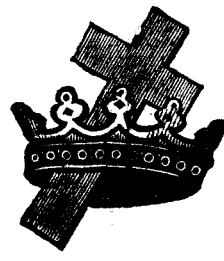


# Northwest Review.



"AD MAJOREM DEI GLORIAM."

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## A DECLARATION

By the Cardinal Archbishop and Bishops  
Of the Province of Westminster  
on the Government Educational Bill.

I.  
The Education Bill now before Parliament has our good will and approval, because it proposes to recognize by statute Voluntary and Christian schools as an integral part of the national system of elementary education. It embodies a Christian principle which, as Catholic Bishops, we must ever assert and maintain. That principle is that Christian parents possess an indefeasible natural right to have their children taught catechetically by approved teachers the definite doctrine of Christian faith and morals. Christianity itself in this country has been imperilled by men who in violation of this right are bent on forcing the whole of our child population into their own narrow system of education. This danger has rendered the statutory recognition of the law of nature upon this subject imperative and urgent.

Many who disbelieve in definite Christianity naturally desire to see instruction in its definite dogmas placed under all possible disadvantages. They hope that a system of undenominational instruction given in Board schools by teachers whose religious belief may not be inquired into and ascertained, will lead by degrees to the dissolution and final disappearance of Christianity as a definite system of faith and conduct from amongst the masses of the English people.

Such hopes appear to us well founded. We are ourselves of opinion that, unless Parliament takes immediate and effective steps to protect the rights and liberties of Christian parents, another quarter of a century will well-nigh complete the de-Christianizing of the great majority of Englishmen. Under cover of the Board school method, considerable progress has been made already in this direction, and signs are not wanting that the process may become more rapid and more pronounced in the near future. A tendency to regard doctrinal Christianity as an old-world superstition, which a more educated and scientific generation will naturally outgrow, unquestionably exists among a section of the Board school teachers, and a section of those who nominate and control them. It is impossible that those who hold such views should be uninfluenced by them in the discharge of their duties. Teachers who hold them will allow them, however unconsciously, to colour their instruction, while protests and appeals will be disregarded by authorities who either share the sentiments of the teachers, or care for none of these things.

The Bill before Parliament, if it becomes law, will arrest this propagandism of indifferentism and unbelief, by recognizing and protecting the natural rights of Christian parents, which we have laid down. In this it has our cordial approval.

We wish that we could pronounce the Bill to be entirely satisfactory in all other respects. We wish that we could welcome it as a National Charter of parental rights in the matter of Christian Education. But the fatal flaw of inequality by which education in Catholic schools is penalized, in our eyes destroys its claim to such a title.

II.  
On this subject we have spoken on a former occasion, but we repeat the fundamental principles and facts of the position we take up.

The State professes to hold liberty of conscience as absolutely sacred. The State, at the same time, has decided that it is the legal duty of all parents to have their children educated, and that neglect of that duty is punishable by law. The State, as a logical consequence of this decision, has also declared that gratuitous education is the right of all.

But Catholic education is the only education which can satisfy the Catholic conscience, for Catholics hold that secular and religious education cannot safely be severed.

The State, however, refuses to give Catholics even the secular element of education in their own schools upon equal terms with those which it grants

to Board schools, for education in Catholic schools is not gratuitous. In fact, therefore, the State condemns Catholics, either to accept a gratuitous education which they disapprove, or to pay a penal contribution for an education which they approve. In the first case, the State directly violates liberty of conscience; in the second, it respects liberty of conscience in consideration of a cash payment, but violates its own boast of gratuitous education.

IV.  
Under these circumstances, we do not hesitate to call upon those who so loudly declare that "no form of expenditure is more remunerative than that spent on Elementary education" to come to our assistance in Parliament. We call upon those who desire to raise the national education to a high level of efficiency not to allow the Catholic schools, which under exceptional disadvantages, are dealing with over 285,000 children, to be stunted and starved by bidding them depend for their efficiency upon the precarious alms of the needy.

We ask that the normal cost of "maintenance" per child shall be ascertained, either according to counties or districts, or according to a classification of schools, and that that amount, whether drawn from the rates or the taxes, or from both, shall, as a matter of course, follow each child to the school of the parents' choice. We ask for nothing more than substantial equality. Hitherto our appeal for equal treatment has been refused on the ground that our schools are not subject to local control. This pretext has been swept away by the present Bill which introduces a large measure of local control, inspection, and audit. There is, therefore, no reason why the State should not pay the whole cost of "maintenance" in Catholic schools, leaving the cost of their administration and their buildings to be found by voluntary contributions.

V.  
The Bill should also be amended in certain other particulars to make it, in our opinion, a satisfactory measure. These amendments will be taken charge of by the Chairman of the Catholic School Committee and a number of experienced gentlemen and members of Parliament, whom we have invited to watch the bill on behalf of the Catholic community as it passes through Parliament.

Finally we record with much satisfaction that Mr. Dillon and the Irish Catholic members, so large a number of whose co-religionists in England are of Irish parentage, have heartily promised their parliamentary support to the needful amendments. With their able assistance we trust that the Bill may be passed in such a shape as to secure the fullest measure of justice to all concerned.

HERBERT CARDINAL VAUGHAN,  
Archbishop of Westminster.  
† WILLIAM, Bishop of Plymouth.  
† JOHN CUTHBERT, Bishop of Newport.  
† EDWARD, Bishop of Nottingham.  
† EDWARD, Bishop of Birmingham.  
† RICHARD, Bishop of Middlesbrough.  
† ARTHUR, Bishop of Northampton.  
† JOHN, Bishop of Portsmouth.  
† JOHN, Bishop of Southwark.  
† THOMAS, Bishop of Hexham and Newcastle.  
† WILLIAM, Bishop of Leeds.  
† JOHN, Bishop of Salford.  
† JOHN, Bishop of Shrewsbury.  
† WILLIAM, Bishop of Clifton.  
† THOMAS, Bishop of Liverpool.  
† FRANCIS, Bishop of Ascalon,  
Vicar-Apostolic of Wales.

This anxiously awaited declaration of the Catholic Bishops is remarkable, first of all, for its pointed omission of all reference to our QUONDAM allies the members of the Established church. Our interests are practically one with theirs; but, without consultation with us, or warning of any kind, their official spokesman chose a policy of compromise rather than principle, and so made further co-operation impossible. The Archbishop of Canterbury asked for a further dole, and stated that Anglicans were quite competent to go on subscribing privately for the public work of education, and so there came the parting of the ways. We are not content, and shall never be content, to accept a position of inferiority, and we repudiate as no settlement any arrangement which makes

us pay a special fine for conscience sake. The Government may shuffle and and compromise and give "grants in aid," and otherwise follow the timid counsels of Anglicanism, but there is no logical resting place for them until they have touched the bed-rock of principle, and recognized the absolute equality of all the public schools doing the national work of teaching the children of the people. We note with melancholy satisfaction that in the North of England representative Anglicans are demanding an equal share in the rates, but the cry comes too late. Their case was given away when the Archbishop of Canterbury explained that they wanted to go on subscribing, and accepted the position which made their schools dependent on casual alms. We are not so minded. We want this horrible disability which brands our schools as charity schools and condemns them to underpaid teachers and inferior equipment ended once and for all, and that now and at once. We should have been happy if all the supporters of the denominational schools could have presented an unbroken front to the Government and put forward one common demand. That was not to be made impossible by the separate action of the Anglicans—and robbed of the promise of co-operation, the Bishops have been thrown back upon the advantages of isolation. We have no choice now but to find compensation for the unity of action we have lost in the special claims which are exclusively our own. If common fairness to all Voluntary schools is not even so much as asked for, at least we can urge our exceptional claims for exceptional treatment. We point to our poverty, which is something alone among the religious bodies in the land, and to that intensity of conviction, which has so tightened our grip upon our schools that never one has been surrendered. It is no fault of ours, and only a sad consequence of disappointment and broken hopes that we are now driven to compare our own faithfulness with the 900 betrayals of which the Establishment has been guilty. If there had been any sort of loyalty in co-operation the Catholic leaders would have made common cause with the Anglican Hierarchy, and been content to forget how the wealthy and endowed Establishment had shed its schools whenever it became inconvenient to maintain them. As it is, the Catholic Bishops have been forced in spite of themselves to dwell upon our claims for separate consideration, and to remind the world that, though we have managed never to surrender a school, our "paying scholars" are only seven per cent, as against twenty per cent. in the schools of the Church of England.

