his part. Mr. Hogue, revolutionary spy, made a first-class traitor. Mr. Noel Bernier, an old friend of the grandfather, played the bluff, heroic old soldier in a very natural way. Messrs. Gosselin, Dabuc, Ayotte, Sabourin and Lagimodiere also deserve much praise. In a word all the actors were remarkable by their excellent French accent and their clear enunciation.

Between the acts Masters Rouleau and Clarke sang "Poudre et Farine" so well as to win an encore. The brass band of the Indian Industrial School, under Professor Sale's able conductorship, performed several selections with great skill. The Manitoba Mandolin and Guitar Quartette also enlivened the evening by hilarious music and song.

After "God Save the Queen," His Grace congratulated the Professors and students on this successful rendering of a tragedy which has had great vogue in France. The eloquent Archbishop surpassed himself when he exhorted the College boys to be true to their plighted faith even in face of death; "better die," he said, "than be dishonored."

LETELLIER

Report has it, that all the Indians, in this neighborhood are leaving in a few days, for the Mountains of Pembina. They have made their "Jongleur" consider the matter over a jug of Whiskey, and he declares that there will be a great flood along the Red River.

At some thirty miles from here, there is a wood in which are found good tall trees for building purposes, on the top of one of these someone is said to have seen an "adder"; on reporting the same to an Indian, he declared that it was a sign of water as high as that tree.

Mr Fortier, a French Canadian, who for the last ten years or more has been in charge of the Quarantine at Emerson received on the 4th March a ten days notice to quit, the reason of course being that he was a Conserrative.

I have been surprised to hear several times remarks from Cath-

olics about being forbidden to read the Bible. Now I am quite sure that I have heard from the pulpit that Catholics had the right to read the Bible, but not to interpret it to their own imagination. Would you kindly give an explanation of this subject in your valuable columns. I heard a certain man say the other day that it was hard not to be able to give proofs to a Protestant neighbor of his, who in defense of his argument would produce his Bible. Of course he was not in the right. Is the Priest in London who so ably defends the Catholic schools the Rev. Father Douglas?

REPLIES TO THE QUESTIONS OF OUR CORRESPONDENT.

1. The assertion that Catholics are forbidden to read the Bible is one of the hugest of the many huge Protestant standers against us. Look at the beginning of the Catholic English Bible (Doway) and you will find a letter from Pope Pius VI, exhorting the faithful to read the Holy Scriptures. Let your friend write for a Catholic Bible with good explanatory notes, for instance, Haydock's edition (P. J. Kennedy, Barclay St., New York,) and he will easily meet the sophistries of his Protestant neighbor.

2. No; he is an Oblate Father. Rev. Father Davson, editor of the Missionary Record.

SAVED HER LIFE

The Narrow Escape of a Fergus Merchant's Daughter.

Had Been Weak and Sickly From Infance Neither Doctor Nor Friends Thought She Would Survive Dr. Williams' Pink Pills Saved Her Life Advice to Parents From the Fergus News-Record.

Mr. C.M. Post, fruit and confectionery dealer, St. Andrew street Fergus, last week related to a representative of the News Record the sad story of the terrible suffering and sickness of his little daughter Ella, his only child, now a strong and healthy little maiden of ten years of age. At the time of the child's illness Mr. Post was a resident of Hamilton. His story is substantially as follows:—"My daughter had been very delicate from childhood until about three years ago, and the money it cost me for doctor bills made me poor as it was seldom she was without a doctor's care, and at times we have had as many as doctors in attendance and hope of saving her despaired of. The doctors succeeded in keeping her alive, but she was gradually growing worse and we thought she was going to die. Our regular physician had given up hope of saving her life and remarked that if it were only warm weather, (it was then winter) there might be a chance. But seven summers had passed since her birth and she had gradually become feebler, and my wife and I thought it was just a matter of time until the child would be called to a better home.

About this time Dr. Williams' Pink Pills were prominently brought to our notice through a cure they wrought in a neighbor's child. I thought I would give them a trial and so informed the doctor, but he only laughed at the idea of them helping her. However I bought a box of the Pink Pills, and began giving them to her, half a pill at a time. After a short treatment there was such an improvement that neither her mother nor I could doubt that Dr. Williams' Pink Pills were helping her, and I decided to abandon the doctor's services altogether the progress towards health and strenght was necessarily slow, it was none the less certain, and it was continued until she is as well and strong as you see her today, and I am thankful to say she has had no occasion for medical treat-

ment since. I am a strong believer in the efficacy of Dr. Williams' Pink Pills, for weak and delicate children, and I firmly believe it was this medicine that saved my child."

Dr. Williams' Pink Pills are an allround-year medicine and are quite as efficacious in the case of children as in adults. They restore to the blood its lacking constituents and make it rich, red and pure. In this way they streng then the system and drive out disease. There are many cases like the above in which this wonderful medicine has restored health and strenght after the best medical advice had failed. The genuine Pink Pills are sold in boxes, the wrapper round which bears the full trade mark. "Dr. Williams, Pink Pills" for Pale People." There are other pills colored pink, but they are base imitations offered only because they give the dealer a greater profit. they should always be refused.

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 Indian Root Pills.

G. R. Vendome

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C. M. B. A.

Grand Deputy for Manitoba, Rev. A. A. Cherrier, Winnipeg, Man. AGENT OF THE C. M. B. A. For the Province of Manitoba with power of Attorney, Dr. J. K. Barrett, Winnipeg Man. The NORTHWEST REVIEW is the official organ for Manitoba and the Northwest of the Catholic Mutual Benefit Association.

Branch 52, Winnipeg.

Meets at Unity Hall, McIntyre Block, every 1st and 3rd Wednesday. Spiritual Advisor, Rev. Father Guillet, Pres., Geo. Germain; 1st Vice-Pres., W. J. Bawlf; 2nd Vice-Pres., M. Conway; Treas., N. Bergeron; Rec. Sec., H. A. Russell; Asst. N. E. Hughes; Fin. Sec., D. F. Allman; Marsh., M. Savage; Guard, A. D. McDonald; Trustees, P. Shea, F. W. Russell and G. Gladnish.

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

Meets at the Immaculate Conception School Room on first and third Tuesday in each month. Spiritual Advisor, Rev. A. A. Cherrier; Pres., J. A. McInnis; 1st Vice-Pres., Rev. A. A. Cherrier; 2nd Vice-Pres., J. Perry; Rec. Sec., J. Markinski; Asst. Rec. Sec., P. O'Brien; Fin. Sec., J. E. Manning; Treas., P. Klunkhammer; Marsh., F. Kriuk; Guard, L. Hru; Trustees, P. Klunkhammer, J. Schmidt.

Catholic Truth Society of Winnipeg.

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. Germain; Marsh., P. Klunkhammer; Guard, L. W. Grant; Librarian, H. Sullivan; Corresponding Sec., J. J. Golden.

ST. MARY'S COURT No. 276.

Catholic Order of Foresters.

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