



"AD MAJOREM DEI GLORIAM."

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THE SACRAMENT OF PENANCE.

A Sermon by His Grace the Archbishop of Toronto In the Church of Our Lady of Lourdes.

[Reported for The Register.]

At the last Mass, which was said by the rector, Rev. James Walsh, in the Church of Our Lady of Lourdes, on Sunday last, His Grace the Archbishop of Toronto, preached on the Sacrament of Penance. After reading the Gospel of the day (Matt. viii., 1-13) the Archbishop spoke in substance as follows: During the past few weeks the Church was busy in celebrating the mystery of the birth and divine infancy of Our Lord Jesus Christ. Under her guidance we entered the stable of Bethlehem with the shepherds and adored the new-born King. We heard the glad hymn of the angels singing the glory of God. "Glory to God on the highest, and on earth peace to men of good will." We also travelled with the wise men from the East under the guidance of that mysterious star that led them for many weary miles through a strange country until they had found the Infant Jesus and adored Him, offering Him the dearest treasures they possessed. We have seen Jesus when He was twelve years old going up into Jerusalem; and in this day's gospel, when we have missed Him during the long years of His retirement with His Immaculate Mother and foster-father, the Church brings Him forth from His hidden life. To-day the Son of God emerges as the sun from the dark clouds in the heavens. The light of His teaching is now to illuminate the world. We see Him after delivering His sermon on the Mount. The doctrines enunciated in that sermon have changed the whole current of human history. That sermon introduced the new elements of civilization, charity, mercy and justice. He is after delivering that sermon that brought hope to the afflicted, the humble and the obscure ones of earth. Never had they heard such teaching before. The great and the proud were not among those who followed Him down the mountain side. The Pharisees were not there. But the crowd was there, the multitude—the people. And their hearts went out to the teaching of the Son of God. Now it was proper that the new Teacher of mankind should confirm His teaching by a miracle. This is what occurred. Apart from the crowd stood a silent figure. It was the figure of a leper. The leper was under the ban, excommunicated from all intercourse with his fellow-men according to the law of Moses. Not permitted to enter the houses the leper ate the food intended for him in an obscure spot where his breath should not contaminate the air breathed by other men. Such was the leper who saw Jesus coming down the mountainside. The creature that had been born into social excommunication now saw himself in presence of the King of the World. And the leper adored Jesus, saying: "Lord, if thou wilt thou canst make me clean." O my dear brethren, we see the great heart of Jesus at once go out to that man. Touching the leper He said, "I will, be thou made clean." No more shall his breath fester on the very air; it is now as sweet as the fairest in that multitude. Was this act of Jesus no more than a miraculous act? Yes; it had a higher meaning, a higher truth meant for us. Leprosy in all ancient and modern times has been considered as a lively figure of the desolation and loathsomeness of the soul in a state of sin. Leprosy covering the body of the victim with ulcers, paralyzing the limbs, putrifying the flesh is living death. Sin, destroying the beauty and

loveliness of the human soul makes it leprous and loathsome in the sight of God. As bodily leprosy entailed excommunication from the walks and intercourse of men, so the leprosy of the soul paralyzes and enslaves it in sin, and spoils it of the strength and glory of intercourse with God. St. Paul says: He who commits sin becomes the slave of sin. And the soul in that condition becomes an abomination in the sight of God. But sin in the soul goes farther than leprosy. It kills the very life of the soul, whereas the leper is still a living being. The soul has a two-fold life. It has a supernatural life which unites it with God and makes it the child of God; it has also the life that is proper to the spiritual being and that lasts as long as God lasts. By sin the supernatural life in the soul is killed; and when we consider a dead soul we cannot help but be horror struck. It is said that the more noble the living state is the more terrible is the aspect of death. We know it is so with man, as compared with the rest of God's creatures in death. Let us carry the analogy of this law into the spiritual world and consider what the horror of death to the soul must mean. The soul, the source of whose living loveliness is God! The action of death upon the soul must be infinitely more terrible than upon the body. Lazarus dead is a figure of the soul in spiritual death. We know what happened at the grave of Lazarus. The sight moved the Son of God Himself to sorrow. The Son of God shed tears of sorrow at the ravages made by death upon Lazarus, in whom in life there must have been something infinitely loveable. So it is also with the sight of the soul in sin. The sight of the soul in grievous sin would, if it were possible, bring tears to the eyes of God who made it and of Christ who redeemed it, and would be sufficient to dim the glory of heaven. Of the soul in sin we may mourn as did Jeremiah over Jerusalem in her sin and captivity: To what shall I liken thee, to what shall I compare thee O daughter of Zion, great is the sin of thy condition. To what shall we liken the state of the soul in sin? What shall heal the soul? My dearest brethren, the mercy of God is greater than any sin, greater than all the sins by which man has ever abused the infinite mercy of God. God wills not the death of the sinner but that he be converted and live. God is compassion, the tender mercy of the Son of God passes all understanding. Though the sin should be scarlet He will make us white as snow. There shall be joy in heaven over the repentant sinner. These are the promises of God, of Jesus Christ who on earth showed forth the infinite mercy of God. He went about doing good. He cleaned the foul leper and forgave every sinner who showed repentance. And when they accused Him of being the friend of sinners and publicans He spoke to them in the parables of the shepherd and the lost sheep, and the Prodigal Son. He forgave the thief upon the cross, and the last cry that escaped from the agonized Son of God was forgiveness of His crucifiers. The mercy of Jesus is indeed infinite. He came not to the people that then lived on earth; He came to the men of all time, and the ingenuity of His love was such that before He returned to His Father He left behind Him an institution of His mercy. He left to His Church the power of forgiving sin for ever in the institution of the Sacrament of Penance. "Whatever ye shall bind upon earth shall be bound in heaven; and whatever ye shall loose upon earth shall be loosed also in heaven." The power of His Church He made infinite. "As the Father sent me, so I send you." And in order that there should be no doubt about it, that in after times men should not think that what was said had been in a general way, Jesus added: Receive ye the Holy Ghost, whose sins you shall forgive they are forgiven, and whose sins you shall retain they are retained. In these words did Jesus institute the sacrament of Penance for ever, by this act are the sins of the repentant forgiven for ever. Under the influence of that divine institution of mercy is the soul raised from the grave of spiritual death into life. Adam the head of the human race communicated to that race the sins of his fall and his death; Jesus the new Adam the head of redeemed mankind communicated to His people

