

# Northwest Review

Senate Reading Room

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## The Lord's Day

A full and accurate statement of the true Sunday observance Compiled from Catholic sources.

Reproduced from the NORTHWEST REVIEW of May 22, 1895.

In view of the present agitation about running the street cars on Sunday, it may be well to state a few facts on the observance of the Lord's Day. Advisedly we Catholics habitually refrain from calling Sunday the Sabbath; for to apply this term to the first day of the week is an historical solecism. The Hebrew Sabbath was the weekly day of rest with which the week ended; the Christian Sunday is the day of divine worship with which the week begins. The Catholic Church, "the pillar and ground of truth," has changed the day of rest and worship. With her credentials as the Living Interpreter of God's Will, she has a perfect right to effect that change. On the contrary those who maintain that no practice should be introduced that is not explicitly confirmed by Holy Scripture, cannot logically defend their present observance of the first day of the week.

### Inaccuracy.

Some of the Protestant clergymen who spoke last Sunday on this question asserted, with their usual carelessness about facts, that the Sabbath was instituted before the Mosaic legislation,—one said "before the fall," another "long before the Jewish nation had appeared." We should be curious to see how they prove this assertion. There is not the slightest trace in Scripture of the observance of the Sabbath among the Hebrews before the time of Moses. True, in Genesis ii, 3, we read that "God blessed the seventh day and hallowed it," but it is nowhere said that He told men in the pre-Mosaic period to do so likewise, and evidently the sacred writers knew nothing of a Sabbath kept by the Patriarchs. All that can be deduced from this text of Genesis is that God then laid the foundation of his future law concerning the Sabbath, not that he then and there promulgated that law.

### One Great Contrast

between the Hebrew Sabbath and our Sunday, is that the former was primarily a day of rest and only secondarily and by consequence a day of prayer, whereas, on the other hand, the Christian Sunday is primarily a day of prayer and only secondarily and by consequence a day of rest. Although the morning and evening sacrifices were doubled on the Sabbath, this was merely a ceremonial prescription that concerned the priests and levites, and which the people were not commanded to be present at; no law of Sabbatical worship was imposed on the ordinary Israelite. Gradually, however, attendance on the prophets, and afterwards on the synagogue arose naturally out of the cessation of work. But the central purpose of the Sabbath was rest in memory of the creation and of God's resting after the creation; it was a formal dedication of that day in a negative manner by ceasing to work. Hence the stringency of the Jewish law of rest, which admitted of no exception. Conversely, the central purpose of the Sunday observance is worshipful gladness over the redem-

tion, manifested in the sacrifice of praise and thanksgiving which we call the Mass; and the law of rest grew out of this as a protection to the law of worship. When Christianity became the religion of the Roman Empire, it became necessary to pass some law of rest, otherwise a Christian who kept Sunday might obviously suffer inconvenience from being summoned to court, to military exercise, etc., or even from the competition of his heathen rivals in trade. Hence Constantine, as Eusebius relates in his life of that emperor (IV, 18), required his subjects to rest on the feasts of our Lord—and what we say of Sunday applies to all Catholic feast-days, for Sunday is simply the weekly feast—and on Sundays the Christian soldiers were exempted from work that they might have leisure to pray. But it was always understood that, for an urgent reason, an exception might be made to the law of rest. Thus there never was any difficulty in allowing the people to gather in their harvest on a Sunday, when any delay would expose it to be ruined by a storm, provided permission thus to work were asked of the proper authority.

### The Puritan Sabbath,

which seems to be fashionable among the Protestant ministers of this city, is a perversion and exaggeration of the Jewish Sabbath. The latter does not exclude recreation. In the Bible not a word is said against recreation on the Sabbath. The Pharisees themselves, though they multiplied rules against servile work, though they forbade, for instance, climbing a tree lest a twig should break, never prohibited pleasure as such. Even a chief Pharisee did not scruple to entertain on Sabbath (Luke XIV, 1). Contrast this with the Puritan view of the Sabbath, which makes the avoidance of the most legitimate pleasure the primary object of the Sabbath. The only text that affords the faintest excuse for this view is Is. lviii, 13, according to the Protestant Bible: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, and the holy of the Lord honorable, and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, etc." But the whole context shows that the word "pleasure" here means "will," as it is translated in the Catholic English version: "from doing thy own will," "and thy own will is not found;" which has absolutely nothing to do with recreation. Besides, the best modern Hebraists say that the Hebrew word 'hafaséba' (translated above by "pleasure" and "will") really means "affairs," "business," as elsewhere in later Hebrew.

### Our Lord Did Not Abrogate

the Sabbath during his earthly life. To do so would have been inconsistent with his position as one "made under law" and with his own express teaching (Matt. xxiii, 3). But he did expose the inconsistency and hypocrisy of men who loosed an ox or ass on the Sabbath and were shocked when Christ on the same day "loosed a daughter of Abraham whom Satan had bound." He, however, enunciated two great principles. The one was then, perhaps, part of the better Rabbinical teaching: "The Sabbath is made for man, not man for the Sabbath." Man is made to

fulfil the law of Love. Not so with regard to the Sabbath, which is simply enforced for man's own good. The other great principle was: "The Son of Man is Lord also of the Sabbath," foreshadowing how His Church would one day transfigure and elevate the Sabbath. Just as the Sabbath law must give way before the natural needs of man, so, and much more, before the requirement of Him who is the head and representative of mankind (Mark ii, 23-28). Accordingly, the precept of observing the Sabbath

### Was Completely Abrogated

by the Apostles. They still, indeed, allowed its observance; but as a dead letter, though they tolerated it, as they tolerated circumcision in order to bury the Old Law with becoming honor. In the fifteenth chapter of the Acts of the Apostles we read (v 28, 29) that, having met in council at Jerusalem, they decided "to lay no further burden upon" the Christians than abstinence from four things there enumerated, among which no mention is made of labor on the Sabbath. St. Paul is more explicit: "Let no man judge you," he writes to the Colossians (ii. 16), "in eating and drinking or in the matter of a fast or a new moon or a Sabbath day; which are a shadow of the things to come, but the body is Christ's." Christians are not to be taken to task on such things, which are shadows of the substance that is now come, the substance or body of Christ's gospel. From this abrogation of the Sabbath to its ultimate condemnation by the Church was an easy step. The old legislation which, in the transitional period of the Church's infancy, was merely a dead letter, gradually became a deadly observance; so that the Synod of Laodicea (between 343 and 381) threatens with excommunication those who Judaize by resting on the Sabbath, but exhorts Christians to rest on Sunday "if they can." And in point of fact, be it said in all charity toward Seventh Day Protestants (Baptists, Adventists, etc.), whoever goes back to the Saturday is, whatever he may call himself, not a Christian but a Jew; he stops at the old Testament and does not understand the New. This is one of the many quagmires into which the shibboleth of "The Bible and nothing but the Bible" plunges its victims. They know the sacred Book by heart, but they know nothing of its spirit; they fasten on isolated, mutilated texts and neglect some of the most obvious teachings of Scripture. Once only does the New Testament refer to a Christian Sabbath. "There is left therefore a Sabbath-keeping—

