



"AD MAJOREM DEI GLORIAM."

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## Hon. Senator Bernier's GREAT SPEECH

as reported in THE SENATE DEBATES  
(Continued.)

But this patriotic aim cannot be attained so long as a section of the population is ill-used in 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 legislators do exist for every section of the people, whose wants, whose feelings and whose honest and conscientious views must be considered. This, it seems to me, not only justice but pure common sense, and, moreover, the expression of an honest belief, that unless those principles are acted upon by those whose duty it is to legislate in that school matter, peace and harmony will never be restored. The fathers of confederation acted upon those principles. It is a fundamental principle in the constitution that the minorities should be protected in matters of education. It was understood that in a community like ours, honest religious belief had to be recognized. Sir Alexander Mackenzie, a strong supporter of what are called public schools, had at last to admit the utter impossibility of the working in our communities of the system. One of the essential reasons of such views was given by Sir A. T. Galt, in the words which I have already quoted but which cannot be quoted too often. He said:

There could be no greater injustice to a population than to compel them to have their children educated contrary to their own religious belief.

Sir A. T. Galt was then concerned about his co-religionists in Quebec. At the risk of being an extremist, I cannot see by what sort of reasoning we can arrive at the conclusion that what would be an injustice to the Protestants of Quebec could be the right thing for the Catholics of Manitoba. But, perhaps, Sir A. T. Galt was himself an extremist. Before proceeding further, it may be well to state, for the information of the new members of this House, what I have had occasion to state before, that the Catholic minority

do not ask for church or parochial schools. Whether church schools are better than state schools I am not discussing at present; the question does not arise here; I am only stating the important fact that church or parochial schools have not been in existence in Manitoba since it became a province. I am merely stating also this other fact, that we have never asked for, and do not ask now, for church or parochial schools. What we had were parental schools aided by the state, and we are now simply 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 knowledge 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 conscientiously and deeply rooted.

It was for the protection of such conscientious and deeply rooted belief that clause 22 of the Manitoba Act was inserted therein. In the judgment just referred to, their lordships declared that this clause is "a parliamentary compact" which cannot be overlooked, either by the provincial legislature, or by this parliament. They have declared that the appeal of the Catholics under subsection 2 of that clause "is admissible on the grounds set forth in their memorials and petitions." Further on the same judgment says that the appeal on such grounds "is well founded." Even if we had only these words to rely upon for the support of our claims, they would be conclusive. It would be only necessary to ascertain what these claims are, and what sort of remedy should be given us to remove all "legitimate grounds of complaint," and to get at that information it would only be necessary to refer to the petitions of the minority. There we would find the whole thing. These petitions and memorials state the grounds of complaint of the minority and the redress to which they contend they are entitled. They are as follows:—

(3) That it may be declared that the said last mentioned Acts do affect the rights and privileges of the Roman Catholic minority of the Queen's subjects in relation to education.

(4) That it may be declared that to Your Excellency the Governor General in Council, it seems requisite that the provisions of the statutes in force in the province of Manitoba prior to the passage of the Acts, should be re-enacted in so far at least as may be necessary to secure to the Roman Catholics in the said province the right to build, maintain, equip, manage, conduct and support these schools in the manner provided for by the said statutes, to secure to them their proportionate share of any grant made out of the public funds for

the purposes of education, and to relieve such members of the Roman Catholic church as contribute to such Roman Catholic schools from all payment or contribution to the support of any other schools, or that the said Acts of 1890 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 decided that the appeal of the minority, on the grounds set forth in their memorials, is well founded, they decided at the same time that the rights and privileges enumerated in those petitions were rights and privileges which 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 Manitoba Act is the governing enactment." In 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 minority affected by an Act passed by the legislature, and would therefore seem to embrace all rights and privileges existing 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 surrounding circumstances, or in the apparent intention of the legislature, to warrant any such limitation. Quite the contrary.