VI.  
In view of the inadequacy and the utter want of finality which characterize the financial proposals of the Bill, it is satisfactory to learn that Catholic interests are to be carefully watched during the progress of the measure through committee. It is pleasant also to be told that the Catholic members from Ireland will do their utmost to improve the Bill and to see that it is so amended as to secure for our schools some tolerable approach to justice. And in this connection it is interesting to note the alarm of The Daily News. Our contemporary, with a queer combination of entreaty and threat, urges the Irish members to abandon the cause of the Catholic schools because they happen to be situated in England instead of Ireland. Stress is laid upon the fact that not one constituent of a single Irish member will be affected by the Bill. According to The Daily News, the cause of God's Church upon earth should be nothing to any man—outside his own constituency. Catholicism is treated merely as the religion of a province, and an English or Irish Catholic who should actively assist the cause of religion in France or Belgium would clearly be guilty of most meddlesome interference. Our contemporary has forgotten that, apart from the claim which every Catholic school, wherever situated, has upon the sympathy of every Catholic, the cause of the Voluntary schools in England is essentially an Irish cause. Of the crowds of children in the Catholic schools in England how many thousands owe their faith to their Irish parentage? In doing all they can to safeguard the interests of the Catholic schools of Eng-

land and Wales the Irish members will be looking after the interests of those who have the nearest claim upon them, of their own flesh and blood. If the matter were of less sacred importance it would be comic to notice the righteous way in which the Liberal organ first explains that for itself principle is enough, and then goes on to remind the Nationalist members that "mankind is not always guided by pure reason, and the old-fashioned sentiment that one good turn deserves another survives in many quarters." We have no doubt that this argument was used in perfect good faith and in undoubting trust as to its efficacy—fortunately, this time The Daily News was not addressing Dissenters.—The Tablet.

## THE PREMIER IN WINNIPEG.

HE AND "HUGH JOHN" WELCOMED BY THOUSANDS.

His Speech at the Mass Meeting in the Brydon Rink.

The arrival of Sir Charles Tupper and the Hon. Hugh John Macdonald in the city on Thursday evening last was made the occasion for a popular demonstration the like of which had never before been witnessed in Winnipeg. The throng around the depot and throughout the whole length of Main street to Manitoba Hotel was so great that it really seemed as if all the residents of the city had assembled to greet these two distinguished statesmen. As the train pulled into the station cheer after cheer from thousands of throats rent the air and so great was the crush caused by the rush of those who desired to be amongst the first to welcome Sir Charles and "Hugh John" that it was with the greatest difficulty way was made for them to the carriage which was in waiting. When they had gained the vehicle a procession was formed. It was headed by a brass band, next came three mounted marshalls followed by a large number of bicyclists. Behind them came the carriage with the Premier and the Minister of the Interior, escorted by a mounted guard of honor, and then a host of carriages of all descriptions loaded down with cheering occupants and a vast army on foot led by another band. The progress up the street was a continued ovation, the crowds that lined the sidewalks and filled the windows in the houses vied with the processionists in their enthusiastic cheering. On arriving at the Manitoba Hotel, Sir Charles held an informal reception and for some hours was kept busy shaking the hands of his admirers, and throughout the whole demonstration the enthusiasm was maintained. On Friday the two ministers visited the Provincial Conservative convention which was in session at the Lyceum theatre, and in the evening he addressed an immense audience in the Brydon skating rink. There must have been five thousand people present and hundreds were unable to obtain admission. It was the greatest meeting ever held in Winnipeg and when the Hon. Mr. Macdonald and Sir Charles Tupper had finished their speeches practically the whole audience seemed to be of one way of thinking and united in a wild outburst of cheering which augured well for the success of the government candidate here at the next election. Sir Charles Tupper's address was indeed a masterly defence of the Conservative party and a most powerful and effective presentment of their programme for the future. To our readers his remarks on the school question will have the most interest and we therefore give them verbatim:

I intended to say a few words to you in regard to the Manitoba school question, (Applause), but the able speech of my colleague, Hon. Mr. Macdonald, has almost rendered that a work of supererogation. There is another reason why it is not necessary that I should detain you at any great length here to-night; my utterances on the floor of the House of Commons have been scattered abroad by the press. I will not, like a distinguished statesman who shall be nameless on the present occasion, say, I am one of those who use language to conceal my thoughts. A public man who is not prepared to come out openly and above board and face the country in parliament and out of parliament and declare the

inmost sentiment of his mind is unworthy of respect. (Applause). Gross misrepresentation has been used throughout the country. It has been represented that it is a question of separate schools. Why, ladies and gentlemen, it is an insult to any person who has taken the trouble to read the documents that are open to be read by every one, to raise such a question as that. If the present government consisted of men, every one of whom was the bitterest enemy of separate schools, they are bound to adopt and enforce the policy that they have done; otherwise they would be unworthy of their position as men. The members of the government are charged to carry out the constitution. (Applause). As my able friend, the Minister of the Interior has said, when Manitoba became a part of the union, she came in under an act which defined her position exactly; and that act provided that the control of education, legislation in regard to the question of education, should be exclusively in the power of the local legislature of Manitoba; but with this important proviso, it is clear and unmistakable, and says in so many words, she shall have the exclusive right of legislation in regard to schools, provided she does not take away by legislation the rights and privileges that were there enjoyed when she came into the union or were conferred by legislation afterwards. Now, my honorable friend has told you the act of 1871, passed by the legislature of Manitoba, gave to the Roman Catholic minority of Manitoba the advantage, or the privilege, or the right, or whatever you may call it, of having separate schools for the teaching of their children; and my honorable friend has told you that the act of 1890 took away that right. It does not depend upon his statement, although that would be sufficient in any court of law; it depended upon advantages that Canada enjoys, it is an inestimable privilege that she enjoys that when a difficulty arises between a province and the general government we have a court so high, so exalted as to command the admiration of the world, that of the judicial committee of the Queen's Privy Council of England. That is the ultimate tribunal and I say when we have had questions between the government of the province of Ontario and the Dominion of Canada in matters of an acute character, in every case that has gone to that high tribunal, and there have been a score of cases or more, and when a decision of the Privy Council has been given, it has been at once accepted by the government of Canada and the government of every province. (Applause). When this question of the rights of the Roman Catholic minority arose and I will say just here that as one of the fathers of Confederation I was at Quebec when this question first came up—no man took firmer ground in regard to this principle than the late Hon. Geo. Brown, who was known to be one of the most inveterate opponents of separate schools to be found anywhere. But Hon. Geo. Brown said that in the desperate state of Canada the only thing that could save us from utter destruction, the financial ruin caused by the intestine quarrel between Quebec and Ontario, largely growing out of these religious differences—the only thing that could save us was the union of the provinces. In reading the debates we find that Hon. Alexander Mackenzie, as strong an opponent of separate schools as could be found, in the interests of his country, was bound to have that law go into operation. (Applause). If one of the most prejudiced in relation to the question of separate schools adopted that policy, what is to be said when the question arises here? Sir A. T. Galt, one of the distinguished statesmen of Canada, representing the Protestants of Quebec, took his ground in the firmest possible manner when the constitution of Canada was settled; he declared that he would never be a party, but would prevent to the utmost of his power Confederation ever being accomplished unless the Protestants of Quebec were guaranteed by the Constitution that the Catholics of Quebec could not take away their rights. (Applause). All that has flowed from this great Confederation of British North America would have had no existence to-day if that plank of the Constitution of the country had not been placed there with the guarantee that minorities, whether Catholic or

(Continued on page 3.)

