

REV. PERE LACOMBE.

CASTIGATES THE HERALD FOR ITS INSULTS TO THE HALFBREDS.

The Herald's Article "A Venemous Attack," inspired by an "Ignorant Bigot"—Its "Snake" Story a "Malignant Invention"—The Halfbreeds Vindicated—The Tribune's Statements Entirely Corroborated—Father Lacombe's Scheme Grossly Misrepresented by the Herald.

To the Editor of the Alberta Tribune.

MY DEAR SIR,—The other day, passing through Calgary, I came across a very strange editorial in your contemporary, the Herald, of the 17th last. When I saw the heading, "Fisheries of Alberta," I was far from expecting to find so absurd and so false an accusation, against the Halfbreeds of Lac la Biche. Though I am not in the habit of writing to the newspapers and do not like to do so, still, as an old friend and missionary of the Halfbreeds, I cannot on this occasion remain silent; and I come forward to defend that people, for they are numerous enough to constitute a nation, against the absurd calumnies, to which the editor of the Herald, inspired no doubt by some ignorant bigot, gives publicity.

Speaking of the Halfbreeds of Lac la Biche, the said editor, whose past record hardly prepared me for such a venomous attack, says:—

"A more poverty-stricken, ignorant, shiftless, superstitious and cheerfully immoral community it would be difficult to imagine. In spite of the fact that they are dependent on the lakes for a living, they are neither good boatmen nor good fishers. The smallest approach to rough weather will keep them hungry and starving at home, and they neither have the craft or the nets requisite to pursue the fish into deep waters even if their superstitious dread of a vast water snake, which they assert lives in the middle of the lake, did not deter them from venturing out there."

Let me take this last accusation first; its absurdity, once proved, will sample for the truth of the other charges. Surely if anybody ought to be acquainted with the legends and fairy tales of the Halfbreeds, I am one; I have been long enough with them to know that the great water snake of the Herald has no relation at Lac la Biche. We never heard about him. Evidently, then, this is either a malicious invention on the part of the editor's informant, or a joke palmed off on some credulous traveller.

The charge that they are neither boatmen nor good fishers is equally ridiculous to any one who has lived with them. No one, I think, will question their old time skill in all that pertains to the chase or to fishing. How then could they have lost their proficiency in aquatic occupations all at once?

As to their poverty, it is precisely to remedy in which a great many suffer, that I am working now a plan or scheme of redemption. When away from the contact of the whites, they might again find their way to live happy and contented.

As for their shiftlessness, well a good deal could be said that would not be pleasant to many thrifty settlers about the unscrupulous frauds practiced upon unsuspecting Halfbreeds. When honest men have been repeatedly cheated by noisy hypocrites, they naturally get discouraged and prefer peace with poverty to the struggle for existence among people who despise them.

Our halfbreeds are ignorant, no doubt, about sciences arts, and many other things of civilization, but they know a great deal more about Nature and its varying moods, and the Supreme Being, than many of those who despise them. The Halfbreed by nature is good, kind, hospitable and obliging, and religious. That's probably the reason they are called superstitious. When I'll come back, I propose to give a few lessons to the simple informant of the Herald, to make him remember that calling names does not alter the truth.

But they are "cheerfully immoral." I pretend and I declare that it is a falsehood. Generally speaking, they are not more immoral than the majority of the new comers in the country. If the charge implies that they are more immoral than the rest of the other people, I emphatically deny it. I have spent

whole seasons with large caravans of buffalo hunters, sometimes many hundreds of families, with the excitement of the wonderful sports, when these brave children of the plains were left to themselves; nevertheless, the crimes, particularly immorality, were very few. If they are less moral to-day (I mean some of them), that is due to the bad influence of the whites. If the Herald and his friends want more details in my assertions, I am ready to give him them.

What makes the Herald's savage onslaught all the more unpardonable is that he extends it to most of the Halfbreeds, of the Territories, when he says: "This community is fairly representative of those halfbreed settlements in Northern Alberta, whose population Father Lacombe is urging the Government to place on reserves and treat in the same way as they do the Indians." Thus he includes in his sweeping condemnation several thousands of Halfbreeds, whose blood easily boils and who are not likely to forget the Herald's amenities. The Halfbreeds of other parts of the country will resent this gratuitous insult, for they are very clannish; they have warm hearts for their kith and kin. Such an utterance may provoke very painful reprisals. What purpose of charitable correction can bitter invective of this sort serve?

The end of the sentence last quoted contains an error which I beg to rectify. It is not true that I am asking the Government to treat the Halfbreeds in the same way as it does the Indians. My plan is different, being more liberal. When it will be convenient, the scheme will be published.

Now, my dear sir, forgive me for taking up so much space in your valuable paper. I hope, for the sake of justice and truth, you will pardon the liberty of the old friend of the Halfbreeds, whom I consider I am bound to defend.

Yours very truly,

FATHER A. LACOMBE, O. M. I.

En route for Ottawa, Winnipeg July 21st, 1895.

THE ENGLISH SYSTEM.

From the Nor'-Wester.

Commenting on Mr. Goldwin Smith's advice to Catholics to take their stand on the broad ground of parental duty and right and maintain that it is every man's duty to educate, as well as to feed and clothe, his own children, the Ottawa Free Press says: "This was the principle upon which these matters were conducted, until recently, in England. The result was widespread ignorance." We are afraid there is greater ignorance outside England than in it, and we have a sample of it in the prevalent Canadian belief that as a result of the working of the English school system the people of that country are a very ignorant lot. It is strange how such a belief can be held in face of the well known fact that the system has turned out the best scholars and greatest minds of their day and generation; in face of the fact that in everything pertaining to the progress of mental development England has for centuries led the world. The Ottawa paper in its ignorance merely repeats what it has heard said by some other authority, equally ignorant. The principle of which it speaks has not been abandoned, as it would appear to think; nor if the leader of the House of Commons counts for anything as an influential factor in the determination of these things is it likely it is to be abandoned for some time to come. It will be better to quote Mr. Ballour himself in reply to the suggestion contained in the Ottawa paper's remark. He went fully into the Educational question in England in a speech at Manchester in the early part of the campaign that closed a short time ago. We need not follow him in his discussion of the two systems of voluntary and board schools, in the course of which he points out what he regards as a great injustice to the former from the pecuniary point of view; the following extract will sufficiently explain his position, and perhaps convince our Ottawa contemporary that it has something yet to learn of the situation in that country:

