



"AD MAJOREM DEI GLORIAM."

THE ONLY CATHOLIC PAPER PUBLISHED IN ENGLISH IN NORTH-WESTERN CANADA.

VOL. XII, No. 44.

ST. BONIFACE, MANITOBA, TUESDAY, MAY 18, 1897.

\$2.00 per year.
Single Copies, 5 cents.

Hon. Senator Bernier's GREAT SPEECH

as reported in THE SENATE DEBATES
(Continued.)

That kind of schools comes within the remarks of the Privy Council, that is to say, "a school which they (the Catholics) regard as no more suitable for the education of Catholic children than if they were distinctively Protestant in their character." A fact which in the opinion of the Privy Council, constitutes "a legitimate ground of complaint" for the Catholics. Their lordships even go so far as to give an answer to those who maintain "that there should not be any conscientious objections on the part of the Roman Catholics to attend such schools, if adequate means be provided elsewhere of giving such moral and religious training as may be desired." To that objection their lordships say that "all this is not to the purpose in view of the law, in view of the "parliamentary compact" entered into by the interested parties.

True, in certain cases a Catholic teacher may get into the classroom. But this also is of no consequence, because that Catholic teacher will be bound by the law to have no religion during the school hours. His mouth will be closed as to his faith.

His silence, I dare say, would be in many cases, perhaps more damaging than the silence of a Protestant teacher, because the children who are not in a position at such an age to have a clear understanding of the law or of the circumstances surrounding them, would construe that silence in a suspicious way, and might receive from it impressions of the most unfortunate character. Be that as it may, sure it is that the teacher will have to behave himself, as a pagan teacher, and consequently his presence in the school-house, although he may be a Catholic, does not change the pagan nature of the institution, does not give any advantage or guarantee to Catholic parents, if that teacher faithfully observes the provisions of the law. If he does not, then he breaks the law. As he goes one way or the other, he performs the part of a hypocrite, or of a violator of the law. In the former case he forfeits his rights to the confidence of the parents; in the latter case he forfeits his rights to his teacher's certificate. In both cases he forfeits his rights as an educator.

As far then as this second aspect of the case is concerned, the arrangement that we are offered, does not recognize any of our rights, does not remove any of our grievances, does not improve our condition; consequently it is quite unacceptable.

There is another clause which is made use of amongst our own countrymen to bring them to accept the so-called settlement; it is the 10th clause relating to the use of bilingual textbooks. It is said that by that clause the teaching of the French language is provided for. There was never a more erroneous assertion. That clause has been conceived only as a better method to teach English. And let me say at the outset that in so far as the teaching of the English language is concerned, I have no objection to such a teaching. As a loyal British subject, I quite admit the propriety of all of us learning the language of our metropolis; as a Canadian I admit, in a general way, the great usefulness of

the English language in business, and in social life; as a member of this body, I regret to be unable to address you in better form in the language of the majority. For all these reasons, and for many others, it is my sincere desire that the English language be taught in all our schools. It has been taught in the past. I never learned English elsewhere than in the Catholic schools.

It was taught, in the Catholic denominational schools, in Manitoba before 1890; it is taught at present in our Catholic schools, notwithstanding the spoliation we have been and we are daily the object of from an unfair majority. It will be taught in the Catholic denominational schools whenever their rights and privileges are restored. I do not raise my voice against the teaching of the English language. That teaching is reconcilable with the love of my own language and with my desire that it should also be taught properly and thoroughly, as a matter of propriety, of national pride, and of practical usefulness. But I do raise my voice against the disingenuous contention that such a clause is a concession made to the French part of the population. There is no such concession in that, and so Mr. Cameron, the Attorney General of Manitoba, said in the speech to which I have already referred. He put it right then, and it is a direct contradiction of the contention of this government. He said:—

Section 10 provides that when ten pupils in a school speak French or any other language other than English as their native language, the teaching of such school shall be conducted in French or such other language and English, upon the bilingual system. It is absolutely necessary that in French, and German Mennonite settlements, the pupils should learn English by the best methods, and experience has shown that there is no method so good as the bilingual.