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**The Northwest Review**

WEDNESDAY, MAY 13.

**CURRENT COMMENT.**

**Severe But True.** The Casket, of Antigonish, which has been all along one of the ablest advocates of our school rights, has

this pointed paragraph in its issue of April 30th: "In the hearing of the thousands gathered at Sohmer Park, Montreal, the other night, Mr. Laurier declared that his sympathies were all with the Catholic minority in Manitoba. It will be peculiarly comforting to the Catholic minority to learn of this, and all the more so that Mr. Laurier has so recently given in Parliament such unmistakable tokens of devotion to their cause. It is justice, not sympathy, that the minority seek. The sympathies of Pontius Pilate were all with the meek and holy One who stood before his tribunal. But that, alas! did not prevent him from delivering the "just man" over to the Jews."

**The Head And Front.** Speaking of Mr. Dalton McCarthy's refreshing outspokenness in his animosity against the Catholic Church, the same admirable paper says:

"Let it be borne in mind that the Manitoba school question is of Mr. McCarthy's creation—Messrs. Martin and Greenway played in perfect tune, but they were only second fiddle. Let it also be remembered that the failure to pass the Remedial Bill is due to Mr. McCarthy. He pulled the wires and Messrs Laurier & Co. jumped. Whence it will be easily understood that every vote given against the Government at the general election will be given for Mr. McCarthy."

The Casket editor likewise shows that, since, during the late session, the Government was ruled by the Opposition, which was ruled by the Third Party, which was ruled by McCarthy, Dalton alone has reason to be thoroughly satisfied with the result of the sixth session of the seventh Dominion Parliament.

**The Prince Of Tricksters.** If mere cunning and consummate skill in the art of subterfuge were likely to influence the electorate of Canada, Mr. Dalton McCarthy would be simply unapproachable. The Revised Hausard, just out, gives the verbatim report of a scene, March 17th, in which Dalton wins by sheer trickery. He had said to the Government: "You are to force your followers to eat dirt, if you can, and many of them will do it for a consideration," when the Speaker called him to order. Thereupon quoth Dalton: "I bow to the Speaker's ruling. He says that the followers of the Government will not eat dirt." Mr. Speaker then explained that he censured Mr. McCarthy's statement "that the supporters of the Government would do certain things for a consideration." Mr. McCarthy went on: "As to the latter part of the statement, it seems I am out of order, and I beg your pardon, Mr. Speaker, and at once withdraw the expression. The rumors, we see, are all fiction. We read the newspapers so frequently that we get imbued, perhaps, with the statements they make. I apologize for that statement. It is not true, Sir, I am

quite certain, that there are a great number of members now hanging on the skirts of the Government, demanding compensation for their vote, in the shape of office." Some honorable members: "Order, order." Mr. McCarthy: "It is not true; I say it is not true. I could give you the names; but it is not true, and I am bound not to do it." An honorable Member: "What are you talking about, then?" Mr. McCarthy: "What am I talking about? I am taking it back." Sir Charles Tupper: "I submit to you, Mr. Speaker, whether it is competent for an honorable gentleman to shelter himself by a subterfuge and a side wind, and at the same time to utter a gross libel upon the members of this House." Then, the Speaker having been appealed to by Mr. Edgar to say whether Sir Charles was in order, the latter said: "The statement I made was this, that the honorable gentleman had uttered a gross libel upon members of this House, and he has been obliged to withdraw that. What I objected to was, that by any subterfuge he should endeavor to repeat it, and to fix it upon members of the House." Mr. Speaker ruled that the word "subterfuge" was out of order. Amid several interruptions by other members, Mr. Foster pointed out most accurately that Mr. McCarthy's phrase, "I could give you the names," constituted a direct imputation, which he could not cover up by saying just afterwards, "It is not true." Whereupon Mr. Speaker said: "If the honorable member for North Simcoe meant to continue the imputation that he first uttered, by his subsequent remarks, these latter are out of order." Without deigning to offer the apology which this second summons of the Speaker called for, Mr. McCarthy replied as if he were the arbiter of the whole discussion; "Honors being easy, I do not think we will pursue this matter any further. I do not wonder that the leader of the House has got libel on the brain at the present moment." But Mr. Edgar, Mr. Laurier and other members did pursue the matter further, and called upon the Secretary of State to withdraw the words "subterfuge and libel." Sir Charles Tupper maintained that he was strictly in order in calling attention to the fact that Mr. McCarthy, "by putting his language in that hypothetical way, was continuing to impute the charge he made at first." The Speaker having ruled that Sir Charles should withdraw the word "subterfuge," the latter said: "I have no objection to substitute the word 'device' for 'subterfuge.'" Mr. Laurier asked whether that was "such language as the leader of the House should use." Mr. Speaker answered that the word subterfuge "was not a parliamentary term and is one which the leader of the House, I am quite sure, will withdraw." Some honorable Members: "Take it back." Sir Charles: "I have withdrawn it." Some honorable Members: "Take it back." Mr. Foster: "He has already withdrawn it." Finally Mr. McCarthy closed this scene of wrangling with the craft of a Machiavel and the virtuous assumption of a Puritan, although he was himself the chief offender: "Mr. Speaker," he said, "I suppose it is not unnatural that the leader of the House should claim exemption from the rule that governs the rest of us. Under the circumstances, I, for my part, am not going to enforce or insist on the honorable gentleman doing what perhaps a humbler member, guided by the ordinary principles which regulate man and man, would feel impelled to do without the dictation of the chair." And yet he, in spite of the dictation of the chair, had craftily contrived to repeat and intensify his charge, while throwing the blame on Sir Charles Tupper.

**A Collective Letter.** The Archbishops and Bishops of the Province of Quebec have drawn up a collective letter on the attitude of Catholic electors during the coming contest. Though the Archbishop of St. Boniface has not signed this pronouncement, His Grace is understood to have inspired it, and it

is known that the entire hierarchy of the Dominion approve it. The Faithful are urged not to vote for any candidate who does not pledge himself to support remedial legislation. This is not a question of politics but of a sacred religious duty involving the eternal interests of Catholic youth. The same principles will be found fully developed in the extracts we print on our first page from a similar letter of the Catholic hierarchy in England. True Catholics, the world over, are of one mind on this vital issue.

