Southwest



'AD MAJOREM DEI GLORIAM."

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GREAT SPEECH

as reported in the senate debates (Continued.)

But this patriotic aim cannot

be attained so long as a section

the way the Catholic minority has been ill-used in Manitoba In matters where uniformity of views cannot be expected on account of what is most sacred in man, on account of his religious belief, we must agree to disagree. In antiquity Solon gave a lesson to all subsequent legislators. One day he was asked whether he had given the Athenians the best laws that he could conceive. His answer was that he had given to his people the best laws that could be applied to them. Here in Canada, in a mixed community such as ours, there are certain matters upon which we do not agree, upon which we can never agree, because they affect our religious belief and conscientious views. It may be that your views are better than mine; it may be that mine are better than yours. But that must remain outside of our political parliamentary discussions. Since the stream which divides us cannot be bridged in any other way than by mutual regard, let us have that regard for each other. A common law might be the better law, but since that common law is impossible of application to all alike, let us do as Solon did, let us make the best law that can be applied to our Canadian people The people is not made after all for the legislators, but the legis- tionsly and deeply rooted. lators do exist for every section of the people, whose wants, whose feelings and whose honpure common sense, and, moreples are acted upon by those provincial legislature, or by this whose duty it is to legislate in parliament. They have declarthat school matter, peace and har-mony will never be restored lics under subsection 2 of that

a population than to compel them to to which they contend they are have their children educated contrary entitled. They are as follows:to their own religious belief.

an extremist, I cannot see by jects in relation to education. what sort of reasoning we can arrive at the conclusion that Your Excellency the Governor General

al schools. schools I am uot discussing at present; the question does not aimportant fact that church or parochial schools have not been in existence in Manitoba since it beof the population is ill-used in came a province. I am merely stating also this other fact, that we have never asked for, and do not ask now, for church or pare chial schools. What we had were parental schools aided by the state, and we are now simply at asking for the restoration of those parental schools. By the law of nature, it is the duty and consequently, the right of parents to control the education of their children. On account of the very great interest the state has in the diffusion of knowle edge amongst all classes, it may consider it a duty to help the parents in their work and in the fulfilment of their duties and obligations in that respect, but it must not take their place While the state extends to the parents its protection and its financial aid it has a right to see that the school grants are not misapplied, it has a right to exact full compensation in the form of knowledge for the money they hand over to the parents

The Catholic parents do not object to that, but what they object to is that any disability be placed upon them on account of their religious belief. To use the words of the Lords of the Judicial Committee of the Privy Council :—

The objection of the Roman Catholics to schools such as alone receive state aid under the Act of 1890, is conscien-

such conscientious and deeply rooted belief that clause 22 of must be considered. This is, it therein. In the judgment just seems to me, not only justice but referred to, their lordships declared that this clause is "a parover, the expression of an honest | liamentary compact "which canbelief, that unless those princi- not be overlooked, either by the The fathers of confederation act-clause " is admissible on the ed upon those principles. It is a grounds set forth in their memo-Mackenzie, a strong supporter be only necessary to ascertain of what are called public schools, what these claims are, and what had at last to admit the utter im- sort of remedy should pe given possibility of the working in us to remove all " legitimate our communities of the system. grounds of complaint, "and to One of the essential reasons of get at that information it would cannot be quoted too often. He These petitions and memorials state the grounds of complaint There could be no greater injustice to of the minority and the redress

(3) That it may be declared that the Sir A. T. Galt was then con-said last mentioned Acts do affect the cerned about his co-religionists rights and privileges of the Roman in Quebec. At the risk of being Catholic minority of the Queen's sub-

Hon. Senator Bernier's do not ask for church or parochi- the purposes of education, and to relieve for their support upon the contributions Whether church such members of the Roman Catholic of the Roman Catholic community, schools are better than state church as contribute to such Roman while the taxes out of which state aid Catholic schools from all payment or is granted to the schools provided for contribution to the support of any other by the statute fall alike on Catholics and rise here; I am only stating the schools. or that the said Acts of 1890 Protestants. should be so modified or amended as to effect such purposes.

These are the grounds of complaint and the remedy prayed for. When the Privy Council minority, on the grounds set well founded, they decided tively Protestant in their character. $_{
m the}$ \mathbf{same} $_{
m time}$ that the rights and privileges enurights and privileges should be restored, according to their demands, as stated in such memorials. This is as clear as day light. Any one is at liberty to designate those privileges and those rights by whatever name he may choose, but these very rights and privileges must be restored, if any respect is to be paid to the findings of the highest tribunal of the empire. However, their lordships have thought proper to say more, or rather, to say the same thing in a different way, and to expressly mention that the denominational school system must be restored Their lordships say in their judgment that "subsection 2 of section 22 of the Mantioba Act is the governing enactment." another place they say that this second subsection " is a substantive enactment and not designed merely as a means of enforcing the provision which precedes it. And they go on to say :-

