



"AD MAJOREM DEI GLORIAM."

THE ONLY JOURNAL DEVOTED TO THE INTERESTS OF ENGLISH SPEAKING CATHOLICS WEST OF PORT ARTHUR.

VOL 10, NO. 25.

WINNIPEG, MANITOBA, WEDNESDAY, JUNE 21, 1893.

\$2.00 per Year.
Single Copies 5 cents.

WOODROOFE!

406 MAIN STREET, JEWELLER. WINNIPEG, MAN.
REPAIRING OF FINE WATCHES A SPECIALTY.

BRITISH DYE WORKS

229 Main Street, Winnipeg.
Gents' Suits Cleaned, Dyed and Repaired. Ladies' Dresses, Gloves, Feathers, Cleaned and Dyed.

KEIR & CO.

ROBINSON & CO.

We are now in a position to offer our patrons a choice and well selected stock of the Latest Styles in Spring and Summer Dress Goods. Delaines' Prints, Laces, Trimmings, Fancy Goods, Mantles and Jackets. Selected from the best European Markets at the Lowest Prices. Six cases of Ladies' Blouses in White and Colored from 50c to \$5. We are also showing a splendid range of Ladies' Colored and Black Kid Gloves with cuffs at 60c per pair, regular value 90c per pair.

ROBINSON & CO.

PARKERS' STEAM POWER DYING & SCOURING WORKS.

The only Steam Power Dye Works in the Province. Scouring goods a specialty. Ladies and Gentlemen's Clothing of every description Cleaned, Dyed, and made to look like new.
Carpets, Curtains, Draperies and House Furnishings, &c. &c. of every description Cleaned and Dyed. Ostrich Plumes Cleaned and Dyed all latest shades. Silk and Woolen Gloves Cleaned and Dyed. A specialty is made on netroyes set Francois or dry French Cleaning.

T. M. PARKER, Office 285 Portage Ave. Winnipeg, Man.

Business Cards of Thirty Words and under inserted in the NORTHWEST REVIEW for \$1 per month.

LEGAL.

DRENDERGAST & HUGGARD, Barristers, Commissioners, etc. Solicitors for the Credit Foncier Franco-Canadien. James E. Drendergast, J. T. Huggard. Offices over Hochstetler Bank Main Street, Winnipeg, Manitoba.

BECK & McNAMARA, Advocates, Notaries, etc. Solicitors for the Imperial Bank of Canada. The town of Edmonton, etc. Edmonton, N.W.T. N. D. Beck, L.L.B.; Crown Prosecutor. P. L. McNamara.

GILMOUR & HASTINGS, Barristers etc., McIntyre Block, Winnipeg, Man. T. H. Gilmour, W. H. Hastings.

VETERINARY SURGEON.

DR. W. J. HINMAN, Veterinarian, Residence 420 4th ave. north, Telephone 42. Office, 27 James St., Tel. 262. Dentistry a specialty. Winnipeg, Man.

HOTELS.

THE STEWART HOUSE, graduated prices, in the sample rooms for commercial travellers. Reference the Binschard, and Winnipeg Industrial Exhibition sales, office 282 Portage Avenue, Winnipeg.

THE ROYAL HOTEL, corner of Stephen Avenue and McTavish Street, Calgary, Alb. First-class accommodation for the travelling public. Porters meet all trains. Terms moderate. Mrs. E. C. Clarke, Proprietress.

AUCTIONEER.

M. CONWAY, Auctioneer of pure bred and other stock, Farm sales of cattle and implements a specialty, 20 years experience. Reference the Binschard, and Winnipeg Industrial Exhibition sales, office 282 Portage Avenue, Winnipeg.

A SIMPLE WAY TO HELP POOR CATHOLIC MISSIONS.

Save all cancelled postage stamps of every kind and country and send them to Rev. F. Borral, Hammondon, New Jersey. Give me your address, and you will receive the necessary explanation a nice Souvenir of Hammondon Mission.

W. J. MITCHELL,

304 Main Street, Cor. Portage Ave., WINNIPEG.

DRUGS AND CHEMICALS, PATENT MEDICINES, BRUSHES AND COMBS, FANCY GOODS, PERFUMERY AND SOAP, SURGICAL INSTRUMENTS, BRUSHES, ETC.

And every requisite in the Drug Trade. Your patronage solicited. Mail orders promptly attended to.

Pharmaceutical Chemist.

THE OPTICAL DEPARTMENT OF THE CENTRAL DRUG HALL.

The above department is under the management of Mr. A. Krebs, (Eye Specialist) a graduate of the Chicago Ophthalmic College. My glasses do not suit you or if your eyes need glasses call and see him. We have a large stock of the best goods at prices to suit everybody and can guarantee to fit all eyes properly. Eyes examined free.

W. R. INMAN.

SEEDS

Flower, Garden and Field SEEDS.

All varieties. Illustrated catalogue free to intending purchasers.

KEITH & Co.

500 Main Street,

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, the four seasons being the Wednesdays, Fridays and Saturdays of the first week in Lent.
4. The Vigils of:
 - a. Whitsun Week.
 - b. The third week in September.
 - c. The third week in Advent.
5. The Vigils of:
 - a. Whitsunday.
 - b. The Solemnity of SS. Peter and Paul.
 - c. The Solemnity of the Assumption.
 - d. All Saints.
 - e. Christmas.

III. DAYS OF ABSTINENCE.

1. All Fridays in the year.
2. Wednesdays in Advent.
3. Thursdays in Holy week.
4. Fridays.
5. Saturdays.
6. Ash Wednesday.
7. The Ember Days.
8. The Vigils above mentioned.

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

CHURCH NOTICES.

CATHEDRAL ST. BONIFACE.
Sundays—Masses at 7.30 and 10.30 a. m. Vespers at 3 p. m.
Week Days—Masses at 6.30 and 7.30 a. m.

ST. MARY'S CHURCH.
Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week Days—Masses at 7.30 a. m.

IMMACULATE CONCEPTION.
Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week Days—Masses at 7.30 a. m.

ST. MARY'S CHURCH.
Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week Days—Masses at 7.30 a. m.

IMMACULATE CONCEPTION.
Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week Days—Masses at 7.30 a. m.

ST. MARY'S CHURCH.
Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week Days—Masses at 7.30 a. m.

IMMACULATE CONCEPTION.
Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week Days—Masses at 7.30 a. m.

ST. MARY'S CHURCH.
Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week Days—Masses at 7.30 a. m.

IMMACULATE CONCEPTION.
Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week Days—Masses at 7.30 a. m.

ST. MARY'S CHURCH.
Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week Days—Masses at 7.30 a. m.

IMMACULATE CONCEPTION.
Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week Days—Masses at 7.30 a. m.

ST. MARY'S CHURCH.
Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week Days—Masses at 7.30 a. m.

IMMACULATE CONCEPTION.
Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week Days—Masses at 7.30 a. m.

ST. MARY'S CHURCH.
Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week Days—Masses at 7.30 a. m.

IMMACULATE CONCEPTION.
Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week Days—Masses at 7.30 a. m.

ST. MARY'S CHURCH.
Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week Days—Masses at 7.30 a. m.

IMMACULATE CONCEPTION.
Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week Days—Masses at 7.30 a. m.