the grace of life in the sacrament of Penance. This creation of regenerated mankind is a more beneficent and more stupendous exercise of power than all the other glories of creation. For this sacrament is all powerful; limited only by the power of God Himself. By it are all sins—even the most grievous—forgiven, save sin against the Holy Ghost. The creative action of the love of God in the sacrament of Penance lifts the soul again into life with God; and dearest brethren the life of God is as necessary to the soul as in the material creation are air, water, light, blessings which God has abundantly supplied to us. In the Catholic Church the sacrament of Penance is as free, as common to all, as the air and the light. The tribunal of penance has been erected wherever men are found within the bounds of the earth. And because it is found everywhere are men to be as indifferent to it as they are to the sunrise, as they are to the abundant provision of God in the material creation of light and air and water for their necessary comfort and sustenance. Were the power of this great sacrament entrusted to one man—say to the Pope—we should see the oceans black with ships hastening the repentant sinner to the place of mercy. But because the sacrament is as common as infinite mercy, because the tribunal of penance is everywhere men pass by the Church door carrying along the burden of their sins and leprosy, and thinking not to enter and find restoration to divine mercy and favor. Infinite indeed is God's love, and infinite the favor of this sacrament which even at the last hour anticipates the judgment of God in final repentance. The Archbishop concluded by bestowing his blessing upon the congregation and wishing that they prepare their hearts and souls for the reception of the infinitely great sacrament of Penance.

A VOICE FROM THE GRAVE.

Hon. T. D. McGee on Parental Rights in Regard to the School Question.

(Montreal Gazette.)

The following extract from a speech delivered by the great Canadian orator, Thomas D'Arcy McGee, has been sent us by a correspondent. It will be of interest in connection with the present crisis as regards the Manitoba schools. It may be truly called a voice from the dead:

The subject of the relation of the State to the education of youth is by no means so free from difficulty as the honorable mover of this resolution seems to suppose. He rose, uttered a few confident sentences, and sat down as if quite enough had been said to settle the question forever. But if any honorable gentleman who hears me desires to see at a glance how widely the ablest educators—a word I do not like, but it is the best at the moment—have differed from the very starting point of their own doctrine—I will beg of him to pass a forenoon, with that view, in our library. Let him take down those dearest definitions—the Encyclopedias—let him turn to the article "Education," and he will not find any two of them agreed, either as to the duty of the State, or the object of education. The Britannica, which stands facile princeps of all its kind in our language, says the object of education is the "happiness of the educated, and includes virtues as essential to happiness"; so that education in virtue under this description would be the duty of the State as teacher. The Encyclopedia of Useful Knowledge—written by Lord Brougham and his friends—says it is to fit the child "for after life," and there it stops. Is it possible for any thoughtful man, calling himself a Christian, to stop there, too? "After life"—what is "after life"? Is it the life between the school-house and the churchyard? or does it reach far beyond—away into the limitless prospects of Eternity? I trust we all believe in the immortality of the soul; and that none of us are content to rest on the giddy brink of the Utilitarians' definition of "after life." A third of these definitions declares—"That the object of the training to be given by the State can only be determined by the legislature of each country. That in an autocracy

the object should be the preservation of the monarchy, and in a democracy the inculcation of democratic principles." This is intelligible enough; but let us reflect a moment where it must lead. In Prussia it will justify, as it has justified the military and despotic teaching by which the House of Brandenburg has sought to establish its own infallibility; in Russia it will justify, as it has justified, the teaching of the most servile doctrines, such as that the Czar stands to his people in the place of Christ; that he is, in the language of their political catechism—"Our God." It will justify a despotism educating in despotism and a democracy in democracy—for it teaches that conformity to the standard of the State is the highest object of education. This, indeed, is the genesis of the miscellaneous systems, which is equally in harmony with the despotism of the many in America, and the despotism of one man in Russia. Our own system comes to us from Prussia, through France and the United States. It was invented or adopted by Frederick II., a great soldier, a great prince and a great enemy of Christianity. It was introduced into France under the first Republic, by Talleyrand, the apostate Bishop of Autun. It was adopted by the rulers of France on Talleyrand's report, at a time when they madly struck the name of the Creator out of all their ordinances—when they substituted Pagan Decades for the Christian Sabbath—and strove to make God an outlaw in His own creation. With that constant searching for first principles which characterizes the French mind, Talleyrand boldly laid it down that children did not belong to their parents, but were born for the State. He proclaimed the Spartan doctrine that there was no family but one—the Republic. And like the Spartan the French Republic abolished the sacred sanction of marriage, though it did not take the next step of legalizing promiscuous intercourse. This conduct was quite consistent with the whole course of the first Republic; with its constitution, and its solidarite, its universal hatred of all things old, tried and traditional. It would never do to continue in the "Year 1," so obsolete an institution as the Christian Family—an institution older than Bourbon or Brunswick line—older than all Christian kings and constitutions—the well spring and the feeder of our hereditary civilization. Thus it was the French State, in 1791, undertook to educate the youth of France in its own political image and likeness, after the manner of Prussia, though with some variations; and thus the American State, about thirty years ago, began to imitate the experiment. The details and the direction may differ, but the principle of the infallibility of the State is everywhere the same.

Catholic doctrine, like the law of England, much of which comes down to us from Catholic times, maintains that the duty of the Christian parent is twofold—first to provide for the sustenance of the child, and, secondly, for his education. You will find the same doctrine in Blackstone as in the Catechism of the Council of Trent, and almost in the same words. This double responsibility springs from the Christian institution of marriage, and no power on earth, civil or ecclesiastical, can dispense a parent in full possession of his faculties from directing the education of his own child. This, sir, is not a church question, but a parent's question; it is a father and mother's question, and not necessarily a question between different religious denominations. It is, in fact, a question whether the Christian family is to be permitted its free development in Western Canada, or whether the political power is to stand in loco parentis to all children under age. For whom does the common school teacher really represent in our system? Not the parent, but the Act of Parliament that creates his office and defines his district. He is the creature of the political power, and though he may consult and may co-operate with the parents of his pupils, he is not bound to do so; he is independent of them; he is not answerable to them; he must not distinguish between them or between their children. The principle of the common school is, that every child within a certain district, section or ward has an equal right to the advantages of

