

# Northwest Review.

"AD MAJOREM DEI GLORIAM."

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## HOW THE CHURCH IS HOLY.

From the Sacred Heart Review.

The Church of Jesus Christ is Holy—that is to say, she is the enemy of evil, which is sin. Does that mean that all the members of the Church are holy—that all her Popes are unable to commit sin? Certainly not. Man here on earth remains always man, viz., weak, inconstant and more inclined to evil than good. In what sense, then, is the Church holy? The Church is holy: 1st, in the sense that her divine Founder and Master is holy. Our Lord Jesus Christ is the Founder of the Church, and He is holiness itself. 2d, in the sense that the first envoys of Christ were holy. St. Peter and the Apostles were the first fathers of the Catholic Church, which they preached and established throughout the world; our own churches trace their origin to them, through an uninterrupted succession of bishops and pontiffs. And who can tell to what sublime heights of sanctity the apostles reached, who could all say with St. Paul, to those whom they converted, "Be imitators of us as we are of Jesus Christ." And these holy apostles not only lived for God, but also died for him, and have borne the martyrs' palm. 3rd, The Church is holy in the sense that her doctrine is holy. All that is taught by the Catholic Church is good and true, and comes direct from God. 4th, the Church is holy, because by means of the sacraments, prayer and the true worship of God, she renders holy all men who gladly obey her.

The Church tends only to render us all truly holy, perfectly holy, each in our own condition. If a Christian does evil, and leaves the path of holiness, it is because he disobeyes the Church, and neglects the means of grace she freely offers him. The man who is constant, faithful to the religious direction of the Church, to habitual prayer, to the very frequent communion, to Christian instruction, in devotion to the Blessed Virgin, and in all the exercises of Catholic piety, will surely and quickly become holy, and will love God and his neighbor with his whole heart. 5th, The Church is holy, because she has produced in all centuries, and will ever produce, a glorious band of saints—a band of men, and women and children, and pontiffs and priests, who practice all Christian graces with Christian heroism, and who are to other men noble examples of purity and chastity and devotion, of prayer and strength and meekness, of humility and Christian abnegation. The saints are living examples of the finished work of that Church which has produced them—living witnesses of the holiness of the Mother who has borne them. Lastly, the Church is holy in the sense that she condemns and rejects from her bosom all that is false, mean, unbalanced and defiling.

Would it be just to impute the crime of Judas to the holy and faithful apostles of Christ, to St. John, to St. Peter, to St. Paul?

The heartfelt sorrow of the Church when one of her priests falls into sin, the terrible indignation with which she prohibits, expels and excommunicates him if he persists in evil, is the most evident proof of her holiness. The weapon which ignorance and unbelief use against the Church is therefore precisely the one which defends her most victoriously against their perfidious attacks. The Church is holy and whoever listens to her voices either is holy, or will become holy.

## Morality in Ireland.

From the Irish World.

The "Scalpel," an Irish medical journal, has just published the thirty-first annual report of the Registrar-General for Ireland. No important changes in the statistics for births, deaths and marriages has taken place in Ireland during recent years, but the present report is interesting from the fact that the Registrar-General has gone out of his way to comment on the very small percentage of illegitimate births in the Catholic parts of the country. The Catholicity of Ireland is found in increasing proportions in Ulster, Leinster, Munster and Connaught—the proportion of illegitimate births to legitimate is the reverse. For the entire population, the illegitimate birth rate was 27 per thousand, but

it varied very remarkably in the different provinces. In Ulster where the Catholics and Protestants are nearly equal, thirty-nine of every thousand children were born out of wedlock; in Leinster, where Protestants are still comparatively numerous, the proportion falls to twenty-seven per thousand; in Munster with a relatively smaller number of Protestants, there is a further drop to twenty-two, and in Catholic Connaught, where a Protestant is something like a natural curiosity, there is only one illegitimate birth of every thousand children born! The Registrar-General, in speaking of this morality of Catholic Ireland, remarks that "the proportion of illegitimate births) compares very favorably with the returns from most other countries." But the Registrar-General is over-cautious in his adjectives. The truth is, there is no other country which can furnish such striking figures to prove national morality. Ireland has little wealth and much sorrow, but in obedience to the sixth commandment, in purity of thought, word and deed, she leads the way.

## What Kept Them Chaste?

In the course of an article in Harper's Bazaar, Col. Thomas Wentworth Higginson makes this statement, the significant importance of which will be readily appreciated by all our readers: "The late Rev. Horatio Wood, who was for more than half a century missionary at Lowell, and who watched the whole change from American to Irish factory girls, told me that in one respect it brought a distinct moral improvement. The Irish girls were more uniformly chaste than the Protestant farmers' daughters, whom they superseded. Now the French Canadians have replaced the Irish; but a Protestant physician of great experience, whose practice includes several large manufacturing villages, almost wholly French, told me that he had never known an illegitimate birth to occur there."

What preserved the innocence of those Irish and French girls in the very circumstances in which the Protestant American young women lost their purity? The confessional. The Catholic Church is the vigilant opponent of immorality in man and woman. By the training it gives in love for the Angelical virtue, by the living examples that it furnishes of the virgin life, by the model that it raises in the person of the Immaculate Mother Mary, by the strength that it provides in the sacraments of Penance and the Eucharist, it makes continence possible. Its nations are noted for their cleanness. Wherever they are placed side by side with other people under similar climatic and social conditions, as in Ireland, in Scotland and in New England, its superiority as a preventive of lewdness, is strikingly apparent. It alone has the grace to crush the serpent's head. It alone conquers the hydra of impurity.—Sacred Heart Review.

## Morley on the Irish Education Vote.

From the Irish World.

John Morley not only has no notion of deserting Home Rule because of the Irish party's recent vote on the Education question, but he thinks that if they had not so voted they would not be worthy of honest men's respect. Here is what he said on the matter in a speech a few days ago in Manchester:

"Mr. Morley, in the course of his speech, said, though he did not agree with the Irishmen any more than he agreed with other partisans of denominational schools, had those Irish members failed to record their votes for a proposal which in their hearts and consciences they believed to be right in principle, they would not have won the respect of honest men. He did not know what might be the next step in that great struggle (for Home Rule) which they began ten years ago under the intrepid leadership of Mr. Gladstone, but one result he (Mr. Morley) had hoped for was that Englishmen would learn to judge the attitude of Irishmen upon politics fairly and reasonably."

This, we may be sure, is the feeling which prevails throughout the Liberal party in regard to the action of the Irish members on the Education question. The Liberals recognize—and why not?

—that the Irish party is an independent body, having the right to form views and take action on public affairs in accord with their principles and the sentiments and needs of their constituents. By keeping on such lines the Irish members will not only forfeit nothing in relation to Home Rule, but will gain additional respect for themselves.