ST. MARY'S CHURCH.
Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week Days—Masses at 7.30 a. m.

IMMACULATE CONCEPTION.
Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week Days—Masses at 7.30 a. m.

ST. MARY'S CHURCH.
Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week Days—Masses at 7.30 a. m.

IMMACULATE CONCEPTION.
Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week Days—Masses at 7.30 a. m.

ST. MARY'S CHURCH.
Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week Days—Masses at 7.30 a. m.

IMMACULATE CONCEPTION.
Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week Days—Masses at 7.30 a. m.

ST. MARY'S CHURCH.
Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week Days—Masses at 7.30 a. m.

IMMACULATE CONCEPTION.
Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week Days—Masses at 7.30 a. m.

ST. MARY'S CHURCH.
Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week Days—Masses at 7.30 a. m.

IMMACULATE CONCEPTION.
Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week Days—Masses at 7.30 a. m.

ST. MARY'S CHURCH.
Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week Days—Masses at 7.30 a. m.

IMMACULATE CONCEPTION.
Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week Days—Masses at 7.30 a. m.

ST. MARY'S CHURCH.
Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week Days—Masses at 7.30 a. m.

IMMACULATE CONCEPTION.
Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon. Vespers at 7.15 p. m.
Week Days—Masses at 7.30 a. m.

THE SCHOOL QUESTION.

AN EXHAUSTIVE DISQUISITION ON THE SUBJECT.

Archbishop Tache Answers the Question: "Are the Public Schools of Manitoba the Continuation of the Protestant Schools of the same Province?"

Having learned that the Judicial Committee of the Privy Council had rendered a decision contrary to the interests of the Catholics of Manitoba on the school question, I thought it my duty to claim anew the intervention of the federal authorities, and I did so, in a petition addressed to his Excellency the Governor-General-in-Council. A paragraph of that petition has attracted especial attention, both in the Commons and in the press. Here is the paragraph:

"That two statutes, 53 Vic., chap. 37 and 38, were passed in the Legislative Assembly of Manitoba, to merge the Roman Catholic schools with those of the Protestant denominations, and to require all members of the community, whether Roman Catholic or Protestant, to contribute through taxation to the support of what are therein called public schools, but which are in reality a continuation of the Protestant schools."

Certainly I should never have used that language if I had not felt convinced of its correctness; my own feelings have been denied by some of the sacred cause I endeavor to protect to give the proofs, which have forced on my mind the conviction I have expressed. I will add that I will add daily observation of public documents, the question of the Catholic schools of Manitoba is far from having been studied in its entire aspect, and that, not only by the adversaries of those schools, but even by some of those who desire to protect them.

It is very dry and in no way very attractive; nevertheless, I pray those who feel some interest in the matter to examine carefully what follows, and I take the liberty to dedicate to them what I now write.

I can easily foresee that this new action on my part may provoke the repetition of the abuse which has been lavished on me in some newspapers. I must assure those so disposed that I will not answer them. I shall leave them in the enjoyment of such pastime, coupled with the trouble of finding out why I kept silent under such attacks.

To secure an easier understanding of what I am going to say, I will first give the meaning to be attached to some of my expressions. I will call "Old Regime" the laws of education passed by the Legislature of Manitoba, and in force in the province until the 1st May, 1890. I will call "New Regime" the laws of education in force since that date.

"Public Protestant Schools" meant, under the old regime, schools established, controlled and supported by Protestants for the use of Protestant children; on the other hand,

"Public Catholic Schools" meant schools established, controlled and supported by Catholics, for the use of Catholic children, and were recognized by the law; the public schools of to-day are those established by the new regime.

What I undertake to prove is this: The actual public schools of Manitoba are the continuation of the former Protestant public schools of the province, and to give my undertaking good, I must first show the condition of public schools, Protestant and Catholic, under the old regime and demonstrate afterwards that the new regime, while destroying the public Protestant schools, maintains the public Protestant schools which they are in reality but the continuation.

I. OLD REGIME.

The Province of Manitoba was admitted into Canadian confederation on the 15th July, 1870. It began to organize in September of that year. The first parliament summoned for and opened the 15th day of March, 1871. One of the first tasks of the new legislature was the question of public instruction and on the 3rd May, the Lieutenant-Governor assented to a law, passed under the title "An Act to establish a System of Education in the Province."

While entering into such a grave question, the government, the legislative council and the legislative assembly of the new province had to look, and in fact did look, into the constitution of Canada, British North America Act, 1867, clause 93, and into the constitution of the Province of Manitoba, "Manitoba Act, 1870," clause 22, for guidance in their task. They easily discerned there two things: 1st. That the provincial authorities are not absolute in matters of education, 2nd. That, regarding the same matter, the constitution of the whole Dominion, and the constitution of Manitoba both recognized that the "Subjects of the Queen," formed two different sections, named respectively "Protestant" and "Roman Catholic," and that, even if one of the sections was in a minority in any province.

The two mentioned sections existed in the Province of Manitoba, as census taken by the government towards the end of 1870 had just ascertained there two things: 1st. That the relation between the two groups, as well as that of the whole population, 12,223 had registered more than all the others taken together; they were then the majority of the Queen's subjects, while the Protestants were the minority. It was decided, nevertheless, that no attention should be paid to that difference and that the two sections should be considered as equal in number. The equality of numbers, supported by equality of rights, dictated naturally the equality of privileges and obligations, hence the following disposition made by the first law of our system of education:

"I. The Lieutenant-Governor in Council may appoint not less than ten and not more than fourteen persons to be a board of education for the Province of Manitoba, of whom one-half shall be Protestants, and the other half Catholics."

"II. The Lieutenant-Governor in Council may appoint one of the Protestant members of the board to be superintendent of Protestant schools, and one of the Catholic members to be superintendent of the Catholic schools."

control and management the discipline of the schools of the section."

"I. It shall make the rules and regulations for the examination, grading and licensing of the teachers."

"XIII. From the sum appropriated by the legislature for common school education, there shall first be paid the incidental expenses of the board and of the section, and the residue then remaining shall be appropriated to the support and maintenance of common schools, one moiety thereof to the support of Protestant schools, and the other moiety to the support of Catholic schools."

This legislation sanctioned the rights and privileges of denominational schools, enjoyed by the population by practice before the union with Canada. The law made the Roman Catholic and denominational between Roman Catholics and Protestants, according to this distinction expressed in the constitutional dispositions establishing the Canadian confederation and the Province of Manitoba.

The increase of the population and other circumstances required amendments to the first law, but, let it be remembered, those amendments did not alter the fundamental principle on which the school system rested; on the contrary they fortified and supported it more and more.

In 1875 the numerical equilibrium had ceased, the Protestants had increased in number more rapidly than the Catholics, hence certain dispositions of the Act 38 Vic., chap. 27. Its first clause fixed at twelve the number of Protestant members of the Board of Education, and at nine the number of Catholic members. The sum voted by the legislature for common school purposes shall be divided between the Protestant and Roman Catholic sections of the board in proportion to the number of children, aged from 5 to 16 years, and residing in the different school districts in the province."