the school and the time of the teacher. As before the law, I admit all men are equal, and inclusively, all children. But I deny as between each other in social or school intercourse, that either men or boys can be moral equals. The child of the drunkard and swearer is not the child of the virtuous and sober parents and ought never to be confounded with him. Children are great imitators, and what they hear and see at home they bring abroad; hence the teacher who does his duty ought to be always able, from the first, to distinguish the children by the character of their parents. In select schools, there is, I grant, the same danger of evil association, but the parent has a direct influence there. The parent, not the political power, places the child in charge of the teacher; the teacher has his brief from the father or mother; they enter as avowed partners, with a mutual understanding, into the work of education; and the natural law which prescribes the parents' duty, is not abrogated under such a partnership as that. That natural law has been violated in Prussia, in France and in the United States; but it is still respected in England and Ireland. It is respected in the children of paupers, classified in the workhouse by the creed of their parents; and I appeal to my hon. friends who are lawyers, if it is not the ruling principle in the decisions of the Court of Chancery, such as that given by Lord Eldon in the well-known case of Wellesley vs. Wellesley. There the Chancellor, whose solidity was equal to his clearness, lays down most plainly, that the law of England never interferes between parent and child—never assumes to act in loco parentis; except where it is proved that the mind of the child is likely to be debauched by remaining under the control of an immoral parent. I appeal to this ancient and venerable law against the pretensions of the common school system, on behalf of all the parents of Canada West, who are disposed to do their duty to their children. It has been said:—What danger is there in teaching children the multiplication table in common?—what danger in teaching them the alphabet in common? I repeat it is not the teaching, but the association which corrupts, and which is to be guarded against as the worst danger in the indiscriminate grouping of children together. But there is another consideration: teaching two and two make four, is teaching to reason—it is teaching the use of the mental faculties—and we insist that every lesson in reason shall be accompanied by a lesson in Revelation, as a rider, as a safeguard. I, as a parent, am not willing to risk the experiment of exercising only a Sunday revision over the imbedded errors and false impressions of the week. You might as well propose that the child should eat on Sunday all the salt necessary for the retrospective salting of its six days' food. I believe the lungs of children when inflated, become buoyant; but I am not on that account disposed to bring my child to the pier and throw it into Lake Ontario, to see whether or not it may rise and float. No, sir. These are desperate experiments which I cannot try with my own flesh and blood, and with the immortal spirits, committed during their helplessness, to my charge.

EXCELSIOR.

The shades of night were not yet drawn,
When in a mill where wood is sawn,
A lot of boys were told to haul
A way the stuff that carvers call
Excelsior.
Soon 'neath these curls made into packs,
They stagger forth with loaded backs.
Across the way there stands a shop
Where into bins they softly drop
Excelsior.
Next day some skilled mechanics come,
Sharp needles ply; swift shuttles hum;
Huge sacks are made with corners square,
And scheming hands deposit there
Excelsior.
Soon after this a great big store
Hangs out the sign—"For Sale. Some more
Of those hair mattresses, the kind
You want." But here again we find
Excelsior.
In politics as well as trade
Reforms are often likewise made,
Not of the hair and wool they land,
But of that cheap and shoddy fraud,
Excelsior.
And Destiny will sometime puff
A Prophet with such fulsome stuff
That in the place of heart and brains
The Inquest shows in the remains
Excelsior.
—N. Y. Sun.

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WEDNESDAY, FEBRUARY 7.

**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 text-
books 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 gov-
ernment grants, and exemption
from taxation for other schools.

CURRENT COMMENT.

**A
Voice
From The
Tomb.**

We publish this week a valuable passage from a Pastoral of the late Bishop Ryan of Buffalo. This saintly prelate, one of the most zealous and enlightened members of the American episcopate, was a Canadian by birth. He will be best remembered by many amongst us as the originator and founder of the C. M. B. A., an association which has since become so great a power for good. Bishop Ryan's strong condemnation of the injustice of the American public school system has the more weight in that he was by nature the gentlest of men. His undisguised admiration for the system which then, in 1881, obtained in this fair Province of ours, will not fail to strengthen Catholics in their resolve to obtain redress; while the popular and convincing way in which he proves the necessity of Catholic schools for Catholic children will nerve our readers to undergo any sacrifice rather than lose the priceless boon of Catholic education. This Pastoral Letter was written on the occasion when Bishop Ryan sent to all his priests a copy of the Instructions emanating from Propaganda on the American public schools. These Instructions formed the basis of the Catholic School Law as promulgated by the Third Plenary Council of Baltimore, a law which our Holy Father, Leo XIII, in his letter of May 31st 1890 to the American Bishops, most emphatically maintained and confirmed.

**The
Eloquence
Of
Figures.**

We trust Father Cherrier will collect his valuable letters to "La Presse" and publish them in pamphlet form; better still, we should very much like to see them translated into English, as they embody a more practical and up-to-date treatment of the School question than any other publication we know of. The last of this series that has come to hand appears in "La Presse" of the 23rd ult. It explains in detail the substantial redress offered by the Remedial Bill and contrasts that measure of justice with the farcical settlement. Among other points excellently made, Father Cherrier calculates, with mathematical accuracy, the moneys actually filched from Catholic pockets by the iniquitous legislation of 1890. We here subjoin the totals of his calculations:—
School taxes paid by the Catholics of Winnipeg from 1891 to 1896 (all which, instead of going to the support of the Protestant schools, should have gone to the support of Catholic schools)..... \$20,281
Our share of taxes on the properties of corporations from 1891 to 1896..... 18,900
Our share of government grants from 1891 to 1896..... 10,753
TOTAL..... \$49,934

In round numbers, then, we have been robbed of \$50,000. So much for the city of Winnipeg alone. For the whole province, Father Cherrier estimates the entire misappropriation by the local government at about \$200,000. "Behold," he says, "how, for the last six years, they have waxed fat on our substance, and yet they are not ashamed to pose as wishing to be generous with us."

**A
Handsome
Apology.**

A little before Christmas we received the December number of the Globe Review with a postcard from the editor to this effect: "Unless due notice is made of the December issue of the Globe Review, the magazine will not be sent to you in the future." Now, although we cannot undertake to pass judgment on all issues of all the publications sent to us, the Globe Review is not one which we can bear to lose sight of. We accordingly wrote to the Editor, calling to his mind what he seemed to have overlooked, viz., that we had reviewed the September issue on Oct. 7th, and sending him a copy of our paper of that date. On December 28th, Mr. W. H. Thorne wrote back: "In view of your postcard of the 22nd and the admirable editorial in the issue of Oct. 7th I offer you my sincere apology for my postal card of recent date. I admire the NORTHWEST REVIEW and read it with care; but in some way I missed the notice indicated. I was probably away when said issue came." This is a gentlemanly reparation, setting both parties on better terms than they were before the misunderstanding.