## SEEING IRELAND.

From the Lee to the Liffey.

Chicago, June 29, 1896.

Editor Irish World:

It has often been a subject for much speculative discussion that the American tourists do not in large numbers turn aside, if only for a brief period, in their annual migratory flights towards England and the Continent and visit the sylvan and streamlet attractions which "the distressful country" has to offer in such picturesque profusion. Historical associations, rich as those offered by the Rhine or Loire, will reward the one leaving the transatlantic steamer at the splendid port of Queenstown, and the accents of Cork, while more familiar than those of Alsace or Lorraine, will strike as musically on the ear. From the city by the Lee, where "the bells of Shandon sound so grand on," he can with much facility be transported to Blarney Castle, and, if he is inclined to risk his neck in the venture, may, with an oscillatory embrace, acquire what is known in Ireland as "the gift of the Blarney." The Blackwater is next within measurable distance. This noble stream is not inappropriately styled the Irish Rhine, and if the tourist takes the trouble to traverse its course he will pass picturesque cottages and mansions as lovely as those of the Duke of Devonshire's Lismore Castle. A few hours' journey westward will bring him to Killybegs, Muckross and the quaint old home of the great O'Connell. The lakes, the Gap of Dunloe and many other charming spots among the great old Kerry hills are well worthy a visit. The lordly Shandon, the noblest river in the British Isles, will doubtless next invite his attention, from which he can easily visit Killeek, a delightful resort nestling on the coast of Clare. This has been declared by many tourists to be the most attractive spot on Ireland's iron-bound coast. A few hours' journey will bring him to Limerick, the City of the Violated Treaty. The old walls, massive as of yore, here and there frown down upon the Shannon, reminders, mayhap, that Ireland, at least in spirit, is as yet unconquered. The Black Battery, now, alas, resounding to the tread of the armed Sassenach, recalls memories of Sarsfield and the old brigade who fought "back to back, unheeding wound or scar," in defence of Irish liberties two hundred years ago. Thomond Castle will remind the American tourist of the glories of the O'Briens, and feudal Ireland will be brought to recollection by the guide, who will point him out the house where Ireton, the son-in-law of Cromwell died. The hated name of this Puritan tyrant is still held in abhorrence west of the Shannon, and the malediction, "the curse of Cromwell" is yet shudderingly heard by the Irish peasant.

On his journey to Dublin the tourist may call at the City of the Tribes, the historical name of Galway, and here he will at once perceive the influence of Spain on that portion of Ireland in the early times. Linger still on his way to the Irish metropolis, he may with profit visit the Carragh of Kildare, with racing and military features. A few hours hence will bring Dublin in sight. Among other places the tourist will of course visit College Green, "the old House at Home," known as a Bastille to the Irish patriot and as a place to the vice-regal officials from across the Channel. A trip through Phoenix Park, where the visitor will, of course, have pointed out to him, by the loquacious "jarvey" the spot where Lord Cavendish was assassinated; the vice-regal lodge, and other places of national interest. The aforesaid "jarvey" will, of course, tempt him to visit Donnybrook, of bibulous and pugnacious recollection, and "his honor," as the driver styles him, will not leave Dublin without running down to Wicklow, the home of once-powerful Parnell. These are but a few of the at-

tractions that will repay a visit to the Emerald Isle, while the tourist is on his way to the wealthier resorts on the Continent.

W. J. FURCELL.

## Providential.

Some of our readers may have heard of the famous miraculous Madonna of Ostra Brama, at Wilna, in Russian Poland, a most celebrated place of pilgrimage. A curious story reaches us from this shrine, says the Tablet. In February a Russian, who unfortunately cannot be now identified, brought to the parish priest of the Ostra Brama chapel, Father Frankiewicz, several very large wax candles, with the request that they might be kept burning night and day as a votive offering before Our Lady's image. The request excited no surprise, as even the schismatic Russians have a devotion to the Madonna, and frequently bring offerings to the shrine; but as it would have been imprudent to leave the candles burning all night without watching, the sacristan was told to sit up in a room near the altar. About midnight the watcher extinguished the candles. Asked next morning why he had done so, the man declared that in his sleep he had repeatedly heard the cry "Put out the candles!" and, with some natural feeling of awe, he had done so. Upon examination, the candles turned out to be hollow and filled with gunpowder. There is no doubt an attempt had been made to destroy the famous Madonna, which for so many centuries had been looked upon, even by the Russians, as the mighty protectress of the Catholic faith. The parish priest immediately informed the authorities of what had happened, but the only satisfaction he got was the advice to "keep the occurrence quiet." Nothing has been ascertained of the person of the would-be author of the sacrifice.

## THE DUBLIN CONVENTION.

### Call of the Federation for the Election of Delegates in America.

The following has been issued by the Irish National Federation of America:

To the members of the Irish National Federation of America and Supporters of the Home Rule Movement in the United States:

The Council of the Federation in Ireland and the chairman of the Irish party, jointly charged with the work of calling an Irish race convention, have issued a call for a convention to meet in Dublin on Sept. 1, the object being "to reconstitute a Home Rule party, and satisfy the yearning of the Irish race all over the world for a thorough re-union of the political forces of Ireland."

To such a great and hopeful work we invite your aid and counsel, and in the exercise of the power delegated to us by the representatives of the Irish people, and in conformity with orders made at a meeting of the trustees and officers of the Irish Federation of America, held on the 18th of June, we issue the following instructions to the branches of the Federation in the United States.

Each branch of the Irish National Federation of America, shall be entitled to elect one delegate.

Delegates must be enrolled members or contributors to the Home Rule movement through the branches selecting them as delegates.

Delegates must be elected at a special meeting of the branch called for that purpose, one week's notice of meeting being given.

Credentials must be signed by the chairman and secretary of the meeting at which the delegates are elected, countersigned by the officers of city and state councils, where such exist, duplicate copies to be forwarded to the office of the national secretary, room 26, Cooper Union, New York City.

THOMAS ADDIS EMMET, M. D., [President.  
JOHN D. CRIMMINS, Treasurer.  
JOSEPH P. RYAN, Secretary.

## The Pitcher Latinized.

"Pars essentialis est in dexteritate illius qui pilam projicit," which, put into English, means: "The essential part of

the game) lies in the dexterity of him who pitches the ball." This is what Cardinal Satolli said the other day after seeing a game of baseball at Holy Cross College. It was the first game of ball the Cardinal saw, but how well he appreciated it the above shows. Never before says the Catholic Citizen, has the "man in the box" been so aptly described in classic phrase.

## PREVIOUS ELECTIONS.

Some Interesting Figures Showing Where Public Confidence Rested in the Past.

From the Chatham, Ont., Planet.