According to this, then, not only some of the rights and privileges existing at the time the laws of 90 were passed have been affected, but every one of them; and it is useless to say that all affected rights must be restored. It is a simple matter of common sense, a matter of course. Then their lordships proceed to enumerate those rights. They do so when contrasting the position of the Roman Catholics prior and subsequent to the Acts from which there is an appeal. Their words are as follows:—

The sole question to be determined is whether a right or privilege which the Roman Catholic minority previously enjoyed 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 the money contributed for school purposes out of the general taxation of the province, and the money raised for these purposes by legal assessment was, so far as it fell upon Catholics applied only towards the support the Catholic schools. What is the position of the Roman Catholic minority under the Acts of 1890? Schools of their own denomination conducted according to their views, will receive no aid from the state. They must depend entirely

for their support upon the contributions of the Roman Catholic community, while the taxes out of which state aid is granted to the schools provided for by the statute fall alike on Catholics and Protestants.

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, but afford the means of maintaining schools which they regard as no more suitable for the education of Catholic children than if they were distinctively Protestant in their character.

In view of this comparison, it does not seem possible to say that the rights and privileges of the Roman Catholic minority 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 schools.

2. That these denominational schools were under the control and management of the Roman Catholics (this includes the formation, the examination and the certification of teachers, and also the inspection of schools by inspectors regularly appointed according to the law in force for the time being.)

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

4. That the Roman Catholics had the right to determine the character of the religious teaching in the same schools.

5. That the Roman Catholics had the right to levy and collect taxes for the support of their denominational schools.

6. That they were exempt from paying taxes for the support of non-Catholic schools.

7. That they had the right to have their proportionate share of the money contributed for school purposes out of the general funds of the province.

Now, say their lordships, those denominational schools have been deprived of their legal status by the Acts of 1890 and have ceased to share in the financial advantages which are accorded to the other schools, "In view of this comparison," these are the words of the Privy Council:

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

Now, hon. gentlemen, since such were the rights of the Roman Catholics in 1890; since those rights and privileges, and every one of them, have been affected by the legislation of 1890; since subsection 2 of section 22 of the Manitoba Act assures to the Roman Catholics the existence of all those rights and privileges; since no limitation can be put 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 grounds of complaint are not removed. And since those rights 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 decision of the Privy Council. Let us put that in a different way. We cannot insist too much on that point. We are here face to face with a very simple and conclusive agreement. Since the rights of the Catholic 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 schools to their former legal status 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 grounds 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 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 punctually observed, obeyed, and carried 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 standing at the bar, will be able to convince the minority that the restoration of its denominational schools is not ordered by this judgment. Any other view would have the effect indeed of placing their lordships in a very unenviable position, a position of contradiction with themselves.

In one breath, they would have said: the Roman Catholics were enjoying at a certain period certain advantages, which we define to be so and so; these advantages have been taken away from them; thereby their rights, as protected by subsection 2 of clause 22 of the Manitoba Act, which is "a parliamentary compact," have been affected so as to constitute a well founded grievance; the constitution provides machinery for the redress of that grievance, and, in conformity with the provisions of that machinery you must remove all legitimate grounds of complaint. And yet in the next breath, they would have said: do not remove that grievance, do not make use of the 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 hand what they would have given with the other. I say 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 essential to re-enact the old statutes? Certainly they have said so and they were right in saying so. Any one reading closely and accurately 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 statutes repealed by the Act of 1890 should be re-enacted, or that the precise provisions of these statutes should again be made law. The system of education

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**Northwest Review.**

TUESDAY, APRIL 27 1897.

**TERMS OF OUR SETTLEMENT.**

**THE CATHOLIC PLATFORM**

- 1 Control of our schools.
- 2 Catholic school districts.
- 3 Catholic teachers, duly certificated, but trained in our own training schools as in England.
- 4 Catholic inspectors.
- 5 Catholic readers, our own textbooks of history and descriptive geography, and full liberty to teach religion and comment on religious questions at any time during school hours.
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**CURRENT COMMENT.**

**THE TABLET** The editor of the London Tablet, Mr. J. G. Snead Cox, has, in the Nineteenth Century for this month, an article on "Mr. Laurier and Manitoba." Mr. Cox is a really able man, one of Stonyhurst'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 open the eyes of Messrs. Cox, Fitzpatrick and Russell.