The question then arises, does the subsection extend to rights and privileges acquired by legislation subsequent to the union. It extends in terms to 'any "right or privileges of the mino-It was for the protection of rity affected by an Act passed by the legislature, and would therefore seem to embrace all rights and privileges existest and conscientious views the Manitoba Act was inserted lng at the time when such Act was passed. Their lordships see no justification for putting a limitation on language thus unlimited. There is nothing in the snrrounding circumstances, or in the apparent intention of the legislature, to warrant any such limitation. Quite the con-

only some of the rights and privileges existing at the time the laws of 90 were passed have been of education. It was understood founded." Even if we had only It is a simple matter of common that in a community like ours, these words to rely upon for the sense, a matter of course. Then when contrasting the position which there is an appeal. Their words are as follows : -

have already quoted but which we would find the whole thing. joyed has been affected by the legislation of 1890. Their lordships are unable to see how this question can receive any but an affirmative answer. Contrast the position of the Roman Catholics prior and subsequent to the Acts from which they appeal. Before these passed into law there existed denominational schools, of which the control and management were in the hands of Roman Catholics, who could select the books to be used and determine the character of the religious teaching. These schools received their proportionate share of what would be an injustice to in Council, it seems requisite that the the money contributed for school purthe Protestants of Quebec could provisions of the statutes in force in the poses out of the general taxation of the be the right thing for the Catho- province of Monitoba prior to the pass- province, and the money raised for these lics of Manitoba. But, perhaps, Sir A. T. Galt was himself an extremist. Before proceeding further it may be well to state further, it may be well to state, tain, equip, manage, conduct and sup-for the information of the new port these schools in the manner providates according to

Moreover, while the Catholic inhabitants remain liable to local assessment for school purposes, the proceeds of that assessment are no longer destined to any extent for the support of Catholic schools to their former legal staschools, but afford the means of maindecided that the appeal of the taining schools which they regard as no more suitable for the education of Cathoforth in their memorials, is lic children than if they were distinc-

In view of this comparison, it does not seem possible to say that the rights and merated in those petitions were privileges of the Roman Catholic minoriwhich ty in relation to education, which existed prior to 1890, have not been affected.

> This paragraph of the last judgment in appeal states in effect:

> 1. That there existed, by law, prior to 1890, Catholic denominational shools.

2. That these denominational shools were under the control Catholics (this includes the formation, the examination and the certification of teachers, and according to the law inforce for the time being.)

3. That the Roman Catholics had the right to select the books to be used in shools.

4. That the Roman Catholics ing in the same schools.

had the right to levy and collect taxes for the support of their denominational shools.

paying taxes for the support of contradiction with themselves. non-Catholic schools.

7. That they had the right to said: the Roman Catholics were purposes out of the general funds of the province.

words of the Privy Council:

In view of this comparison, it does not

honest religious belief had to support of our claims, they be recognized. Sir Alexander would be conclusive. It would merate those rights. They do so rights and privileges, and every Catholics in 1890; since those one of them, have been affected of the Roman Catholics prior by the legislation of 1890; since and subsequent to the Acts from subsection 2 of section 22 of the Manitoba Act assures to the Roman Catholics the existence The sole question to be determined is of all those rights and privileges; T. Galt, in the words which I petitions of the minority. There Roman Catholic minority previously en- upon that subsection of the law; since appeal, claiming the restoration of such rights and privileges is well founded, then it follows from that judgment, that the very same rights and privileges which have been affected, must be restored, or else the legitimate and privileges are known as the denominational school system, and in fact, constitute the denominational school system, it is that system which must be restored and not any other one. There is no suggestion of a compromise in that dicision of the Privy Council. Let us put that in a different way. We cannot insist too much on that point. We are statutes repealed by the Act of 1890 here face to face with a very sim- should be re-enacted, or that the precise members of this House, what I ed for by the said statutes, to secure to nomination conducted according to ple and conclusive agreement. provisions of these statutes should again have had occasion to state be them their proportionate share of any their views, will receive no aid from Since the rights of the Catholic be made law. The system of education fore, that the Catholic minority grant made out of the public funds for the state. They must depend entirely minority have been affected by

the denominational schools having been deprived of the advantages which they enjoyed before 1890, as enumerated in their lordships' remarks, it is that fact which constitutes their grievance. Then, such grievance cannot be removed, except by the restoration of the same denominational tus with all the privileges which were attached to them. In other words, the judgment plainly orders that the Catholic denominational schools must be restored, with such privileges as are detailed in the above quotation. So long as they are not, so long will the "legitimate gounds of complaint" remain, so long will the grievances remain, and so long will that judgment stand unsatisfied, against the command of Her Majesty, as embodied in the following paragraph, page 14:

Her Majesty having taken the said report into consideration, was pleased by and management of the Roman and with the advice of Her Privy Council to approve thereof and to order as it is hereby ordered that the recommendations and directions therein contained be also the inspection of schools by punctually observed, obeyed, and carried inspectors regularly appointed into effect in each and every particular. Whereof the Governor General of the Dominion of Canada for the time being, and all other persons whom it may concern are to take notice and govern themselves accordingly.

No man, whatever may be his had the right to determine the standing at the bar, will be able character of the religious teach- to convince the minority that the restoration of its denominational 5. That the Roman Catholics sohools is not ordered by this judgment. Any other view would have the effect indeed of placing their lordships in a very 6. That they were exempt from unenviable position, a position of

In one breath, they would have

have their proportionate share of enjoying at a certain period certhe money contributed for school | tain advantages, which we define to be so and so; these advantages have been taken away from them: Now, say their lordships, those thereby their rights, as protected denominational schools have by subsection 2 of clause 22 of been deprived of their legal sta-the Manitoba Act, which is "a tus by the Acts of 1890 and have parliamentary compact," have ceased to share in the financial been affected so as to constitute advantages which are accorded a well founded grievance; the to the other schools, "In view of constitution provides machinery According to this, then, not this comparison," these are the for the redress of that grievance. and, in conformity with the provisions of that machinery you seem possible to say that the rights and must remove all legitimate fundamental principle in the rials and petitions." Further on affected, but every one of them; privileges of the Roman Catholic minori-grounds of complaint. And yet constitution that the minorities should be protected in matters appeal on such grounds " is well affected rights must be restored.