### Sabbatismos

—for the people of God" (Heb. vi. 9). The reference, however, is to no earthly Sabbath, but to that eternal rest of which the Sabbath was a type. The word "Sabbath" is kept in the Greek and the Latin of the Church to denote Saturday, a day which is rather a day of fast than a festival among Christians.

### The Day was Changed

in commemoration of Christ's resurrection and of the Descent of the Holy Ghost. These fundamental events took place on Sunday; on the one is the whole Christian faith built, by the other was the Church of Christ established. The observance of Sunday does not rest on the natural law, which does indeed require us to give some time to the worship of God, but

not a whole day rather than parts of several days, much less any particular day; nor again does this observance rest on any positive divine law, of which there is no trace. Sunday is merely of ecclesiastical institution, dating however from the time of the Apostles, as we may gather from the following texts. In a single passage of the New Testament, Apoc. (Rev.) i, 10, we find a special name for the first day of the week, "the Lord's day" (en tē Kuriakē hēmera, —very different from hē tou Kuriou hēmera, "the day of the Lord"). In Acts xx, 7 we are told that St. Paul abode seven days at Troas, and that on the

### First Day of the Week

the disciples came together 'to break bread.' The same Apostle writes to the Corinthians (1 Cor., xvi, 1): "Every first day of the week let each of you lay up at home and collect whatever profit he has had," words which do not, indeed, directly imply that there was public service on Sunday, but which seem to indicate that Sunday was already a sacred day, on which deeds of love (collections for the poor) were specially suitable. Heb. x. 25 shows this much, that the Christians, when the epistle was written, had regular days of assembly. These Scriptural references clearly suggest that the observance of Sunday had begun in the Apostolic age; but the only witness that makes this observance obligatory is the witness of tradition. The earliest Fathers, such as Barnabas, Ignatius of Antioch, and Justin, speak of Sunday—which they call the "Lord's Day," "The Day of the Lord's Resurrection," and sometimes, but only in addressing the heathen, the "Day of the Sun"—as a day of sacred joy and prayer. This, as we remarked above, is the central idea of the Sunday, a day of cheerful worship. We know of only one passage in any Ante-Nicene Father which alludes to the Sunday rest. Tertullian, after mentioning the ritual usage according to which Christians on Sunday prayed standing, not kneeling, adds that on that day business was set aside, that the soul might be left free for God's service. In later ages the law of rest became more stringent, but never so much so as the Hebrew law. The Church obliges the faithful above all to hear Mass on Sunday and secondarily to rest from servile work, i.e., work done with the hands rather than with the head. But custom permits certain servile work even when not required by necessity or mercy, such as cooking food, and ecclesiastical authority may dispense from the law.

This sketch of the origin of the Sunday observance shows that the universal Christian practice of the Lord's Day is mainly due to the

### Influence of the Catholic Church.

As she holds from her founder and Invisible Head the charter to teach in his name, she has an equal right both to appoint the day that shall be consecrated to the Lord and to indicate how that consecration should be performed, in other words, she alone has a divine right to say how the Sunday should be observed. Since France as a nation revolted against God by the French Revolution and profaned the Lord's Day, the Church in France, and in fact in every other country, has never ceased to protest against the profanation of Sunday by manual labor and unedifying

recreation. On the other hand, that same infallible Church has no sympathy with the pharisaical observance of a spurious, Judaizing Sabbath, which makes the Sunday a day of dismal gloom instead of a day of grateful joy.

### League of Sacred Heart St. Mary's Church.

On Passion Sunday, the 25th anniversary of the Dedication of Ireland to the Sacred Heart, His Grace Archbishop Langevin presided at the Ceremony of blessing and granting crosses to new promoters of the League.

His Grace was assisted by Rev. Father Guillet, P. P., and Rev. Father McCarthy, local director, and in a very stirring discourse congratulated the promoters on the great results attained by the League in this parish since its establishment in 89.

He exhorted and encouraged them to continue their zeal and devotedness in this work so fruitful of purity and blessings to all who share in it. The League of the Sacred Heart is appropriate for women, as the gospel informs us they especially lamented and sympathized with our Redeemer in His better passion. His Grace further said it was the first and most important association to which ladies should belong, as being the main spring, and source of that charity and generosity which distinguish them in other works.

The act of consecration was then read by Mrs. John Egan, president, when His Grace blessed and conferred the diplomas and Crosses on the officers and promoters, who with the president are: Mesdames Cass, Lussier, A. Kennedy, Monchamp, Hastings, Blais, Sutton, Conway, L'Espérance, Stack, R. J. Smith, Brennan, Kilgour, J. McIlroy, Fréchette.

The young lady promoters are the Misses Brownrigg, K. McPhillips, L. Powers, Coyle, Golden, Sharkey, Fréchette, Bonneau, Grès, Stevens, Guillemette, Byrne, M. Sullivan, A. Sullivan, A. Flanagan, M. McIlroy, A. Johnston, Fletcher, Bissonette, Biggins, Torrey, Madigan, and McNary.

His Grace also highly commended and encouraged the project of forming a Circle of the League for the young men of the parish, which he had no doubt would prosper, and be productive of great good.

The ceremony closed by the Benediction of the Blessed Sacrament given by the Archbishop.

It is generally conceded by those who were present at the Manitoba College Alumni dinner last Thursday that the most graceful and amusing speech of the evening was made by the representative from St. Boniface College, Mr. Lucien Dubuc.