In order to avoid the confusion which would have been the result of certain expressions, the clause XXVII enacted that the words "dissident or separate schools" should be replaced by the following words: "Protestant or Catholic schools as the case may be" while the words "Protestant district" should be replaced by the words "Protestant or Catholic district, as the case may be."

After ten years of experience all the school acts till then enacted and the amendments thereto, were all repealed and the Act 44 Vic., chapter 4, was passed instead, 1881.

The law, resulting from this experience, reflected on the population manifested any desire for change in the principle and general direction determined by the first laws on education? Shall legislators, to answer their own aspiration, and those of their constituents, already adopted? No, the principles remained as they were, the application had given general satisfaction, the interested parties were pleased; the characteristic aspect of the school laws of Manitoba not only remained what it was, but retained its original impulse, in the law passed after ten years of experience. Let us examine it, and if it is necessary to understand its true spirit, to resort to long quotations, the reader will pardon them as they seem necessary to comprehend the situation.

The government being the first executive authority of the law, the latter indicates the duty of the former in the following clauses and sub-clauses:

"1. The Lieutenant-Governor-in-Council shall appoint, to form and constitute the Board of Education for the Province of Manitoba, a certain number of persons not exceeding twenty-one; twelve of whom shall be Protestants and nine Roman Catholics."

"2. The Lieutenant-Governor-in-Council shall appoint one of the Protestant members of the board to be superintendent of the Protestant schools, and one of the Catholic members to be superintendent of the Catholic schools."

The government, who has the custody of public monies must act as follows: in dividing the amount voted by the legislature for the school:

"3. The sum appropriated by the legislature for common school purposes, shall be divided between the Protestant and Roman Catholic sections of the Board of Education in the manner hereinafter provided, in proportion to the number of children between the ages of five and fifteen inclusive."

"4. The provincial treasurer and one other member of the executive council, to be appointed by the Lieutenant-Governor, shall form a committee, for the apportionment of education funds and legislative grant, between the Protestant and Roman Catholic sections of the Board of Education."

"5. It shall be the duty of the board: (a) To make from time to time such general organization of the common schools, (b) To make regulations for the registering and reporting of daily attendance at all the common schools in the province. (c) To make regulations for the calling of meetings."

"6. The board shall resolve itself into two sections, one consisting of the Protestant and the other of the Roman Catholic members thereof; and it shall be the duty of each section:

"(a) To have under its control and management the schools of the section. (b) To arrange for the proper examination, grading and licensing of the teachers. (c) To select all the books, maps and globes to be used in the schools under its control. (d) To appoint inspectors, who shall hold office during the pleasure of the section appointing them."

The superintendents are the executive officers of their respective sections, and as such their duties are well defined in the act.

THE SCHOOL DISTRICTS

had attracted the solicitude of the legislature, which on that important point as well as on the rest, was unwilling to disturb the basis on which rested the whole school system.

Here are the principal dispositions of the law on this point:

"12. (a) The establishment of a school district of one denomination shall not prevent the establishment of a school district of the other denomination of the same place, and a Protestant and a Catholic district may include the same territory in whole or in part."

SUPPORT OF SCHOOLS.
It was not enough to establish a system of public and free schools, where all the

children could be admitted and instructed; it was absolutely necessary to provide for the expenses and maintenance. The rules to be followed for the partition of the public monies and the legislative grant, have been already quoted from the law. It may be mentioned now how to provide for the balance of funds required for the construction and support of the schools.

"25. For the purpose of supplementing the legislative grant it shall be the duty of the boards of trustees of all school districts from time to time to prepare and lay before the board of trustees an estimate of such sums as may be required for school purposes during the current school year. The said council, employing their own lawful authority, shall forthwith levy and collect the said sums by assessment on the real and personal property within the school district, and shall pay over the same to the said board of trustees as collected."

"30. The ratepayers of a school district, including religious, benevolent and educational corporations, shall pay their respective assessments to the schools of their respective denominations, and in no case shall a Protestant be obliged to be obliged to pay for a Catholic school, or a Catholic ratepayer for a Protestant school."

NORMAL SCHOOLS.

The 30th May, 1882, the Lieutenant-Governor of Manitoba assented to an act "To establish Normal Schools in Connection with Public Schools." This act, 45 Victoria, chap. 8, is a complement of the preceding, and does not in any way alter the main lines traced before. Here is its first clause:

"1. The Protestant and Catholic sections of the Board of Education are hereby respectively empowered:

(a) To Establish, in Connection with the Protestant public schools of the city of Winnipeg, and with the Roman Catholic public schools of St. Boniface, normal school departments, with a view to the instruction and training of teachers of public schools in the science of education and the art of teaching."

The above mentioned acts 44 and 45 Vic. have been amended during the following years, but the fundamental principle of the law that I have named, the old regime, that code, one in its origin, became dual in its application to the whole province, in order to facilitate education, while safeguarding the just desires of the parents and relieving the friction that is a natural consequence of the domination of a portion of the population over another.

I have no intention of commencing a dissertation on the merit or shortcomings of the old school laws; I am looking after facts, and will not delay with praise or condemnation of theories and convictions, which have their opponents and supporters. My own views on the subject of education are not the object of this article; I consider the facts as they existed under the old regime in order to fully establish the facts as they are under the new regime.

The system of public schools of Manitoba was created by a law, entrusted to the government, passed by the interested parties, by the nomination of a school board. No one in the province was ex-officio member of the board; all its members were appointed by the government; the choice was restricted only by the constitution that the law entailed for the province which was also the executive of the province which was returned to the board and its sections, the public money voted by the legislature for the maintenance of schools; the law equally protected all the religious beliefs; the faith of some parents did not deprive their children of the legitimate share of the public money to which they were entitled as citizens of Manitoba of school age.

The government knew what was going on each year. Official reports were submitted and acquainted it with all that was interesting in the province regarding schools. The law was laid before the representatives of the people, to whom the government is responsible. Nothing was concealed, there were no privileges, no exclusion in the system; equal individual rights were equally protected.

THE BOARD OF EDUCATION

was a second factor in the system. In order that it could accomplish its duties with more ease and justice towards everyone, it was divided into two sections or committees. These two sections were, as it were, benevolent currents running from the same spring and circulating through the country in all directions, conveying with them the satisfaction and fecundity of intellectual culture. The two currents could deepen their channel, increase the volume of their waters, become stronger or weaker; the course could be more or less rapid, more or less regular, according to circumstances, but they had always to run on parallel lines; the law, in maintaining them within those parallels, prevented enlargement or confusion, in order that they could continue their course, spreading everywhere the advantages of the instruction and the education agreeably to the convictions of the parents, permitting conscience to convey with it, intellectual culture, and to acknowledge in the parallel currents, were planned the school districts; the law entrusted their creation and direction to citizens whose ideas harmonized with the feelings of the parents of the children using the schools. Then the teachers, the inspectors, the programme of studies, the disciplinary regulations, the religious and moral teaching; in a word, all that could secure the good management of the school, all that was according to the views of the parties interested and was entrusted respectively to the direction of each section of the board. The fact is, that during nineteen years the two sections have acted as mentioned above. Each was perfectly independent, and consequently the action of one was in no way embarrassed by the actions or omissions of the other. If they exercised influence with one another in any way, it was merely through a generous emulation which contributed to the general welfare.