**The
Birth
Of
God.**

Mr. William Henry Thorne opens this number with a lay sermon on The Birth of the Divine, a lyric effusion in impassioned prose, which ends with these eloquent words: "I have spoken only of the birth of the Divine: not at all of his mission: or of his church—that will come some other time. In truth this is but the faintest and most imperfect outline of what the birth of Jesus means to me. It sanctifies all motherhood and wreathes the brow of every child with glory. I am unworthy to name His dear name. I am unworthy to love the mother that gave him birth; but my prayer is constant that I may more clearly understand all the mystery and meaning of that greatest hour of all the ages of time; and that in some humble way I may be permitted to love and honor the Saviour of our race, and to crown His mother's brow with all the grateful tokens of my deathless love for her and her divine, loving, wise and all-conquering and now exalted Son of God."

**Edgar
A.
Poe.**

As a contrast to the above, we quote a specimen of Mr. Thorne's vituperative style from "Globe Notes": "One of the dirtiest, most despicable and damnable little pieces of so-called literary work ever attempted by mortal man has just found its exit in the New York "Independent." One Thomas Dunn English, who had for a time the inexpressible honor of Edgar A. Poe's personal acquaintance, but who will henceforth be known as a vile slanderer of the most gifted soul ever born on American soil, has been given space in the paper once edited by Beecher and Tilton—both of them far more vulnerable than Poe—to expatiate on the maddened faults and failings of a man, who, instead of being chagrined and harnessed to the common drudgery of American newspaper work, for which he received outrageous pittance of pay, should have been clothed with purple and fine linen—allowed all the wine he could drink, and have been salaried like a king. I consider Mr. Dunn's so-called revelations too despicable to quote or name. I hold that his plea of self-defence is more cowardly than dirt, and the marvel to me is that a man of Poe's gifts and genius, finding himself quartered for a time on this earth in close proximity to a low-minded and grovelling wretch like T. D. English, could possibly refrain from running him through with a dagger; and yet, unfortunately, English was not the only beast of his breed that Poe had to consort with." We presume Mr. Thorne, when he says Poe should have been allowed all the wine he could drink, means all the wine he could safely drink.

**Mr. B. Bourinot's
Paper.**

The Bras D'Or Gazette, published at St. Peter's, Cape Breton, is a sprightly outspoken newspaper edited and owned by Mr. Bertram Bourinot. Its editorials indicate culture and power, while its selections are in the very best taste. Its first year is drawing to a close. We cull from it a couple of articles WELL WORTHY OF perusal.

**TIMELY
EXTRACT**

From a Pastoral Letter
of the Late Right Rev.
S. V. Ryan, D. D.,

BISHOP OF BUFFALO, N. Y.

**On the Necessity of
Catholic Schools,
1881.**

On the approach of the holy season of Lent, as the chief Pastor and Bishop of the diocese, I feel impelled by a sense of our mutual responsibilities and common interests, to address you briefly on some topics that will, I trust, be interesting and instructive to us all. As our schools occupy much of our attention, and are among the most pressing solicitudes of our pastoral charge, engrossing our thoughts and burdening our conscience, naturally the first subject presented for your respectful consideration will be that which I believe to be of the first importance, viz.: that of establishing, sustaining and improving our parish schools. We will never be satisfied until we have provided facilities of acquiring a Christian education within the reach of all the children of the diocese, and have gather-

ed the bulk of the Catholic youth into schools, in which this object is obtainable.

I need not repeat, what I have often said before, that no parish is fully equipped with a good school; no church can make progress in what is essentially the mission of a church, can build up its members in piety, religion and faith, unless the young are instructed in their faith, and trained to the practices of piety. True Catholic life, genuine Catholic sentiments and instincts, can only exist and endure, when implanted, and as it were, ingrained in the soul even from its mother's breast, by such deft and loving ways as only intelligent religious mothers know, and afterwards fostered, deepened, and confirmed in ripening youth, by a Christian education. Religious and moral principles cannot be hoped for, in mature years, unless soon in infancy, by the voice and example of good parents, they are watered, sheltered and cultivated, as the heart warms and expands, the mind unfolds and matures, in the atmosphere of a religious school.

The Christian school must then be ready to take the child from the threshold of the Christian home and fit the young boy and the young girl to be consistent, instructed and faithful members of the Christian Church. In the school, children must learn to know and love, to appropriate and assimilate the saving truths and divine principles of the Christian religion, to understand, cherish and adopt in practice, in spirit and in truth, the divine lessons of Christian morality, Christian virtue. The Christian Church is fed from the Christian school, and this in turn filled from the Christian family, the Christian home. These constantly and necessarily act and react on each other, and on society. No permanent and genuine growth in the Christian Church is possible, unless the young get a Christian training: a religious education; but a religious education will be appreciated, and the Christian school patronized only in proportion as moral principles prevail in society, as religious sentiments pervade the home, as Christian faith retains its hold on the fathers and mothers of the rising generation.

Indications are not wanting that Christian denominations and especially their religious teachers are at length awakening to a sense of the importance of this subject and to the grave perils imminent to Christian faith and Christian society from neglect of early Christian training, from the un-Christian, if not positively anti-Christian education of the youth of our country. And yet there is an unaccountable apathy amounting to religious indifference in the community regarding the religious education of the young which bodes no good to religion or to country, and which makes it all the more imperative on us to do our whole duty to our children, and thus, to the full extent of our means, to stay the ruin which irreligion and unbelief are bringing on society.

Parents should then be admonished to early imbue their offspring with sentiments of religion, faith, and piety, in words and ways suited to their tender years, and enable them as they grow in age to grow in wisdom and grace before God and men. They must be often reminded of the strict obligation of sending their children to Catholic schools wherever such are established; and indeed we cannot see how parents, who neglect this duty can be safe in conscience, or admitted to the sacraments, or how Pastors who do not enforce this duty can be justified before God. As a safe rule and guide for Pastors I forward herewith the official instruction sent some time ago from the Holy See, and which you have all doubtless seen, to be kept for reference in the archives of every church.

This reminds us, too, of our obligation of providing schools for our children, and on this point I must congratulate our zealous clergy and faithful people on what they have done, and are doing, and I hope, that ere long, there will be a good parish school wherever there is a resident Priest. I fully realize the heavy tax this is on the energies of the priest, and the resources of the people, especially on account of the great injustice inflicted on our people of supporting, in addition, other schools of whose educational advantages they cannot in conscience avail themselves; and I had hoped even against hope, that some remedy would be found for this undeniable grievance, in wise and impartial legislation, by a sensible, fair and honest system of public schools, SUCH AS OUR NEIGHBORS IN THE DOMINION OF CANADA POSSESS. This remedy, however, can hardly be looked for unless in a community animated by religious convictions, among a

people believing in the necessity of divine faith, in a society that is, in profession and very deed, Christian.