The latest story told of Mr. William O'Brien, ex-M.P., has its amusing side. It appears he ordered for a batch of friends a lot of '98 brooches ornamented with pikeheads from a Dublin jeweller. The order having been finished, a message was transmitted to the effect that the "pikes were now ready." This came to the notice of an emissary of Scotland Yard. He was alarmed at the dangerous import of his news, and gave the alarm to his colleagues. After serious and searching inquiries the news that the pikes were harmless suddenly transpired on their astonished senses.—London Universe.

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**Northwest Review.**

TUESDAY, APRIL 5, 1898.

**CURRENT COMMENT.**

The most able and complete report of  
the meeting of last Wednesday evening  
against excessive Sabbatarianism was  
printed the following morning by the  
*Nor' Wester*. Unfortunately it is too  
long for our limited space; so we re-  
print the *Tribune's* report which,  
though comparatively brief, brings out  
the more salient features of the meeting.  
We have made a few additions here  
and there, borrowed from the *Nor' Wester*,  
which also published an excellent  
editorial, showing how moderate and  
good-natured was the tone of this re-  
presentative gathering.

During this Holy Week fervent  
Catholics will dwell with reverent  
meditation on the Passion of Our  
Blessed Lord. Those who have suitable  
prayer-books and who will hear Mass  
each day will read the "story that  
converted the world" in the four evan-  
gelists. Four times they will rehearse  
that sublime tragedy of heroic suffering  
and immeasurable love. Therein is  
found the quintessence of the New  
Testament and the New Testam-  
ent is, for true Christians, the  
rich, ripe fruit of which the germ only  
appears in the Old Testament. It is  
the marvellous realization of that which  
the Law and the prophets foreshadowed.  
It tells of the central event in the his-  
tory of all mankind. Thus it happens  
every year that the average Catholic  
church-goer during Holy Week gets at  
the heart of the Christians dispensation  
more fully than the average non-Cath-  
olic Bible reader who so often seems to  
fight shy of the Passion of the God-Man.

The importance of the subject at the  
present moment in this province must  
be our excuse for the large space we  
this week devote to the Sunday ques-  
tion. Sundry well-meaning but unprac-  
tical gentlemen are striving to force  
upon the Legislature of Manitoba a  
Lord's Day Observance bill which  
would be a tyrannical interference with  
the liberty of our fellow citizens. It is  
doubtless highly probable that, if this  
bill was passed, it would become, as a  
similar though less stringent law has  
become in Ontario, a dead letter. But  
the almost certain nullification of a  
measure is no excuse for adopting it.  
On the contrary, making laws that no  
one will enforce is one of the surest  
ways of demoralizing the public con-  
science. It amounts to saying: "See how  
good I am on paper, though I may be  
naughty enough in action". It is turn-  
ing the legislature into a training  
school of hypocrisy. We have already  
far too many of these crank statutes  
grinning at us from the pages of what  
ought to be a serious record of parlia-  
mentary wisdom. So far at least as  
Catholic communities are concerned,  
the Lord's day Observance bill, unless  
vigorously amended in the direction of  
common sense, will be practically a  
dead letter. In the French parishes,  
where sanity on religious matters pre-  
vails, it will be received with a shrug of  
compassionate ridicule. Now the best  
interests of our legislators should warn  
them against making themselves a  
laughing-stock for the enlightened por-  
tion of the community which holds an  
historical brief for the defence of the

Christian's liberty on the day which  
the first followers of Christ set apart  
for joyous worship. We sincerely  
trust that our able and broad-minded  
Attorney-General will not allow him-  
self to be hoodwinked by mistaken in-  
terpreters of the Christian religion,  
and that his moral courage in the face  
of transient obloquy will rise to the  
level of his legal acumen.

**The Meeting to Protest against  
excessive Sabbatarianism.**

The meeting held on Wednes-  
day evening last in the old Y.  
M. C. A. lecture Hall, corner  
Alexander and Main streets,  
Winnipeg, to protest against the  
proposed "Lord's Day Observ-  
ance act" was a notable one in  
its way inasmuch as it demon-  
strated the fact that at least a con-  
siderable and an influential  
portion of the community has  
decided that the time has arriv-  
ed when a determined stand  
must be taken to check the con-  
trol which a certain section of  
the people who hold peculiar  
and narrow views on many  
matters of vital importance have  
in the past exercised over the  
course of legislation in the local  
Parliament. This control has not  
only resulted in the passage of  
many "cranky" and unnecessary  
acts, but it has now reached  
such proportions that, if success-  
ful, it will deal a serious blow  
at personal and individual liber-  
ty.

No more are the "cranks" to  
be allowed to have it all their  
own way, and future genera-  
tions will have cause to be  
grateful to the promoters of the  
meeting to which we have refer-  
red for the movement they  
thereby inaugurated in favor of  
the introduction of common  
sense and fair-play and equal  
treatment all round into the  
laws passed for the government  
of the people of this Province.  
Anyone who was present at the  
meeting must be pretty well  
satisfied that at any rate "the  
Lord's Day Observance Act," as  
at present proposed, will never  
become the law of the land; for  
it may reasonably be hoped that  
from this beginning the  
people as a whole will be so  
brought to a sense of their dan-  
ger and their duty in the cir-  
cumstance that our rulers will be  
convinced that after all it will  
pay them best to give the med-  
dlesome "Lord's Day Alliance  
people" and their fanatical fol-  
lowers the cold shoulder, and  
allow all sections of the commu-  
nity at least as much liberty to  
follow the dictates of their con-  
science in the future as in the  
past. We thoroughly believe the  
meeting will have this effect  
and our reason for believing so  
is that the gathering made it  
plain, as we have said, that a  
very large percentage of citizens  
of all creeds and of every shade  
of politics are determined to  
leave no stone unturned to  
secure the defeat of the measure;  
and in face of this opposition it  
is hardly possible that even the  
Manitoban Legislature will dare  
to place on the statute books a  
law which was clearly shown to  
be not only ridiculous in its  
details and absolutely uncalled  
for, but which would introduce  
into the Province a system of  
interference with the liberty of  
the subject absolutely foreign to  
British sentiment and British  
institutions.