On July 1, 1867, the Provinces of Ontario, Quebec, Nova Scotia and New Brunswick, were under Royal proclamation, dated May 22, 1867, confederated under the title of the Dominion of Canada. The first election was held in September, 1867, confederation being the issue. The election resulted:

Province.	Min.	Opp.
Ontario.....	47	36
Quebec.....	45	20
Nova Scotia.....	8	16
New Brunswick.....	7	8
	102	80
Government majority, 22.		

JULY 20, 1872.

Province.	Con.	Lib.
Ontario.....	38	50
Quebec.....	38	27
Nova Scotia.....	11	10
New Brunswick.....	7	9
Manitoba.....	3	1
British Columbia.....	6	0
	108	97
Government majority, 6.		

JANUARY 14, 1874.

Provinces.	Con.	Lib.
Ontario.....	24	64
Quebec.....	32	38
Nova Scotia.....	4	17
Prince Edward Island.....	0	6
Manitoba.....	2	2
British Columbia.....	6	0
	78	133
Liberal majority, 60.		

SEPTEMBER 10, 1878.

Province.	Con.	Lib.
Ontario.....	59	29
Quebec.....	45	20
Nova Scotia.....	14	7
New Brunswick.....	5	11
Manitoba.....	3	1
Prince Edward Island.....	5	1
British Columbia.....	6	0
	137	69
Conservative majority, 68.		

JUNE 20, 1882.

Province.	Con.	Lib.
Ontario.....	54	37
Quebec.....	48	17
Nova Scotia.....	15	6
New Brunswick.....	10	6
Prince Edward Island.....	4	2
Manitoba.....	2	3
British Columbia.....	6	0
	139	71
Conservative majority 68.		

FEBRUARY 22, 1887.

Province.	Con.	Lib.
Ontario.....	52	40
Quebec.....	33	32
Nova Scotia.....	18	8
New Brunswick.....	10	6
Manitoba.....	4	1
Prince Edward Island.....	0	6
British Columbia.....	6	0
Northwest Territories.....	4	0
	122	93
Conservative majority 29, which was increased at dissolution by bye-elections to 49.		

MARCH 5, 1891.

Province.	Con.	Lib.
Ontario.....	48	44
Quebec.....	29	35
Nova Scotia.....	16	5
New Brunswick.....	13	3
Prince Edward Island.....	2	4
Manitoba.....	4	1
British Columbia.....	6	0
Northwest Territories.....	4	0
	122	92
Conservative Majority 30, which was increased by bye-elections to 46 on party division.		

Senate Reading Room Jan 7

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WEDNESDAY, JULY 15.

## CURRENT COMMENT.

**Misconception.** A friend, for whom we entertain the highest esteem, writes to us a private and confidential letter, in which he respectfully dissents from the attitude we have assumed since the elections. As he does not quote any special passage, it is not easy to see what he objects to. However, we gather his drift from these words of his letter: "There is no reason at present to come to Mr. Laurier with such expressions of confidence as those used by the NORTHWEST REVIEW in its last two issues." Our expressions of confidence are altogether conditional upon his doing what he ought to do. They are merely a polite way of pointing out to him what are our demands. These demands we accompanied, in our principal editorial after the elections, with a very distinct threat that Mr. Laurier's "tenure of office would be uncomfortably short" if he did not settle the school difficulty to our satisfaction. Surely, this does not betray overmuch confidence.

**Our Position.** We are simply making the best of a real misfortune. Instead of sitting down in sackcloth and ashes to bewail our fate and curse the victors as so many take a sad comfort in doing, we look hopefully at the brighter aspects of an unexpected situation. It seems to us that, whatever may have been Mr. Laurier's shortcomings in the past, it is a matter of life and death with him to restore our Catholic schools. If he does not, his Quebec majority will rapidly dissolve. We think, therefore, that self-interest will prompt him to do his best for us. If he is as shrewd as Sir Charles Tupper, he will see that at a glance. We are indeed sorry Sir Charles had no opportunity of proving the sincerity of his promises; but we never for a moment imagined that those promises were based on Platonic love of justice or on a consuming zeal for Catholic principles; we were quite aware that the chief motive of his manly stand was the help he hoped to get from our friends. That same hope is now Mr. Laurier's sheet-anchor. Deeming him a skilful mariner, we are inclined to believe that he will keep a firm grip on it. That is all. We have no implicit confidence in either party. Individuals occasionally are conscientious; merely political parties are moved by self-interest. Were we confronted with a party like the German Centre, united on all Catholic questions, independent on all others, our attitude might then justly be charged with being full of confidence. As it is, we are content to watch Mr. Laurier and applaud him if he rights our wrongs, though all the while we know full well he will not be toiling "pour nos beaux yeux," for sheer love of his Manitoba brethren.

**A Splendid Souvenir.** "The Holy Cross Purple" is the title, in purple of course, of the first alumni number issued, in June last, by the first Catholic college

in New England. Its eighty-eight pages of letter-press are in keeping with its twenty-eight beautiful illustrations, making it a splendid souvenir of what Holy Cross is in 1896 and has done in the past fifty years. Views of the college on the hilltop near Worcester, Mass., with its spacious halls for study and athletics, give one new ideas of the vastness of this Catholic academe. An interesting feature, in fact the chief centre of interest in this number, is the series of biographies. We note especially "Holy Cross students in the Civil War," General Armstrong, Rear Admiral Meade, Major Brownson, General Donohoe, Colonel Lancaster, General Guiney, Commodore McElmell. The pedigree of the Meade family is traced back, on the Mother's side (English), to the beginning of the 17th century, and on the father's side (Irish) to the early years of the 18th. For at least five generations the Meades have been well-to-do Catholics. The admiral, whose own career is most brilliant, is a nephew of Major General Meade who won the terrible battle of Gettysburg. Patrick Robert Guiney, who enlisted in the Civil War as a private and rose to be Brigadier General, is fortunate in having his life written by his gifted daughter, Louise Imogen Guiney. This sketch, all too short, is the gem of the series. He had received, at the battle of the Wilderness in 1864, a wound in the forehead that brought on his death after thirteen years of constant suffering borne with cheerful patience. On the 21st of March, 1877, "crossing the square toward his house, he had sudden warning by a slight spurt of blood to the lips. He took off his hat and knelt down by a tree: his loyal and instinctive way of meeting his Lord." Father Robert Fulton, speaking at the funeral of his dear friend and spiritual son, said: "General Guiney's I regard as a very perfect character. He conformed himself not only to what is lawful, but to what is great and fitting. He tamed and attached to himself the severer ideal. 'Blessed are they,' as you know, 'who hunger and thirst after justice, for they shall be filled.'" "This tender and reserved eulogy," adds Miss Guiney, "is worth repeating, for it touches in its application the quick of truth, and it implies very delicately the necessary strife of the man of Christian chivalry with the worldliness of our unconsidering world."