It was an all the same judgment says that the affected rights must be restored. It was a reduced by the same judgment says that the affected rights must be restored. It was a reduced by the same judgment says that the affected rights must be restored. It was a reduced by the same judgment says that the same judgment Now, hon. gentlemen, since grievance, do not make use of the such were the rightsof the Roman machinery to which we have referred, let the Roman Catholics strive under the disabilities which the legislation of 1890 has inflicted upon them; you are the majority, you may do what you like notwithstanding our judgment. In other words. they would take back with one such views was given by Sir A. only be necessary to refer to the T. Galt, in the words which I petitions of the minority. There Roman Catholic minority previously end upon that subsection of the law: that this position is not a reasonable one. It is a misconstruction of a very clear law, and almost an insult to the highest tribunal in the empire. But some one may object—have not their lordships said that it is not esgrounds of complaint are not re- sential to re-enact the old statumoved. And since those rights tes? Certainly they have said so and they were right in saying Any one reading closely and accuratly that part of the judgment, will not find one single hint in contradiction of the position I take. Let us read that paragraph—I beg my hon. colleagues to pay attention to the wording of that paragraph.

It is certainly not essential that the

Continued on page 3.

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NORTHWEST REVIEW

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Morthwest Keview.

TUESDAY, APRIL 27 1897.

TERMS OF

OUR SETTLEMENT.

THE CATHOLIC PLATFORM

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

CURRENT COMMENT.

The editor of THE TABLET the London Editor. Tablet, Mr. J. G. Snead Cox, has, in the Nineteenth urst's contemporary glories. He has all that famous college's enterprise, "go." and self-reliance. It was once said of the students formed within its palatial walls that "they talked European politics from a Stonyhurst point of view." Now, this spirit still clings to Mr. Cox. He means well, though why in the world he should think himself called upon to settle our school difficulty we cannot for the life of us see; but what he does not know of Mr. Laurier's views on religion would fill a very large volume indeed. On the other hand there are plenty of people in Canada who have followed Mr. Laurier's career from his college days onward and who could

> Almost the only correct **OPENING** statement in Mr. HIS EYES.

Fitzpatrick and Russell.

Cox's article is one which is borrowed from our pages, to the effect that the "settlement" is much worse than Sir Donald Smith's compromise. Unfortunately, Mr. Cox jumbles up things in a distressing fashion. He would have done much better simply to quote from our columns, or issue of the 15th inst.: "We were on the point of handing to the printer a leader exposing some extraordinary mistakes of the London "Tablet" regarding the present position of the Manitaba school

the number of that journal for April 3, which gives unmistakable evidence that it is beginning to see the light and to discover how matters stands here. It had boldly as serted that Mr. Laurier had abandoned the "settlement" altogether; but when it saw the despatches relating to the opening of Parliament it opened its eyes. Then, as it was going to press it got this cablegram from Quebec: "Things not so bad as they will seem to you. Wait action of Delegate." It finds this "sufficiently enigmatical," but knows that it comes from an absolutely trustworthy [!] source. However, it doesn't wait, but scores Mr. Tarte for his attempt in his speech in the House to deceive Parliament and the people of Cana da intobelieving that the Delegate's visit has nothing to do with the school question. Mr. Tarte was just doing what the man who sent The Tablet's cablegram was trying to do; what Mr. Fitzpatrick successfully did in London and in Rome; and what Mr. Laurier and his lieutenants have been doing for two years — striving to deceive Catholics upon this question. The Tablet will soon fully understand this. Mr. Laurier has reached the point where double-dealing is no longer possible."

The Dublin IRISH "Irish Catholic" after thanking IMMIGRATION us for our ap-AGENTS

proval of its masterly defence of our stand on the school question as against the "Tablet," says: "We notice that, with an impudence rarely paralleled, the present Government of Canada, who have endorsed an infamous violation of the rights of the Catholics of Manitoba, have entered upon a determined effort to promote Irish emigration to that province. It cannot be too widely known throughout the country that the Catholics who yield to the blandishments of the touts who are employed to induce them to go into exile, will of their own free will accept a condition of servitude and disability seriously calculated to affect the faith of their children. "Our contemporary may rest assured that measures have been taken to counteract "the blandishments of the touters." Descriptions of them and their past history have been forwarded to influential persons in Ireland and will be spread broadcast over that truly Catholic country. Its citizens are warned not to trust the official humbugs who wish to foist upon their children a system far worse, on account of the local Protestant majority, than that Na Century for this month, an article tional system of education which on "Mr. Laurier and Manitoba." | the intense Catholicism of the Irish Mr. Cox is a really able man, one has, to a certain extent at least,

Revivals and their Effects.