Our readers will gather from  
this that the meeting was, from  
the point of view of its promo-  
ters, a most successful one. The  
chair was occupied by the popu-  
lar representative of ward 6 in  
the council, Ald. H. Wilson,  
who, it may be remarked, never  
pleased the bulk of his consti-  
tuents more than he has done  
in taking so prominent a part in  
this movement. He was support-  
ed on the platform by Mr. J. S.  
Ewart, Q. C., Mr. F. W. Stobart,  
and Rev. Father Drummond, S. J.  
Many other prominent and well  
known men of the city would  
have been on the platform had  
there been room for them there,  
but, as there was not, they had  
to remain on the floor of the

hall. A series of resolutions was  
passed condemnatory of the pro-  
posed legislation in all its details,  
declaring that there is no neces-  
sity for any change in the  
present law, and committees  
were appointed to wait on the  
legislature and present the  
views of the meeting, and also  
to consider the advisability of  
forming a permanent organiza-  
tion. Several excellent speeches  
were made, those by the follow-  
ing gentlemen being especially  
forcible and eliciting loud ap-  
plause: Father Drummond, Mr.  
Ewart, Mr. Perdue, Mr. Stobart,  
Mr. Scott, Mr. Raitt, Mr. Olsen,  
Rev. Mr. Lucas and Mr. Cowan.

Most of the speakers spoke of  
the gravity of the situation,  
showing the importance of the  
issues involved, and whilst  
there was an air of serious deter-  
mination to take a decided stand,  
there were many touches of hu-  
mor in the proceedings. For in-  
stance, when Mr. Ewart, with  
his rare analytical skill, dissected  
the measure clause by clause,  
the audience listened with de-  
light to his polished sarcasm and  
cutting illustrations. No less en-  
joyable was Mr. Perdue's ex-  
posure of "crank" legislation in  
this Province and the quarters  
from which we derive some of  
the wonderful and fearful speci-  
mens of legislation which adorn  
the statute books of the Province.  
He especially raised the enthus-  
iasm of the audience when he de-  
clared that the laws of old  
England should be good enough  
for Manitoba and that we did  
not need to borrow from the  
"blue laws" of Connecticut. Mr.  
Scott, who represented the labor  
party, kept the hall in roars of  
laughter whilst he related some  
incidents of his boyhood days in  
Scotland; one Sunday he could  
remember on which he eluded  
the paternal watchfulness and  
escaped for the day to a neigh-  
boring seaport being the happiest  
of the lot in his recollection, not-  
withstanding that on his return  
home his father had a good rope's  
end awaiting him. Mr. Raitt also  
spoke for the Labor party, and  
made the point that the advocates  
of this measure had no right to  
claim, as they presumed to do,  
they were acting in the interests  
of the workingman, inasmuch as  
the workingman was able to  
think for himself on this matter  
and had long ago decided that he  
must be allowed to spend the  
Sunday as he pleased without  
the interference of the civil au-  
thorities, so long as he did not  
interfere with the rights or pri-  
vileges of his neighbors. Mr. Stobart  
also made a practical address.  
Throughout all these speeches  
there ran a strong expression of  
opinion that the ministers who  
are at the bottom of the proposed  
legislation are seriously weaken-  
ing their position by taking  
such a step and that they are do-  
ing the cause which they profess  
to have at heart a great deal of  
harm.

Father Drummond on rising to  
speak met with a particularly  
hearty reception. Just before his  
turn came, an individual at the  
back of the hall, who seemed to  
be the only person present not  
in harmony with the proceedings,  
had been called to order by the  
chairman for making some very  
impertinent remarks regarding  
the presence on such a platform  
of a priest of the Roman Catholic  
Church. It was evident that this  
poor man was a worthy represen-  
tative of that much to be pitied  
class who honestly fancy them-  
selves the only true interpreters  
of the Divine will, and it was  
pretty evident also that whilst  
he was burning with indignation  
that any body of citizens should  
hold views contrary to his own  
and dare to express them in pub-  
lic, the fact that a Catholic priest,  
was present raised his fury to  
white heat. Several times during  
the evening he had caused great  
amusement by bursting out  
into fiery denunciation  
of the promoters of the meet-  
ing and their objects and it was  
with difficulty that he was indu-  
ced to keep order, which he

would do only on the assurance  
that he would be allowed to  
speak after Fr. Drummond had  
addressed the meeting. This  
little incident, no doubt, had  
something to do with the extreme  
heartiness of Fr. Drummond's  
reception for the audience greeted  
him with a burst of applause  
which plainly proved that they  
in no way sympathized with the  
misguided individual who had  
just been suppressed.

The very greatest attention  
was paid to the Rev. Father's  
utterances, and one might have  
heard a pin drop as he eloquent-  
ly explained the teaching of the  
Catholic Church regarding Sun-  
day, the silence being broken  
only by hearty cheers as he pro-  
ceeded to illustrate how this  
teaching was put into practice  
by giving a description of the  
way in which the Lord's Day  
is spent at St. Boniface College.  
It was noticed that even the dis-  
turber, to whom Father Drum-  
mond did not even allude,  
seemed spell-bound and carried  
away by the persuasive eloquence  
of the silver-tongued orator; for,  
although he had not allowed  
a single previous speaker to fin-  
ish without interruption, not a  
sign of dissent did he now make  
even when Father Drummond ad-  
vanced the horrible suggestion  
that people should be allowed to  
enjoy on the Sunday any inno-  
cent form of amusement or re-  
creation which they practised on  
the other days of the week. And  
not only did he refrain from in-  
terruption, but, although he had  
from the beginning of the meet-  
ing been consumed with an ar-  
dent desire to make a speech, he  
actually passed over the oppor-  
tunity which was offered him to  
take the platform at the close of  
Father Drummond's address. It  
was probably the first time in  
his life that she had ever had  
the privilege of hearing an ex-  
position of Catholic doctrine and  
practice by a Catholic priest and  
the experience seemed to over-  
whelm him.

Following Father Drummond,  
speeches were made by Rev. Mr.  
Lucas and a Mr. Olsen, who  
seemed to be Seventh Day Ad-  
ventists, and who objected to  
legislation regarding the "Sab-  
bath" on general principles. The  
meeting closed about 10.20, and  
those present dispersed with the  
feeling that they had done a good  
evening's work which is destined  
to have a beneficial influence on  
the future well-being of the citi-  
zens of Manitoba.

**OPPOSING THE LORD'S DAY BILL**

A Large and Orderly Meeting  
Wants Sunday Rest,

BUT NOT BLUE LAWS.