**The Rule of Faith.** Among the many good things presented to the readers of Donahoe's Magazine for July is Father Griffy's substantial and irresistibly logical answer to the question, "Can Protestants prove the Bible inspired?" He sets forth the inconclusiveness of the three stock arguments relied upon by Protestants: the historical, the dogmatic and the empirical. None of these establishes inspiration; none of these applies to all portions of the Bible. Consequently, a Protestant can have no certainty that he possesses the true Bible, the whole Bible, and nothing but the Bible. On the other hand, the Catholic argues from the genuineness of the Scripture records to the truth of the Gospel narrative and therefore to the divinity of Christ. Now Christ there says he has established an infallibly authoritative Church, and that Church tells the Catholic what constitutes revealed Scripture, what books are inspired. "I should not believe the Gospel," said St. Augustine, "were I not influenced by the authority of the Catholic Church."

**Truth From An Outsider.** The following telegram, which appeared in the Free Press of the 8th inst., voices the sentiment lately uttered by a prominent Protestant of this city, that the mingling of boys and girls, which in theory was supposed to refine the boys, in practice has a contrary effect upon the girls. Catholics have always felt and said so. But what a howl would be raised if a Catholic priest were to speak out as Archdeacon Lauder has done!

Ottawa, July 7.—Archdeacon Lauder, preaching before the members of the Ottawa diocese of the Church of England synod last evening, raised his voice against public schools. He said: "The present public schools are no doubt popular, but the church is not satisfied with them. The mixing up of the boys and girls, as at present, is an ill-advised method, and is apt to destroy the modesty of the girls, and in many cases lead to the destruction of women. The future of the church depends on the proper rearing of its children. They have been left to the mercy of public schools, and many parents, rather than send them there, are sending them to convents, under the control of the Roman Catholic Church."

## No Shirking A Remedial Bill.

The Chatham Weekly Planet, commenting upon our recent article insisting on a restoration of Catholic schools by Mr. Laurier, says that, if Mr. Laurier should attempt to go beyond Mr. Greenway's offer to the commissioners, it "would be a breach of faith with the electorate. The people declared emphatically against remedial legislation, and until they rescind that declaration remedial legislation should not be heard of on the floor of the house of Parliament." Here we join issue with our contemporary. The people did not declare emphatically against remedial legislation. The Protestant provinces gave a small majority to Sir Charles Tupper with his remedial plan; the one Catholic province gave a large majority to Mr. Laurier on the express condition, as the Electeur, Mr. Laurier's chief organ, tells us (see NORTHWEST REVIEW, July 8, p. 3), that the Liberal candidates of Quebec will "vote in favor of a remedial bill such as is demanded by our bishops."

## WHAT THE MINORITY HAS DONE.

The Catholic minority has been struggling for six years to regain its school system wiped out by the act of 1890. During these six years we have expended thousands of dollars in litigation. We have had obstacle after obstacle flung in our path. While paying our school taxes to the support of Protestant schools we felt bound to levy upon ourselves a second tax for the maintenance of schools in which we could conscientiously educate our children. During the six years we have kept our schools opened every legal schoolday, and every Catholic child in Winnipeg, with the exception of five or six, attended these schools. There is not a single instance on record, where the Catholics of Manitoba have voluntarily abandoned their own schools and asked for the present system; but there are several instances where the local government, actually suspended the operation of their own law, and, allowing the Catholic minority to conduct their schools in their own way, gave them support from the annual educational grant. Affidavits were produced during the last local elections which fully prove this fact. The government could not starve even the very poorest of our rural schools into accepting their school laws of 1890; so they had to quietly wink at the violation of both the spirit and the letter of their law and allow Catholic schools to be conducted as government schools under their very eyes. When the poor Catholic half-breeds would not come to the government, the government went to them. It was not kindness, however, that prompted them to thus act so generously. They had quite another object in view. They wished to falsely tell the people of Canada that thirty or forty Catholic schools of Manitoba voluntarily came in and accepted the law of 1890. The dishonesty of this dastardly device has been thoroughly exposed and it has been clearly and definitely proved that they came in because they were told that they could teach their own religion and have their own way generally—in other words they would not have to submit to the school act of 1890 where it interfered with their consciences.

When the Catholic schools were abolished Mr. Martin thanked the members of the board of education for the good and efficient work they had done in the interests of education. The schools were acknowledged to be in an efficient condition. The first we heard about

their being at any time inefficient was after the judgment of the Privy Council decided in our favor. After these men were caught in the act of grand larceny, they wanted to find an excuse to justify their conduct, so they first gave to the public the statement that the Catholic schools were inefficient. We have searched in vain among the past reports of the Manitoba Government on education for one word that could justify such a statement. We have found many flattering commendations of many of these schools; but not one word declaring them to be inefficient. When the Greenway Government abolished them we were told that they were inefficient! In which of these two cases was the Government speaking the truth? The reports of the inspector and visitors to these schools gave the answer. And now, after six years of starvation and obstruction, they want a commission to come here and examine into the efficiency of our schools!

Another cry recently set going for the hundredth time, is that the laity do not want Catholic schools. They might just as well tell the people of Canada that the Catholic laity do not believe in the Catholic church. No man can be a Catholic who denies the teaching of the Church. The Church teaches the necessity of a religious education for her children and imposes upon Catholic parents the imperative duty of supplying such an education. How can it, therefore, be said that the Manitoba Catholic laity, who have shown themselves so faithful to the teachings of the Church, do not want Catholic schools? Let us examine into the conduct of the Catholic minority and see if their actions, for the past six years, justify the Tribune, or any others, in saying that the Catholic laity have ignored or denied this explicit command of the Church. Let us take Winnipeg, the capital of the province, as an example. We take Winnipeg because here may be found the place of all others in the province where such a condition would be most likely to appeal to the pockets of the Catholics, because of the peculiar difficulties that surround us. Six years ago, when our schools were confiscated, we had about 650 children attending our schools. To-day we have over 800. During all these years, there has not been an average of six Catholic pupils attending the Protestant schools, although we have been continuously paying our taxes to these schools. The percentage of Catholic children attending school during that time, in proportion to the Catholic population has been double that of Protestant children attending the Protestant schools. Is not this the best possible answer to the statements made by our enemies? Add to this the fact that the Catholic minority of Manitoba have repeatedly met and publicly denounced the action of the government in unjustly placing them in such a disadvantageous position; the Catholics have thus publicly affirmed that the unfair burden placed upon them is not only contrary to the constitution of our provinces, but a hateful persecution based on fanatical spite. Surely the general public, who are conscious of the truth of our statements, will feel the gross injustice which these false statements of the Tribune and other newspapers throughout Canada inflict upon the Catholics of this province.