"Do not let it be thought from what I have said that I, individually, am desirous of discussing this question upon the mere grounds of pounds, shillings and pence, and the

amount of rating to be paid, the pecuniary burden thrown upon this and that class. I will not conceal from you that, speaking for myself—and on this aspect of the question I have no right to speak for any other—it does appear to me that the religious aspect of the question is almost more important than the financial question. I make no complaint of those earnest and conscientious non-conformists and others whose ideal of education is apparently to separate the secular entirely from the religious, or to leave the religious education wholly to parents, and in the schools to teach nothing but the beggarly elements of purely secular education. But, though I do not dispute the right to hold such a view of education, I never will admit that it is the highest, and I never will admit that it is not the grossest of injustices to compel parents who take a different view to put their scheme of education into that which happens to harmonize with the secular view which I have just explained to you. I say it is a monstrous thing to compel parents whose children are at school all day long to send them to schools where the religious training and the religious education which they desire to see instilled in their youthful minds, cannot be instilled, cannot be taught. Those who are parents will, I am sure, sympathize with me. Those who take my view of what is due to the rising generation, those who hold, with the strength of conviction which animates me that it is not merely by passing a number of standards or by satisfying a certain number of Government inspectors that you are going to raise up a generation worthy to be the successors of those who have made England what it is—those who hold that conviction will, I am sure, work shoulder to shoulder with those who desire to preserve as an integral, healthy and prosperous part of our educational system, the voluntary schools by which alone, in my opinion, the best ideal of education can be carried out."

PARENTAL RIGHTS.

From the Nor'-Wester.

In a letter to a Toronto journal Mr Goldwin Smith advises Catholics to take the following stand on the broad ground of parental duty and right: "Let them say that it is every man's duty to educate as well as to feed and clothe his own children, and every man's right to have his children brought up in the way which he conscientiously deems best. Let them say that the State has no right to deprive a man of the means whereby to give his children a religious education by forcing him to pay for a system of which he cannot conscientiously avail himself, and to which his convictions are opposed. They will then occupy a position which it will be extremely difficult to assail, and the sympathy of Liberals of the old school who are favorable to individual and family freedom, will incline to their side." There is no visible reason why Mr. Goldwin Smith should not have added that Conservatives of both the old and the new school would just as strongly incline to their side.

Many of us are too apt to lose sight of the right of parents in our enthusiasm for the rights of the State. That is the fault of a too great superficiality, both individual and communal. Let us examine most carefully the propositions laid down by Mr. Goldwin Smith, and endeavor if we can to pick flaws in them. It is every man's duty to educate, as well as to feed and clothe, his children? If it is not, why draw the line at the children's education? Why not leave the feeding and clothing to the State, as well as the other. Can any one say? Is it every man's right to have his children brought up in the way which he conscientiously deems best? Has the State a superior right to the control of his children. Has it a right to set up a standard of mental and moral training and say that they shall be compelled to have their children conform to it? Has the parent no right in his child, but only the duty of drudging for its food and clothing, the rest being left to the State? Will any one say that? Has the State a right to deprive a man of the means whereby to give his children a religious education,

by forcing him to pay for a system of which he cannot conscientiously avail himself? In other words, has the State a right to put a constraint upon the conscience of its citizens? Has it the right to demand of parents that they shall compel their children to partake of such religious education as it may prescribe, and no other? Any of us who can rise above the superficiality that has made a fetish of State's right will see that to thus supercede the parent and reduce him to the position of absolute irresponsibility is to sap the very foundation on which the true glory of the State must rest.

We think it will be extremely difficult indeed to assail the position laid down by Mr. Goldwin Smith. But, if he is correct, it follows that we have been allowing the State to run away with our reason. We have founded a school system on the theory that the State has sole and complete control of the child, to the absolute exclusion of the slightest pretence of parental authority. We have constructed a huge State machine, into which our children are cast without regard to any prejudices or wishes of parents, and out of which they come in the end all marked, like bits of plate at a silversmith's. But why confine the machine to the mental and moral training of the child? Why not extend its operations so as to include the feeding and clothing also, and when released with the stamp of the mill set him up in business and keep watchful guard over him through life; doctor him with State pills in sickness, and when dead put him in a State coffin and bury him in a State grave? Why not regulate every action of our lives by State machinery? If the State can interfere with the most solemn and important responsibility of the parent in respect to his child, there is no limit to its functions; and if interference can be justified in the one case it should be required in all.

The Vice-Regal Party at St. Albert.

From the Edmonton Bulletin.

St. Albert, basking peacefully beneath the beautiful rays of the setting sun, was awakened to joy and gladness on the evening of the 6th inst., by the announcement of their Excellencies Lord and Lady Aberdeen's arrival. The green, soft carpet of summer sparkled with myriads of flower gems, the birds poured forth their sweetest songs of glee and the perfumed breezes whispered to every ear the glad tidings, the joyous news of the coming of Lord and Lady Aberdeen. Yes, on this memorable evening of the 6th, their Excellencies, escorted by a troop of mounted police, ascended the steep hill that leads to St. Albert palace, the home of the venerable and well beloved Bishop of Alberta. They came not officially, but rather to strengthen the golden chains of friendship that must for ever bind the good together. As their Excellencies approached, the bells of the cathedral chimed their sweetest notes of welcome and the surrounding woods faithfully re-echoed the merry peals. The Vice-Regal party were met at the entrance of the palace grounds, by His Lordship Bishop Grandin, Very Rev. Father Leduc, V. G., Rev. Fathers Remas, Vegreville, Dauphin, Le Marchand, O. M. I., and ushered to the Bishop's drawing room, where a number of invited guests awaited their coming; among whom were noticed D. Maloney, M. L. A., W. H. McKenny, &c., and other principal citizens of St. Albert. After enjoying their visit there, His Lordship, the clergy and guests accompanied by their Excellencies repaired to the convent where the good Grey Nuns and their charming children awaited them. The reception took place in the industrial school departments. A song of welcome was creditably rendered by the children. An address was read by a little Indian girl and very complimentary verses, in honor of the illustrious visitors, were recited by Miss Maggie O'Neil while she presided over a group of little ones who most gracefully presented an offering of flowers. His Excellency made a most flattering reply, congratulating His Lordship, Bishop Grandin, and the good Sisters for the great success obtained in the training and education of Indian children. A pleasing feature of the reception and

one that visibly touched Lord and Lady Aberdeen, was when the little Indian girl who read the address made a mistake and said Lady Mar—when she should have read Lady Aberdeen. His Excellency asked the children: "What do you think the little girl was going to say?" They all answered "Lady Marjorie." This spontaneous response elicited loud applause from the audience and proved that Lady Marjorie, the gifted editor of the "Wee Willie Winkie," was no stranger to the children of St. Albert to whom her charming little journal comes monthly, and like a sunbeam of happiness sheds light and beauty around their home, or as a little St. Albert contributor expresses it in "Wee Willie Winkie":