Speeches by J. S. Ewart, Q. C., Rev.  
Father Drummond, W. E. Perdue  
and others.

Winnipeg Tribune, March 31.

The old Y. M. C. A. rooms,  
corner of Alexander and Main  
streets, were filled last evening  
on the occasion of a meeting,  
called by those in opposition to  
the act proposed by the Lord's  
Day Alliance for the observance  
of the Lord's Day now pending  
before the legislature. Among  
those present were: Messrs. H.  
Wilson, Rev. Father Drummond,  
J. S. Ewart, Q. C., F. W. Stobart,  
T. D. Robinson, Dr. Patter-  
son, W. E. Perdue, D. E. Sprague,  
W. Georgeson, G. F. Bryan,  
A. Strang, Deputy Attorney Gen-  
eral McLean, D. Smith, E. L.  
Thomas, J. A. McInnis, C. Raitt,  
W. Scott, J. Mortimer, W. E.  
Wellband, E. Kelly, T. D. Deegan,  
F. H. Turnock, Rev. Mr.  
Lucas, Richards, H. Cowan, C.  
C. Stewart and others.

The meeting was a most en-  
thusiastic one, and one strongly  
opposed to the present proposed  
act of the Lord's Day Alliance.

Ald. Wilson occupied the chair  
and Mr. C. C. Stewart was ap-  
pointed secretary of the meeting.  
The chairman in opening the

meeting referred to the bill  
brought before the legislature  
by the Sabbath observance asso-  
ciation and said some of the  
clauses were very objectionable.

Mr. J. S. Ewart was the first  
speaker. He regretted that he  
had to appear in seeming anta-  
gonism to so many good people  
in the city. But these persons  
think us vile fellows; this ex-  
pression was used in one of the  
city pulpits, and they are now  
seeking to coerce our civil liber-  
ty and he objected to being  
coerced. He was in sympathy  
with religious movements, but  
this was not a religious question,  
it was a civil question. We are  
all in favor of a general cessa-  
tion of labor on Sunday, but  
there must be some labor. Large  
labor fields can be legislated on,  
such as having stores open,  
work by laboring men, manual  
labor, etc., on a Sunday. He  
then passed on to deal with the  
bill as proposed by the Lord's  
Day Alliance. In the matter of  
travelling by railway in the  
province on a Sunday, the Al-  
liance allows you to travel as a  
through passenger, through the  
province, but if you were at  
Portage la Prairie on a Sunday,  
you could not come to the city  
under a cost of \$400 or three  
months. He passed on to the  
clause relating to games and  
caused considerable merriment  
by stating that golf and tennis  
being his favorite games, the  
Alliance had offered to strike  
them out. There was one clause  
he strongly objected to and that  
was the one whereby any "thick  
headed dolt of a J. P.," if he saw  
one of his children in the gar-  
den playing ball, could enter  
the garden and take that child  
off to jail. He then moved the  
following resolution:

"Resolved that it is within  
the province of civil govern-  
ment to limit the times within  
which physical labor should be  
performed, and, therefore, to pro-  
hibit labor beyond certain hours  
or on certain days, or under cer-  
tain circumstances. The exercise  
of this function of government  
has no religious sanction; and  
it is subversive of religious li-  
berty to found it upon that ba-  
sis."

W. Scott seconded the motion  
and said that what he objected  
to was a set of rules for his  
Sabbath observance, which were  
only fit for a monastery. He  
thought the action of some of  
the clergy of the city in respect  
to this question will only widen  
the gap between the general  
masses and the churches.

The motion was then put and  
carried unanimously.

Mr. F. W. Stobart then moved,  
seconded by Mr. T. D. Robinson,  
the following resolution:

"Resolved, That from a civil  
point of view it is unnecessary  
to prohibit all labor upon any  
particular day. While a very  
general prohibition may be prac-  
ticable, yet there are many cases  
in which periods of rest may be  
better prescribed by providing  
for a maximum of hours or days  
in the week. Work in connec-  
tion with the postoffice, tele-  
graph, telephone, with railways,  
steamers, cab drivers, church  
services, the work of chemists,  
milkmen, etc., furnish examples  
of such cases."

It was carried unanimously.

Mr. W. E. Perdue, who spoke  
to the next motion, said that he  
thought the proposed act was  
an unnecessary one. Our pres-  
ent laws, which are, he believ-  
ed, the same as in England,  
were quite sufficient. Some  
persons thought this act does  
not go far enough, hence the  
present proposed act. How do  
the promoters of this new act  
propose to run the gas works  
and electric light works, so as  
to supply churches in the even-  
ings? Will they have to go to  
church when the sun shines and  
seek sweet repose at dusk?  
There are some cranks who are  
always seeking legislation for  
something or another, and by  
this act some would legislate us  
all into virtue, and teach us how



to beat our creditors. He moved the following resolution: "Resolved, that there is nothing in the social conditions of this province which requires any addition to the present state of the law with reference to times for or cessation from labor."

Mr. H. Cowan seconded the resolution with a few well-chosen remarks. The motion carried unanimously.

Rev. Father Drummond was the next speaker, and he spoke in regard to amusements on Sunday. He was making a plea for liberty. Any man who refrained from all classes of sport on a Sunday was a man with heroic virtue, and deserving of a high place in heaven. Innocent amusements, however, should not be debarred. If the indulging of any kind of amusement injured his brother, he would not practice it. There was a big difference between the Sunday and the Sabbath day. The Sabbath was primarily a day of rest; and secondarily and by consequence a day of worship. The Christian Sunday was the very opposite, primarily a day of worship, and secondarily, a day of rest. The first law in regard to the Sunday was made in the time of Constantine, which was that all business should cease on a Sunday so as not to interfere with worship. Sunday since his boyhood days, had always been the happiest day for Father Drummond. In his church they are allowed recreation on a Sunday. He believed those who played best on Sunday, prayed and studied best during the week. He did not know what the students of Saint Boniface college will do if this law is enforced. He outlined the work of the college students during the course of the Sunday, baseball being among the sports allowed. Entertainments and frivolous festivities were not sanctioned on Sunday by the teachings of his church; but exercise is just as necessary on Sunday as on any other day, and experience proved that a moderate indulgence in amusement on Sunday was conducive to morality in a college. It is not possible to limit these amusements by law. He would leave that limitation to the pastors of the different denominations. He then moved the following resolution: "That this meeting re- sents and protests against all attempts to proscribe or limit on Sunday those amusements which are harmless upon other days." Mr. Rait seconded the motion as a member of the labor party. In the course of his remarks he said that the labor party had come to the conclusion that rest, recreation, intellectual reading were necessary to them and Sunday was the only day obtainable for these. He claimed that the party desired its members to have free liberty in regard to the Sabbath day. He had much pleasure in seconding the motion, which carried unanimously.