HON. MR. LAURIER

As a Special Pleader.

(Bras D'Or Gazette.)

The banquet at Montreal in honor of the Premier was specially arranged for the purpose of giving him an opportunity to defend the school settlement in Manitoba. The organs of the party had for weeks previous proclaimed with united chorus: "Conciliation is successful." Yet as the echo of their chorus reverberated from the mountains of British Columbia on the Pacific to Cape Smoky on the Atlantic the impression left was despair instead of victory. The speech of the Premier is a flat contradiction of the boasted claims of the government organs as the following quotation will prove: "Gentlemen, it may be that the result of my efforts will be the Tarpelan rock. But if it be thus I will fall without a murmur." It is true that Messrs. Greenway, Sifton & Co., and their sympathizers all over the Dominion are satisfied. And perhaps Hon. Mr. Tarte and a few officeholders may do like little children in play, who close their eyes and open their mouths, which when filled the morsel is swallowed without making a wry face. But to contend that the aforesaid minority should also be satisfied is adding insult to injury.

Hon. Mr. Laurier quoted from the address delivered by Mr. Ewart, counsel for the minority in London. We copy Mr. Ewart's remarks:—

"Before closing I would like to say a word or two as to what we are seeking. As it has been already remarked, we are not asking for any declaration as to the extent of the relief to be given by the governor-general. We merely ask that it should be held that he has jurisdiction to hear our prayer, and to grant us some relief if he thinks proper to do so. It may be that the Dominion authorities may not choose to establish us in all the rights and privileges which we enjoyed prior to this act of 1890, although that was a system which had been approved of by the more important religious bodies, and acquiesced in by everybody, and it remained as a good working act for a period of nineteen years; and although I may say also that it is the system, or almost the system which has existed in the Province of Quebec for more than a quarter of a century. It may be that the Dominion authorities may prefer the Ontario system, under which there is a closer governmental control a system under which government control is very complete, under which books are chosen by the government inspectors, appointed by the Government, and all school regulations made by the government. Or it may be that some other system may be devised which will enable the Roman Catholics to teach in schools, to which no Protestant child now goes, the religion of the parents under limited circumstances without thereby being penalized by ostracism from the public school provisions. We cannot tell. Nor have I come here instructed to state what the measure of relief will be which will be asked if it be held that the governor-general has jurisdiction to deal with the matter. But this much I think I may properly say that we have no desire to withdraw from the operation of state statutory control."

From the above statement of Mr. Ewart's Hon. Mr. Laurier draws the conclusion that the minority did not ask for separate schools. We quote his own words: "Mr. Ewart did not ask for the re-establishment of the schools as they existed before 1890 or for the Ontario or Quebec systems, but simply that the Privy Council should declare that the Governor-General had the right to hear the complaint of the Catholic minority and render justice according as it would appear to him justice was due." And forsooth! because Mr. Ewart did not insist upon a pronouncement from their Lordships in favor of any of the "systems" mentioned, Mr. Laurier feels relieved from all responsibility of giving any "system." Will any man of common sense call the miserable concessions made by Mr. Greenway a "system"? If not we fail to see how the Hon. Mr. Laurier can reconcile Mr. Ewart's remarks before the judges with his settlement according to the decision of those judges. Furthermore we wish to call particular attention to the words used by Mr. Ewart in drawing their Lordships' attention to the different "systems" existing in the two larger provinces of the Dominion. We maintain that, instead of the Hon. Mr. Laurier sheltering himself behind Mr. Ewart, he is on the contrary exposing the hollowness of his defence and hypocrisy unworthy of a statesman.

Can any one for a moment imagine that so astute a lawyer as Mr. Ewart, having a reputation for candor and honesty, would accept a retainer from the minority, advocating their cause from court to court for five years, would do so if he believed that the final victory would only confer on his clients such concessions as their enemies chose to give and might have offered five years before if they had been animated by a particle of justice.

The Privy Council declared that "provincial legislatures are not supreme in educational matters." But the surrender made by the Laurier government makes it appear that the Federal constitution is to be ignored and that the Governor-General and the Privy Council are not a court of final resort.

BRIBERY IN HIGH PLACES.

(Bras D'Or Gazette.)

We take the following from the Morning Chronicle of the 11th Inst.:-

Canad Presbyterian: "The man who sells (his vote) is just as guilty as the man who buys. The member elected, who probably did nothing wrong, is usually the principal sufferer. The sum total of the public morality of this country would be greatly raised by the disfranchisement of every venal elector. A man who sells his vote is unfit for citizenship."

Yes, disfranchise the venal elector; but what about the man who does the bribing? Is he to be let off with simple exposure? If the venal elector should be disfranchised, the equally venal briber should be both disfranchised and fined or imprisoned.

The Canada Presbyterian having suggested that electors who sell their votes should be disfranchised, the Hamilton Times raises the question: "How much worse is the poor rascal who sells his vote for a dollar or a bottle of whiskey than the aristocratic schemer who sells his vote and influence to get a law enabling him to collect his price in tariff taxes from his fellows? Can anybody tell?" This is a pertinent and interesting question and deserving of a good deal of earnest consideration.

Precisely. Disfranchise and fine the bribers. But what about the bribers whose conscience is so callous that their statement on oath is no more reliable than a Northwest Indian under examination for horse stealing. We would have confidence in the utterances of the Morning Chronicle on political morals if it showed less partiality when Grit bribers are exposed in the courts. If it is really sincere we hope that in future it will not silently acquiesce when such characters are rewarded with government jobs all "for the good of the party." This denunciation of the poor man who accepts a bribe is the height of hypocrisy, while the rich are permitted to accept bribes in the shape of lucrative positions. Where is the moral difference between a poor man taking a bribe and a member of parliament for five years resigning with the promise in his pocket of an office worth thousands a year, in order that an aspiring politician may become a cabinet minister?

We do not advocate a law opposed to a member-elect resigning his seat; but we do say that in all such cases the person resigning should be ineligible for an office under the crown until the expiration of the term for which he was elected to parliament. Had such a law been in force in Canada, aspiring politicians could not remain under cover during an election campaign, and after the battle was over come out dangling a judgeship, senatorship or some other fat bribe before a weakened member-elect.

We hope the Chronicle is in earnest in this matter. If so, we would advise beginning at the fountain head and go for the rich who accept bribes. As for the poor man's share it is a mere bagatelle. We cannot conscientiously advocate the punishment of a poor man who takes a dollar or two for his vote while the rich who get hundreds and thousands are allowed to go scot free.