The difference between a revival in the Protestant Churches and a revival (mission) in the Catholic Church is that in the Protestant Church the effect is immediate and temporary, whereas the effects of a mission in the Catholic Church are immediate but more durable. Many stiff-gilled old sinners get "hooked" by those irresistible missionary Fathers and when once well landed hardly ever seek the turbid waters of sin and crime again. Why? Because they have the open the eyes of Messrs. Cox, Blessed Sacrament—the Body and Blood, Soul & Divinity of Our Lord Jesus Christ-to strengthen and, sustain them. Our dissenting brethren are deprived of this supernatural influence, and as the eflect of the preacher's eloquence dies out their artificially existed devotion also gradually grows cool, and finally they are found where they were prior to the revival. Most of those who go forward to the mourners' bench dur. | Chicago Interior. ing a revival in the Protestant Churches are equally as earnest from the Casket, which says, in its as those who make a mission in the Catholic Church, but the proof that the Liberals swamped Tom. during the revival soon wilt and whiskey and money. In a parish perish for want of spiritual food. alone they spent \$400. In another

case, contained in its issues of investigate the teaching of the wines to corrupt and make the religious creed can be cited than but it is useless to speak of it. March 20 and 27, when we received Church without prejudice, they electors drunk. These methods the great political contest that God, the Saviour, must be

the sophistry of false teachers.

The large, respectful and attentive audiences which attend the dictates of conscience." the missions to Protestants given by Father Elliott and other priests, in Pennsylvania and other states, show how anxious the people are to know the truth.-Catholic Journal (Memphis.)

Brieflets.

The New York Tribune tells us how to recognize a poster picture - "Whenever you see a picture and are unable to tell wether it is a cloud, a butterfly a river, a map of South America. or a woman, you should go into aesthetic raptures at once; for the picture is a modern poster and high art.

With that generosity and greatness of soul which so eminently belong to Leo XIII. His Holiness has sent a donation of 10,000 francs to be distributed among the Cretan Christians. A noble example is hereby set to the Catholic world. — Preston Catholic News.

A clergyman was preaching upon the Parable of the Prodigal Son and when he came to the killing of the fatted calf, he endeavored to heighten interest by the following gloss: "The calf; the old familiar calf which had been in the family for years and years." — London Standard.

The April Catholic World's Talk about New Books gives a very full and entertaining review of Mrs. James Mackin's "A Society woman on Two Continents,' quoting a charming description of an interview with our Holy Fahter, Leo XIII. This interview brought about her conversion to the Catholic faith.

The Preston Catholic News England relates how the Rev. Father Hays, at the especial invitation of the British Women's Temperance Association, spoke in the hall of a Methodist Church at Basford, to a Protestant audience, about, "Mary, the Greatest Woman that ever lived, the most perfect and most lovely, Whom God made the mother of His own divine Son." Father Hays was frequently interrupted by ap.

"A.Swindle" is the name that appears over the office door of a truggling lawyer in the city of the advisability of his writing out his first name in full, thinking that Arthur or Andrew Swindle, as the case might be, would sound better and look better than the significant "A.Swindle." When the lawyer, with tears in his eyes, whispered to him that his name was Adam the friend understood and was silent.— Ex-

Now that some thousands of our ministers who had not read the book of Jonah in twenty years have learned what a touching story of divine love it is, it is in order for somebody else to attack some other neglected portion of the Scripture and give the Church generally the benefit of its repersual. If we might direct the assault we would suggest that it be made upon the Decalogue, for the Church needs bracing up on certain of the Ten Commandments. and it is not likely to get it unless somebody fires a gun at them. -

Le Courrier du Canada says : We have already plenty of young shoots which spring up the county of Champlain with

would soon become faithful and will convince our readers that closed in Chicago lately. Washdevoted members, and not be our friends of Champlain have ington Hesing, a German Cathodriven from their inheritance by shown a manly courage worthy lic, a scholarly, able, exemplary of all praise in resisting so many temptations in order to follow

> The Line of Least Resistance. -"Why do so many modern writers seem to prefer notoriety to fame?" "Because a man has to climb for fame, but he can get notoriety by an easy tumble.' Cleveland Leader.

> A. Tournier says: "Entre honnêtes gens les promesses sont des dettes, entre politiciens des amorces," which, being interpreted, means: Among honorable men promises are debts; among politicians, so much bait.

Liberality is man's noblest quality; but, at the same time, it is the one which most requires gnidance, lest in his ardor man becomes liberal with things which are not his own. Now religion is certainly one of those. -Rev. W. B. Morris.

Rev. Father. Lacoste, O.M.I. professor in the University of Ottawa, who was lately elected a member of the Academy of St. Thomas Aquinas, is one of ten Academicians not resident in Italy, the limit of the outsiders on whom this great honor is conferred being set at ten.

A wealthy Wall street broker who had to spent six weeks in the general word of a city hospital in New York, because there were no private rooms vacant, vows that he prefers the public ward with its interesting life and movement to the private room with its solitude.

Some men can train up a dog to do auything they tell them, and at the same time their children are the most disobedient in the neighborhood. Some women can write and talk beautifully about the proper way to reform and rule the world, and meanwhile their children are shockingly behaved and unruly.

An umbrella with a transparent covering has been invented in London, enabling the holder to see where he is going when he holds it before his face. But what is really needed is some device which will tell where the umbrella has gone when it is run it, as to teach a child everynot before his face.

born at Kimossi, Congo, relates. Stratford, Ont. A friend of the in the Annals of the Propagation unfortunate gentleman suggested of the Faith, how he was sold into slavery eight times. He says that when first he saw a white man what struck him most was the straight hair, which he mentally compared to hen's feathers. He has now been twenty years with the Catholic missionaries and is, or soon will be, a subdeacon.