Rev. Mr. Lucas, the next speaker, who belongs to that party which believes in the seventh day as the Sabbath day, in the course of his remarks called the Scribes and Pharises of Jesus' time, the Lord's day alliance of that time. He did not believe that the legislature had any right to deal with religious matters. It had the right to deal with civil matters, but not with religious, and his party were opposed to the proposed act of the Lord's day alliance. He then moved the following resolution:

"Resolved, That a committee composed of Messrs. Scott, Stobart, Mortimer, Cowan, Perdue, Rait, Georgeson, Dr. Patterson and J. S. Ewart, Q. C., be appointed for the purpose of considering the advisability of forming a society for the purpose of upholding and propagating the views expressed in the above resolutions." Mr. Mortimer seconded the motion which was carried unanimously. Mr. P. S. Olsen moved, seconded by Mr. Rice, "That a committee com-

posed of Messrs. Cowan, Ewart, Perdue and Olsen be appointed to request that an opportunity be afforded those present at this meeting and others in sympathy with them to lay their views before the members of the local Legislature."

The last resolution was moved by Mr. A. Strang, seconded by Mr. Kastner and was as follows: Resolved "That this meeting do adjourn to the bar of the local Legislature at such time as the last named committee may appoint, there to be represented by such speakers as the committee may select."

The meeting then adjourned.

### Sister Connolly's

#### GOLDEN JUBILEE.

The first Grey Nun born here—An edifying life.

One year before the arrival in this country of young Brother Taché, O. M. I., who was afterwards to become so famous a figure in the Red River Country, a bright half-breed girl, whose father, an Irish Catholic, was a wealthy Hudson's Bay Factor, while her mother was a full-blooded Indian, gave up home and friends and that personal freedom so dear to the man or woman of Indian blood in order to become a humble religious. It was in 1844, fifty-four years ago. The first detachment of valiant Grey Nuns had reached St. Boniface from Montreal by the long canoe route. Even on their part, as white women, this missionary enterprise was truly heroic in those days when the Red River was so remote and unknown a region, especially as they were the first nuns to venture beyond Lake Superior. But what name shall we give to the quiet courage of a girl who, when only fourteen years and a half old, is the first in the whole country to enter upon the trials and privations of the religious life? Margaret Connolly, who did that, is still living and working in the Grey Nun mother-house in this town of St. Boniface, and celebrated, last Lady-day, her fiftieth year as a professed nun.

She was born in what was then the Great Lone Land. Her father took his Indian wife and her to Montreal, where Marguerite was baptised, at eighteen months of age, in the parish church of Notre Dame. Mother and daughter remained about ten years in Montreal, and on their return here were kindly received as boarders in his house by his Lordship Bishop Provencher. When the Grey Nuns came in 1844, they also had to lodge at the Palace until their convent could be built, and so it was that Marguerite knew and loved them and wished to be even as they. They gladly received her, but, though she edified them by her piety and humility, they found her so young that they kept her waiting almost four years before allowing her to take the usual

vows of religion. Since that, to her, most memorable day of her profession, March 25th, 1848, she has generally remained at St. Boniface, though she founded the Grey Nun mission of St. Vital, five miles south of St. Boniface, where there used always to be two sisters.

Sister Connolly, bright and clever as she is, has ever led an interior life of prayer hidden with Christ in God. In the early days her delight was to do all the knitting for the missionaries, and throughout these fifty years she has spent much of her time instructing Indian catechumens. As she speaks the Cree language very well and understands Sautoux, she has been instrumental in converting many Indian children and adults, and still continues this blessed work.

One of her brothers is Hudson's Bay Factor at Fort Coulon- gne near Lake Temiscamingue, and Lady Douglas of British Columbia was her sister.

At the approach of Sister Connolly's golden jubilee Mesdames S.A.D. Bertrand, Alfred Lévêque and Pierre d'Eschambault went round collecting among their friends in St. Boniface and Winnipeg and proved so successful in their begging that they were able to present the venerable jubilarian with a purse of \$175.

When the great day of her jubilee came, last feast of the Annunciation, she renewed her vows at the communion of the early community Mass. In the afternoon at 4.30 His Lordship Bishop Pascal preached a touchingly eloquent sermon on the happiness of the religious life, congratulating Sister Connolly on having had the courage to be the first pioneer of poverty, chastity and obedience in this country. After benediction of the Blessed Sacrament, all the Grey Nuns adjourned to their community room, where, in presence of the clergy and some of the laity, songs composed in the Mother House of Montreal were sung in honor of "La Marguerite épanouie." His Grace the Archbishop added a few well chosen words of congratulation and thanked the good Sisters for the comfort their virtues brought him in the midst of his daily trials.

We trust the REVIEW may be allowed to add its best wishes for the continued long life of this brave servant of God.

### TROY LAUNDRY.

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Miss A. KILLEN; - - - Prop. WINNIPEG.

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  - Fine Cranberries, 6 lbs. for — 25c —
  - Fine Bitter Oranges, per doz., — 40c —
  - Fine Sweet Oranges, per doz., — 25c and up. —
  - Finest Bulk Cocoa, per lb., — 80c —
  - Finest Coffee, per lb., — 40c —
  - Good Coffee, per lb., — 30c —
  - Fine old Cheese, 2 lbs. for — 25c —
- Try a pound of our 35c TEAS.

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## KLONDYKE.

Write for pamphlet descriptive of the routes to the Yukon country and sailing dates, rates, etc.

## Sailings for April:

Cottage City	April 10
Alki	" 11
Islander	" 12
Thistle	" 14
Australian	" 15
Victorian	" 16
Pakshan	" 17
Danube	" 19
Queen	" 20
Ning Chow	" 23

Cottage City sails for Wrangle, Juneau and Sitka only.

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Lowest rates to all points in Eastern Canada and the Eastern States, via St. Paul and Chicago, or Duluth, making direct connection and quick time, if desired, or furnishing an opportunity to take in the large cities on the route.