"Wee Willie Winkie" so pretty and gay,
Came to my house in the Northwest one day,
Dressed in red coat and pictorial vest,
He won my heart and became my guest,
I cherish and keep him with tender care,
My joys and amusements with him I share,
My secrets sweet to him I tell,
For he smiles with joy, and says "they are well."

CHRITINE CAILLOU.

Lady Aberdeen, with all that noble dignity and kind condescension so characteristic of the truly great, listened and smiled on the happy throng, and while every eye was affectionately directed towards her, she drew from her satchel two handsome prizes, one of which was won by Miss Constance de Cazes for general application and the other by Miss Lillie Monti for general proficiency. The prizes were two brooches; one in gold having the "Irish Village" at the Chicago exhibition engraved on it; the other a shamrock and horseshoe made of Irish conemara marble set in silver. It is needless to say that the nappy recipients were proud of their prizes and that the great honor conferred upon them was duly appreciated. After the singing of "God Save the Queen," the party entered the dining room where a sumptuous luncheon was set. The room was elegantly decorated, pictures of the Aberdeen family were everywhere conspicuous. His Lordship presided at the table and as their Excellencies, Very Rev. Father Leduc and the other guests partook of the repast the greatest gaiety was manifest. Her Excellency was delighted to learn from the Rev. Sister Superior of the convent that the Edmonton hospital in course of construction, was nearly completed. She was also happy to meet the Superior of the new hospital, Rev. Sister Mary Xavier, and promised to recommend this much needed institution to the charitable consideration of the ladies of her association. The parting hour was fast drawing nigh, these delightful moments were about to end, as their Excellencies, accompanied by Bishop Grandin, the clergy and their suites, passed from the convent, bidding adieu to the Lady Superior and the kind Sisters. Their carriage rolled away amid the ringing of bells, the booming of shots and this prayer of the people: Long live our Noble Governor General And his worthy consort, Lady Aberdeen May they in Canada's fair capital For many years represent our Queen.

AN EYE WITNESS.

WONDERFUL MEN.

Look on this:

For the benefit of those who have an idea that nearly all the priests of the Roman Catholic Church are Jesuits, we will state that as a matter of fact there are 357 Fathers and 409 scholastics in connection with the Society of Jesus in the United States.—The Independent.

And then on this:

The Jesuits are a secret order. Through the 100,000 confessionals in America they manipulate the voter, the business, the politics of half a million of our citizens. They have their hands upon the secular press and the city governments of this country. They have complete control of the liquor traffic, and that is the greatest factor to-day in our political life. They are the most dangerous enemy in our land.—Rev. J. M. Foster in the Christian Statesman.

The Jesuits are indeed wonderful men, says the Philadelphia Catholic times, but Catholics as we are, we do not share Rev. Foster's belief that they can be in more than one place at one time. Three hundred and fifty-seven Jesuits can fill just 357 confessionals, and they are as ignorant of what transpires in the remaining 99,642 as is Rev. Foster

The Northwest Review

PRINTED AND PUBLISHED EVERY
WEDNESDAY
WITH THE APPROVAL OF THE ECCLESIASTICAL
AUTHORITY.
At 184 James Street East.
WINNIPEG.

Subscription, \$2.00 a year.
Six months, \$1.00.
All Postage is paid by the Publisher.

**P. KLINKHAMMER,
Publisher,**

THE REVIEW is on sale at
the following places: Hart & McPherson's,
Booksellers, 364 Main street; and the
Ferguson's Co., Booksellers, 408 Main St.

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The Northwest Review

WEDNESDAY, AUGUST 21.

EDITORIAL COMMENT.

We reprint from the *Nor'Wester* two
excellent editorials, one on Parental
Rights, the other on the English School
System. The *Nor'Wester's* views in the
former article are admirably and re-
freshingly sound. The much lauded
Public School System is as stupidly mo-
notonous and mind-enslaving as a pork-
packing machine; and, what is worse,
it is a long stride toward Socialism or the
omnipotence of the State. Under pretext
of making a homogeneous people, it turns
the children into mechanical parrots, re-
peating unreflectingly a series of ridicu-
lous shibboleths.

In the second article the able editorial
writer rightly taxes the Ottawa Free
Press with ignorance of the results of the
English School System. Though it may
not be ideally perfect, that system shows
a thoroughness, accuracy and progress-
iveness in pedagogic training which is
seldom equalled in Canada or the United
States. We have clear proof of this in
our own city, where so many young men
from the British Isles have made their
mark in clerkships and other similar em-
ployments. Native talent is assuredly
not wanting; but slipshod and character-
less penmanship, careless ways, dearth
of general knowledge, imperfect acquaint-
ance with shorthand and book-keeping,
and lamentable habits of inattention and
inaccuracy too often leave our young
men far behind in competition with their
better trained British rivals.

Those who have read in our last issue
Mr. A. F. Martin's most valuable quota-
tions from Protestant condemners of the
Public School Procrustean bed will find
the *Nor'Wester's* quotation from Mr. Bal-
four a fitting climax to so striking a se-
ries of witnesses in favour of schools per-
meated with an atmosphere of religion.
The thought of God, of eternity, of grace
and of the channels of grace must lie
over and around and within the pupils of
a truly Christian school; and what school
is properly human since Christ came un-
less it be Christian? He is the type of
true manhood. Whoso ignores Him
dwarfs mankind. Those are noble words
of Balfour's, worthy of the greatest non-
Catholic champion of the claims of faith.