> To Father Le Jeune, O.M.I., as editor of the "Kamloops Wawa" (British Columbia), the short-hand exhibition held in Nancy, in October 1896, has awarded a silver medal and a diploma of honor His Indian pupils receive another diploma. The Wawa was alreay the proud possessor of two gold medals,

> Blind Tom, the gifted musical simpleton who was the star attraction in the fifties, is still living in a comfortable eottage at the Highlands of Navesink, on the New Jersey side of the lower New York bay. He is usually very polite, but he cannot abide bores; he dismisses them with "Well now, you have talked enough. Good-bye!" — Lucky

man, was an independent candidate for mayor. The Catholics, even the Germans, voted almost to a man for Harrison, the Protestant, and against Hesing. the Catholic. That was right and proper, and THE JOURNAL is proud to see that they thus openly refuted the calumnious charges made against them.—Catholic Journal (Memphis.)

The problem of education is getting a more serious one day by day. The common run of men are apt to think not so much of their duties as of their rights, and what they can get out of them. Now real progress is not the acquistion of more rights but the better performance of duties.-Geoffrey Drage.

"The reception of Father Maturin, of the Cowley Society,into the Church of Rome, constitutes the most serious, and, indeed, so far, the only serious loss that the Papal Bull has inflicted upon the Church in England. The step has taken ecclesiastical circles by surprise. It is said that the attitude of the Anglican episcopate to the divorce question was its determining cause. Father Maturin is a very eloquent preacher, and will be anornament to the Roman communion in England. —Glasgow Herald.

According to the Berlin "Germania, " 523 Jews have been baptized in the German Empire during 1896.

The Protestant Bishop of Winchester has issued a notice to his subordinates declaring that marriage licenses are not to be granted in any case to divorced persons—a welcome advance on the part of a single Protestant magnate whose action accentuates the inaction of his colleagues. -Preston Catholic News.

The Rev. William Searls, D.D. formerly chaplain of Auburn prison, in the course of a lecture which he delivered lately on "The Causes of Crime, " said: 'One cause of crime is a one-sided As well put in education. charge of an engine an engineer who knows his engine's machinery, but does not know how to thing except how to live. Our educational system has neglected the moral side in its training. Father Massenza, who was This should be corrected." Of course ne was speaking, not of Catholic, but of public school education.

RELICION AND CULTURE.

In the course of his eloquent speech in the Senate on the school question, Sir William Hingston said that, while he was on a professional visit to one of the most distinguished academies in one of the Northern States, he had a long conversation with the Principal, a conscientious Episcopalian clergyman.

"I asked," said the great surgeon. " as to the condition of the pupils. He thought I referred to their moral condition, which I had not intended, and, being seated closed to me he grasped me, by the arm and said," "Doctor, the place is a hotbed of voice, and God help me, I don't know how to remedy the evil. I have done all that I can, but evidently there is something which I cannot reach and cannot control, and how it is to be remedied I do not know. ' 'Well, what is your system of instruction? We teach physiology and all the other 'ologies, but nothing of theology. God is kept in the back ground, and we have very No better refutation of the apt scholars.' Then he added charge made against Catholics with great emotion: 'My wife If all of those earnest, honest parish in the centre of the coun- that they are a unit in political has tried all she can and without seekers after truth would only ty they put in 72 gallons of high-matters for those of their own avail. There is only one way, brought back to the schools, from may indulge in a moderate which He has been banished, and I hope, ere it is too late."

the helplessness of non-Catholic teachers! What a lesson for statutes. That system was, in weak-kneed Catholics who, for the main, the existence of the the sake of allegiance to party, would practically banish the Saviour from the schools and thus, sooner or later, let them rot away into hotbeds of vice!

Sir William knew that it was unnecessary to fear such a result for the denominational schools of his own province; but, being fully aware that he was surrounded in both houses by members who were profoundly ignorant of what goes on in the Province of Quebec, he took care to tell them "that in no part of the Dominion of Canada is education at a higher standard, and in no part of Canada are there more educated people in proportion to the population than in Quebec." He went on to say that higher education there is marvellously cheap, that some of the most brilliant lawyers and physicians have been educated by the clergy for nothing, and that hosts of French Canadians speak faultless English. He might have pointed to the superior culture evinced in both houses by members from the province which blatant ignorance despises; but his modesty shut him out from reference to so obvious a fact as that reference would have of course included him who made it and who is so splendid an example of Quebec culture.

When on Easter Sunday last, as the Montreal papers inform us, Sir William heard Father Louis Lalande preach the last of his Lenten sermons in the Gesu to the largest audience that ever thronged that beautiful church, he must have thought with charitable pity of the blind prejudice which could stigmatize as inefficient the schools capable of producing such intellectual development as he was then witnessing. The preacher, whose forefathers have been French Canadian for many generations, who was trained in a country school and a country college of the much - maligned province, electrifies the whole city to such a degree that the non - Catholic English papers devote columns to verbatim extracts from his sermons, which even in a bald translation stir the reader like the voice of a prophet.

SENATOR BERNIER'S SPEECH

(Continued from page 1)

embodied in the Acts of 1890 no doubt commends itself to, and adequately supplies the wants of the great majority of the inhabitants of the province.

All legitmate grounds of complaint would be removed if that system were supplemented by provisionswhichwould remove the grievance upon which the appeal is foundeb, and were modified so far as might be necessary to give effect to these provisions.