## CATHOLIC SCHOOLS OR NOTHING.

The Hon. Mr. Laurier will soon be called upon to settle the Manitoba school question. To the minority of this province the fair, just and constitutional settlement of this question is of very first importance, and we should like to be most frank and outspoken to Mr. Laurier in regard thereto.

In the first place, we would remind him of the memorable words of the late Archbishop Tache, when he said that no question involving the constitutional rights and liberties of any class can be finally settled except on the basis of justice. What do we want, then? Justice! Justice! nothing more, nothing less.

Up to May 1st, 1890, the Catholics of this province had Catholic schools. We had a system of public schools distinctly denominational in principle and practice, furnished with all the necessary legal machinery to successfully operate it. We had a board of school trustees, elected by the Catholics of each school district, and this board was authorized to assess the members of its district for the support of its schools. These trustees had a right to engage the teachers and provide all the necessary machinery and equipment to successfully carry out the requirements of the school law, etc. In 1890 all this was changed. Our schools were abolished, and with them disappeared all the other rights we had of administering them. There has never been one interval since that brutal act of confiscation was accomplished, when the Catholics ceased to protest against it, and there will never be any rest from agitation and from protest until those rights are restored. If the constitution of our country, as interpreted by the Privy Council judgment, did not give us the most solemn assurances of the justice and legality of our cause, yet would we protest, as Canadians against the invasion of that liberty of conscience which is supposed to be the birthright of all British subjects; But with the judgment of the Privy Council in our favor and with the constitution of our country as the granite basis of our rights, we will never cease our agitation for the restoration of our Catholic schools.

The air is full of all kinds of rumors. We are told that Mr. Greenway is prepared to give us the same as the Catholics of Nova Scotia have. We are told that Mr. Laurier and Mr. Greenway will settle it on the lines proposed by Messrs. Sifton and Cameron to the Dominion commissioners. We wish right here to tell Messrs. Laurier and Greenway that they are powerless to settle this question independently of the minority of Manitoba. It is we, who hold the judgment against the province and it is with us both the Local and Dominion governments will have to deal, and until they deal fairly, squarely and justly by us and satisfy us, they need never expect the Manitoba school question to be settled. Mr. Laurier may appoint a commission, and that commission may come up here and look wise and awe-inspiring; but what to investigate; what to report on, we fail to see, for what is there that has not already been investigated and reported on by a much wiser and more impartial tribunal? The Dominion Government appointed the Supreme court as a commissioner to investigate and decide. Their decision was referred to the Privy Council and that august commission of investigation decided that the Catholic minority had a grievance, in that their schools had been abolished, and that that grievance must be removed. The grievance consists in the abolition of Catholic schools. How can it be removed except by the restoration of Catholic schools.

The Catholic minority here are not suppliants for justice. They came before the people of Canada armed with a judgment of the highest Court in the Empire and demanded the rights and privileges guaranteed them by the constitution of Canada, interpreted by the Queen's Privy Council, and bearing on its face the Queen's most gracious command that it be forthwith obeyed. That is our position. If Messrs. Laurier and Greenway think that we will accept, at their hands, the toleration which is granted to our co-religionists in Nova Scotia, who have no legal status, no constitutional guarantees, no Privy Council judgment at their back, they have utterly failed to gauge the temper of the minority that has, for six years, against tremendous odds, so nobly struggled for its rights. Again we name our terms: Catholic schools or nothing.

## THE TRIBUNE'S FLOP.

We congratulate the Tribune on its recent flop to French domination. We never thought that the day would come when the Winnipeg Tribune would be found among the defenders of the French



Canadian race. Ever since its appearance on the field of Canadian journalism, so far from defending them, it has been their most bitter enemy.

During the local elections of 1893 and 1896, it fairly outdid its former efforts of abuse of the French Canadian race, their customs, habits and "lack of progress."

To-day "Quebec, Catholic Quebec" is the one glorious, free and enlightened portion of the Dominion. Its mediaevalism, its lack of progress, and all its other numerous abominations, have disappeared and it stands before the Dominion the peerless star of confederation.

An eastern Liberal paper discussing the rumors regarding the formation of the new cabinet held that Mr. Laurier should not pay any attention to the wishes of the English-speaking Catholics in this matter inasmuch as they almost unanimously supported the Conservative party in the recent elections.

At the close of the recount in Western Assiniboia the judge declared the election a tie, and the returning officer cast his ballot for the old member, Mr. Davin is one of the ornaments of the Dominion Legislature, and the fact that he is to sit in the new house will give general satisfaction.

Across the line in the United States matters political are getting rather warm, as each of the two great parties have their candidates in the field and have commenced in earnest the campaign which will close with the election to take place in November.

their midst, they will exact for themselves the same measure of justice which they have been so scrupulously just in meting out to others.

POLITICAL NOTES.

The following is the new cabinet as announced on Monday: President of the Council, Wilfrid Laurier; Trade and Commerce, Sir Richard Cartwright; Justice, Sir Oliver Mowat; Finance, Premier Fielding (of Nova Scotia); Militia, Dr. Borden; Marine and Fisheries, L. H. Davies; Public Works, J. I. Tarte; Railways and Canals, G. H. Blair; Agriculture, S. H. Fisher; Postmaster-General, W. Mulock; Customs, W. Patterson; Inland Revenue, Sir Henri Joly; State, R. W. Scott; Solicitor-General, Chas. Fitzpatrick; without portfolio, C. A. Geoffrion and R. R. Dobell.

It seems to be the general opinion that whilst the new cabinet is strong in some respects, there are several weak or not altogether satisfactory features. From a Catholic point of view the absence of Mr. C. R. Devlin's name from the list must be regretted.

The people of the west will await with interest an announcement regarding the head of the Department of the Interior. A significant article appeared in the Tribune of Monday last in which the ground was taken that it would be unwise for any Manitoba member to accept a seat in the cabinet until the Government's policy on the school question has been announced.

The proceedings for a recount in the Selkirk constituency were brought to a sudden close on Saturday, the county court judge ruling that Mr. Armstrong had committed a fatal error in depositing with the wrong official the two hundred dollars required by the law as security for costs.

A recount is to take place in the constituency of Lisgar and it is generally believed that the result will be that Mr. Rogers, Conservative, and not Mr. Richardson, Liberal, will sit in the next parliament.

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history of the country. It is to be war to the knife between the advocates of the two theories and the situation is undoubtedly vital to America, as aside from considerations of mere party policy the foundations of industrial prosperity are involved.

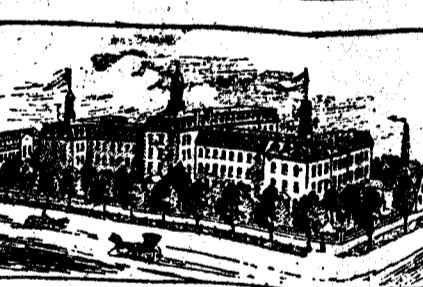
A Youthful Politician.