The existence of Protestant schools alongside of Catholic schools never interfered with the good relations between citizens and neighbors; the result was quite different, as affirmed by the following words of Mr. J. B. Somerset, superintendent of Protestant schools. His conviction is expressed in the following words, page 7 of the report he addressed to the Lieutenant-Governor on April 29th, 1886:

"It is gratifying to all lovers of good citizenship, as well as of educational progress, to note that from the organization of this system of management in 1871, to which period the Protestant schools numbered sixteen and the Catholics seventeen, to the present, there

(Continued on page

Important Announcement.

C. A. GAREAU

Has just received a choice assortment of English, French, Scotch and Canadian Tweeds, Suitable for Men's, Youth's and Boy's Suits, which will be **MADE TO MEASURE** at the phenomenal low prices as underquoted, and which you will find as low as any Eastern House can supply for.

Suits in Canadian Tweed	\$14.00
Blue Summer Serge	16.00
Good Imitation Scotch Tweed	17.00
Real Scotch Tweed	\$20, \$22, \$24.00
The very best quality of Black Serge Coat and Vest with Pants to choice	30.00
Good Black Serge Coat and Vest with Pants to choice	23.00

A Beautiful Worsted Suit at \$23, \$25, \$27 and \$28.

We have a splendid assortment of Pantings, which we can make to order at \$4, 5, 6, 7, 8, and \$9.

These are excellent goods and it will pay you to inspect them. We have secured the services of a First-class Cutter.

In READY-MADES WE have the latest styles, of the best Material, and bought of the best Manufacturers and at the lowest possible prices.

We have a full stock of **GENT'S FURNISHINGS**, in the shape of Natural Wool Underwear, Negligé Shirts, Cuffs, Collars and Ties of all description.

We have a good line in **HATS** of the very best makers and latest styles.

In your own interest call and see our goods and prices before going elsewhere.

NOTE THE ADDRESS:

C. A. GAREAU, 324 MAIN STREET.

Sign of the Golden shear, Opposite the Manitoba Hotel, Winnipeg.



HE HAS A BIG HEAD.

and no mistake, but we can fit it, or any other head for that matter. It's a matter of importance to you to look at our stock of Spring hats before you make a purchase. Know what to buy before you do so. You can't half appreciate the new styles until you look over our collection. When you've done that, it'll be as easy as falling down to make up your mind what your new hat will be. It'll be a daisy, if bought at our store.

WHITE & MANAHAN'S

496 MAIN STREET.

SEEDS

Send for Catalogue.

Send to J. M. PERKINS for his ILLUSTRATED CATALOGUE. When you can choose from his LARGE VARIETY OF SEEDS. Acknowledged to be the LARGEST and BEST STOCK in MANITOBA or the NORTHWEST.

J. M. PERKINS, 241, Main St., Winnipeg.

Save Paying Doctors' Bills

BY USING

Dr. Morse's Indian Root Pills

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

Morse's Pills

FOR SALE BY ALL DEALERS

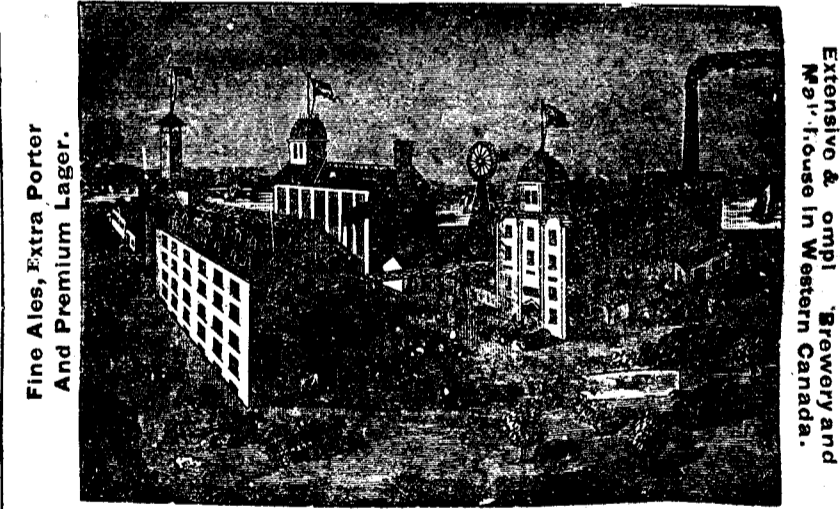
W. H. COMSTOCK, ROCKVILLE, ONT. MORRISTOWN, N.Y.

FURNER'S MILLINERY.

WHOLESALE AND RETAIL

422 Main Street, McIntyre Block.

EDWARD L. DREWRY'S



REDWOOD AND EMPIRE BREWERIES, WINNIPEG, MAN.

The Canada North-West Land Company Limited

Have the option of selecting under the terms of their agreement with the Canadian Pacific Railway, Over 2,000,000 Acres of the Finest Agricultural Lands in Manitoba or the North-West Territories, which they offer for sale on Easy Terms. Payments by Installments. No Cultivation Conditions.

Write for Particulars of the Company's system of accepting shares instead of Cash in payment of Lands, by which a considerable saving is effected.

TOWN LOTS for sale in all the Towns and Villages on Main Line of the Canadian Pacific Railway, BETWEEN BRANDON AND THE ROCKIES.

COAL LANDS — RED RIVER LOTS

Maps and all other information can be obtained at the office of the Company.

Winnipeg Office: 339 Main Street. London Office: 90 Cannon St., E. C. W. B. SCARTH, Land Commissioner. JOHN R. NESBITT, Secretary.

ST. MARY'S ACADEMY St. Boniface Academy

Directed by the Sisters of the Holy Name of Jesus and Mary, Winnipeg, Man.

—TERMS—

Payable Quarterly in Advance

Board and Tuition	PER ANNUM \$100.00
Tuition	15.00
Music Lessons and use of Piano	35.00
Drawing and Painting (Water Colors)	15.00
Bed and Bedding	10.00
Washing	25.00
Entrance Fee	50.00

Address: SISTER SUPERIOR, St. Mary's Academy, WINNIPEG, MANITOBA.

CONDUCTED BY THE SISTERS OF CHARITY, Under the patronage of HIS GRACE THE ARCHBISHOP OF ST. BONIFACE.

—TERMS—

Entrance Fee—once for all	\$ 5.00
Board and Tuition, per month	10.00
Music and use of Piano	1.00
Drawing	1.00
Bed and Bedding	1.00
Washing	2.00

Payments to be made every two months in advance.

For particulars or uniform, etc., enquire at Academy.

MRS. LUCIER'S Wonderful Cough Syrup

Will not only cure Colds and Coughs, La-Grippe, all affection of Throat and Lungs, but will prevent all these diseases by using this Cough Medicine whenever you feel uneasy. Sold at 181 and 183 Lombard Street, Winnipeg, opposite Canada Hotel.

DO YOU KNOW?

—THAT— THE LARGEST STOCK, THE FINEST GOODS, THE BEST MAKES, OF— MUSICAL INSTRUMENTS Are to be found at the Manitoba Music House, 482 Main Street, Winnipeg, R. H. NUNN, & Co., P. O. Box 1407. Telephone 23

FIRE & MARINE

Insurance Agency.