First of all let us observe, that the affirmation of the fact that it is not essential that one thing be done, is at the same time an affirmation that at least something must be done. And what is the thing to be done? It cannot be anything else than the removal of what their lordships have just defined to be the grievance of the Roman Catholics; in other words, the restoration of the denominational schools with their privileges. In the second place, in reading closely that paragraph, one will see at once that it does not say that the denominational school system itself shall not be restored, but only that it * THEY are the Remedy that the is not essential for such restoration, that the precise provisions of the statutes under which they previously existed, should be reenacted. That paragraph alludes only to certain provisions of the former statutes, to the external arrangements of the system, to the exterior vesture, as it were, in which was clad a certain body known as the denominational schools, which body | sockville, our

change of dress, but should not be strangled. It does not allude What a sad commentary on to the system, to the thing itself which existed under those denominational schools with certain privileges. This must be restored, although you may do as their lordships say: You may, in restoring those denominational schools, depart somewhat as to details from the precise provisions of the statutes repealed by the Act of 1890. That is all that is said here.

(To be continued)

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After Many Days.

Holmfield, Man., Feb. 14, 1890. W. H. Comstock, Brockville, Ont. DEAR SIR,

DEAR SIR,

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

Yours gratefully,

Yours gratefully, GEO. DUNN.

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3.30a	2.14p 1.55p 1.46p 1.35p 1.06p 1.06p 12.20p 12.20p 12.10p 8.45a 5.05a 7.30a 8.30p	9.8 15.8 23.5 27.4 32.5 40.4 46.8 56.0 65.0 68.1 168 223 458 470	*Portage Jct. * St. Norbert. * Cartier. * St. Agathe. * Union Point. *Silver Plains. Morris. St. Jean. Leteiller. Emerson. Pembina. Grand Forks. Winnipeg Jct. Duluth. Minneapolis.	1.00p 1.11p 1.25p 1.37p 1.55p 2.08p 2.14p 2.30p 2.44p 3.04p 3.40p 7.05p 10.45p 8.00a 6.40a 6.40a	6.45p 7.00p 7.30p 7.39p 8.05p 8.17p 8.34p 9.00p 9.22p 9.56p 11.00p 11.45p 7.55a 5.00p	
	8.00p	481 888	St. Paul	7.15a		

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1	MORRIS DIAMON DRANCH.				
	East Bound Read v	p		W. Bound Read down	
	Mon. Wed. and Friday. Ex. No. 204.		STATIONS	Ex. No. 208, Mon., Wed. and Friday.	Ft. No. 255, Tues. Thurs.
	8 30p 1.0 7.35p 12.6 6.34p 12.6 6.04p 12.0 5.27p 11.1 4.53p 11.1 4.53p 11.1 4.02p 11.1 2.45p 10.2 2.45p 10.1 1.35p 10.1 1.35p 10.1 1.35p 10.2 1.35p 10.2 1.3	18p 21.2 28p 25.9 25.9 25.9 27a 39.6 17a 49.0 17a 49.0 17a 62.1 18a 74.6 79.4 18a 120 18a 120 18a 120	Roland Rosebank Miami Deerwood Altamont Somerset Swan Lake Indian Springs Mariapolis Greenway Baldur Belmont Hilton Ashdown Wawanesa Elilotts Rounthwaite	3.25p 3.45p 3.58p 4.(5p 4.28p 4.40p	6.45 y 7.00 s 4.6 s 8.10 s 9.47 s 11.17 s 11.145 s 12.28 y 1.39 p 2.07 p 2.45 p 5.32 p 6.19 p 6.58 y 7.48 s 9.58 s 19 p 6.58 y 7.48 s 19 p 6.5
1				obi	8.80 p

FORT	ANCH.			
West Bound Read d'n	Junc.		East Bound Read Up	
Mixed No. 808 Every Day Except Sunday.	Miles from Portage Jui	STATIONS	Mixed No 801 Every Day Except Sunday.	
4.45 p.m. 4.58 p.m. 5.14 p.m. 5.19 p.m. 6.06 p.m. 6.13 p.m. 6.25 p.m. 6.47 p.m. 7.00 p.m.	25.8 28.2 32.2	* Headingly • White Plains • Gravel Pit Spur. • La Salle Tank • Eustace • Oakville • Curtis	12.17 p. m. 11.50 a. m. 11.42 a. m. 11.17 a. m. 10.51 a. m. 10.43 a. m. 10.29 a. m. 10.06 p. m.	

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CALENDAR FOR NEXT WEEK.

MAY.

- 2 Second Sunday after Easter. The Holy Sepulchre of Our Lord.
- Monday .- Feast of the Finding of the Holy Cross.
- Tuesday.- St. Monica, Widow.
- 5 Wednesday. St. Pius V., Pope. 6 Thursday .- St. John before the Latin Gate.
- Friday. St. Stanilaus, Bishop
- and Martyr. Saturday .- The Apparition of St. Michael the Archangel.

CITY AND ELSEWHERE.

Here are the dates of the breaking up of the ice in Red River for the past 25

1873 April 16 1874 April 30 1875 April 20 1876 April 24 1877 April 22 1878 March 20 1879 April 12 1880 April 21	1885. April 1886. April 1887. April 1888. April 1889. April 1890. April 1891. April 1892. April	20 14 22 21 8 14 16 16
*	-	
1878March 20	1890April	14
1879April 12	1891 April	16
1880April 21	1892April	16
1881April 22	1893 April	26
1882April 20	1894 April	15
1883 April 25	1895April	8
1884April 22	1896 A pril	25
1897	April 14	

During these 25 years the average date is April 18th.