Chauncy Depew tells this story: "I once asked a New England man—a class mate of mine—what were his intentions for the future of a vigorous youngster who was playing on the lawn. 'Well,' he said, 'my wife and I believe in natural selection, and letting a boy follow the bent of his mind. To find out what that was, we left him in the sitting room one day with a Bible, a silver dollar and an apple. I said: "If when we come back he is reading the Bible I shall train him to be a preacher; if he has pocketed the dollar I will make a banker of him; if he is playing with the apple I will put him on a farm." When we returned he was sitting on the Bible, eating the apple in one hand and clutching the dollar in the other, and I remarked: "Wife, this boy is a hog; we must make a politician out of him.""

Mr. Bowen Rowlands, Q. C., the latest prominent convert to the Catholic faith, is the leader of the South Wales Circuit, and represented the Liberal interests in the House of Commons for Cardiganshire from 1886 till last year.

A Chance to Make Money. I have berries, grapes and peaches, a year old, fresh as when picked. I use the California Cold process, do not heat or seal the fruit, just put it up cold, keeps perfectly fresh and costs almost nothing; can put up a bushel in ten minutes. Last week I sold directions to over 120 families; any one will pay a dollar for directions, when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and hundred dollars round home in a few days. I will mail sample of fruit and complete directions, to any of your readers, for eighteen two-cent stamps, which is only the actual cost of the samples, postage, etc., to me. FRANCIS CASEY, St. Louis, Mo.

For the Sick Room Toilet Nursery WE HAVE EVERY REQUISITE W. J. MITCHELL, CHEMIST AND DRUGGIST. 394 MAIN STREET. COR. PORTAGE AVE., YOUR ESTEEMED PATRONAGE SOLICITED.



ESTABLISHED 1848. STATE UNIVERSITY 1866. Created a Catholic University by Pope Leo XIII 1889. TERMS: \$160 PER YEAR. CATHOLIC UNIVERSITY OF OTTAWA, CAN. Degrees in Arts, Philosophy and Theology. PREPARATORY CLASSICAL COURSE FOR JUNIOR STUDENTS. COMPLETE COMMERCIAL COURSE. Private Rooms for Senior Students. Fully Equipped Laboratories. Practical Business Department. SEND FOR CALENDAR.

WORTH THEIR WEIGHT IN GOLD. Dr. Morse's Indian Root Pills. Keep the Works in good order. NORMAN, Ont., January 15, 1896. W. H. COMSTOCK, Brockville, Ont. DEAR SIR:—Your "Dr. Morse's Indian Root Pills" are the best regulator for the system that humanity can use. Life is as the time-piece; frail and delicate are many of its works. A tiny particle of foreign substance adheres to the smallest wheel in the works, and what is the result?—at first, only a slight difference is perceptible in its time-keeping, but wait you; as the obstruction grows, the irregularity becomes greater, until at last, what could have been rectified with little trouble, in the beginning, will now require much care in thoroughly cleansing the entire works. So it is in human life—a slight derangement is neglected rapidly, until, in the beginning, has been cured with little trouble, becomes almost fatal. To prevent this, I advise all to purify the system frequently, by the use of Morse's Pills, and so preserve vigor and vitality. Yours faithfully, H. ATWELL. The "Triple-Leaf" Safe-Guard. AMAGAUSS FORD, N.S., Jan. 27, '96. W. H. COMSTOCK, Brockville, Ont. DEAR SIR:—For many years, I have been a firm believer in your "Dr. Morse's Indian Root Pills." Not with a blind faith, but a confidence wrought by merit. My business is such, that I spend much of my time away from home, and I would not consider my travelling outfit complete without a box of Morse's Pills. Yours, etc. M. R. McLENNAN. A valuable Article sells well. BORACHOIS HARBOR, N.S., Jan. 13, '96. W. H. COMSTOCK, Brockville, Ont. DEAR SIR:—This will certify that I deal in Patent Medicines, including various kinds of Pills, and more of the Dr. Morse's Indian Root Pills than any of the others combined. Their sales I find are still increasing. Yours, etc. N. L. NICHOLES.

Grand Deputies for Manitoba. Rev. A. A. Cherrier and Dr. J. K. Barrett. Winnipeg, Man. District Deputies for Manitoba. F. W. Russell, Winnipeg; Edmond Trudel, St. Boniface. The NORTHWEST REVIEW is the official organ for Manitoba and the Northwest of the Catholic Mutual Benefit Association.



Meets at Unity Hall, McIntyre Block every 1st and 3rd Wednesday. Spiritual Advisor, Rev. Father Guillet; Frus., L. O. Genest; First Vice, R. Driscoll; Second Vice, E. Murphy; Treas., N. Bergeron; Rec. Sec., H. A. Russell; Assistant Rec. Sec., M. E. Hughes; Fin. Sec., D. F. Allan; Marshall, E. Laporte; Guard, C. J. McNeeney; Trustees, J. O'Connor, T. Jobin, G. Madonish, E. L. Thomas and R. Murphy; Representative to Grand Council, F. W. Russell; Alternate, Dr. J. K. Barrett.

Branch 163, C.M.B.A. Winnipeg Meets at the Immaculate Conception School Room on 1st and 3rd Tuesday in each month. Spiritual Advisor, Rev. A. A. Cherrier; Pres., A. Picard; First Vice, M. Buck; Second Vice, J. Picard; Treas., P. Klunkhammer; Rec. Sec., P. O'Brien; Assistant Rec. Sec., A. Macdonald; Fin. Sec., J. A. McInnis; Marshall, F. Wellnitz; Guard, L. Huot; Trustees, J. Markinski, J. A. McInnis, J. Schmidt, J. Picard, J. Perry; Representative to Grand Council, P. Klunkhammer; Alternate, Jos. Shaw.

Catholic Truth Society of Winnipeg. Meets every Monday at 8 p. m., at 123 Water Street. Honorary President and Patron, His Grace the Archbishop of St. Boniface. Pres., A. H. Kennedy; 1st Vice, D. F. Coyle; 2nd Vice, M. E. Hughes; Rec. Sec., F. W. Russell; Asst. Sec., G. Fessler; Fin. Sec., N. Bergeron; Treas., G. Gladwin; Marshall, E. Klunkhammer; Guard, L. W. Grant; Librarian, H. Sullivan; Corresponding Sec., J. J. Golden.

ST. MARY'S COURT No. 276. Catholic Order of Foresters. Meets 2nd and 4th Friday in every month; in Unity Hall, McIntyre Block. Chaplain, Rev. Father Guillet, O. M. I.; Chief Ran., L. O. Genest; Vice Chief Ran., R. Murphy; Rec. Sec., J. Brennan; Fin. Sec., H. A. Russell; Treas., Geo. Germain; Trustees, J. A. McInnis, K. D. McDonald, and Jas. Malton; Representative to State Court convention, J. D. McDonald; Alternate, T. Jobin.