WHAT "NON-SECTARIANISM" MEANS.

We question if there be a greater misnomer in the whole English language than the word "non-sectarian" in the sense which the sectarian and secular press use it. We are considerably informed by that press that our public school system is a non-sectarian one, that our national policy must necessarily be the same, and whenever a Catholic claim, no matter what may be its justice, is denied, or a Protestant demand, however unfair that be, is conceded, by municipal, state or federal authority, the plea of non-sectarianism is always set up in justification. By right non-sectarianism ought to mean the absence of all unfair discrimination for or against any religious denomination or group of kindred denominations. As a matter of fact, in the meaning of the individuals who use the term most frequently, it signifies nothing of the sort. With them non-sectarianism is simply the concentration, for more effective use, into one antagonism of all the hatreds, the prejudices and the antipathies which the several Protestant sects entertain with regard to the Catholic church. Its spirit is akin to that which makes the warring members of a turbulent household forget their private feuds and unite against any interference in the interest of law and order. It is no more non-sectarian in the true sense of the word than a mixture of whiskey, brandy, gin and beer is non-intoxicating. It does not aim at securing the same fair consideration and treatment for all religious denominations, but at preventing, by united Protestant effort, the Catholic church and its members from enjoying their rights. Affecting to be opposed unalterably to anything favoring union of church and state, it has never a word to say when the state shows favor to Protestantism in the line of official appointments, such as chaplaincies, for instance, but it is leathern-lunged and loud-voiced in protesting whenever a Catholic right is claimed. In fine, in its commonly accepted meaning non-sectarianism is nothing more or less than a Protestant combine in which the several sects pool all their jealousies of Catholicism and Catholics for their own larger unfair profit and our great unjust detriment.

Illustrations of the truth of this assertion are easy to find. "Non-sectarianism," for instance, would have the government refuse a penny of assistance to any Indian school with which the Catholic church is in any way connected; but it favors the largest possible federal appropriations for such Protestant Indian institutions as Carlisle—where Catholic children who are unfortunate enough to be sent here are forced to attend Protestant services and the head of which establishment, Captain Pratt, is the editor of one of the vilest anti-Catholic sheets in the country—Hampton and Lincoln institutes. It howls in protest whenever a Catholic chaplain is appointed for the army or navy, notwithstanding that our Catholic soldiers and sailors have nothing like the quota of spiritual directors to which they are entitled; but it captures every possible chaplaincy it can for Protestant preachers. It secures official salaries from the national, state and municipal governments for its ministers in various capacities in public institutions, but when the smallest Catholic right is asked in those institutions, every Protestant pulpit and paper in the land raises an outcry and declares that Rome is plotting the capture and overthrow of our free institutions! In view of these facts why may we not justly define "non-sectarianism" as dishonest, concerted Protestant effort for the advantage of the several sects and the injury of the Catholic church.—Sacred Heart Review.

Another Masonic Murder.—L'Echo d'Italia of December 30, a Catholic paper published in Genoa, gives the following account of a Masonic outrage and murder which took place recently in the Republic of Equador. A Catholic journalist named Vivar who had been writing a series of articles in support of religious education, was arrested by order of the Governor and accused of the imaginary crime of inciting the population to rebellion. He was condemned to death by a packed jury of Freemasons and was shot on the Plaza of Quito. This outrage was attended with circumstances of unheard of brutality; for previous to the execution, the Governor ordered that the fingers of the right hand, which had written the articles in question, should be chopped off, and this was done to the horror of many of the spectators. This was bad enough, but not so brutal as another outrage, which only the heart of a Satanist could have prompted. The unhappy man was refused the consolations of religion before his death, although he begged for the presence of a priest before his execution. It is a singular fact that this Masonic murder took place on August 6, 1896, the 21st anniversary of the glorious martyrdom of the heroic Garcia Moreno.

A FARMER'S TRIALS

LA GRIPPE LEAVES HIM WEAK AND WORN OUT.

A Victim to Cold Chills, Violent Headaches and Palpitation of the Heart—Three Months Medical Treatment Failed to Help Him

There are few troubles which result more disastrously to health than an attack of la grippe. The patient may recover from its immediate effects, but it nevertheless too frequently leaves behind it a wrecked constitution. Among those who have suffered severely from its baneful effects is Mr. Harry Dagg, a well known farmer who lives eight miles south of Ninga, Manitoba. It was when la grippe swept over that country in a fierce epidemic during the spring of 1893 that Mr. Dagg's trouble began. The disease left him

a victim to cold chills, violent headaches and dizziness, accompanied at times by severe palpitation of the heart. Mr. Dagg went to Boissevain to consult a doctor, who told him that the trouble was liable to develop into consumption, and advised him to discontinue work. For about three months he remained under the doctor's care, but instead of getting better was gradually growing weaker, and had become so run down that the slightest exertion would completely use him up. At this stage a neighbor handed him a pamphlet advertising Dr. Williams' Pink Pills, and after reading a number of the testimonials he determined to give the pills a trial. He felt that his case was critical, and wisely decided that the merits of the Pink Pills should be thoroughly tested, so he procured a dozen boxes. After taking the third box he says there was no doubt in his mind that they were helping him, and even the slight improvement noticeable gave him fresh courage. He continued taking the pills throughout the winter of 1894 and when spring had come his health was completely restored, and he was as strong and vigorous as he had ever been, and from that time forward he has enjoyed the best of health. Mr. Dagg states that he still uses Dr. Williams' Pink Pills in spring and fall as a tonic, and always feels the better of their use, and he is certain if others will follow his example there would be less sickness and suffering throughout the country.

Dr. Williams' Pink Pills strike at the root of the disease, driving it from the system and restoring the patient to health and strength. In cases of paralysis, spinal troubles, locomotor ataxia, sciatica, rheumatism, erysipelas, scrofulous troubles, etc., these pills are superior to all other treatment. They are also a specific for the troubles which make the lives of so many women a burden, and speedily restore the rich glow of health to pale and sallow cheeks. Men broken down by overwork, worry or excesses, will find in Pink Pills a certain cure. Sold by all dealers, or sent by mail postpaid, at 50c. a box, or six boxes for \$2.50, by addressing the Dr. Williams Medicine Co., Brockville, Ont. Beware of imitations and substitutes alleged to be "just as good."

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This College, situated in beautiful and extensive grounds, is a large and commodious four-storey building provided with electric light and an excellent heating apparatus.