We are glad to note that the new edito-
r of the Free Press deprecates the outra-
geous language of the Rev. J. Coburn on
August 11th in the Woodgreen Method-
ist Tabernacle of Toronto. Few Protest-
ant ministers say such things out in
public, though not a few really believe,
with Mr. Coburn, that nunneries are
brothels. This comes of their inexpe-
rience of the grace of God and of human

nature: of the grace of God, because in
all ages since the Christian era the prac-
tice of chaste celibacy has been acknow-
ledged as possible with Divine assistance
by the most respectable dissenters from
Rome; of human nature, because it is
against human nature that any women
should remain in a condition of habitual
unchastity and yet preserve those out-
ward forms of sincerity, cheerfulness, ab-
stemiousness and poverty of life, simpli-
city of dress, meekness, patience and
prayerfulness which are the ordinary
adjuncts of nunneries; because it is
against human nature that such crimes
should be habitual and yet be unknown
to the parents, relatives, pupils and ser-
vants of the nuns, who are all as famil-
iar with the ins and outs of the convents
they dwell in as are the nuns them-
selves; because it is against human na-
ture that, supposing nunneries were
dens of sin, the Catholic population
should not only tolerate but admire
them. A friend of ours, who was at-
tacked on this subject by one of those
crude Protestants that still believe in
the lies of Maria Monk, said; "Why
should I take the trouble to deny these
absurd slanders? Do you suppose I am
going to write a letter in refutation of
every lecherous knave, be he Reverend
or not, who says my mother and sisters
are harlots, when I know them to be
pure as the driven snow?" Coburn,
when he is co-burning, (as he certainly
shall, unless he retract) with his co-lia-
rs in the flames of retributive justice, will
find out how he was not only a knave
but also a fool to think such lewd
thoughts and say such shameless words.
As to his further remarks about women
walled up alive in Mexican nunneries, if
he is sufficiently enlightened to read the
last number of the Review of Reviews,
he will observe that Mr. Stead eats
humble pie and acknowledges the ab-
surdity of this old fable rejuvenated by
the sensational Rider Haggard.

THE STANDARD DICTIONARY.

We have before us a 2 vol. copy of the
"Standard Dictionary" of the English
language published by Messrs Funk and
Wagnalls, strongly and handsomely
bound in Russia leather. The Standard
Dictionary is published complete in ei-
ther one or two vols. To give our read-
ers an idea of the size of this dictionary
it is only necessary to say that the work,
complete in one volume, Russia binding,
weighs 18 lbs. Previous to its appear-
ance we greatly admired the "Century"
and the "International" dictionaries, as
marvels of literary research, but after
three weeks of careful and assiduous ex-
amination, we are of opinion that the
"Standard Dictionary of the English
language" is all that it claims to be, and
must be awarded the very front place
among the lexicons of the English lan-
guage.

We are informed that it took five years
to complete the work; that 247 editors
and specialists and about 500 readers for
quotations were engaged on the work;
while a whole army of men and women
rendered service in the defining of
words, etc., and lastly that nearly \$1,000,-
000 was expended before the work was
ready to be placed on the market.

As a vocabulary of the English lan-
guage the Standard Dictionary is, PAR EX-
CELLENCE, ahead of any of its rivals. In
proof of this we quote the following from
the *New York Sun*, whose literary re-
views are among the best and most re-
liable in America:

"The full number of vocabulary terms
in Worcester is 105,000; in the Webster
International, 125,000; in the six vol-
umes of the Century, 225,000; in the
Standard, by actual count, 301,865, ex-
clusive of the appendices, which contains
47,468 entries. Among the scores of
thousands of words here admitted for
the first time in a general dictionary
may be mentioned the following: Ap-
pendicitis, civicism, craps, criminology,
delicatessen, Delsartian, electrocute and
electrocution, errancy, kodack, linotype,
Mafia, pantata, and populism. At the
same time it is to be noted that care has
been exercised to avoid the recognition
of needless new terms: that is to say,

words coined by the caprice or mistaken
judgment of this or that author. A com-
mittee of representative scholars has
passed upon new literary words before
they were admitted. Then, again, the
judgment of scientific specialists has de-
termined the admission or rejection of
technical terms, and upon their decision,
not a few technical terms recorded in
other dictionaries have been rejected,
some because they are obsolete, and
others because they are so rarely used
as to be comparatively valueless."

We have shown how vastly superior
the Standard vocabulary terms are to
those of all the other English dictio-
naries, and, as this is the crucial test of
such a work, we feel justified in saying
that the literary importance of the work
will recommend it to the general public
as what it is most fittingly called, "The
Standard Dictionary of the English
language." We are sorry that our space
is so contracted that we cannot give a
more lengthy review of this great and
deserving work. We will conclude with
the following from the *New York
Herald*: "We are free to pronounce it
the most complete and most satisfactory
dictionary yet printed * * * This
is high praise, to be sure, but it is well
merited."

AN INDEPENDENT JOURNAL?

The "*Free Press*" some time ago, an-
nounced to the general public that it
had changed its policy of violent partiz-
anship for one of independence and
moderation. Its late editor, whose very
soul was warped and twisted by politi-
cal bias and ignoble prejudices, was re-
moved. There was so much room for
improvement, both in the conduct and
public morals of that journal since Mr.
Luxton was, by law, robbed of its man-
agement, that we hailed with joy this
announcement, believing that any
change would be an improvement. And
we are free to say that there has been
an improvement both in the tone and
the subjects of its editorials. There is
an absence of that sneaking, snickering
and mean innuendo style so characteris-
tic of its late management; but there
remains much more to be done before
the "*Free Press*" can attempt to claim
the high and upright place it once oc-
cupied in the journalistic field. If the
"*Free Press*" wants to become a truly in-
dependent and powerful journal, as it
should be, it must cast aside all pre-
judices and narrowness of spirit, and
build its independence on the imperish-
able principles of justice, right and
equity, and, while not seeking to make
itself obnoxious to the public by its
violence, yet scorning to sacrifice these
right principles in order to gain the
plaudits of a wrongly directed and un-
just public opinion.