W. JORDAN (or Portage Ave) FIRST CLASS RIGS. CARRIAGES KEPT AT STABLE. Ripans Tabules cure constipation. Ripans Tabules assist digestion. Ripans Tabules cure headache. Ripans Tabules: one gives relief.

Table with 4 columns: Freight No., St. Paul, St. Paul, Miles from Winnipeg. Rows list various destinations and rates.

Table with 4 columns: East Bound Read up, Ex. No. 10, Miles from Morris, West Bound Read down. Rows list stations and rates.

Table with 4 columns: West Bound Read d'n, Mixed No. 143, Miles from Portage Junction, East Bound Read Up. Rows list stations and rates.

Stations marked \*—have no agent. Freight must be prepaid. Numbers 103 and 104 have through Pullman Vestibule Drawing Room Sleeping Cars between Winnipeg and St. Paul and Minneapolis. Also Palace Dining Cars connection at Chicago with eastern lines to and from the Pacific coast.

The Great Female Medicine. The functional irregularities peculiar to the weaker sex, are invariably corrected without pain or inconvenience, by the use of Dr. Morse's Indian Root Pills. They are diseases incidental to females of all ages, and the more especially so in this climate. Ladies who wish to enjoy health, should always have these Pills. No one who ever uses them once will allow herself to be without them. Dr. Morse's Indian Root Pills are sold by all Medicine Dealers.

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Northern Pacific R. R.

Time Card taking effect on Sunday, May 3, 1896.

Table with 4 columns: North Bound Read up, Freight No., St. Paul, Miles from Winnipeg, South Bound Read down. Rows list stations and rates.

MORRIS-BRANDON BRANCH.

Table with 4 columns: East Bound Read up, Ex. No. 10, Miles from Morris, West Bound Read down. Rows list stations and rates.

PORTAGE LA PRAIRIE BRANCH.

Table with 4 columns: West Bound Read d'n, Mixed No. 143, Miles from Portage Junction, East Bound Read Up. Rows list stations and rates.

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Buy Geo. S. Slater and Sons famous \$3.50 Boots for men made of fine Calf Skin. Sole Goodyear-Welt. The slipless Boots are all the rage. For Sale by

**A. G. MORGAN,**  
412 Main St.

**CALENDAR FOR NEXT WEEK.**

**JULY.**

- 19 Eighth Sunday after Pentecost. Feast of the Most Holy Redeemer. Commemoration of St. Vincent de Paul.
- 20 Monday—St. Jerome Emiliani, Confessor.
- 21 Tuesday—St. Alexius, Confessor.
- 22 Wednesday—St. Mary Magdalen, Penitent.
- 23 Thursday—St. Apollinaris, Bishop and Martyr.
- 24 Friday—Vigil of St. James.
- 25 Saturday—Feast of St. James, Apostle.

**Ecclesiastical Province of St. Boniface.**

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

**CITY AND ELSEWHERE.**

Branch No. 52 of the C. M. B. A. hold a regular meeting this evening in Unity Hall.

Mr. A. Benard has returned from a lengthy visit in eastern Canada, New England and New York.

Quite a large number of citizens, including many of our subscribers, are at present camping at the Lake of the Woods.

Several hundred excursionists arrived on the excursion train from Ontario on Friday and are now visiting various parts of the Province.

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

The Indian children from St. Boniface Indian Industrial School, to the number of sixty, went by the C. P. R. on Thursday to enjoy a holiday at St. Peter's Reserve.

The extensive repairs and alterations at what has hitherto been known as the Cauchon Block, but which in the future is to be known as Assiniboine Block, are nearing completion.

There is a great deal of sickness in the city at the present time and on several days lately there have been a larger number of patients in the General Hospital than ever before at one time.

The Industrial Exhibition will be held next week and it promises to be a great success. A very large number of entries have been received and there will undoubtedly be some fine displays.

Mr. W. J. Bawlf has opened a wholesale liquor store at 158 Princess street where he is carrying a very large stock. Mr. Bawlf has hitherto been engaged in the grain and feed business at the same stand.

The improvements at St. Mary's Church have made considerable headway during the past week, but owing to the unavoidable delays, chiefly caused by the wet weather, it is not likely the work will be completed before October.

Rev. Father Morin who has been visiting his colony at St. Albert, passed through the city on Saturday on his way to Montreal. He will shortly return with a large number of new settlers. He reports that his people are thriving and that the prospects for a good crop this year are exceptionally good.

At the meeting of St. Mary's Court No. 276 of the Catholic Order of Foresters held on Friday evening last, Bro. J. D. McDonald made his report of the proceedings at the State Court Convention, held recently at Duluth. Not much business of importance was transacted but that the organization is making headway was shown by the fact that the number of delegates in attendance was

double that which assisted at the convention last year.

**ST. MARY'S PICNIC.**

The energetic committee which worked so hard to make St. Mary's picnic which was held on Wednesday last at Elm Park, a success, are to be congratulated on the result, and it is satisfactory to know that besides providing their patrons with a most enjoyable day's outing, they have realized a substantial addition to the building fund. They were favored with a very fine day, the sun shining brightly and with just sufficient power to make a few hours in the pleasant shade of the big trees at Elm Park an enjoyable experience, whilst there was a good breeze to drive away the mosquitoes. During the day there were upwards of five hundred people on the ground, and in the evening the cars were fairly loaded down by those who could not go out sooner. A varied programme of sports was carried out in the afternoon, and the band of the St. Boniface Industrial School was present and rendered some choice music. The refreshment tables, presided over by the ladies of the parish, were well patronized, and to this feature not a little of the financial success achieved is due. The hundred yards race, open to amateurs of the city, for which a handsome cup was given by Barre Bros., and which was run at eight o'clock proved a great attraction, and when darkness set in a string band was in attendance and at the service of those who like the dance.

**Montreal Catholic Sailors' Club.**

Among the numerous organizations existing in Montreal whose aims and objects were conceived with a view of doing good in the interests of humanity, none occupies a higher rank in the community than the Catholic Sailors' Club. In May, 1893, the excellent institution was founded by the Catholic Truth society, with the special approval of Archbishop Fabre, and in three years 60,000 sailors have visited the club-rooms.

**A Weak Plea.**

No doubt Mr. Gladstone's intentions in addressing his appeal to the Holy Father for an arrest of judgment, so to speak, should the result of the recent investigations held in Rome make manifest the invalidity of the orders of the Anglican church, were excellent; but it is a woefully weak plea that the aged statesman makes, nevertheless. Mr. Gladstone fails completely to appreciate the character and duties of "the first Bishop of Christendom," who can not compromise with error, no matter how earnestly he would wish to avoid religious controversies and maintain that spirit of harmony which should prevail throughout Christendom.—Sacred Heart Review.