G. W. GIRDLESTONE

FIRE COMPANIES REPRESENTED:

The Guardian Assurance Co.,	total funds, \$31,700,000
Royal Insurance Co.,	" " 51,000,000
City of London Fire Ins. Co.,	total funds, 10,000,000
The Northwest Fire Ins. Co.,	authorized capital, 500,000
Insurance Co. of North America,	total assets, 8,700,000
Reliance Marine Insurance Co., Ltd.	

All classes of insurable property covered on the shortest notice at current rates. \$250,000 paid in losses since commencing business in 1878.

NO DISPUTED CLAIMS.

Agents wanted in unrepresented places OFFICE 375 & 377 Main St., Winnipeg, Man

A. D. McDONALD, Carpenter and Builder.

Estimates given on all classes of work. Jobbing promptly attended to either by day work or contract. Special attention given to orders from the country. Address all orders to A. D. McDONALD, Carpenter, 363 Furby Street, Winnipeg, Man

IF YOU WANT A Good Reliable Boot

—GO TO— J. BRENNAN, 242 MAIN STREET, WINNIPEG REPAIRING NEATLY DONE.

60,000 ROLLS WALL PAPER.

Including Cheap, Medium and High Class. DECORATION And FRESKO & C., SIGN WRITING & C. W. R. TALBOT & Co. 345 Main Street.

Annals of Great Britain would have to record that the highest tribunal of the empire, under the pressure of the declarations of the Presbyterian synod of Winnipeg, had given a decision contrary to the sacred interests of education among the Catholics of this province.

An Anglican synod met on the 11th of January, 1893, in Winnipeg under the presidency of His Lordship the Bishop of Rupert's Land. The meeting numbered more than one hundred members, and twenty members, consisting of the clergy and laity of the Church of England. The Right Rev. president delivered his charge; most of it being on the religious teaching in the primary schools. His Lordship expressed arguments and opinions which are found in all Catholic treatises on the subject and substantiated by statistics. Here are quotations from the charge: "The known exclusion of religious teaching makes religion itself feel as something extra and superfluous. Pure secular education has been accompanied by the deterioration of tone and character in the young. The efforts to supply religious education independently of the school failed. . . . Religious instruction will be given systematically by few parents, not at all where most needed."

Speaking of "what would happen in England if the present assistance to separate schools were to cease," His Lordship described at the same time what would happen in Manitoba and says: "Many schools would be closed, many others would give out inferior education, still enough will be carried on, that a government system of secular instruction might call itself national, but would be so in name not in reality. I have already stated that the Metropolitan of Rupert's Land, after having been for nineteen years the president of the Protestant section of the board of education, is since president of the advisory board for the public schools. He is consequently a member of a board of value of the religious exercises, prescribed by each of these two boards and here is the enumeration and appreciation made by His Lordship. "There is a short prayer concluding with the Lord's Prayer. There is a reading of a passage of the Bible. In the teaching of morals, there are the ten commandments. Now these are not small things in themselves, but they are doubly important, because they carry with them, for the teachers, a degree of liberty. Yes, the bishop knows the value of what has been chosen and prescribed under his presidency, for teaching the children of his church, as well as other Protestant children, and he adds: "The teachers who ignore these exercises can hardly be realizing their position as Christian men." After so speaking the president of the Anglican synod gave the following advice: "I think the synod would do well to pass a resolution, expressing the hope that there would be no interference with the present religious exercises" in public schools. The charge of the Metropolitan met with full approval and the committee appointed to report on it, presented the following:

"(2) Resolved, that while this synod would gladly see a larger measure of religious teaching in our schools than at present prevails, it trusts that every effort will be made, both by the educational authorities and by the Christian public generally, to render existing regulations on the subject as widely operative and efficient as possible."

"(3) This synod stands pledged to resist to the utmost any attempt to secularize our public schools."

The Rev. Canon O'Meara in proposing the adoption of the clauses of the report concerning religious education, reminded the synod that it is owing to the stand taken in 1880 by the bishop and the Rev. Dr. King of the Presbyterian church that the intention to fasten upon the country an utterly godless system was changed."

The Rev. T. J. Walton seconded the motion. "He argued that in the interests of children, the state and the church, education should not be made purely secular." After that the metropolitan acknowledged that "when the parish schools were given up there seemed to be no doubt that there would be a certain amount of religious instruction in the (public) schools."

It is evident that the Anglican synod (1) repudiates the purely secular schools as dangerous to all; (2) that on the contrary it recognizes the absolute necessity of religious instruction in public schools; (3) that it affirms that the Anglicans in giving up their parochial schools, had no doubt that the public schools would continue to give religious instruction. (4) The synod recognizes that in fact the public schools have religious exercises, "that are not small things in themselves, but that are doubly important, because they carry with them for the teacher a degree of liberty in his teaching." (5) the synod pledges itself to resist to the utmost any measure tending to diminish the religious instruction actually given in public schools. To all that, Mr. Mincek, a member of the synod, adds "that as soon as the Protestant bodies agreed upon what they wanted, the government was willing to take action."

CONCLUSION.

As a conclusion of all I have stated, I cannot help being convinced that the actual public schools of Manitoba are anything else but the continuation of the Protestant public schools, formerly established by law in the province and in force since the 3rd May, 1871, until the 1st May, 1890. The two systems are the same, as far as Protestants are concerned, but the result of the introduction of the new system has been detrimental to Catholics. The old regime had consideration for all religious beliefs and placed the citizens on the same equal footing with regard to their religious convictions; the new regime on the contrary, while hiding under false names, pretends to offer the same advantages to all, but creates an essential distinction. Some, more conscientiously, accept and in fact do accept what the law gives, while others cannot conscientiously avail themselves of the same, and suffer by the practical exclusion to which they are condemned.

An effort is made to create a painful distinction. The equality of rights is proclaimed and we are told: "It is not the law that is in fault. It is owing to religious convictions, which everybody must respect, and to the teaching of their church that the Roman Catholics find themselves unable to partake of the advantages which the law offers to all alike."

What a queer reasoning, laws favorable to Catholics were repealed, others were enacted contrary to their religious convictions. Such religious convictions which everybody must respect" and it is said: "It is not the law that is in fault, but it is the Catholic religion!" Just as if it were said: "It is not the fault of the Roman empire, but Christians were put to death under Nero and his successors, that was owing to the religious convictions of those Christians and to the teaching of their church," which forbade to the faithful certain practices that the law declared equally advantageous to all alike."

The results secured by the two school systems of Manitoba are very different. The old regime has not failed to develop a remarkable advancement in the interest of education; a progress seldom achieved, if ever, in a new country and, in a way, previous to all, as related by Mr. J. B. Somers, when he says: "There has been an almost entire absence of the friction and disagreement that have marked the progress of education in some of the sister provinces." Can anyone say the same with regard to the new system? Alas, no! It materially retards instruction, at least amongst Catholics. On the other hand, how painful it is to witness every day the friction, the disagreements, the injurious proceedings, the dissensions and the uneasiness which prevail in the province since three years. The law was to be torn and it divides; it was to unite and it enlarges the distinction.