A truly great journal should lead
public opinion; not be led by it; it
should mould public opinion, not be
moulded by it. False and dishonest
arguments, however plausible they may
be, or however calculated to please a
fallacious and misdirected public senti-
ment, should never find a place in a
well directed and conscientiously con-
ducted journal. The one question that
should suggest itself to the editor of an
independent journal, wishing to act on
any public question, should be: "What
is right and just?" That which is ex-
pedient or calculated to obtain a tran-
sitory applause, unless its foundations
are laid in right and justice, should
never enter into the formation of any
policy for an independent journal.

The "*Free Press*" under the manage-
ment of Mr. W. F. Luxton, its founder
and former editor, attained that envi-
able and lofty position in journalism,
and so highly did he value that policy
of right and justice that he preferred to
sacrifice the work of a life time, the
very object of his ambition and pardon-
able pride, rather than adopt a policy
the execution of which necessitated the
abandonment of these principles of
right and justice which he had set be-
fore him as a guiding star. Such ad-
hesion to principle; such noble sacrifice
of self interest to the dictates of consci-
ence, is seldom found among journalists
of to-day; but, while refusing to follow

such a standard of right, all of them
must admire it.

The "*Free Press*" has a long way to
travel before it reaches the standard;
yet it might, at last approach it suf-
ficiently to avoid falsehood and mis-
representation. In an issue of recent
date it said that the remedial order,
now in the hands of the Greenway
Government, "is a decided barrier to
the consideration of any settlement of
the school difficulty." And again: "It
will be a grave error on the part of Sir
Mackenzie Bowell and his cabinet to
treat Manitoba as a culprit to be cor-
rected by a remedial order, and not as a
province of equal standing with the
other provinces, and equally entitled to
deal without interference with its educa-
tional affairs."

Here is the "*Free Press*", the self-
styled champion of independent prin-
ciples, uttering slanders against the
Dominion Ministers, and charging them
with attempting an invasion of the
rights of Manitoba in education. What
rights of the province in educational
affairs, have the Dominion government
attempted to interfere with, pray? How
and when did Sir Mackenzie Bowell and
his cabinet treat Manitoba as a culprit?
Non-interference with Manitoba has
been the determined policy of the Dom-
inion government for the last five years.
Instead of promptly disallowing the
school act of 1890, because of its inva-
sion of the acquired rights of the minor-
ity, it forced that minority to appeal to
the courts. Every appeal of the Catho-
lics for relief was refused, and it was
only after they had appealed success-
fully from the last judgment of the Sup-
reme court, that the judgment of the
Imperial Privy Council, finally decided
in their favor. It ruled (1) that they
had a just grievance against the local
government for arbitrarily abolish-
ing their schools and forcing
them to pay taxes to Protestant schools,
(2) that the local government should
amend their law sufficiently to remove
the grievance, and (3) if the latter did
not do so, the Dominion Government
should hear the appeal of the minority
and right their grievance by remedial
legislation. The Dominion Ministers,
so far from interfering with Manitoba,
sought every available way of avoiding
the question, and it was only when the
highest court in the realm decided that
our appeal had to be listened to, that
the Dominion Ministers took notice of
our grievances.

It would have been a difficult and
highly immoral undertaking for constitu-
tional rulers to refuse to act in the pre-
mises after that judgment of the Privy
Council in favor of the minority, and
the only thing they could possibly do
was to issue an order based upon that
judgment and the spirit and wording of
the constitution. And yet that paragon
of journalistic independence, the "*Free
Press*", dares to say that this necessary
order of the Canadian Privy Council is
"treating Manitoba as a culprit!" If
other provinces of the Dominion have
not been similarly interfered with by
Ottawa, the reason is to be found in the
fact that none of the other provinces
has interfered with the legal rights and
liberties of the minority. If Quebec or
Ontario undertook to interfere with the
Protestant or Roman Catholic minor-
ities, they would find similar action
taken against them, and rightly so. Did
it never strike this "independent" "*Free
Press*" that the interference of the local
government with the rights of the min-
ority has been the cause of all the
trouble and not the interference of the
Dominion with the province? The lat-
ter was merely the result of the former.
The fact is that it is popular in Mani-
toba to say that the action of the Dom-
inion Government is "to treat Manitoba
as a culprit" and our very "independ-
ent" "*Free Press*" has not sufficient in-
dependence to withstand this popular
delusion; it prefers to pander to the un-
reasonable passions and prejudices of
the people than to condemn a course at
once unjust and unconstitutional. In-
dependence of such a kind is the veriest
cowardice.

TREASON OR OBEDIENCE, WHICH?

"The interpretation of the constitu-
tion, made by the Imperial Privy Coun-
cil in the Manitoba School case, is ob-
noxious to a large number of the Cana-
dian people, and there is a disposition
upon the part of many to ignore the
finding of the court altogether." This is
a sentence taken from an editorial in
the *Brandon Times* of the 27th July.
The same paper adds that "with this
course we do not all agree." We quote
it, however, to show the feelings of many
people in this province towards the
Catholic minority. The Imperial Privy
Council is the highest judicial body in
the British Empire. From its decision
there is no appeal. Mark the difference
between the loyalty of the Catholic
minority and the Protestant majority in
Manitoba. When the first decision was
given against the minority by that Tri-
bunal, there was criticism no doubt, but
not one disloyal utterance made by the
Catholics of Manitoba, not one hint at
disobedience, although their expecta-
tions were cruelly disappointed. Now,
when the interpretation of the constitu-
tion by the same court, is in our favor,
when the lip-loyal and tyrannical maj-
ority, who ruthlessly robbed us of our
rights, are confronted with a mandate
from that Tribunal to give up their ill-
gotten goods and make restitution to us,
we are told that the finding of the court
is obnoxious to them and that their dis-
position is to ignore its authority. We
have no doubt of it. We never yet
knew a robber nor heard of one who
was not disposed to ignore legitimate
authority when ordered to disgorge.
But what about the pretended loyalty of
these people to the Crown and Constitu-
tion? Are they above the Constitution
and Crown, when the latter do not coin-
cide with their prejudiced views as to
how minorities (when Catholic) are to
be treated? Is there one set of laws for
minorities, when Catholic, and another
when non-Catholic? Surely such senti-
ments are a disgrace to any civilized
people, who pretend to be governed by a
constitutional government! If we have
a constitution and are prepared to be
loyal citizens, let us be governed by the
laws of the country. Any other course
is simply rank treason against the Crown
and Constitution and an insult to our
most gracious Queen. Which is it to be,
treason and anarchy, or obedience to
the laws of our country? Those who
are disposed to ignore the mandate of
the Imperial Privy Council, are certain-
ly not ranging themselves on the side
of law and order.