Remark the high propriety suggested here by Mr. Cameron, that the pioneers of the country, that those whose rights and privileges have been specially guaranteed by the constitution, should be placed on the same footing as the new comers. However, we have it from Mr. Cameron, a party to the arrangement and a friend of this government, that the real intention of the clause is not for the purpose of teaching French, but to facilitate the learning of the English language. I repeat it here, my objection does not bear upon the fact that English is to be taught. In so far as this is concerned, well and good. But let not this government tell us again that they are making a concession to the French population. They are simply trying to throw dust in the eyes of the people by reducing to a written law what was before the practice, and what is an absolute necessity in practice, from a pedagogical point of view. From this standpoint, it is perfect nonsense to try to teach a language foreign to the language of the child without making use, at least at the beginning, of the language of that child. That was done before, and that is done now in every institution where English and French are taught. Whether one book written in both languages is used, or whether one book in French and one in English are used simultaneously, or whether there is only one book in one of the languages, the teacher supplementing the missing book

by his own knowledge of the other language, it is always the bi-lingual system that is followed. That is the only reasonable system, and if Mr. Cameron has only discovered that lately, as his language would seem to indicate, he must admit that the French schools, so despised by him and his colleagues, have been long and much in advance of his public schools; for when I began to learn English, some forty years ago, I began under that system, and that was in a French school. Evidently, everything is not so bad in those humble or French Catholic schools.

One remark more on this subject to show the utter disingenuousness of that clause: who ever heard that to teach French we should use English books? This simple remark is a conclusive argument against that settlement is so far as it pretends to be a concession to the French population, and to the teaching of its language.

I have demonstrated, I believe, that, on principle, that settlement does not offer the slightest redress to the minority. But let us suppose for a moment and for the sake of argument, that it does to a certain extent. In practice, that settlement would be unworkable. Let us take the city of Winnipeg as an example. We must take the population as it is and where it is. If we were to go on and make a trial of that settlement, the first thing that would confront us is the fact that our children scattered in all the wards of the city of Winnipeg, and consequently, in all the schools, would be short of the required average attendance for the working of that law. Consequently, while the law would stand in the statute-book, we would not be placed in a position to take to take advantage of it. We would not have the right to engage a Catholic teacher, nor to avail ourselves of the half hour for religious instruction, nor to make use of the bi-lingual system. In fact the law would of necessity be a dead letter. That is to say, the settlement takes away with one hand what it pretends to give with the other.

It is a cruel mockery. It is not only an injury but it is an insult to the intelligence of the people and to the high notions that legislators, leaders of the nations must, have of their functions.

From a constitutional point of view there are some two or three remarks which I want to make. The constitution says, and the judgment of the Privy Council affirms, that rights and privileges which belonged to the minority have been affected. Consequently redress must be given to the minority, not to a portion of it only. Now this so-called settlement, even in case it should be all it pretends to be, does not give redress to the minority as a whole, but to certain individuals of it only and it gives that redress to those individuals provided only they are placed under certain circumstances, and provided they are in sufficient number at one place. That condition of number as embodied in the settlement, is not contemplated by the constitution. For instance, an average attendance of at least 40 children in towns and cities is required to authorize the engagement of a Catholic teacher. If that average happens to be only 39, then the law is not applicable. Apart

from the manifest injury which is done here to these 39 children, apart from the illogical aspect of such a provision, there is, from a constitutional standpoint, a breach of the law, because the Manitoba Act does not provide that certain individuals of the minority shall be picked up here and there and certain privileges be given to some 40 children, and the same privileges be refused elsewhere to 39 children, but it directs that the minority, whether its number be 10, 20, 25, 50 or more, shall enjoy certain rights, unconditionally in so far as number is concerned. In this regard, then, the settlement is insufficient, both in fact and in law.

The settlement is deficient in another way. There is no permanent character about it. The minority has grievances, it has been so declared by the Judicial Committee of the Privy Council. A grievance arises necessarily from a right of which the party aggrieved has been deprived. Now the idea of right implies the idea of permanency. To be, then, an acceptable measure of justice, the settlement, even if it were an improvement on our present condition, should be for all that it contains at least, of a permanent character.

Such is not the case with the present settlement, in so far as it does not guarantee that in the future, the would-be advantages, which it pretends to concede, shall not be swept away. It must be borne in mind that this arrangement is not acceded to by the local government as being the outcome of a vested right in the minority, but merely as an evidence of the generosity of the provincial legislature and executive. Coupled with this settlement is the assertion on the part of the local government that the power of the provincial legislature has no limitation in matters of education. Mr. Cameron said, in moving the second reading of his bill:

A matter of very considerable importance they had here preserved the principle of provincial autonomy in matters of education... the principle of federal interference in our provincial education is forever abandoned; it can never happen that any political party will endeavour to force on the province educational legislation which the province does not want.