**SIR OLIVER'S LETTER.**

Sir Oliver Mowat as the head of the provincial government of Ontario has proved a great success, and we are free to confess that we have been amongst his greatest admirers. We are glad to think therefore that for at least some time to come he will remain in the position he has so long filled with such credit to himself and satisfaction to his fellow citizens, for, as his entry into Dominion politics depends upon Mr. Laurier's success at the coming elections, there is, in our opinion, little reason to fear that the Province will soon lose his services. However it is not to speculate on this point that we have referred to Sir Oliver but to allude to one passage in his recent letter to Mr. Laurier wherein he endorses the liberal leader's attitude on the school question, and professes to think that the Manitoba Government would settle the question to the satisfaction of Catholics if they were approached in the proper spirit. This only shews that Sir Oliver Mowat like many others in the east does not really appreciate the attitude which the Greenway Government assume whenever the question of restoring our rights under the constitution is brought to their attention. Sir Oliver knows how he himself, as a constitutional statesman, would settle the matter and having many times himself invoked and accepted decisions of the Privy Council cannot believe that any body of men governing a Province of the Dominion would be willing, if the matter was properly presented to them, to wilfully set the constitution at defiance, and refuse to abide by a verdict of the highest tribunal in the Empire. In this however Sir Oliver is wrong. Every method of conciliation possible has been tried with the Greenway Government, and all advances whether coming from the minority or from the Dominion authority have been bluntly and rudely repelled. Bitter experience has shewn us that we can hope for no consideration from the Government of Manitoba as at present constituted—our only relief can come from a Remedial Bill such as that introduced in the House of Commons at Ottawa; and as most of our co-religionists and friends of all denominations in the East know this perfectly well, even if Sir Oliver Mowat does not, we are quite sure that they cannot be blinded or led astray by anything to the contrary which may be said even by the respected Premier of Ontario.

**THE TWO LEADERS.**

We have not much to say editorially of the great speech delivered in this City on Friday evening last by Sir Charles Tupper, but as we sat in the vast audience and listened to him as he unfolded his plans for the government of the Dominion our mind went back to a former occasion when in the same hall we heard the Hon. Wilfrid Laurier lay a statement of his position before the people of Winnipeg, and we think it may not be amiss if we devote a little space to a comparison of the two gentlemen as they presented themselves to the electors here in their respective addresses. This we may the more appropriately do on account of our entire freedom from partisan bias which enables us to deal with the rival leaders without any of that prejudice which must naturally more or less warp the minds and affect the judgment of those who have in the past been connected with either of the great political parties. Judging then Sir Charles Tupper's oration from a thoroughly unbiased standpoint we have no hesitation in

saying that everyone who listened to him must, whether they agree with his conclusions or not, at least admit that he bore himself and spoke in a manner eminently befitting a great Imperial Statesman. In the course of our experience we have had the privilege of hearing most of the leading statesmen who have taken part in the public life of Great Britain during the past twenty years, and we felt on Friday evening that we had before us an orator and a statesman worthy to rank with the best of them—one who had a thorough grasp of the needs of his country, one who was well qualified to inaugurate and carry to a successful issue those vast public works and that far-seeing policy which he felt best adapted to meet those needs, and, above all, one who, having made up his mind as to what should be done, was willing to lay his intentions clearly and straightforwardly before the electors content to be judged by his past record and by his definite programme for the future. There was in the whole of Sir Charles Tupper's speech not a single note of indecision and no-one who heard him was left in the dark as to where he stands on any of the questions of the day or the policy he intends to pursue should he be supported in the coming election by a majority of the people of Canada. And what we say of the whole of his address we may add was particularly the case when he referred to the school question, and it is on this point that we especially desire to make a comparison. In our last issue we showed how Mr. Laurier spoke of this all-important matter when he was here in 1894—how, with a sneer on his lips and with a pose evidently intended to appeal to the mob, he flippantly brushed aside the claims and petitions of his co-religionists in this country and adroitly steering clear of any definite outline of the policy he would pursue sought only to leave on the minds of his hearers the impression that should he be called upon to deal with the question he would be guided by his very good friends, Messrs. Greenway, Martin, Sifton et al. In another column of this issue we give the exact words of Sir Charles Tupper on this subject and we ask our readers, especially those at a distance, to ponder them well. They must remember that the Premier was addressing an exactly similar audience to that before which Mr. Laurier spoke and with this in mind we feel sure they cannot hesitate as to which of the two leaders they can safely trust to satisfactorily settle our difficulties. On the one hand they have Sir Charles Tupper distinctly and definitely placing before the people the responsibility which devolves on the Government of protecting the minority here and of seeing that the rights of which they have been robbed are restored as far as the constitution will permit, and there was evidently no thought in his mind of choosing one speech for Winnipeg and another quite different for Quebec for had he been speaking in the most intensely Catholic portion of the Dominion he could not be more to the point or clearer than he was in Winnipeg. On the other hand our readers have Mr. Laurier's pitiful and unstatesmanlike exhibition—wherein he proved himself to be a man capable of trimming to suit the company in which he might for the time find himself and ready even to insult his co-religionists if he could thereby win the votes of the ignorant and bigotted sections of the community. The difference between the two leaders as shewn by the manner in which they presented themselves to the people of Winnipeg is so marked that he who runs may read, and there cannot be the slightest doubt as to which of them should receive the support of those who desire to see right and justice in the government of the country exalted, and double-dealing and prevarication brought low.

**A DEMAGOGUE.**

The Standard Directory defines a demagogue as: "An orator or leader who seeks to influence the people by pandering to their prejudices and passions: unprincipled politicians: leader of a mob." A demagogue, then, is not a patriot. He is not one who loves his

country, or one who seeks to advocate its best interests, religiously, socially, or materially. If he were, he would not appeal to their prejudices or passions. History bears ample testimony to the evils which have accrued to nations and peoples by arousing the prejudices and passions of men. We all know what such appeals beget. They destroy reason, common sense and every feeling of right and justice. They lower rational man to the level of the brute creation, by arousing in him all the baser passions of his nature. They cloud his reason, common sense and justice, by depriving him of the use of these attributes of a Christian civilization which are replaced by prejudices and passions as void of reason as an irrational brute.

In this busy, superficial, unthinking age of ours, with its vast pretensions, and its actual littleness of mental grasp, men allow others to mould their views. It is so much easier to let others think for them, that they readily abandon their individuality and their personal responsibility into the keeping of another. They forget, that in doing this, they are throwing over board the privileges and prerogatives which distinguish man from the irrational animal creation. They would get very angry, indeed, if any one told them that they received their views ready-made from others on any public question of the day; but such is the case.

The fact that the demagogue is abroad and fattening on the prejudices and passions of the people is the very strongest proof of the truth of our statement. If truth, justice, reason and calm common-sense governed the public conscience, the demagogue, whether he spoke from the pulpit, the platform or the press, would find his infamous occupation so fruitless of results that he would have to seek some more honorable and patriotic work than that of exciting, for his own selfish ends, the prejudices and the passions of the people. Where those divine attributes of man hold sway, there is no room for prejudices and passions, and consequently no field for the demagogue.

The occupation of the demagogue is so mean, selfish and debasing that few like to be called by that name. And, strange to say, the men who practise this debasing vice and who thrive most on it are the most touchy on this point. A few years ago the Lieutenant-Governor of the Northwest Territories, in a very able speech, felt called upon to warn the public against the demagogues, and although he made no personal allusions to any one, Mr. Joseph Martin took the remark as a personal affront and made an attack upon the governor from his place in the House of Commons. The theory about a guilty conscience being its own accuser cannot hold good here, for we have it upon the authority of Mr. Thomas Greenway, a political friend and colleague of Mr. Martin, that he is a man utterly without heart or conscience. What, then, could be his objection to the name of demagogue? We suppose it must be the fact that the occupation of the demagogue is considered by all respectable men, even by those who allow themselves to be swayed by him, as low, mean, and debasing. Even the hardened demagogue does not like to be branded in that way. Hence Mr. Martin's displeasure.