French-speaking members of St. Mary's is gradually encroaching on the Hud-Congregation was brought to a very successful close last Sunday.

The General Intention for the Apostleship of Prayer for the month of May ts "The Welfare of the Church in England by the celebration of the thirteenth cen- few more inches will flood a large tract tenary of St. Augustine of Canterbury."

The Neche Star congratulates Necheans on having had a soft touch of the flood scourge as compared with Pembina whose misfortune has placed it in a lower plain.

Another convert recently received is Aubrey Beardsley, the famous young artist in black and white, whose drawings bring him about \$20,000 a year. He was born at Brighton, England, in

A correspondent from St Jean Baptiste, vs there is water on both sides of the river as far as the eye can reach, that some horses have been boisted up 10 haylofts, that farmers fear great loss of live stock.

Rev. N. J. Power, pastor of La Couner, Wash., in the diocese of Nesqually, preached at the church of the Immaculate Conception last Sunday. Besides his Church of the Sacred Heart, Father Power has no less than eleven outling missions to attend. He left for Montreal and Europe on Low Suuday.

The British house of Commons, by a vote of 317, to 157, refused to abolish the injustice of excessive taxation in Ireland. Vain was the Hon. Edward Blake's long and eloquent speech, vain was Mr. Morley's powerful reply to Mr. Lecky. A majority of 160, almost all Englishmen, the contribution on Elucation which voted against restitution of ill-gotten

His Grace the Archbishop of St. Boniface said mass at St. Mary's Academy last Sunday morning at half past seven and gave Holy Communion for the first time to twelve young girls, He spoke beautifully in both languages to the happy little maidens arrayed in spotless white for the first visit of their Lord and

platform in presence of many Catholics, that the Catholic Church was the worst her in every way. But that Jameson is a Liberal, and if Lucifer were to run for it occupied amongst the nations of the alone. All winter my life hung

some of these Catholics would vote for fore one which should enlist the symhim. As yet no English speaking Catholic has made such a public exhibition of his asinine capabilities.

A large and handsome marble altar has been placed in position in the church Messrs, O'Brien Golden, and Kennedy. at St Pierre this week.

Mrs. N. Bawef and family who have been spending the winter in California arrived home this week.

A mission is to be held next month at St. Mary's church. It will commence on the 9th, and will be conducted by two Jesuit Fathers from Montreal.

Immaculate Conception Branch No 163 of the C.M.B.A. nowpossesses a very nice library; some exceedingly useful and interesting books are to be found on their shelves and should prove or inducements to many new members to join.

Notwithstanding the heavy snow-fall of the past winter there is probably less moisture on the surface of the prairie this spring than in most previous year. The farmers are, therefore, able to get on their land somewhat earlier than usual, and in many districts seeding is already general.

Readers of the Review will be glad to hear that our old manager, Mr. P. Klinkhammer, has reached Los Angeles California, safely and so far as first impressions go is well pleased with the place. One and all will wish him success and prosperity in his new home. There are many ex-Winipeggers and old residents of St. Boniface living at Los Angeles and late reports indicate that they are all satisfied and doing fairly well.

The "flood" is still the principal topic of conversation on the streets of the city, and daily reports in the newspapers are eagerly read by thousands. From day to-day an unvarying tale has to be told so far as the local situation is concerned, viz, that the water is gradually rising, but very slowly. On the Winnipeg side of the river it covers Rev. Father Lacasse's mission to the the Transfer track in many places, and sons Bay flat. At Fort Rouge the Assiniboine is over its banks and the occupants of residences nearest the stream have been compelled to seek fresh quarters. Some acres of land are submerged on the St. Boniface side and a rise of a of country. Reports from the south indicate that Winnipeg will experience much higher water yet, and many, especially old timers, are confident that some of the resident portions of the city will be inundated.

> The Anglican Archbishops of Canterbury and York meant to show their anti-Romanism in their recent reply to the Pope's last encyclical letter on Anglican orders, but their use of the phrase "Revered Brother in Christ," in addressing the Pope, has drawn upon them the violent wrath of the ultraProtestants in the English Church, who regard the Pope as Antichrist and the "scarlet woman."

> Miss Susie Swift, late Brigadier-General of the Salvation army, daughter of a Poughkeepsie lawyer, niece of former Catholic Church. Sne was sent to England on an important mission for the Army a few months ago, and there became a Catholic. Though she is not by any means the first Salvationist to become a convert, she is the most distinguished, Miss Swift was a famous writer in the War Cry and editor of the Wide World.