The Catholics have undoubtedly to suffer, but that does not close their eyes to advantages offered by their native or adopted land. We may suffer, but we cannot be traitors. Why add to the difficulty of supporting our schools as well as our obligations to country and allegiance. Such grave accusations have been uttered against us and the reader will permit me to repudiate them before closing my remarks and to tell to those unacquainted with my position, what my faith requires from me both in religious and in civil order. I am a Christian, as such I have no aspirations far above the world. While looking towards Heaven my faith is increased in the Holy Church of my Saviour, as the way which leads to it. I give my allegiance to that Holy Church, listening to her teaching by which I am directed to love the Lord my God with my whole heart, and my neighbor as myself. Her sacred teaching tells me to do good to them that hate me or wish me evil, and as I would that men should do to me, do I also to them in like manner. I am a Catholic!

My allegiance to my church in the spiritual order is also my guide in the accomplishment of my civil or political duties. The sun of Canada has smiled upon my cradle, I hope it will also shine over my grave. For six generations, my ancestors were born on the banks of the St. Lawrence. Canada is my country. I never had nor never will have another home. Manitoba and the Northwest have had my life, my labors and my affections for nearly half a century, they will have them until my last day. I am a Canadian.

I was born and I have lived in British possessions; my allegiance is, therefore, to the Crown of England, my conscience and my heart repudiate anything that should be contrary to my obligations as a British subject. I feel happy to live under the protection of the glorious banner of the British empire. Can I be a traitor to the empire because I desire that the soft breeze of liberty should wave the noble standard towards my co-religionists as well as towards my other countrymen in order that every one may enjoy the protection and impartiality to which all are entitled in return of their allegiance?

ALEX., Arch. of St. Boniface, O.M.I. St. Boniface, April 20th, 1893.

BIG DEMONSTRATION.

Of the St. John the Baptist Association of Winnipeg.

The St. John the Baptist Association of Winnipeg will celebrate their National Feast on Sunday the 25th inst. by a church parade to the Immaculate Conception church of this city in which all the Catholic Societies have arranged to participate.

High Mass will be celebrated commencing at 10.30 sharp.

His Grace the Archbishop of St. Boniface has kindly consented to give the sermon on the occasion.

It is said that delegates from all other organized societies of St. John the Baptist of the province has promised to take part.

The number of those who will take part in the procession will figure up to nearly 400 or 500. If so, there is no doubt that this parade will be the largest ever seen in this city.

The procession will leave St. Joseph's Friendly Union Hall 201 McDermott street at 9.30 a. m. in the following order:

1. The St. Vincent de Paul Society of Winnipeg.
2. The C. M. B. A. Branch 52 of St. Mary's parish.
3. The C. M. B. A. Branch 163 of the Immaculate Conception parish.
4. The St. Boniface Catholic Foresters.
5. The Winnipeg Catholic Foresters.
6. The St. Joseph's Friendly Union of Winnipeg.
7. The St. Boniface St. John the Baptist Association.
8. The Winnipeg St. John the Baptist Association.
9. The officers of the St. Boniface St. John the Baptist Association.
10. The officers of the St. John the Baptist Association of Winnipeg, with the delegates.

Down With High Prices For Electric Belts.

\$1.55, \$2.65, \$3.70; former prices \$3, \$7, \$10. Quality remains the same—16 different styles; dry battery and acid belts—mild or strong current. Less than half the price of any other company and more home testimonials than all the rest together. Full list free. Mention this paper. W. T. BAER & CO. Windsor, Ont.



Employment Bureau.

THE Dominion Government has established an Employment Bureau under the management of the Agent of Dominion Lands at each of the agency points mentioned below. The object chiefly aimed at in this establishment is to facilitate communication between persons seeking work and those who may have need of their services,—to find servants for the employer and work for the unemployed. In every case in which the assistance of the Bureau is desired, the person interested, if seeking work, should give information on the following points—His name in full, age, religion; whether married or single; the sort of work to which he and the several members of his family are accustomed; their number, sex and ages, and whether he or the adult members of his family are willing to work apart in different places, wherever employment may be had. Employers residing in Manitoba, the North-West Territories or British Columbia, in need of the services of agricultural labourers, artisans, mechanics or domestic servants, should give the nature of the service which they need, the wages they are willing to pay, the probable term of engagement, whether board and lodgings are furnished, and if age is of importance, the employer should also mention the fact.

Application, whether personal or by letter, may be made—

IN MANITOBA.

To the Dominion Lands Agents at BRANDON, MINNEDOSA, YORKTON and LAKE DUFFERIN; and to the officer in charge of the DOMINION GOVERNMENT IMMIGRATION HALL at WINNIPEG.

IN THE NORTH-WEST TERRITORIES.

To the Dominion Lands Agents at ESTERHAY, REGINA, SASKATCHEWAN, WASKIWIN, RED DEER, EDMONTON, PRINCE ALBERT, BATTLEFORD and LETHBRIDGE, and in

BRITISH COLUMBIA.

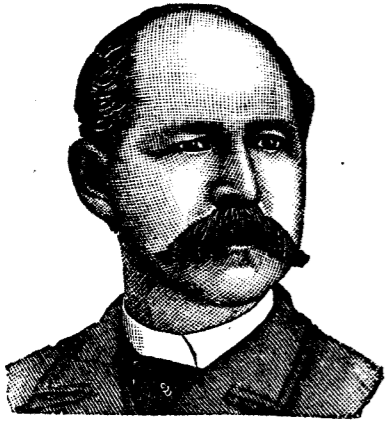
To the Dominion Lands Agents at KAMLOUSAN and NEWCASTLE, and to those who have been provided by Government with Employment Registers.

No fees will be charged either to employers, or those seeking work.

H. H. SMITH, Commissioner of Dominion Lands, Winnipeg, Manitoba.

WANTED.

A GOOD LIVE CATHOLIC CORRESPONDENT to the Northwest Review in every town of importance in Manitoba and the Northwest. A liberal offer will be made to applicants. Address P. O. Box 588.



W. L. DOUGLAS

Famous \$3.00 \$4.00 and \$5.00 Boots known as the best in the world for the money. For sale by

A. G. MORGAN, 412 MAIN ST., McINTYRE BLOCK

CITY AND ELSEWHERE.

HON. JUDGE RYAN, of Portage la Prairie is in the city.

A \$5,000 church is to be erected in St. Mary's parish, Greenfield, Wis.

SOMETIMES it is the man who carries the lantern for others that fall into the ditch.

THE postage on letters to Newfoundland has been reduced from five to three cents.

REV. FATHER FOX left on Saturday last for Selkirk where he is engaged in giving a week's mission.

OWING to pressure on our columns this week, we find it necessary to leave over our running story.

ONLY four cases of contagious diseases were reported to the health authorities last week, are being measles.

THE coolest man just now is the chap who is so wrapped up in himself that he doesn't notice how hot the weather is.

THERE is every reason why the skilled pickpocket should be a cheerful fellow. He makes a study of taking things easy.

THE closing exercises at St. Boniface College took place on Tuesday evening. We will give a fuller report in our next issue.

FEVERISHNESS of the scalp soon causes baldness. Ayer's Hair Vigor cools and cleanses the scalp and clothes it with beauty.