LEYDEN'S "PAINFUL NON-SENSE."

The following is clipped from a new
eight-page quarter paper published at
Vancouver, B. C., and glorying in the
original title, "The Idea?" in which title,
as appears from the amusing contents,
the point of interrogation (or ought it to
have been exclamation?) is essential,
and gives to the old name a meaning
akin to such phrases as "How ridicu-
lous!" "What nonsense!" "Preposter-
ous!" There is plenty of fun in our
young and vigorous and not too modest
contemporary; but there is also a deal
of wisdom, as the paragraph we quote
reveals. Somehow, these fun-loving and
humorous editors have more discern-
ment than the solemn sanctimonious
scribes. Honesty and humor are healthy
yoke-fellows:
"Evangelist Leyden, with all his high-
priced rhetoric, with all his deep-rooted
desires to teach people to be bigoted and
prejudiced, would be far better employed
jerking stumps than trying to stir up re-
ligious dissensions. While we almost
imagine that the professor knows what
he is talking about, still we cannot help
but think that he has thought too much
in an awkward way. We hate to sug-
gest that the amiable evangelist is not
well, but there is an undercurrent of
painful nonsense about his arguments
that would lead one to imagine that he
has in his head a wheel, the dimensions
of which compared with that of Ferris at
the World's Fair is as one is to a cipher.
If a man has nothing to say, the easiest
way for him to express it is the best.
But when an imported orator and all-
round ready-made thinker comes out
here to a community of intelligence and
tries to unload unto us his well worn and
frayed ideas that tend to produce discord
and ill-nature, we are disposed to enter a
vigorous protest. We do now. Protest-
antism or Catholicism is a subject too
profound to be expounded or expatiated
upon by loud-mouthed, blatant apostles
of nothing. Probably in some quiet
country town where board is cheap and
the people are ignorantly good natured,
Mr. Leyden may find an appreciative
though misguided audience."

A WINTER IN PARIS.

Mr. G. T. Fulford's Return From the World's Gayest City.

A Reporter's Interesting Interview with Him—Some Statistics and Information of General Value.

From the recorder, Brockville, Ont.

Mr. G. T. Fulford, who is understood to have been doing big things in Paris during the past winter and spring, introducing Dr. William's Pink Pills, has reached home with his family, and on the evening of his arrival was interviewed by a Record reporter, and asked to give an account of himself.

"Well," he said, in reply to a question on the status of the Pink Pills in France, "of course it isn't an easy matter altogether to introduce a foreign article into a strange market, but I don't think we can complain of the progress made, and it is gratifying to report that some, at least, of the Paris doctors are open to recognize a medicine of which the intrinsic merits can be demonstrated to them. One of the best of them—at Versailles, one of the suburbs where the Emperors used to keep their court—has given favorable testimony through the press of quite wonderful cures through the use of Pink Pills in his practice; and the Religieuses, an order of Nuns like the Sisters of Charity, have also made an extensive use of Pink Pills in their charitable work, and given strong testimonials to their good effects."

"How do you find business all round?" "Pretty good. We have sold in the past twelve months a little over two million, three hundred and sixty thousand boxes of Pink Pills."

"That is a pretty large order isn't it?" "It is the best twelve months business yet. Look for a minute at what the figures mean. If all the pills were turned out into a heap, and a person set to count them, working, ten hours a day and 6 days a week, the job would take—I have reckoned it—4 years, 21 days, 6 hours and 40 minutes, counting at the rate of 100 a minute. Or, if you want further statistics, it is somewhere about two pills a head for the combined adult population of Canada, Great Britain, Ireland and the United States. I don't give these figures to glorify the business, you will understand, but to enable you to make the facts tangible to an ordinary reader."

"Does Great Britain do its share in the business?" asked the reporter. "Yes, I think we have had a record there. The head of a leading advertising agency in London to whom I showed my figures, told me that no business of the kind had ever reached the same dimensions in England in as short a time; for though we have only been working in England for two years, there are but two medicines there that have as large a sale as Pink Pills, and one of these is over thirty years old, while the other has been at work at least half that time."

"How do you account for the way Pink Pills have jumped the English market then?" "I cannot attribute it in reasonable logic to anything but the merits of the pills."

Was everything lovely, asked the reporter or were there any crumpled rose-leaves in the couch?

"Can't grumble, except in one way. There's a certain amount of substitution in some retail stores, and there is a man in Manchester, England that I have had to prosecute on the criminal charge for it."

"But what do the substitutors do—to they duplicate your formula under some other name?"

"No, not a bit of it; that is the worst feature of the fraud. No dealer can possibly know what is in Pink Pills; and if he did, he couldn't prepare them in small quantities to sell at a profit. They are not common drugs and by no means cheap to make. I suppose I have spent from ten to twelve thousand dollars since I took over the trade mark, in trying if the formula could be improved, and spent a share of it for nothing."

"What do you mean by 'for nothing'?"

"After I acquired the trade mark I saw that if the thing was to be made a success it was imperative that I should have the best tonic pills that could be gotten up. Consequently I obtained the advice and opinion of some of the most noted men in Montreal and New York—and expert advice of that sort came high. I made the changes in my formula suggested by these medical scientists, and the favor with which the public has received the medicine, demonstrates that it is the most perfect blood builder and nerve tonic known. However, I was anxious to still further improve the formula, if that could be done, and have since spent a great deal of money with that end in view. On going to London two years ago to place Pink Pills, I went into it again, with the best medical men there, and as you know the medical expert is not too friendly to proprietary medicines; and least of all to a good one; and I don't blame the doctors either. It isn't good for their business if a man can get for fifty cents medicine that will do him more good than \$50 in doctoring. Consequently advice came high, but I obtained the best there is, not only on this continent but in London and Paris."