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Kootenay country (the only all-rail service), Victoria, Vancouver, Seattle, Tacoma, Portland, connecting with trans-Pacific lines for Japan and China. Coast steamers and special excursion steamers to Alaska; also quickest time and finest train service to San Francisco and California points. Special excursion rates the year round.

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**WINNIPEG OFFICE,**  
Corner Main and Water Streets, in Hotel Manitoba Building.

## Sailings for April: Northern Pacific Ry.

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

North Bound. Read up		South Bound. Read down	
Freight No. 155. Daily.	St. Paul. Daily.	St. Paul. Daily.	Freight No. 154. Daily.
8.30a	2.55p	1.00p	6.45p
8.15a	2.44p	1.11p	7.00p
7.50a	2.28p	1.25p	7.30p
7.30a	2.14p	1.37p	7.55p
6.50a	1.55p	1.50p	8.05p
6.45a	1.46p	2.08p	8.17p
6.25a	1.33p	2.14p	8.55p
5.53a	1.20p	2.30p	9.00p
5.25a	1.06p	2.44p	9.22p
4.52a	12.40p	3.04p	9.55p
3.30a	12.20p	3.20p	11.00p
2.30a	12.10p	3.40p	11.55p
8.35p	5.45a	10.45a	7.55a
11.40a	8.05a	10.45a	5.00p
8.30p	4.53a	8.00a	
8.00p	4.41a	7.15a	
10.30a	4.81a	8.35p	

### MORRIS-BRANDON BRANCH

East Bound. Read up		W. Bound. Read down	
Freight No. 155. Daily.	St. Paul. Daily.	St. Paul. Daily.	Freight No. 154. Daily.
8.30a	2.55p	1.00p	6.45p
8.30p	1.05p	1.00p	7.00p
7.35p	12.43p	2.58p	7.50p
6.34p	12.18p	3.25p	8.45a
6.04p	12.05p	3.45p	9.10a
5.27p	11.51a	3.58p	9.47a
4.50p	11.37a	4.18p	10.17a
4.02p	11.17a	4.28p	10.45a
3.25p	11.04a	4.41p	11.05a
2.45p	10.47a	4.58p	12.25p
1.08p	10.32a	5.12p	1.00p
1.08p	10.15a	5.26p	1.30p
12.22p	9.52a	5.37p	2.07p
11.56a	9.38a	5.52p	2.45p
11.02a	9.17a	6.00p	3.20p
10.20a	8.59a	6.18p	3.50p
9.45a	8.45a	6.32p	4.20p
8.22a	8.30a	6.52p	4.50p
8.24a	8.28a	7.02p	5.10p
8.29a	8.14a	7.15p	5.50p
7.45a	7.57a	7.27p	6.02p
7.00a	7.40a	7.45p	6.30p

### PORTAGE LA PRAIRIE BRANCH.

West Bound. Read d'n		East Bound. Read Up	
Mixed No. 303 Every Day Except Sunday.	Portage Junc.	Mixed No. 301 Every Day Except Sunday.	Portage Station
4.45 p.m.	0	12.55 p.m.	
4.58 p.m.	0	12.17 p.m.	
5.14 p.m.	8.5	11.50 a.m.	
5.19 p.m.	10.5	11.42 a.m.	
5.42 p.m.	18.0	11.17 a.m.	
6.06 p.m.	25.3	10.51 a.m.	
6.13 p.m.	28.2	10.43 a.m.	
6.25 p.m.	32.2	10.29 a.m.	
6.47 p.m.	38.1	10.06 p.m.	
7.00 p.m.	43.2	9.50 a.m.	
7.30 p.m.	52.5	9.30 a.m.	

Stations marked — have no agent. Freight must be prepaid. Numbers 103 and 104 have through Pullman vestibule Drawing Room Sleeping Cars between Winnipeg and St. Paul and Minneapolis. Also Palace Dining Cars. Close connection at Chicago with eastern lines. Close connection at Winnipeg Junction with trains to and from the Pacific coast. For rates and full information concerning connections with other lines, etc., apply to any agent of the company, or CHAS. S. FEE, H. SWINFORD, G.P.&T.A., St. Paul, Gen. Agt., Winnipeg, CITY TICKET OFFICE, 464 Main Street, Winnipeg.

A SHAPELY FOOT AND A perfect fitting shoe are the combinations which lead to the beautiful story of Cinderella. We can furnish the basis of many a romance in shoe wearing, for our shoes will fit any foot no matter how shapely or unshapely. One of the many bargains, Ladies' Kid Button Boots, extension sole for \$1.25. A. C. MORGAN. 412 Main St.

CALENDAR FOR NEXT WEEK APRIL. 10 Easter Sunday. 11 Easter Monday. 12 Easter Tuesday. 13, Wednesday—Of the Octave. Commemoration of St. Hermenegildus, Martyr. 14, Thursday—Of the Octave. Commemoration of St. Justinus, Martyr. 15, Friday—Of the Octave. 16, Saturday—Of the Octave. Commemoration of St. Benedict Joseph Labre, Pilgrim.

BRIEFLETS. Rev. Father Béliveau returned from Wild Rice, N. Dak. last Friday.

Hon. Judge Prendergast is laid up in St. Boniface Hospital with a bad cold.

Rev. Father Gravel went to Oak Lake in the latter part of last week, to give Father Lemieux a helping hand.

Holy Week books with explanations & all Latin texts translated may be had at the Hart Company's book store, 324 Main Street.

In St. Mary's Church last Sunday Rev. Father McCarthy officiated at the blessing of the palms & the procession & sang the Mass.

At the Cathedral, the morning service on Thursday and Friday will be at 9, on Saturday at 8. On Good Friday at 3 p.m., stations of the cross.

Last Sunday evening, at the Church of the Immaculate Conception Rev. Father LaRue, S.J., preached on the note of Holiness in the Catholic Church.

Palm Sunday at the cathedral was celebrated with the full liturgical service, except the singing of the Passion, Rev. Father Dorais, O.M.I., deacon & Rev. Dr. Béliveau, subdeacon.

The Tenebrae, which were so well attended last year in St. Mary's Church, Winnipeg, will be sung by the Brothers of Mary and their pupils on Wednesday, Thursday and Friday evenings of this week.