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There is a Preparatory Course for younger children, a Commercial Course in which book-keeping, shorthand and telegraphy are taught in English, a Classical Course for Latin, Greek, Mathematics, French and English Literature, History, Physics, Chemistry, Mental and Moral Science and Political Economy. The higher classes prepare directly for the examinations of the University of Manitoba, in which the students of St. Boniface College (affiliated to the University) have always figured with honor.

TERMS: TUITION, BOARD AND..... WASHINGTON.....Per month, \$15.50 TUITION ALONE..... \$ 3.00 For half-boarders, special arrangements are made according as pupils take one or two meals at the College. For further particulars, apply to THE REVEREND THE Rector of St. Boniface College, St. Boniface, Manitoba.

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St. Louis-American Line..... Jan. 20
Servia-Cunard Line..... Jan. 27
Gampania-Cunard Line..... Jan. 28
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Berlin-Allan State Line..... Feb. 17
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Berlin-Red Star Line..... Jan. 27

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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. 100 Daily.	Winnipeg	Freight No. 101 Daily.
8:30a	Winnipeg	1:00p
8:15a	St. Paul	1:15p
7:50a	St. James	1:30p
7:30a	St. Agathe	1:45p
6:58a	Union Point	2:03p
6:58a	Silver Plains	2:14p
6:45a	Morris	2:29p
6:25a	St. Jean	2:49p
5:58a	Letellier	3:09p
5:28a	Emerson	3:29p
4:52a	Pembina	3:49p
3:30a	Grand Forks	4:05p
3:30a	Winnipeg Jct.	4:15p
2:30a	Duluth	4:45p
1:40a	Chicago	5:00p

MORRIS-BRANDON BRANCH.

East Bound Read up	STATIONS	W. Bound Read down
Fr. No. 254 Mon. Wed. and Friday.	Winnipeg	Fr. No. 255 Tue. Thur. and Saturday.
8:30a	Winnipeg	1:00p
8:30p	Morris	2:25p
7:55p	Low Farm	2:50p
6:34p	Myrtle	3:25p
6:04p	Roland	3:55p
5:27p	Rosebank	4:25p
4:53p	St. Jean	4:55p
4:02p	Deerwood	5:25p
3:28p	Altamont	5:55p
2:49p	Somerest	6:25p
2:19p	Swan Lake	6:55p
1:35p	Indian Springs	7:25p
1:07p	Maripolis	7:55p
12:32p	Greenway	8:25p
11:56a	Baldur	8:55p
11:22a	Belmont	9:25p
10:22a	Elton	9:55p
9:45a	Ashdown	10:25p
9:22a	Wawanesa	10:55p
8:54a	Elliotts	11:25p
8:29a	Rounthwaite	11:55p
7:45a	Martinville	12:25p
7:00a	Brandon	12:55p

PORTAGE LA PRAIRIE BRANCH.

West Bound Read d'n	STATIONS	East Bound Read Up
Mixed No. 303 Every Day Except Sunday.	Winnipeg	Mixed No. 304 Every Day Except Sunday.
4:45 p.m.	Winnipeg	12:35 p.m.
5:14 p.m.	Portage Junction	12:37 p.m.
5:42 p.m.	St. Charles	11:50 a.m.
6:06 p.m.	Headingley	11:42 a.m.
6:25 p.m.	White Plains	11:17 a.m.
6:47 p.m.	Gravel Pit Spur	10:51 a.m.
7:00 p.m.	La Salle Tank	10:28 a.m.
7:30 p.m.	Eustace	9:50 a.m.
	Oakville	10:08 p.m.
	Cartis	9:50 a.m.
	Portage la Prairie Flag Station	9:30 a.m.

Stations marked "*" have no agent. Freight must be prepaid. Numbers 108 and 104 have through Pullman vestibule 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. For rates and full information concerning connections with other lines, etc., apply to any agent of the company, or

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CALENDAR FOR NEXT WEEK.

1897.
FEBRUARY.

7—15th Sunday after Epiphany. St. Romuald, Abbot. Solemnity of the Purification.

8 Monday—St. John of Matha, Confessor.

9 Tuesday—St. Cyril, Bishop of Alexandria.

10 Wednesday—St. Scholastica, Virgin.

11 Thursday—The Seven Founders of the Order of Servites.

12 Friday—St. Raymond of Penafort, Confessor; transferred from Jan. 23rd.

13 Saturday—Office of the Sixth Sunday after Epiphany.

CITY AND ELSEWHERE.

Read D'Arcy McGee's strictures on the infallibility of the state in educational matters.

Rev. Father Grenier, S. J., said mass and preached last Sunday at Stony Mountain Penitentiary.

The Very Rev. Administrator of the Archdiocese, Father Allard, O. M. I., came in from Selkirk to-day.

At the annual meeting of the Retail Dealers' association, held last week, Mr. T. D. Deegan was elected president.

A convention of the Conservatives of the Province is being held in the city, the first session taking place to-day.

Rev. Father Bourassa, of Pullman, Ill., returned home to his parish last Thursday, leaving his sister much improved in health.

A fund for the relief of the sufferers from famine in India has been opened by the Lieutenant-Governor and is assuming large proportions.

It is announced that Madame Albani and her company will appear again in Winnipeg on the 12th inst., when admission will be placed at popular prices.

For the future the pious exercises of the Stations of the Cross will be held at the Church of the Immaculate Conception on the first Sunday in each month instead of vespers.

At a meeting of the Central Relief association Wednesday a report was made showing that some \$350.00 had been collected in addition to the amount previously on hand, making a total of nearly \$900.00.

The Review regrets to learn of the death of Mrs. Philip Thomas, wife of Mr. Philip Thomas, Deputy Collector of Inland Revenue at Portage la Prairie. Dr. Barrett, Inspector of Inland Revenue, left for Portage la Prairie on Monday's train to attend the funeral which took place on Tuesday morning at 10 o'clock. R. I. P.

At the Manitoba College Alma Mater Society's Ninth Reunion last Friday evening, Mr. Joseph Dubuc, an alumnus of St. Boniface College, in replying on behalf of "Sister Colleges," made a very graceful and tactful speech, brimful of suggestiveness and point, was listened to with close attention and greeted with hearty and frequent applause.

Death of Sister St. Joseph (see Coutlee).