When I went to Paris last winter I placed my formula and a supply of Pink Pills in the hands of one of the most noted doctors in that city for a three months' trial in his practice, with a view to getting suggestions for improvement; at the end of that time his answer was "Leave it alone, it cannot be bettered. You have now a perfect blood and nerve medicine." This opinion cost me 100,000 francs, but I consider it money well spent as it determines that the formula for Pink Pills is as perfect as medical science can make it. And coming back to the question of substitution and imitations; what I have just told you will show what a poor thing it is for a man who goes to a store for Pink Pills to

let something else be pushed on to him in place of them—more especially if it is a worn out thing like Bland's pills—a formula in the French pharmacopoeia that has been a back number for years until a few storekeepers tried to push it on the strength of Pink Pill advertising. You can take it from me that a storekeeper who tells any one that Bland's pill (which is not a proprietary at all, any one can make it that wants to) is in any way a substitute for Pink Pills is an ignorant and never ought to be trusted to sell medicine at all. A druggist as ignorant as that certainly isn't fit to put up a prescription, and will poison some one one day."



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40 lbs. Rolled Oats for \$1.00
20 lbs. Good Valencia Raisins \$1.00
20 lbs. Good Currants \$1.00
"Gold Dust" Baking Powder, once introduced always a friend, 1 lb. can 25 cents
Fine Juicy Lemons, per dozen 25 cents
For a doz., fine Sweet Oranges. 25 cents
Fine Chocolate Creams, per lb. 20 cents
Finest Bon Bons, Butter Cup Chocolate Creams, Tablets Nut Creams, per lb. 35 cents
For a lb., of fine black Tea. 25 cents
Fine Ceylon and India Teas, per lb. 35 cents
Finest Teas, Ceylons, Indias or Japans 50 cents

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Branch 163, C.M.B.A. Winnipeg. Meets at the Immaculate Conception School Room on first and third Tuesday in each month.

Spiritual Advisor, Rev. A. A. Cherrier; Pres., J. Markinski; Rec. Sec., Rev. A. A. Cherrier; Fin. Sec., F. J. Connel; Treas., J. Shaw; District Deputy of Manitoba, Rev. A. A. Cherrier, 191 Austin Street Winnipeg.

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 Guillot, O. M. I.; Chief Kan., D. F. Allman; Rec. Sec., T. J. Coyne; Fin. Sec., H. A. Russell; Treas., G. Germain.

St. Joseph and Catholic Truth Society OF NORTHWESTERN CANADA. Meets every Monday at 8 p. m., at 123 Water Street.

Honorary President and Patron, His Grace the Archbishop of St. Boniface. Pres., E. Kennedy; Rec. Sec., T. J. Coyne; Fin. Sec., N. Bergeron; Treas., G. Gladish.

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TUITION IN SHORTHAND by Mail—Write to P. O. BOX 688. WINNIPEG.

NORTHERN PACIFIC R.R.

Time Card taking effect on Sunday, Dec. 16, 1894.

Table with columns for North Bound, South Bound, Stations, and Read up/down times.

MORRIS-BRANDON BRANCH.

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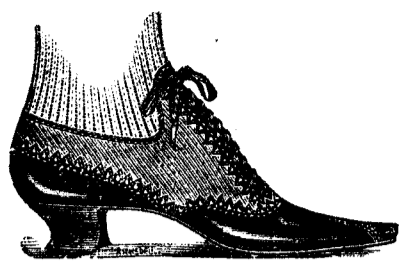
FROM MONTREAL

Laurentian—Allan Line..... July 20 Labrador—Dominion Line..... July 20 Vancouver—Dominion Line..... Aug 3 Lake Superior—Beaver Line..... July 24 Lake Winnipeg—Beaver Line..... July 31

FROM NEW YORK

Majestic—White Star Line..... July 24 Germanic—White Star Line..... July 31 New York—American Line..... July 24 Paris—American Line..... July 31 State of Nebraska—Allan State Line, July 20 State of California—Allan State Line Aug 3 Waeland—Red Star Line..... July 31 Friedland—Red Star Line..... Aug 7

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CALENDAR FOR NEXT WEEK.

- AUGUST.
- 25, Twelfth Sunday after Pentecost.—St. Louis, King of France.
 - 26, Monday—Feast of the Most Pure Heart of Mary.
 - 27, Tuesday—St. Joseph Calasanzio, Confessor, Founder of the first REAL FREE SCHOOL SYSTEM (1597).
 - 28, Wednesday—St. Augustine, Bishop and Doctor.
 - 29, Thursday—Decollation of St. John the Baptist.
 - 30, Friday—St. Rose of Lima, Virgin.
 - 31, Saturday—St. Lazarus, whom Our Lord raised from the dead, and who became Bishop of Marseilles and died again a martyr.

CITY AND ELSEWHERE.

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

Mrs. T. M. WOODFORD, left for New York on Monday last, with her young family, to join her husband.

THE number of patients treated at the St. Boniface Hospital last week was 70, of whom 42 were males and 28 females.

Mrs. JOHN LANDERS, who has been visiting her mother at her old home in Wisconsin, returned from her trip last week.

THE members of St. Mary's choir will give a concert on the grounds in front of the Archbishop's Palace, at St. Boniface, on the 28th inst.

ST. BONIFACE COLLEGE re-opens for boarders on Wednesday next, August 28th in the evening. Classes will be resumed the next morning, August 29th.

MR. O'NEILL, of Ashfield, Ont., a member of the C. M. B. A., arrived in the city on Sunday. He is a mail clerk and has been transferred to this division.

EDITOR WILLIAMS of the Toronto Globe, left on a trip through Southwestern Manitoba Monday morning. He was accompanied by his wife and Mr. McKellar.

FITTLE JIMMIE BARRY, who lost his leg as the result of a street car accident on the 12th of July last, is making satisfactory progress at St. Boniface hospital, and visitors to that institution may see him with the aid of crutches perambulating the wards.

THE daily papers of Saturday each contained a telegraphic announcement of a sad accident at Chatham, Ont., which resulted in the instant death of one son of Mr. James Liddy of that town, and the serious injury of two others. The unfortunate victims of the accident are nephews of Mr. Wm. Liddy, of this city.

At a meeting of Branch 52, C. M. B. A., the following resolution was passed: That whereas it has pleased Almighty God to take unto himself the beloved daughter of our esteemed Bro. J. K. Barrett; be it resolved that whilst we bow to the will of an All-Wise Providence, we cannot refrain from tendering Bro. Barrett our sincere sympathies in this his great loss; be it further resolved that a copy of this Resolution be sent to Bro. Barrett and be spread over the minutes of this branch and published in the official organ.