Almost the only correct statement in Mr. 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 very distressing fashion. He would have done much better simply to quote from our columns, or from the Casket, which says, in its 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 Manitoba school case, contained in its issues of March 20 and 27, when we received

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 asserted 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 Canada into believing 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."

**IRISH IMMIGRATION AGENTS** The Dublin "Irish Catholic" after thanking us for our approval 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 National system of education which the intense Catholicism of the Irish has, to a certain extent at least, exorcized.

**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 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 effect 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 during a revival in the Protestant Churches are equally as earnest as those who make a mission in the Catholic Church, but the young shoots which spring up during the revival soon wilt and perish for want of spiritual food. If all of those earnest, honest seekers after truth would only investigate the teaching of the Church without prejudice, they

would soon become faithful and devoted members, and not be driven from their inheritance by the sophistry of false teachers. The large, respectful and attentive audiences which attend 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 whether 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 Father, 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 applause.

"A Swindle" is the name that appears over the office door of a struggling lawyer in the city of Stratford, Ont. A friend of the unfortunate gentleman suggested 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. — Exchange.

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 repertorial. 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. — Chicago Interior.

Le Courrier du Canada says: "We have already plenty of proof that the Liberals swamped the county of Champlain with whiskey and money. In a parish alone they spent \$400. In another parish in the centre of the county they put in 72 gallons of high-wines to corrupt and make the electors drunk. These methods

will convince our readers that our friends of Champlain have shown a manly courage worthy of all praise in resisting so many temptations in order to follow the dictates of conscience."

**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 guidance, 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 spend six weeks in the general ward 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 anything 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 not before his face.

Father Massenza, who was born at Kimossi, Congo, relates, in the Annals of the Propagation 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 shorthand 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 already 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 cottage 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 Tom.

No better refutation of the charge made against Catholics that they are a unit in political matters for those of their own religious creed can be cited than the great political contest that

closed in Chicago lately. Washington Hering, a German Catholic, a scholarly, able, exemplary man, was an independent candidate for mayor. The Catholics, even the Germans, voted almost to a man for Harrison, the Protestant, and against Hering, 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 acquisition 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 an ornament 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 education. As well put in charge of an engine an engineer who knows his engine's machinery, but does not know how to run it, as to teach a child everything except how to live. Our educational system has neglected the moral side in its training. This should be corrected." Of course he was speaking, not of Catholic, but of public school education.

**RELIGION 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 vice, 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 apt scholars.' Then he added with great emotion: 'My wife has tried all she can and without avail. There is only one way, but it is useless to speak of it. God, the Saviour, must be

brought back to the schools, from which He has been banished, and I hope, ere it is too late."

What a sad commentary on the helplessness of non-Catholic teachers! What a lesson for weak-kneed Catholics who, for 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!

may indulge in a moderate change of dress, but should not be strangled. It does not allude to the system, to the thing itself which existed under those statutes.

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Time Card taking effect on Monday, August 24, 1896.

MAIN LINE.

Table showing main line stations and times. Columns include North Bound, South Bound, Stations, and Times. Stations listed include Winnipeg, Portage Jct., St. Norbert, Cartier, St. Agathe, Union Point, Silver Plains, Morris, St. Jean, Letellier, Emerson, Pembina, Grand Forks, Winnipeg Jct., Duluth, Minneapolis, St. Paul, Chicago.

MORRIS-BRANDON BRANCH.

Table showing Morris-Brandon branch stations and times. Columns include East Bound, West Bound, Stations, and Times. Stations listed include Winnipeg, Morris, Myrtle, Roland, Rosebank, Miami, Deerwood, Altamont, Somerset, Swan Lake, Indian Springs, Mariapolis, Greenway, Belmont, Hilton, Ashdown, Wawasee, Elliotville, Martinville, Brandon.

PORTAGE LA PRAIRIE BRANCH.

Table showing Portage La Prairie branch stations and times. Columns include West Bound, East Bound, Stations, and Times. Stations listed include Winnipeg, Portage Junction, St. Charles, Headingley, White Plains, Gravel Pit Spur, La Salle Tank, Ruston, Oakville, Curtis, Portage La Prairie Flag Station.