Let us examine into Mr. Martin's claim to this very questionable honor. What reason has he to object to the name? To Manitobans his political career is an open book. Both in the Legislature of the Province and in the Dominion House, Mr. Martin has held seats. How did he get there? By the acts of an honorable public man, or by the acts of a demagogue? Let us see. He violated his pledges of honor to the Catholic electors of St. Francois Xavier, by ruthlessly and basely betraying the men who put him in power and doing, in coldest detail, the very thing he had pledged himself not to do. Was that the conduct of a statesman or of a demagogue?

A year ago he wrote a letter to the Ottawa Citizen in which he characterized his own school act as "Rank Tyranny" on the Catholic minority, in that it



forced them to support a system of schools in which the religious exercises were acceptable only to the majority. To-day we find him appealing to the electors to support him because he wishes that "Rank Tyranny" to be continued, and characterizing as traitors to Manitoba his fellow members from the West, who wished to remedy a grievance, which, according to the testimony of its author, is "rank tyranny." The Privy Council declared there was a grievance, Mr. Martin declared the grievance was "rank tyranny." His fellow members from the West being statesmen, said: "We must remedy the grievance in obedience to the judgment of the Privy Council, not because we believe in separate schools, but because to do otherwise would be a violation of the constitution, and, in the words of Mr. Martin, a continuation of a "rank tyranny." Mr. Martin, being a demagogue, shouts: "No, traitors! I admit it is rank tyranny. I admit it is within your power to remove that rank tyranny. The judgment of the Privy Council says so. The constitution of the country says so; but you need not obey the judgment. You can ignore the constitution. Therefore you are traitors to Manitoba. You allow yourselves to be dictated to by the hierarchy of Quebec. You say you are bound by laws of honor, both political and moral, to do so. I say, no, traitors, you are not bound by anything in this life that does not pay. The mob does not care for honor or honesty. The constitution be hanged." Were we not right in saying that Mr. Martin was an unprincipled politician, a genuine demagogue?

If, three months hence, Mr. Laurier should be called upon to deal with this question and political expediency requires it, it will be the easiest thing in the world for Mr. Martin to throw over his political dupes, violate all his promises and add still further claims to his title of demagogue. He has done it before. Why should he not do it again when occasion requires?

**PREMIER'S SPEECH.**  
(Continued from page 1.)

Protestant, should never have their rights interfered with—rights enjoyed before they came into Confederation. When the highest court in the realm, the judicial committee of the Queen's Privy Council, has put on record that the right of the minority of Manitoba has been taken away and that a grievance had been created which entitles them to redress; under the constitution of confederation they were pledged and it was the manifest duty of any government to redress that wrong, and I ask what you would think of the government of your country because it might be prejudiced against separate schools, if it were to tear out this leaf of the constitution of Canada upon which these privileges rest, I say what would you think of such a government? (Applause). How could they take such utterly undefensible ground and cause the rights of that minority to be trampled upon and render that page in the constitution a dead letter. I say, therefore, that this is not a question of separate schools at all, it is outside altogether that subject. It is simply whether the construction of that clause in the constitution of the country is to be respected even when it affects a small majority. There has been a great deal of misapprehension upon this question and I appeal to any Liberal Conservative supporter and ask him, whether or not he has a strong hostility or conscientious belief that separate schools are bad.—I put it to that man what is your position in regard to the government of your country; can you turn your back upon the government of your country and that party that has made Canada a country, that has become a factor in the civilized world (at this point the speaker's remarks were quite inaudible by the heavy rain on the roof).

Continuing Sir Charles said: I would appeal to my Liberal Conservative friends, of course I only appeal to them because I understand that everything is fair in love and war and I understand how fruitless it would be to appeal to any member of the Liberal party upon this or any other question. So I appeal to the Liberal Conservative party whether a member of the party would advise the tearing up of the glorious constitution under which Canada has been formed for the purpose of trampling under foot the rights of a feeble Roman Catholic minority. I will put it in this way. Suppose it had been in the province of Quebec and not in the province of Manitoba it

would be another condition of affairs altogether, another's ox being gored. So were this in the province of Quebec where there is an overwhelming majority, I ask any Protestant whether there is any Protestant clergyman, any Protestant pulpit in this country that would not have resounded with denunciation against the government that would not go to the relief of the Protestant minority. They would be doing their duty if they denounced the government for failing to protect the rights and privileges guaranteed by the constitution of the country to the Protestants of Quebec. But I say what is right on one side is right on the other, and the man who has any claims to justice, irrespective of creed or nationality, and does not hold these views is a traitor to the government of the country. To my Conservative friends who have turned their backs upon me I want to make another appeal and it is this, I want to know where is the man with any brains in his head, where is the man who has any capacity for exercising intelligent reasoning capacity, who would justify himself or would justify himself to his countrymen if he oppressed a feeble minority and that for the purpose of bringing into power a Roman Catholic French premier, who declares he will do more. Do you think he would so stunt himself? Perhaps, I hear a person say that Mr. Laurier has done much to deter the passage of the remedial bill. Quite so, but I want to ask that person the reason Mr. Laurier gave for it. It was that the bill was useless, that it was a half-hearted measure, that it was good for nothing, that it could do nothing for the Roman Catholics, and that he would have a much stronger bill. You see the reason he has for striking down that bill. What does Mr. Laurier say in a speech in reference to the school question. "That the government has finally introduced a bill which was such a miserable thing that the principle of remedial legislation was not written in its four corners." There is some truth in that charge, and the truth is that all interference with the province of Manitoba will not compel the people to do more than they are absolutely compelled. I say that the coercion of Manitoba is due solely to the government of Manitoba itself. They knew that they lost the right to legislate exclusively on the question of education the moment they passed beyond their power by taking away the rights and privileges that were once guaranteed to the minority. It is not for them to say that we coerce them, all coercion came from them and I agree with my hon. friend that when this election is over and the Liberal-Conservatives are returned, as they have been in the last four elections (cheers) by an increased majority, I believe that Mr. Greenway will find that is an argument to induce him to take up this question and settle it. I appeal with the strongest confidence to the Protestants throughout the Dominion of Canada on this question and ask them in that spirit of toleration, in that spirit of justice that is absolutely essential to the progress of a free people to take a broad and not a narrow minded view of this question and settle it as it ought to be settled. (Cheers). No one can regret more than I do that such a question should be flung into the political arena and that is the reason I fought so hard to have it settled before these elections came on so that the electorate could be able to address themselves to the great political questions of the day on which their interests depend; and not be drawn outside by questions that appeal to their feelings rather than the mind of the country. (Cheers). Ladies and gentlemen, if there is a part of this Dominion that is vitally interested in the settlement of this question it is the Province of Manitoba and the Northwest Territories, as to put it in the power of our enemies, who are envious of the prosperity of Canada, to send word throughout the world: "For God's sake do not go to Manitoba, for that is a country where a man's most sacred rights and privileges are ignored." (Hear, hear). In this wide world there has not been a man more successful as a national builder than the late Sir John A. Macdonald, and from the first day of his great career to the day of his death, his cardinal principle was "Equal Justice to all, without respect to race or creed." (Great cheering). It was the following out of that