**Richard Kirwin.**

A visitor to the Royal Irish Academy may see hanging on the walls of that famous institution a life-size portrait of Richard Kirwin, the eminent Irish chemist and geologist, and, as Mooney, in his history of Ireland describes him, "the most studious, laborious and learned man of his day." He was born in the County of Galway early in the eighteenth century, of Catholic parents. At an early age he was sent to the Jesuits' College at Poitiers, France, where he devoted himself to chemistry and philosophy. The death of his elder brother, who was possessed of the family estate, put him in possession of an ample fortune, and he quitted college and devoted himself to science. He then established himself in Dublin, where he spent his ample fortune, not in idle dissipation, but in the most profound investigation of nature. He erected an extensive laboratory, in 1781 he gained the Copley medal of the Royal Society of London. In 1789 he returned to Ireland and was for some time president of the Royal Irish Academy, and became associated with most of the scientific societies of the Irish metropolis, and intimate with all the leading literary men. In 1794 Kirwin published his "Elements of Mineralogy," a work of great merit, and the success of the former prompted him to print his "Essays on the Analysis of Mineral Waters," which are distinguished for the number of analyses which it contained, and for the method of procedure which it inculcated. Kirwin was also the author of numerous papers on the transactions of the Royal Society and of the Royal Irish Academy, on subjects connected with mineralogy and meteorology, as well as chemistry. He was also an enthusiast concerning Irish music, and traveled much for the purpose of collecting old tunes. Mr. Kirwin's chemical inquiries for a period of fifty years throw upon that interesting science a wonderful light. He acquired a European reputation, and left behind

him many able works upon that subject. He was the first who published in Ireland the analysis of soils for agricultural experiment—a work which laid the foundation of a new system of agriculture in Ireland and England. He died in Dublin, June 22, 1812. "He strenuously opposed the Union," says Webb, "and is said to have indignantly refused a baronetcy offered him by the infamous Lord Castlereagh, if he would support the measure." After his death several gentlemen admiring his works formed a society which they called after him the "Kirwinian Society," for carrying on those experiments to which Mr. Kirwin had devoted his life and fortune.—Irish World.

**RHEUMATISM'S VICTIMS.**

AFTER SPASMODIC EFFORTS FOR A CURE USUALLY GIVEN UP.

There is One Medicine That Has Cured Thousands After All Other Medicines Had Failed—A Released Sufferer Adds His strong Endorsement of This Wonderful Remedy.

From the Trenton Courier.

What an innocent sounding name has rheumatism, and yet how terrible a reality to the thousands who suffer with it. Doctors agree that rheumatism results from poison of and deposits in the blood, but as to just how they can be reached and eradicated, it would seem that their knowledge fails. The usual treatment is a long series of medicines which may give temporary relief, but do not cure, and the patient then usually gives up, thinking that there is no medicine which will cure him. This is a mistake. Rheumatism is not a necessary evil, and because one is growing old it is not imperative that one should accept rheumatism as a natural accessory to advancing years.

There is a remedy for rheumatism despite the general belief that it cannot be cured—a remedy that has cured thousands of the most severe cases. A noted instance of the truth of this assertion which has just come to the knowledge of the editor of the courier, is the case of Robert Francis, Esq., formerly of Trenton, now retired from business in Rat Portage, Ont., and still residing there. He has been a victim to rheumatism for over three years. Last winter he visited his friends in Trenton and was then contemplating a visit to the south in search of relief from his constant foe. He had to use a staff in walking and went at a slow pace. Last Christmas he was here again on a visit to his friends, smart and erect and without the stick or the sorrowful look of a year ago. His friends and acquaintances all accord him as a new man and congratulated him on his healthy, fresh and active appearance in contrast with a year ago. He has cheerfully and gratefully given the following statement of his efforts after a cure: "My home is at Rat Portage, Ont., where for years I was engaged in business and where I still reside. For three years I have been a great sufferer from rheumatism. I tried several highly recommended remedies to no purpose, as I continued to grow worse till it was difficult for me to walk. I was for thirteen weeks confined to my bed at home and in the Winnipeg hospital. I was then induced to try the Mount Clement Springs. I took six courses of baths or twenty-one baths each without any seemingly beneficial result. I read of several cures in the Courier from Dr. Williams' Pink Pills for Pale People, and friends who used them with benefit to themselves urged me to try them. I did so and after a short time I felt an improvement in my condition. I have taken twelve boxes in all and my improvement has been continuous and satisfactory, so that I need the cane no longer and I have increased my weight from 140 pounds to 175 by the use of Pink Pills. I am not entirely free from rheumatism but I am a new man, one thousand per cent. better than I was a year ago and I attribute my health entirely to the use of Dr. Williams' Pink Pills."

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 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 glow of health to pale and sallow cheeks. Men broken down by over work, worry, or excess will find in Pink Pills a certain cure.

Sold by all dealers or sent by mail, post paid at 50c a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y. Beware of imitations or substitutes alleged to be "just as good."

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Our **\$5.00** suit cannot be beat. **Irish serge suits** in navy blue **\$10.50.**

Boys' suits at all prices. 200 pairs boys' pants **50 cents pr.** 100 doz. ties in every style **25 cents EACH.**

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We have just opened up a **FINE LINE OF Catholic Prayer Books**  
**HART & CO.**  
BOOKSELLERS  
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**AUSTEN'S SHORTHAND COLLEGE.**  
Shovel Block, McDermott Avenue, Winnipeg, Manitoba.  
Shorthand and Typewriting thoroughly taught by well qualified Teachers.—Class and individual tuition given day and evening. Pupils assisted to positions when competent. Typewriting work carefully executed. Summarised and verbatim Reports of meetings, etc., by competent notetakers.  
GEORGE AUSTEN, PRINCIPAL.

*THE Very Best*  
Education for a young Man or Woman, for the active duties of life, is obtained at Winnipeg Business College and Shorthand Institute. Full particulars free.  
C. A. FLEMING, Pres.; G. W. DONALD, Sec.

**HATS**  
THE LATEST STYLES IN **Soft and Hard Hats**  
are now in stock.  
Prices as usual—Right.

**White & Manahan's**  
496 Main Street.

**TROY LAUNDRY.**  
465 Alexander Ave. West.

REMARKS:—Goods called for and delivered. Orders by mail promptly attended to. A list with name and address should accompany each order.

All work sent C. O. D. If not received on delivery, must be called for at Office.

Work turned out within 4 hours notice will be charged 15c on the \$ extra. Customers having complaints to make either in regard to Laundry or delivery, will please make them at the Office. Parcels left over 60 days will be sold for charges.

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