> At the meeting of the Catholic truth Society held on Monday evening of last week the members were delightfully entertained by the Rev. Father McCarthy O.M.I., who talked on his recent trip to Ireland. He first read appeared in the Review a couple of weeks ago and amplified this with some most interesting remarks on the places and institutions he visited and the different phases of Irish character he encountered.

licity of the Irish people at home and restored him. Such a man is argued that as in the older times when Mr. James Owen, one of the best Ireland was free the Roman Catholic known farmers in the vicinity Religion had made the country the of Johnville, Que. Mr. Owen formost seat of learning in the world. A certain number of French Canadian so again there were evidences on all Catholics have stultified themselves by sides that with the partial restoration getting up a meeting in favor of the elector of freedom which the last half century ber 1894, I was attacked with la tion of that Jameson who, when Dalton had seen the same cause would pro-McCarthy was here, said, on the public duce the same effect, for to-day Ireland is being covered with schools and all the children were attending enemy of British institutions and that them and they might gather from this every loyal British subject should thwart that if full justice was done, Ireland March. 1895, and then I was so would in time attain the proud position | weak that I was unable to walk

pathy and have the support of all Catholics.-A hearty vote of thanks was tendered Father McCarthy on the motion of Mr. T. W. Russell seconded by Brother Lewis and supported by

The members of the various Catho lic societies attached to St. Mary's parish attended Holy Communion in a body on Sunday morning.

At the meeting of the council of Manitoda University held on wednesday last the bill recently passed by the Legislature wherein provision is made for the erection of a building and the furnishing of professors for teaching the natural sciences was submitted and accepted, only the representatives of St. Boniface college, viz, Judge Dubuc, Rev. Father Cherrier, Rev. Father Drummond. S. J. Dr. J. K. Barrett and Mr. F. W. Russell voting against it. The Government has hitherto contriputed \$3,560 yearly to the work of examination and conferring of degrees. In the future the Government grant may be \$6,000 and an additional advance each year from Provincial trust funds of \$5000, which with interest at 5 per cent will be charged against the university lands. A sum not exceeding \$60 000 will be advanced in the same way for the building. Many of the leading advocates of accepting the measure spoke regretfully of the smallness of the assistance to be granted by the Government and it seemed to be unanimous opinion that the expenses would exceed the receipts and there seemed to be general uncertainty as to how the proposals would work out. The chancellor (the Archbishop of Rupert's Land) was evidently strongly opposed to accepting arrangement but for some reason declined to vote against it although he would not vote for it. There were other members present who didn't vote but there was a majority for the measure and it passed and the council was committed to an approval of a measure which for good or for ill will involve radical change in the government of the university and probably lead to further developments in the same direction.

Unitarians and Our Lady.

The following extract from The Inquirer," a leading Unitarian newspaper, is of interest as finds defence even in non-Catholic channels. The extract in know it. question reads as follows:-

Our Lady' and the 'Mother of establishing the claim that they God.' One does not see why Pro-lare a marvel among the tripersuasion, should offer any ob- genuine Pink Pills are sold oniection to these designations: for, if Jesus was God, it would seem trade mark, "Dr, Williams' to follow that the mother of Je-Pink Pills for Pale People." sus was the mother of God."

Protestants believe, that Our mark around the box. Blessed Lord was the very God, how can they find it logically Mayor Swift of Cnicago, has entered the possible to cavil at the Catholic view that the Blessed Virgin, be-

Was Slowly Dying

The Result of an Attack of La Grippe and Pneumonia.

The Strange Case of Mr. James Owen. o Johnville-Doctors Told Him His Lungs Were Affected and He Could not Recover -Now in good Health. From the Sherbrooke Gazette.

When a man faces what medical authorities tell him is certain death, and regains health and strength, he is naturally He particularly dwelt on the Catho- grateful to the medicine that has tells his story of shattered health and renewed strength as follows;—"On the 17th of Decemgrippe. A week later the trouble developed into pneumonia in its worst form, and I did not leave my bed until the first of Winnipeg with Laurier's endorsement, world. The cause of Ireland was there in the balance. Summer came,

and I was still weak and feeble, though with the warm weather I gained a little strength. I had however, but very little power in my legs, and I could not ride a mile in a buggy owing to the pain they caused me. My lungs also troubled me and I raised a great deal of matter. I then The Northwest Review is the official consulted the best doctor We organ for Manitoba and the Northwest of the Oatholic Mutual Benefit Association. have in this section of province He told me candidly that I was past medical help. He said that my left lung was in a state of collapse, and that my right lung was also affected, This was in July 1895. For the next three



months, every day seemed to draw me nearer and nearer the I was so pressed for breath at times that I could not walk any distance without stopping to regain it. In the month of November I began to take Dr. Williams' Pink Pills. It was certainly a forlorn hope and I admit I did not expect much benefit from them, but took them rather to please a friend who urged me to do so. I believe I was surprised when I found they were helping me, for I thought I was beyond the aid of medicine, but help me they did, and I gladly continued their use. The result is they have made a well man of me, I have not a pain about me, my breath comes as freely as it ever did, and I am strong and vigorous. My case can be briefly summed up in a few words showing that the Catholic view Dr. Williams Pink Pink nave of Our Lady's dignity and title given me a new lease of life and Catholic Prayer Books I am glad to let everybody

Dr. Williams' Pink Pills cre-"The Calendar connects the ate new blood, build up the quarter day, as Lady Day, with nerves, and thus drive disease the name of the Blessed Virgin from the system. In hundreds Mary, whom our fellow-Christ-of cases they have cured after all ians of the Romish Church call other medicines had failed, thus testant Christians, of Trinitarian umphs of modern science. The ly in boxes, bearing the full Protect yourself from imposition This is the whole position in a nutshell. Granting, as most not bear the registered trade Protestants, believe that One

20 Miles to Procure Medicine.

W. H. Comstock, Brockville. ing His mother, was therefore the Mother of God? "The Inquirer" has put it to them very plainly.—Preston Catholic News.

W. H. COMSTOCK, Brockville.

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

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