ment became utterly disorganized, and a good majority was recorded in favor of the remedial measure, and when obstruction was begun by speaking nonsense hour after hour, something happened. What was it? When I moved that obstruction go no further, we had a majority of two to one, but again when I made a similar motion a vote was taken and the majority stood 99 to 7. (Cheers). When then this obstruction was carried still further, such was the disorganization of Mr. Laurier's forces, that whenever a vote became imminent he saw the coattails of his followers at right angles shooting through the doors. (Laughter). He too, disappeared from the House, and where did he go? He went up to Toronto to seek solace from his friend Sir Oliver Mowat. I did not hear his appeal, and if I had heard it I should not reveal the secret. (Renewed laughter). I can imagine I heard him say: "My dear Sir Oliver, this trap into which I have been betrayed in my feverish anxiety to get hold of a majority of the house of commons has ruined me. (Mingled cries of "Oh, oh!" and cheers). I have destroyed myself in Quebec. Even the Catholics of Ontario, I am told, are going over in crowds to the enemy, and I am likely to be nowhere. The only man that can save the ship is your illustrious self. Come on board; join me and we will form a powerful combination that will enable us to weather the tempest, or at least to go down with our flags flying and some little appearance of respectability." (Laughter). Sir Oliver Mowat, who is a very cautious man, as you know, replied: "My dear Mr. Laurier—it would not do for me to come along side of you just now; but I will tell you what I will do; I will give you the help of my voice and of my colleagues in fighting the battle; but I do not like to give up a certainty for an uncertainty. (Laughter). I will hold on to my position as prime minister of the great province of Ontario; I do not want to be left out in the cold nor fall between two stools. You must, therefore, excuse me for not doing more than this. I will write you a letter saying I will fight your battle, and help you uphold your flag, and in case you get a majority, you can depend you may call upon me to share the results. (Laughter). I will take a soft seat in the senate and I will give you the very best of my illustrious services." Mark, if there is a man who knows the pulse of Ontario well, this is Sir Oliver Mowat, and I don't hesitate to tell you to-night—I don't like to pose as a prophet, but I will venture on this—I believe that the biggest surprise that is going to come to the Liberal party is going to come from Ontario. The province of Ontario has too much at stake to sacrifice the interest of that great province and all the rest of Canada by doing the behests of Mr. Laurier. I say this—I am not prophesying, but I am speaking that which I know—that the Maritime Provinces will stand by me, and the majority of the present administration will be greater in the new than the old. They were almost unanimous in the old house—the great body of the representatives are supporters of the Government. The Province of Quebec, Mr. Laurier knows, has gone—he knows he has trifled—he knows he has bid too high for office—at the sacrifice of principle to maintain his ascendancy in the Province of Quebec." Voice—"We will see to that on the 23rd."

Sir Charles Tupper—I will say to my friend who interrupts me, that if he is right and I am wrong, I will never ask

**GREAT CARDINAL PRINCIPLE**  
that has made Canada what she is today, and I say no man can commit a greater crime or injustice than to raise up discord between the races and creeds of the country. (Cheers). And now, ladies and gentlemen, I want to say one word more. Although this may be considered the first gun fired in the great campaign of 1896, I saw the battle is already won. (Cheers). And I will tell you why. Some very striking illustrations of the positions of the two parties have occurred. I dare say you know that when the Liberal party in parlia-

ment became utterly disorganized, and a good majority was recorded in favor of the remedial measure, and when obstruction was begun by speaking nonsense hour after hour, something happened. What was it? When I moved that obstruction go no further, we had a majority of two to one, but again when I made a similar motion a vote was taken and the majority stood 99 to 7. (Cheers). When then this obstruction was carried still further, such was the disorganization of Mr. Laurier's forces, that whenever a vote became imminent he saw the coattails of his followers at right angles shooting through the doors. (Laughter). He too, disappeared from the House, and where did he go? He went up to Toronto to seek solace from his friend Sir Oliver Mowat. I did not hear his appeal, and if I had heard it I should not reveal the secret. (Renewed laughter). I can imagine I heard him say: "My dear Sir Oliver, this trap into which I have been betrayed in my feverish anxiety to get hold of a majority of the house of commons has ruined me. (Mingled cries of "Oh, oh!" and cheers). I have destroyed myself in Quebec. Even the Catholics of Ontario, I am told, are going over in crowds to the enemy, and I am likely to be nowhere. The only man that can save the ship is your illustrious self. Come on board; join me and we will form a powerful combination that will enable us to weather the tempest, or at least to go down with our flags flying and some little appearance of respectability." (Laughter). Sir Oliver Mowat, who is a very cautious man, as you know, replied: "My dear Mr. Laurier—it would not do for me to come along side of you just now; but I will tell you what I will do; I will give you the help of my voice and of my colleagues in fighting the battle; but I do not like to give up a certainty for an uncertainty. (Laughter). I will hold on to my position as prime minister of the great province of Ontario; I do not want to be left out in the cold nor fall between two stools. You must, therefore, excuse me for not doing more than this. I will write you a letter saying I will fight your battle, and help you uphold your flag, and in case you get a majority, you can depend you may call upon me to share the results. (Laughter). I will take a soft seat in the senate and I will give you the very best of my illustrious services." Mark, if there is a man who knows the pulse of Ontario well, this is Sir Oliver Mowat, and I don't hesitate to tell you to-night—I don't like to pose as a prophet, but I will venture on this—I believe that the biggest surprise that is going to come to the Liberal party is going to come from Ontario. The province of Ontario has too much at stake to sacrifice the interest of that great province and all the rest of Canada by doing the behests of Mr. Laurier. I say this—I am not prophesying, but I am speaking that which I know—that the Maritime Provinces will stand by me, and the majority of the present administration will be greater in the new than the old. They were almost unanimous in the old house—the great body of the representatives are supporters of the Government. The Province of Quebec, Mr. Laurier knows, has gone—he knows he has trifled—he knows he has bid too high for office—at the sacrifice of principle to maintain his ascendancy in the Province of Quebec." Voice—"We will see to that on the 23rd."

Sir Charles Tupper—I will say to my friend who interrupts me, that if he is right and I am wrong, I will never ask

him to accept a prophecy of mine again. When His Excellency the Governor-General sent for me and entrusted me with the great responsibility of forming a government, I wanted aid and I went to the Province of Quebec, and I said to the prime minister of the Province of Quebec—Hon. Mr. Taillon, a man of the highest standing, a man of the greatest influence, at the head of a much bigger majority in the Province of Quebec than Mr. Mowat has in Ontario—has the confidence of the Province of Quebec, has an overwhelming majority at his back. I said to Mr. Taillon, "I would like you to resign your position of prime minister of the Province of Quebec and accept a portfolio in my cabinet." He replied, "With the greatest pleasure." (Loud cheers). He resigns his position of prime minister of the Province of Quebec and he has no soft story to tell me. "If you have a majority I will come to you after. I know what is the sentiment of Quebec, what is the sentiment of Canada? I know what your position is, and I shall be proud to stand by you." (Loud cheers). Mr. Angers—a gentleman of the highest standing in the Province of Quebec—who vindicated his integrity as few men in Canada have done—Mr. Angers was governor of Quebec and he found that his prime minister, Mr. Mercier, was guilty of the most scandalous and disgraceful corruption—when he found one hundred thousand dollars stolen from the Province of Quebec to be applied to the support of Mr. Laurier—he struck down Mr. Mercier—and although Mr. Mercier had a majority of twenty-five in the house, promptly dismissed him and his cabinet, and sent for men on whose integrity he could rely. The premier's remarks were here interrupted by the patter of a rain on the roof. Sir Charles concluded: I am proud to be able to say that there is not a man in my government against whom any charge of malfeasance or corrupt dealing can be sustained, therefore, I appeal with confidence to the electors of Canada for their support. (Loud cheers). Sir Charles concluded his remarks with an earnest appeal to the electors of Manitoba for their support, and took his seat amid loud cheering.