THE milk dealers of Chicago have decided to suspend business every Thursday during the summer, in order to visit the Fair.

JUDGE DUBUC and Madame Dubuc returned to the city on Monday from Regina, where they have been visiting His Honor Lieut-Governor Royal.

THE reductions in passenger rates to the Pacific coast inaugurated by the Great Northern will make the first class fare one way \$25 and the round trip fare \$35.

THE St. Boniface hospital is to be enlarged shortly, the sisters in charge having purchased the necessary land adjoining the present building for the purpose.

It is fair to presume that the church element will withdraw the Bible exhibit from the world's fair, if the gates continue to be opened Sunday. What a marked contrast that would be to the teachings of Christ.

THE motto of the English lady is that "it is not proper for a lady to be pretty; servant girls are pretty." That is one fad which has not been imported to Manitoba. The ladies of Manitoba couldn't help being pretty.

Most agile he, of men is, He will play for hours at tennis, Then he'll walk for miles to where they say the "speckled beauties" lurk. Goes in swimming, then a-rowing, Comes home puffing hard and blowing, And declares he sympathizes with a man who has to work.

REV. DR. ROSSITER, of New York, proves to be a false prophet. He predicted that if the gates of the Columbian exhibition were thrown open Sunday, an electric shower would fall upon and burn Chicago and everything at the fair. Make another guess.

SUSAN B. ANTHONY longs to see a morning paper owned and operated exclusively by women. What a gay and festive maid would have to be employed as police reporter; and what larks she would have hobnobbing with shady people in shady resorts to get news.

An itinerant item set forth that if one holds his breath he is proof against the sting of a mosquito. In case the experiment should prove unsuccessful, it would be just as well to keep on holding the breath anyhow—in the interest of morality.

A GENTLEMAN, under forty years of age, whose hair was rapidly becoming thin and gray, began the use of Ayer's Hair Vigor, and in six months his hair was restored to its natural color, and even more than its former growth and richness.

HAPPY days and restful nights result from using Ayer's Sarsaparilla. It so regulates all the bodily functions and strengthens the nervous system that worry and fatigue are comparatively unknown and life is truly enjoyed. It is certainly a most wonderful medicine.

THE various Catholic schools and academies are now busy with the examinations and closing exercises. The next few weeks will be busy ones for the teachers and parents as well as those who take an interest in our Catholic schools.

PREPARATIONS are being made for the celebration of St. Jean Baptiste day at Bathgate on June 24th. Rev. Father Drummond will deliver an address in the evening.

ENGLAND, Ireland, Wales and Canada are getting up wedding presents to the Duke of York and Princess May. Manitoba is doing her share in No. 1 hard style.

FATHER O'Riordan who has been stopping with the venerable pastor of St. Mary's for a rest after his missionary labors in the west, has gone home via Chicago where he intends visiting the World's Fair. We wish the Rev. Father bon voyage.

MESSERS. PRENDERGAST and Richard have gone to Ottawa as the representatives of the Liberal party from St. Boniface. They are both sterling and honest men and can enlighten their compatriots from Quebec as to how Liberal principles work in Manitoba. They can do this without the use or abuse of that little word, IF.

Mrs. J. E. WRIGHT of this city died on Friday after a long and painful illness. The funeral took place on Sunday afternoon at 3 o'clock, which was largely attended, and showed how deeply respected was the deceased lady. The pallbearers were: Joseph Wolf, D. Smith, Dr. Barrett, M. Conway, E. Cass and Joseph Carey. The Northwest Review extends to the bereaved family its sympathy in this their hour of deep affliction.

REV. FATHER BAXTER, the premier of the Algoma missionaries, has returned to Montreal, whither he has been called by his superiors, that he may enjoy the remainder of his life in well-earned quietness. Father Baxter has been in the Algoma district for over forty years. The field in which he labored extended over seven hundred miles.—Montreal True Witness.

CARDINAL GIBBONS, previous to the opening of the World's Fair, wrote an open letter in favor of having the Fair grounds visited on Sundays, in order that the workmen would have an opportunity to view it with but little loss of time. Many objections were raised against the grounds being kept open, and an appeal was made to the U. S. court of appeals. On Saturday last the court decided unanimously, in favor of open Sundays.

HON. THOS. GREENWAY is now looking after that hotel in Chicago. Here is the opinion of a Winnipegger who would like to see where that \$86,000 belonging to the province was placed: "I was rather inclined to favor Mr. Greenway's project of a separate exhibit, although I never was in favor of the hotel in connection with it, but since I visited Chicago and saw and heard what I did, I have come to the positive conclusion that an irreparable blunder has been made by the Greenway Government. From a monetary standpoint the money spent by the province in connection with this exhibit is worse than wasted. The province may recover from the financial loss, but it can never recover from the loss it has sustained in having its brilliant light hidden under a bushel from the eyes of the people of the whole earth."

On Friday the Feast of the Sacred Heart of Jesus, his Grace the Archbishop paid another of his most welcome visits to St. Mary's. On the morning of that day, about twenty boys made their First Communion at the Mass which was said for them by the Rev. Father Fox, in the presence of many of their relatives and friends. About the same number of girls who had made their First Communion in the Convent on the Feast of Corpus Christi, made their second Communion then. The whole of these, and some twenty adults, mostly converts, received the Sacrament of Confirmation from the Archbishop at 3 o'clock p. m. His Grace was assisted by the Rev. Fathers Messier and Rogan, and the impressive address to those who were about to receive the Sacrament of Confirmation from his hands and praised the Altar Boys, and Enfants de Choeur for their ceremonies and singing when he assisted at the High Mass and preached about a fortnight ago.

Like Father, Like Son.

THE office of Attorney General in the Province of Manitoba must be an enviable position. Some years ago one who meted out "justice," met with an "accident." A few years ago there was in power an attorney-general who made himself so ridiculous by the introduction of an infamous bill that his "boss" was impelled to sidetrack him. And now we have the father of the present attorney-general of the province repudiating his son's actions. Here are his own words, delivered at the closing of the Methodist conference held recently. "I feel myself in a delicate position, being the father of the attorney-general. It had been acknowledged by the committee that fact that not only some members of the legislature, but also some ministers of the crown had conscientiously believed that the House had the power to pass prohibitory legislation."

What an enlightened lot of legal luminaries our attorney-generals are.

20 Miles to Procure Medicine.

W. H. COMSTOCK, Brockville, Ont. DEAR SIR:—Am selling your "Dr. Morse's Indian Root Pills" in this locality. I have customers who come 20 miles for the sake of getting Morse's Pills. This speaks for itself as to their value. I use them in our family with "the most satisfactory results." My wife has been cured of sick-headache by their use. We could not do without them. Yours, etc., A. KRAMPEN.

FISH! FISH! FISH!

I have a most complete and splendid assortment of Fresh Fish, over 40,000 pounds Choice stock still on hand. My large freezing capacity enables me to supply you when all other sources fail.

Finest Oysters in the city.

I have also Choice Collections of Poultry, including Turkeys, Geese, Duck and Chickens. Prices are right, send me your Eastern orders J. H. DAVIS, 207 Portage Ave. Telephone 155.