On Monday last, at 9.45 p. m., Gertrude Anastasia Coutlee, known in religion as Sister St. Joseph, breathed her last at the Mother House of the Grey Nuns in St. Boniface. She was the only survivor of the first four Sisters who, embarking in a bark canoe at Lachine, near Montreal, on April 25th, 1844, reached St. Boniface by way of Lake Superior, Lake of the Woods and Winnipeg River on June 21st of the same year. Her father was Louis Coutlee, of Les Cedres, Que., and her mother's maiden name was Rose Watier. Born on the 17th November, 1819, she entered the Novitiate of the Grey Nuns in Montreal on the 28th March, 1836, and took her vows as a professed nun on the 1st June, 1838. Thus she had been eight years in the community and was in her twenty-fifth year when she braved the isolation of the Red River Settlement at that time, and, with her three companions, was the first nun to cross the height of land between Lake Superior and the Hudson Bay basin. Sister St. Joseph at different times filled the offices of Assistant, Mistress of Novices, and chief directress of the orphan girls. Though much crippled of late with age and infirmities, she preserved to the last her cheerfulness of spirit and quietly prepared for the last dread journey to the bourn where she will receive the reward of her almost sixty-one years of religious life.

WRIT FOR ST. BONIFACE.

The writ for the bye-election in St. Boniface made necessary by the resignation of Mr. J. E. P. Prendergast has been issued. The nominations will take place on the 13th of February, and the elections on the 20th.

HE GOT HIS RECEIPT.

Some time ago while I was trading in a village store one of the clerks came to the junior partner, who was waiting on me and said:

"Please step to the desk. Pat Flynn wants to settle his account with you and wants a receipt."

The merchant was evidently annoyed.

"Why, what does he want of a receipt?" he said, "we never give one, simply cross his account off the books, that is receipt enough."

"So I told him," answered the clerk, "but he is not satisfied. You had better see him."

So the proprietor stepped to the desk, and after greeting Pat with a "Good-morning," said:

"You want to settle your bill do you?" Pat replied in the affirmative.

"Well," said the merchant, "there is no need of me giving you a receipt. See! I will cross your account off the book, and suiting the action to the word he drew his pencil diagonally across the account. "That is a good receipt."

"And do you mean that that settles it?" exclaimed Pat.

"That settles it," said the merchant. "And you're sure you'll never be asking me for it again?"

"We'll never ask you for it again," said the merchant decidedly.

"Faith, thin," said Pat, "I'll be after kaping' me money in me pocket, for I haven't paid it."

"Oh, well, I can rub that out!"

"Faith, now, and I thought the same said Pat.

It is needless to add that Pat got his receipt.—Romance.

AN UNQUENCHABLE FIRE.

From the Cincinnati Enquirer:

There is a fire that never dies, and it is here, and in this world, too. This strange fire is of the consistency of paste, and is harmless while in a quiet state. The friction caused by rubbing it against a hard surface will, however, set it aglow, and nothing will extinguish the flames, which will burn with a blue light and an intense heat until the core round is completely destroyed by combustion. Water has no effect upon it, and it can be made into balls and thrown anywhere, and it will burn with a slow but fierce combustion which makes it unlike any known fire.

Dynamite and gunpowder require a spark to ignite them, and powder produces an explosion, not a regular fire. To ignite this compound there is just the slightest friction of rubbing it against some ordinary substance. There is no explosion or rapid spreading of flames, but a strange, pasty substance composed of living fire, which cannot be stamped out or killed in any known way.

John Floyd, the discoverer, has been for several years delving in all sorts of chemicals, as his numerous inventions required constant study. One day he wished to make a certain substance with which to experiment, and for that purpose placed in a liquid some waste substances which he thought would, when dissolved, produce the wished-for compound. But he found the material he wanted before the liquid was dissolved, so he left the jar containing the solution on the shelf for several weeks, thinking no more about it.

Finally he thought of using the jar, and, when lifting it down from the shelf, some of the liquid spilt on the floor. Mr. Flood thought nothing more about the matter till he noticed a sensation of heat about his foot, and on looking down found that the soft paste which had fallen out of the bottle had become a mass of soft, flickering flames, emitting an intense heat. He put his foot on the spot, stamping it out, as he thought, and turned to his work.

When he turned around again he saw that instead of going out the fire paste was steadily burning, that his rubbing it had only smeared it over the floor, and it was eating into the wood every moment. He then threw several buckets of water on the stuff, but the water had no effect other than to be converted into puffs of steam, and the fire burned steadily on, cutting its way through the soft pine flooring. As the experiments were being conducted in the back of a drug store, which was filled with dangerous chemicals, he knew that something must be done to put a stop to its ravages or the whole place would be blown to atoms.

After many fruitless attempts to put it out he procured a hatchet, and it was only by cutting out the entire square of wood on which the paste rested that he succeeded in stopping the fire, which burned for at least an hour.

Afraid of the uses to which this discovery might be put, Mr. Flood has never made the secret of the ingredient public; but he says that the cost of making it is so small that it can be easily used instead of the cheapest waste materials. And for that reason he will not let the formula become known, for incendiaries would take advantage of it and no place would be safe from burning. Those

who use oil or dynamite or powder can be easily traced, as some precaution is necessary, but with this liquid fire a criminal who knew its composition could burn his way noiselessly through any door or set any home on fire by throwing against it a noiseless ball of the composition.

The cost of making this liquid fire is so small that it can be easily used instead of coal in heating a furnace. But the most valuable properties are those which it possesses which are absolutely foreign to those of fire as known to us. All forms of heat, must be generated in some kind of a furnace and be constantly supplied with fuel. About a cupful can be set on fire and it will burn with a steady glow for an hour.

This wonderful fire can be utilized in the kitchen, and stoves can be dispensed with altogether as entirely useless. In order to fry anything it is only necessary to hang the pan from a wire and smear over the bottom with a spoonful of the liquid. In an instant there will be a hot fire which will burn for over an hour. So that the cook of the future can take her fire out into the country; it can be used in cooking in camping; there will be no coal bills, but the work of heating furnaces, of burning fires in grates, or running motors can be done by a harmless little spoonful of paste, which can be taken around in the vest pocket.

Of its practical uses there is no end, for the subject is yet in its infancy, the inventor, thinking but of the harm that might come, having stopped his experiments. He, however, says he intends to resume them and find out more about this explosionless, noiseless, unquenchable paste, which is fire pure and simple.

AN APT REPLY.

Max O'Reill relates that while he was teaching in an English school a lady wrote to the head master:

Dear Sir,—It is our intention to place our boy under your care, but before we do so we would like to know what "the social standard" of your school is.

To which the head master replied:

Dear Madame,—So long as your boy behaves well and his fees are paid regularly no inquiry will be made about his antecedents.

The above reminds us of the man who, after booking his name at a seashore hotel, informed the landlord that he was the Lieutenant Governor of a state he named, to which the landlord replied, "Well, it's no matter, we'll treat you jus as well."

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