We trust our readers are not forgetting the picnic to be held tomorrow at Elm Park in aid of the funds of the St. Vincent de Paul society. We learn from Treasurer D. Smith that money is badly needed by the society, and we sincerely hope, therefore, that the promoters of the picnic will meet with their usual success. We are able to state that most complete arrangements have been made for the entertainment of all who attend, and should the weather prove favorable this picnic will undoubtedly be one of the most enjoyable of the season.

A NEW departure and one that is evidently popular with the congregation, has recently been made at the church of the Immaculate Conception. Instead of the instruction being given at High Mass it is given at the evening devotion, the vesper being shortened to allow of this without keeping those who attend much later than was formerly the case. There was a very large congregation on Sunday evening, including many strangers, and the sermon delivered by the parish priest, Rev. Father Cherrier, was a most instructive and powerful exposition of the dogma of the infallibility of the Pope. The choir gave some very choice music, solos by Mrs. A. Bernhart, who was never in better voice, and Mr. Tomney being particularly fine.

SUBSCRIBE FOR THE
Northwest Review.

For the week ending Saturday the number of patients treated at the Winnipeg General Hospital was 99, of whom 56 were males and 43 females. The daily average was 78.

Catholic Truth Society.

Editor of THE NORTHWEST REVIEW.
DEAR SIR,—Through the columns of your paper with your kind permission I beg to make the following announcement. On Monday evening, the ninth day of September, at 8 o'clock sharp, "The St. Joseph's and Catholic Truth Society of Northwestern Canada," will hold its opening meeting for the fall and winter months, when addresses will be delivered by three prominent members of the society; also a short programme of vocal and instrumental music will be gone through. I sincerely hope all members will be present and assist to make the opening a grand success. Through the holiday season and till the opening, the affairs of the society is being attended to by the "board of directors."
Yours truly,
A. H. KENNEDY,
President.

Winnipeg, Aug. 19th.

ZOLA PRAISES THE POPE.

The Gaulois published last week a fragment of Zola's "Rome." It is from the introduction, which presents a very fervid portrait of Leo XIII, reigning in Rome. Occasionally a false note intrudes itself, but the tenor is distinctly an appreciation. "Since Leo XIII has become Pope," Zola writes, "in the difficult situation left by Pius IX, he has revealed the quality of his nature—the unyielding guardian of dogma, the diplomatic politician, resolved to push conciliation as far as he can. In effect, he breaks away from modern philosophy; he goes back beyond the Renaissance of the middle age, he restores in the Catholic schools Christian philosophy according to the spirit of St. Thomas Aquinas, the Angelic Doctor." No Catholic could desire more. The language is as fervent as any body could wish it to be, and contrasts very favorably with some of his former works. But when Zola goes on to speak of dogma taking a secondary place in the Church, the keynote of the unbeliever is again sounded, and it is plain that, besides being inconsistent, he fails to understand the elements of the Catholic belief. However, there is a deep significance in the latest book of Zola's. It marks the revulsion from Voltairism and atheism to religion and Christianity—a sentiment which is unmistakably abroad in France to-day. The notable conversion of M. Honiteaux once a disciple of Zola's, was a further evidence in this same direction.—London Catholic News.

AMERICA'S REAL DANGER.

A Protestant Writer Says it Lies With His Co-Religionists.

From the Catholic News.
It is not often the Protestants of America have the truth presented to them in the outspoken manner that characterizes an article by M. N. Butler in the *Christian Cynosure*. Mr. Butler, a born citizen of the United States, of Protestant parentage, shows that America's real danger is not from Catholicity, as the A. P. A. orator proclaims, but from misguided Protestantism. He asks if the 50,000,000 of Protestants in this country should not do a big job of house-cleaning at home before jumping on the 10,000,000 of Catholics.

"The secret society," Mr. Butler tells us, "rules American Protestantism with a rod of iron." He points out how the Protestants, who fairly rave about Catholic priests and the reverence their parishioners have for them, bow down to their "high priests" and "most excellent grand high priests." Protestants are horrified at the veneration and supreme loyalty of Catholics to the Pope, yet they and their ministers in every community are kneeling to a "worshipful master." Men who go into spasms at the mention of "Cardinal," are swearing their very life and eternal allegiance to "kings" and "grand kings." "The strong grip of the lion's paw" has American Protestantism by the throat," declares this fearless and honest Protestant. "Its clutch is on the popular denominations and politics of the land. The 'grip and sign' rules courts, judges and juries. Behind tiled doors and blinded windows nightly lessons are given in intimidation and subjugation. Thousands of these Protestant 'slaves' are making faces at the Pope across the big pond when every State and Territory has a 'most worshipful grand master' or Pagan pontiff. Instead of one king the United States has forty-eight or more 'grand kings' and hundreds of little kings duly installed under Protestant supremacy. And the blighting system

that is officially laying the corner-stones to our state houses, court houses and church edifices hangs like a pall of night over the entire Protestant commonwealth."

Mr. Butler, as we see by the foregoing, makes effective use of the deadly parallel. Here are some more of his contrasts: "Behold a brave, bold editor penning leading editorials against beads, pictures and crossing one's self before the Catholic ecclesiastic, then watch that editor 'walking on the square,' throwing signs and due guards at a 'worshipful master' or 'high priest,' or kneeling to the sun, moon and stars. A lecturer hurls his wit and sarcasm at Romish candles, crucifixes and holy water; the same night as a Protestant pagan he stands beside three tallow dips solemnly repeating the ritualism of Sabianism and parading on his faithful breast the emblems of nature worship. He accuses the Catholics of 'Mary worship' while he himself, through the potentate 'in the East,' tries to approach, not the God of Abraham, Isaac and Jacob through Christ, but this idolized established paganism that is leading a community of 50,000,000 Protestants by the nose and is as Christless as Mohammedanism and Buddhism."

All this is the solemn truth. Perhaps our Protestant fellow-citizens do not realize how inconsistent they are. We are glad that it is a Protestant who calls the facts to their attention. Mr. Butler says no stone will be left unturned to divert attention from "despotic empire and its Pagan priesthood." And so an attack is made on the Catholic Church. But the people of America are becoming wiser every day, and they will see before long that Catholics are better friends of America than Pagan Protestants.

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