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Freight No. 120p	Freight No. 120p	Winnipeg	12:00	11:55
St. Paul 1:05p	St. Paul 1:05p	Portage Jct.	1:05	1:00
St. Paul 1:20p	St. Paul 1:20p	St. Norbert	1:20	1:15
St. Paul 1:35p	St. Paul 1:35p	Carleton Place	1:35	1:30
St. Paul 1:50p	St. Paul 1:50p	St. Agathe	1:50	1:45
St. Paul 2:05p	St. Paul 2:05p	Union Point	2:05	2:00
St. Paul 2:20p	St. Paul 2:20p	Silver Plains	2:20	2:15
St. Paul 2:35p	St. Paul 2:35p	Morris	2:35	2:30
St. Paul 2:50p	St. Paul 2:50p	St. Jean	2:50	2:45
St. Paul 3:05p	St. Paul 3:05p	Letellier	3:05	3:00
St. Paul 3:20p	St. Paul 3:20p	Emerson	3:20	3:15
St. Paul 3:35p	St. Paul 3:35p	Femina	3:35	3:30
St. Paul 3:50p	St. Paul 3:50p	Grand Forks	3:50	3:45
St. Paul 4:05p	St. Paul 4:05p	Winnipeg Jct.	4:05	4:00
St. Paul 4:20p	St. Paul 4:20p	Duluth	4:20	4:15
St. Paul 4:35p	St. Paul 4:35p	Minneapolis	4:35	4:30
St. Paul 4:50p	St. Paul 4:50p	St. Paul	4:50	4:45
St. Paul 5:05p	St. Paul 5:05p	Chicago	5:05	5:00

**MORRIS-BRANDON BRANCH.**

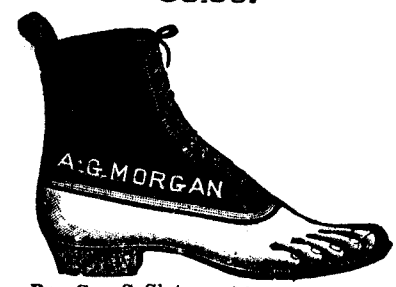
East Bound. Read up	West Bound. Read down	STATIONS	East Bound. Read up	West Bound. Read down
Ex. No. 120p	Ex. No. 120p	Winnipeg	12:00	11:55
Ex. No. 120p	Ex. No. 120p	Morris	12:00	11:55
Ex. No. 120p	Ex. No. 120p	Lowell	12:00	11:55
Ex. No. 120p	Ex. No. 120p	Roland	12:00	11:55
Ex. No. 120p	Ex. No. 120p	Rosebank	12:00	11:55
Ex. No. 120p	Ex. No. 120p	Miami	12:00	11:55
Ex. No. 120p	Ex. No. 120p	Deerwood	12:00	11:55
Ex. No. 120p	Ex. No. 120p	Altamont	12:00	11:55
Ex. No. 120p	Ex. No. 120p	Somerses	12:00	11:55
Ex. No. 120p	Ex. No. 120p	Swan Lake	12:00	11:55
Ex. No. 120p	Ex. No. 120p	Indian Springs	12:00	11:55
Ex. No. 120p	Ex. No. 120p	Marleopolis	12:00	11:55
Ex. No. 120p	Ex. No. 120p	Greenway	12:00	11:55
Ex. No. 120p	Ex. No. 120p	Baldur	12:00	11:55
Ex. No. 120p	Ex. No. 120p	Belmont	12:00	11:55
Ex. No. 120p	Ex. No. 120p	Hilton	12:00	11:55
Ex. No. 120p	Ex. No. 120p	Ashdown	12:00	11:55
Ex. No. 120p	Ex. No. 120p	Wawanesa	12:00	11:55
Ex. No. 120p	Ex. No. 120p	Elliotts	12:00	11:55
Ex. No. 120p	Ex. No. 120p	Bountiwaite	12:00	11:55
Ex. No. 120p	Ex. No. 120p	Martinville	12:00	11:55
Ex. No. 120p	Ex. No. 120p	Brandon	12:00	11:55

**PORTAGE LA PRAIRIE BRANCH.**

West Bound. Read d'n	East Bound. Read Up	STATIONS	West Bound. Read d'n	East Bound. Read Up
Mixed No. 143 Every Day Except Sunday.	Mixed No. 144 Every Day Except Sunday.	Winnipeg	12:00 p. m.	12:00 p. m.
Mixed No. 143 Every Day Except Sunday.	Mixed No. 144 Every Day Except Sunday.	Portage la Prairie	12:00 p. m.	12:00 p. m.
Mixed No. 143 Every Day Except Sunday.	Mixed No. 144 Every Day Except Sunday.	St. Charles	12:00 p. m.	12:00 p. m.
Mixed No. 143 Every Day Except Sunday.	Mixed No. 144 Every Day Except Sunday.	Headingley	12:00 p. m.	12:00 p. m.
Mixed No. 143 Every Day Except Sunday.	Mixed No. 144 Every Day Except Sunday.	White Plains	12:00 p. m.	12:00 p. m.
Mixed No. 143 Every Day Except Sunday.	Mixed No. 144 Every Day Except Sunday.	Gravel Pit Spur	12:00 p. m.	12:00 p. m.
Mixed No. 143 Every Day Except Sunday.	Mixed No. 144 Every Day Except Sunday.	La Salle Tank	12:00 p. m.	12:00 p. m.
Mixed No. 143 Every Day Except Sunday.	Mixed No. 144 Every Day Except Sunday.	Ensay	12:00 p. m.	12:00 p. m.
Mixed No. 143 Every Day Except Sunday.	Mixed No. 144 Every Day Except Sunday.	Oakville	12:00 p. m.	12:00 p. m.
Mixed No. 143 Every Day Except Sunday.	Mixed No. 144 Every Day Except Sunday.	Curtis	12:00 p. m.	12:00 p. m.
Mixed No. 143 Every Day Except Sunday.	Mixed No. 144 Every Day Except Sunday.	Portage la Prairie Flag Station	12:00 p. m.	12:00 p. m.

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**CALENDAR FOR NEXT WEEK.**

MAY.

17 Sunday in the Octave of the Ascension. St. Paschal Baylon, Confessor.

18 Monday—St. Venantius, Martyr.

19 Tuesday—St. Peter Celestine, Pope.

20 Wednesday—St. Bernardine of Siena, Confessor.

21 Thursday—Octave of the Ascension.

22 Friday—Special Office.

23 Saturday—Whitsun eve. Day of Fast and abstinence.

**Ecclesiastical Province of St. Boniface.**

**I. HOLY DAYS OF OBLIGATION.**

1. All Sundays in the year.

2. Jan. 1st. The Circumcision.

3. Jan. 6th. The Epiphany.

4. The Ascension.

5. Nov. 1st. All Saints.

6. Dec. 8th. The Immaculate Conception.

7. Dec. 25th Christmas.

**II. DAYS OF FAST.**

1. The forty days of Lent.

2. The Wednesdays and Fridays in Advent.

3. The Ember days, at the four Seasons, being the Wednesdays, Fridays and Saturdays of

a. The first week in Lent.

b. Whitsun Week.

c. The third week in September.

d. The third week in Advent.

4. The Vigils of

a. Whitsunday.

b. The Solemnity of SS. Peter and Paul.

c. The Solemnity of the Assumption.

d. All Saints.

e. Christmas.

**III. DAYS OF ABSTINENCE.**

All Fridays in the year.

Wednesdays in Advent and Lent.

Fridays

Thursday in Holy week

Saturday

The Ember Days.

The Vigils above mentioned.