The Mandoline and Guitar Club intend giving an entertainment in the course of this month in aid of St. Boniface Hospital. Manager Walker has consented to give the Winnipeg theatre free for this charitable object.

In St. Mary's Church, Winnipeg, the Holy Week services will be the following: on Maundy-Thursday, Mass at 10; on Good Friday, Mass of the Presanctified at 10; Holy Saturday, morning services at 8; Tenebrae at 7.30 p.m., Wednesday, Thursday and Friday. After Tenebrae on Good Friday evening Rev. Frather Drummond, S. J., will preach on the Sufferings of Christ.

The Passion according to St. Mathew was well sung last Sunday in the church of the Immaculate Conception; the Rev. Father Chartier, S.J., who celebrated Mass, sang the words of Our Lord, Father Carriere, S.J., sang the narrative part & Father Torangeau, S.J., the sayings of the other personages, the cries of the crowd being rendered by the choir conducted by Rev. Father Cherrier. Mr. Gelley sang

a solo at the offertory. The church was crowded to the doors.

At the Immaculate Conception Church the Holy Week offices will be as follows: Thursday & Friday, 10 a.m. & 7.30 p.m.; on Good Friday afternoon the Way of the Cross at 3 o'clock; Holy Saturday, service at 9 a.m. On Easter Sunday the first Mass will be at 8, there will probably be a second Mass at 9. The music of the High Mass at 10.30 will be Lambillot's. In the evening at 7.15 there will be special music.

Rev. Father Lacasse, O.M.I., concluded his mission to the French-speaking parishioners of St. Mary's at the early Mass. There was a very large attendance. On the evening of the same day he began a mission in Saint Boniface Cathedral. The evening sermons on Thursday, Friday and Saturday at 7.15 will be for all the congregation. The morning sermons yesterday, to-day and to-morrow, immediately after the 8.30 Mass, are for women.

When will the FREE PRESS and most of our English newspapers learn that there is no such English word as "dias"? The St. Boniface correspondent of the FREE PRESS took care, in reporting the Cathedral function on the 22nd ult., to write "dais" very distinctly, but the proof-reader carefully transposed the two vowels. Perhaps if he knew that a raised canopied seat is pronounced "day-iss," he would not write it as if pronounced "dye-ass."

A kindly Manitou correspondent calls our attention to an involuntary oversight in our report of the St. Patrick's Day celebration in that interesting town. We should certainly have mentioned at the time, as we now do with much pleasure, that Mrs. J. W. Smith prepared and directed the singing on the occasion and that she continues to play the organ and sing most acceptably in the Catholic Church at Manitou, offering her valuable services freely for the glory of God.

His Lordship Bishop Grouard, O.M.I., arrives this afternoon on his way to the General Chapter of the Oblates next month in Paris. It was by the merest chance that he heard of this great gathering in time to attend it; had he been in some of the more remote missions of his northern diocese (Athabasca-Mackenzie), he could not have got the news till long after the event. Rev. Father Ducot, O.M.I., the delegate elect for that vicariate, is so far north that he will probably never hear of his election till all will be over.

Catholic items from Peigan Reserve.

McLEOD N.W.T. New Stations of the cross were erected at the church of the Conversion of St. Paul, Peigan Reserve, on March 3 by the most Rev. J. E. Legal, bishop of Pogo, and Coadj. of St. Albert. The new stations are the gift of Rev. Father A. Lacombe of Calgary. The new church, which has been erected by Rev. Father L. J. Danis, O.M.I., on the Peigan Reserve, McLeod, was dedicated by Bishop J. E. Legal, O.M.I., on Friday March 4. The ceremonies were witnessed by a large congregation. His Lordship was assisted by Rev. Father Danis, the rector, and by Rev. Brother John Berchmans now living on the Peigan Reserve as teacher.

The same day a new boarding school for Indian Children was dedicated by Bishop Legal O.M.I. This institution, the hope of the mission, is splendid in every way. The number of pupils is small, but increasing every day. The home of this new institution is the Sacred Heart Boarding School.

OBITUARY

The foundress of the Assumption Sisters

Madame Melleret de Brou, in religion Mother Eugenie de Jesus, the foundress and general superioress of the Sisters of the Assumption, died (says our special Paris despatch) on last Thursday at the Auteuil Convent, which is the head quarters of the Congregation. She was 81 years of age, and with her disappears one of the best known and most venerated figures of the feminine religious world in France. She was of noble birth, and with the help and advice first of the celebrated Abbe Combalot and then of the Pere d'Alzon and of Mgr Affre—the Martyr Archbishop of Paris—she established and organized and propagated her Order. The foundation took place in 1839, and thanks to the genius, energy, and organizing powers of Madame de Brou, the Sisters of the Assumption became known not only in France, but in England, in Spain, in Italy, in North and South America. They have some 30 houses outside France where will be mourned the remarkable woman who was their foundress—R.I.P.—Preston Catholic News.



The old-fashioned watchman who prowled about the streets of medieval London, with a lantern in his hand to proclaim his coming, and who announced his passage through the streets by shouting "All's well," was a very inefficient protector when compared with the metropolitan police of New York City, commonly known as the "Finest." The modern policeman does not proclaim his coming to the evil doer by shouting or by carrying a lantern. He does his work more quietly and effectively than the old-fashioned town watchman. It is thus that in all the walks of life and in all occupations, times change and knowledge and efficiency increase. In this respect medical science has kept pace with the advance in other lines. Physicians and chemists have grown rapidly more skillful. There are medicinal preparations now-a-days that cure diseases that were a few years ago considered absolutely incurable. The final triumph in this respect is Dr. Pierce's Golden Medical Discovery. It was first given to the world thirty years ago, and has stood the test ever since that time. It cures 98 per cent. of all cases of consumption, bronchial, throat and kindred affections. Thousands who were hopeless sufferers, and had been given up by the doctors, have testified to its marvelous merits. It is the great blood-maker and flesh-builder. It makes the appetite hearty, the digestion and assimilation perfect, the liver active, the blood pure and rich with the life-giving elements of the food, and the nerves strong and steady. It acts directly on the lungs and air-passages, driving out all impurities and disease germs. An honest dealer will not try to persuade you to take an inferior substitute for the sake of a few pennies added profit. Dr. Pierce's Pleasant Pellets cure constipation. At all medicine stores.

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