THE BLUE STORE,

SIGN OF THE BLUE STAR

434 MAIN STREET.

To the Public :

Having over-bought ourselves, expecting a big spring's trade, we must now sell the whole of our large stock of Clothing at astonishingly low prices.

- Beautiful French Tweed Suits at \$ 13 75
Splendid Scotch Tweed Suits at 13 75
Very Best English Whip Cord Suits at 13 50
Fine Canadian All-Wool Suits at 7 50
Fine Canadian All-Wool Suits at 6 00
Fine Canadian All-Wool Suits at 5 00
Union Tweed Suits at 4 50
Pants for the million from \$1.00 Upwards.
Youths', Boys' and Children's Suits equally cheap.

Come in and see for yourselves. Again remember the spot—

THE : BLUE : STORE,

SIGN OF THE BLUE STAR,

434 MAIN STREET.

Clearing Sale, Great Reduction In Prices.

Mr. Despars having decided to retire from the Hardware trade offers his Well Selected Stock of General Hardware,

Fine Ware, Building Material, House Furniture, &c., &c., &c.

at Extremely LOW PRICES. A saving of 25 to 50 per cent. can be made by buying at his place.

278 Main Street, Winnipeg,

Opp. Manitoba Hotel.

N.B.—The entire stock can be purchased on easy terms of payment, and at a reduced price.

DEEGAN'S

CHEAP CLOTHING HOUSE.

Now is the opportunity to buy Clothing and Furnishings AT YOUR OWN PRICE.

Mens', Boys', Childrens' STRAW HATS—A large selection from 25c upwards.

SPECIAL—First Communion Suits in FINE BLACK SERGE, also sizes—see them at

DEEGAN'S,

547 Main Street, Winnipeg, Man.

E. GALBRAITH & CO., 172 PRINCESS STREET.

Groceries Produce and Provisions. Fresh butter and eggs always on hand. Clearing sale of Teas now on 50 cent teas 3 lbs for \$1.00. 40 cent teas 2 1/2 lbs for \$1.00. Nice strong fresh Ceylons and Japans. Remember the place. Cor. of Princess & Temina.

For Invalids.

Ambretch, Coca Wine, Ambretch Coca Wine, Ambretch Coca Wine.

A most wonderful restorative of cal, mental and physical powers.

RICHARD & CO.,

365 Main St., - - Winnipeg.

RADIGER & COY.

IMPORTERS OF

Wines, Liquors,

Cigars.

Are selling Pure Ontario Grape Wines at \$1.50, \$2.00 and \$2.50 Per Gallon.

A CHOICE lot of Cigars containing the Leading Brands at cost price.

513 Main St. Telephone 241.

Ferguson & Co

408 Main Street.

For

Invitations, Wedding Announcements, Ball Programmes, Fine Stationery,

We Lead

Ferguson & Co

408 Main St., Winnipeg.

BUYERS WAKE UP

IT IS THE SUMMER OF '93.

During the opening months of the Spring Season we will make you all

TO REMEMBER AS

A Revolution in Fine Goods and Fair Prices!

We are going to do business with you because we have exactly what you want, and Our Prices are simply Irresistible.

OUR SPRING AND SUMMER ATTRACTIONS!

Will Cause a Big Turnout!

Such quantities of New Styles as we show in all departments leave nothing to be asked for.

In Quality and Variety Our FRESH NEW LINES are Strictly First-Class in every detail.

We have the ability, disposition and the ELEGANT GOODS to please every buyer who is seeking Bargains in the line of

BOOTS AND SHOES.

MENS' FOOTWEAR

Our Stock is Complete in all sizes and goods of

- Lace Boots, Button Shoes, Low Shoes, Congress Shoes, Working Shoes, Boots of All Kinds And Slippers.

LADIES' FOOTWEAR

We keep the Latest Shapes in

- Walking Shoes, House Shoes, Dress Shoes, Low Shoes, And Slippers.

CHILDRENS' FOOTWEAR

Our Assortment is Complete in

- Youths' Shoes, Misses' Shoes, Boys' Shoes, Girls' Shoes, Childrens' Shoes, and Slippers.

Our Stock is Complete in all Sizes and Widths and Perfect Fits are assured in any Style of Shoe or kind of Leather Desired.

Try us for Good Quality and Money Saving Prices.

It Will Pay You to keep your EYES ON US for a while. Yours for Fine Goods and FAIR FIGURES.

RICHARD BOURBEAU,

360 MAIN STREET, WINNIPEG, MAN.

Next Door to Watson's Confectionery Store.

HUGHES & HORN,

Undertakers,

Embalmers,

470 Main Street,

OPPOSITE COMMERCIAL BANK,

TELEPHONE 413.

THE SCHAEFFER

The most popular. Every Schaeffer Piano warranted for ten years, double the time of any other maker.

Pianos at wholesale prices. No interest. No humbug.

Only house selling at Manufacturer's Price without charging exorbitant prices and high rate of interest also.

Wholesale Warehouse,

262 Portage Avenue.

NORTHERN PACIFIC R.R.

Time Card taking effect on Sunday 20th, 1892, (Central or 90th Meridian time).

Table with columns for North Bound, South Bound, Stations, and Time. Includes stations like Winnipeg, Portage, St. Paul, etc.

MORRIS-BRANDON BRANCH.

Table with columns for East Bound, West Bound, Stations, and Time. Includes stations like Winnipeg, Morris, Brandon, etc.

West-Bound passenger trains stop at Belmont for meals.

PORTAGE LA PRAIRIE BRANCH.

Table with columns for East Bound, West Bound, Stations, and Time. Includes stations like Winnipeg, Portage la Prairie, etc.

Passengers will be carried on all regular freight trains.

Pullman Palace Sleepers and Dining Cars on St. Paul and Minneapolis Express daily.

NORTHERN PACIFIC R.R.

The Popular Route

St. Paul, Minneapolis,

And all points in the UNITED STATES and CANADA.

Pullman Palace Vestibuled Sleeping Cars and Dining Cars

ON EXPRESS TRAINS DAILY TO TORONTO, MONTREAL,

And all points in EASTERN CANADA, via St. Paul and Chicago.

An opportunity to pass through the celebrated St. Clair Tunnel. Baggage is checked through in bond, and there is no customs examination.

OCEAN PASSAGES

And Berths secured to and from Great Britain, Europe, China and Japan. All first-class steamship lines are represented.

The Great Transcontinental Route To The Pacific Coast.

For full information regarding rates, etc. call on or address your nearest ticket agent, or

CHAS. S. FEE, Gen. Passenger and Ticket Agent, St. Paul.

H. J. BELCH, General Agent, Winnipeg.

H. J. BELCH, Ticket Agent, 486 Main St., Winnipeg.

W. Jordan

CORNER PORTAGE AVENUE AND FORT STREET. TELEPHONE 750.

No order taken less than \$3.00

Weddings, Christenings, Funerals, Church and return, Opera Ball, To or from depot.

Troy Laundry.

465 Alexander St. West TELEPHONE 362, MISSES KILLEN & ANDERSON, Proprietors.

First-class work guaranteed. Goods called for and delivered. Orders by mail promptly attended to. A list with name and address should accompany each order.

465 Alexander Street West. Telephone 362.