**CITY AND ELSEWHERE.**

Mr. H. O'Connor went east on a business trip by Sunday's train.

Mr. D. G. McKinnon, of Rat Portage, arrived in the city on Monday on a flying visit.

Mr. George Motta, son of Mr. John Motta, of this city left on Sunday for Great Falls, Montana.

The late heavy rains have somewhat delayed the work at St. Mary's Church, but it is now going ahead with great rapidity.

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

The Rev. Father Woodcutter preached in German at the Church of the Immaculate Conception, Point Douglas, on Sunday afternoon. There was a good sized congregation.

The St. Boniface and Industrial School bands purpose giving an open air concert, weather permitting, in the garden of the Archbishop's palace, on the evening of His Grace's return.

Mr. John Landers, the popular C. P. R. conductor has gone to Banff where he will remain for a month. His many friends will be glad to learn that he is rapidly recovering his old time health and will return to Winnipeg completely recovered.

To-morrow (Thursday) being Ascension Day is a feast of obligation. The services at St. Mary's church will be the same as on Sundays, except that the first Mass will be at 6.30. At the Immaculate Conception there will be two Masses, the first at 6 o'clock and the last at 10.30.

Among our new exchanges is L'Impartial, an eight-page, well printed weekly, published at Tignish, Prince Edward Island. With that perfect impartiality which its name glories in, its advertisements are both in French and English, and even some of its reading matter is in the latter language. L'Impartial is well on in its third year.

Instructions to the children of St. Mary's parish who are to receive first communion, will be held at 4 o'clock every Sunday. For the benefit of those children who are working and of those adults who desire to prepare for confirmation there will be instructions every evening after the May devotions except Saturday and Sunday.

The Electric Street railway line to the Park is now open, and our city readers will be glad to hear that the company are carrying out extensive works at the River Park and the adjacent grounds with a view to putting this popular summer resort into a condition which will more than ever please the many thousands who will undoubtedly spend many pleasant hours and days there during the coming summer. A number of the old horse cars have been placed through the bush on the river bank and they will be comfortably fitted up for the benefit of campers who may wish to rent them. A staff of men is at work cutting out the underbrush from Fern Glen down towards Spadina, and it is evident that the company intend to make this resort as attractive and popular as possible.

The Catholic Truth Society have decided to give up their present headquarters and for the summer months will meet in one school room of the Brothers school. The winter session has been a most successful one, and the reports presented at the last meeting show that the affairs of the organization are in excellent shape. The public may expect to hear even more of the society next winter than in the past.

We very much regret that owing to our limited space we are not able to reproduce in our columns the letters which have recently been appearing in the columns of the Daily Northwest, over the signature of our friend Mr. A. McGillis. We have read these letters with a great deal of interest, and feel sure that having been conveyed to the public through such a widely medium as the Northwest they will throw light on many a dark place and being the means of removing much prejudice and misunderstanding.

Mr. Nicholas Bawlf went before the school board on Monday evening last in support of his letter re the conduct of the secretary-treasurer. As was feared the board almost unanimously adopted a defensive position and seemed to make Mr. Mulvey's case their own without regard to the rights of the ratepayers. They therefore voted down a motion to refer the matter to a committee and decided off hand without any enquiry that there was nothing in Mr. Bawlf's complaint worthy of notice. The Review will have more to say on this later.

**A Great Chance To Make Money.**

I want to tell you of my wonderful success. Being a poor girl and needing money badly, I tried the Dish Washer business and have cleared \$208 every month. It is more money than I ever had before and I can't help telling you about it, for I believe any person can do as well as I have if they only try. Dish Washers sell on sight; every lady wants one. The Mount City Dish Washer, St. Louis, Mo., will give you all necessary instructions, so you can begin work at once. The Dish Washer does splendid work; you can wash and dry the dishes in two or three minutes without putting your hands in the water at all. Try this business and let us know how you succeed. ELIZABETH C.

**A Chance to Make Money.**

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

**PLAIN FACTS FOR FAIR MINDS.**

**IMPORTANT ANNOUNCEMENT.**

As an inducement to prompt payment of subscriptions, we hereby engage, from this date out, to furnish to each subscriber who pays in advance or pays in advance, a copy of "Plain Facts for Fair Minds," by Reverend George M. Searis, the distinguished Paulist and Professor of Mathematics and Astronomy in the Catholic University of America and Director of said University's Observatory. This book of 380 pages, which first appeared Easter a year ago, has already reached its fiftieth thousand. It is a lucid statement and defence of Catholic belief, financially as well as controversially. It is the greatest success in the annals of English Catholic literature. It is as full of wisdom and wit and practical knowledge as an egg is of meat. The author, while wonderfully correct in doctrine, button-holes his reader in a way that is simply irresistible. His knack of apt illustration shows that the book is no mere result of wide reading, but the outcome of a series of personal experiences. Pay your subscription and get a copy of this admirable book as a gift from us.

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Re-opened on the 24th of August. Pupils attending the institution have every facility of perfecting themselves in the French and English language. Gratuitous lessons are given in plain sewing and fancy work, while great attention is paid to the training and department of the pupils. This school is pleasantly situated in the healthiest and most picturesque part of the city of Kamloops. Music on piano and stringed instruments is thoroughly taught at this Academy.

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F. W. Russell, Winnipeg; Edmond Trudel, St. Boniface.

The NORTHWEST REVIEW is the official organ for Manitoba and the Northwest of the Catholic Mutual Benefit Association.

**Branch 52,**  **Winnipeg.**

Meets at Unity Hall, McIntyre Block every 1st and 3rd Wednesday.

Spiritual Advisor, Rev. Father Guillet; Pres., L. O. Genest; first Vice, R. Driscoll; second Vice, R. Murphy; Treas., N. Bergeron; Rec. Sec., H. A. Russell; Assistant Rec. Sec., M. E. Hughes; Fin. Sec., D. F. Allman; Marshall, E. Laporte; Guard, C. J. McNeerney; Trustees, J. O'Connor, T. Jobin, G. Gladnish, E. L. Thomas and R. Murphy; Representative to Grand Council, F. W. Russell; Alternate, Dr. J. K. Barrett.

**Branch 163, C.M.B.A. Winnipeg**

Meets at the Immaculate Conception School Room on first and third Tuesday in each month.

Spiritual Advisor, Rev. A. A. Cherrier; Pres., A. Plead; first Vice, M. Buck; second Vice, J. A. McInnis; Treas., P. Klunkhammer; Rec. Sec., P. O'Brien; Assistant Rec. Sec., A. McDonald; Fin. Sec., Rev. Father Cherrier; Marshall, F. Wellnitz; Guard, L. Huot; Trustees, J. Markinski, J. A. McInnis, J. Schmidt, J. Plead, J. Perry; Representative to Grand Council, P. Klunkhammer; Alternate, Jos. Shaw.

**Catholic Truth Society of Winnipeg.**

Meets every Monday at 8 p. m., at 183 Water Street.

Honorary President and Patron, His Grace the Archbishop of St. Boniface.

Pres., A. H. Kennedy; 1st Vice, D. F. Coyle; 2nd Vice, M. E. Hughes; Rec. Sec., F. W. Russell; Asst. Sec., G. Tessier; Fin. Sec., N. Bergeron; Treas., G. Gladnish; Marshall, P. Klunkhammer; Guard, L. W. Grant; Librarian, H. Sullivan; Corresponding Sec., J. J. Golden.

**ST. MARY'S COURT No. 278.**

**Catholic Order of Foresters.**

Meets 2nd and 4th Friday in every month; in unity Hall, McIntyre Block.

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