Now, if it is true that henceforth the federal authorities could in no case exercise the powers conferred upon them by the constitution, and recognized by the Privy Council as a legitimate jurisdiction, for the protection of the minorities, it follows that the local authorities may do what they like, go as far as they like in the way of oppression, and there would be no remedy for the victims of such ill-treatment. A good deal has been said about the good faith and the fairness of the Manitoba government. I have my own opinion about all that. If those who speak in that way knew the men and the situation I venture to say that they would not insist on that subject. But for the present, there is no object in discussing that. Granted that the present government is well disposed. Who can say that the next legislature, feeling that no check can be put upon their action, feeling that the federal authorities have no disposition to interfere, who can say that it will not go back even further than the laws of 1890 went, and wipe out every vestige of christianity from the schools, injuring thereby Protestants and Catholics alike? Taking into

account the prejudices that have been so unwisely raised by the Liberal government of Manitoba, taking into account the tendencies which those prejudices have created and strengthened, the probabilities are that within ten years, from now, if we accepted this settlement, our province, and perhaps other provinces of this Dominion, would have a school system entirely outside of all religious influences.

Where would the settlement be then, where would the Roman Catholics be, where would Christian Canada be? The want of permanency which characterizes the so-called settlement is a capital deficiency which makes it objectionable in every way, and more particularly in this, that it does not bring the same within the requirements of the constitution as construed by the Privy Council. The constitution gives to the minority a guarantee for a minimum of rights and privileges, and any settlement must not only embody that minimum of rights, but must assure its permanency. Such a feature is entirely wanting in this so-called settlement.

(To be continued.)

Theo. A. Havemeyer Died a Catholic.

Millionaire Sugar Magnate Converted
On His Death Bed.

New York, April 28.—The death of Theodore A. Havemeyer, vice-president of the Sugar Trust, was invested with more than usual interest from his sudden conversion to the Catholic faith five hours before his death.

The illness which ended his life had its origin in a cold which he contracted two weeks ago while driving at his country home near Mahwah.

On Sunday morning he began to complain of terrible pains in the stomach and took to his bed. The attending physicians suspected appendicitis, but the low vitality of the patient made an operation impossible. Mr. Havemeyer then realized that he was dying.

It was then after 10 P. M. Sunday. Round his bed were grouped his wife, whom he had married thirty-four years ago and who is an ardent Catholic; his sons, C. H., H. O. and F. C., his married daughters, Mrs. Butler Duncan and Mrs. Tiffany, all of whom had been bred in the faith of their mother.

"While I can help my fellow creatures and do some good," he used to say, "it matters not which church I attend."

And so he had gone wherever Mrs. Havemeyer chose to take him. With liberality he had subscribed to the church charities; he had supported and endowed many Catholic schools.

But somehow he had always stopped short at the snapping of the slender ties that bound him to the Baptist faith, in which his forefathers had lived and in which he had been brought up.

On his death bed, however, he decided upon the step and Father O'Farrell, of the church of the Holy Innocents, received a message summoning him to Mr. Havemeyer's house, 244 Madison avenue. Five hours later he was dead.

Dying at fifty-eight, he leaves a fortune of \$15,000,000, a superb farm and country seat at Mahwah and a town house which is one of the sights of New York. The funeral will take place at St. Patrick's Cathedral on Thursday morning.

NORTHWEST REVIEW

PRINTED AND PUBLISHED EVERY
TUESDAY
WITH THE APPROVAL OF THE ECCLESIASTICAL
AUTHORITY.

At St. Boniface, Man.

Subscription, - - - - - \$2.00 a year.
Six months, - - - - - \$1.00.

The NORTHWEST REVIEW is on sale at the following places: Hart & Co., Booksellers, 364 Main St., and G. R. Vendome, Stationer, 800 Main St., opposite Manitoba Hotel.

ADVERTISING RATES.

Made known on application.
Orders to discontinue advertisements must be sent to this office in writing.
Advertisements unaccompanied by Specific instructions inserted until ordered out.

AGENTS WANTED.

Agents wanted, in town and country places of Manitoba and the Northwest, who shall solicit and collect subscriptions for the NORTHWEST REVIEW. Very liberal terms made known on application to the Publisher.

Address all Communications to the
NORTHWEST REVIEW, St. Boniface, Man.

Northwest Review.

TUESDAY, MAY 18 1897.

CURRENT COMMENT.

OUR LADY OF THE SNOWS.
Rudyard Kipling lately wrote a lyric on Canada which he called "Our Lady of the Snows."

The Montreal Star has answered the general drift of this well-meant but apparently-unwelcome compliment in an editorial that rhymes, though printed in prose, and which will be found in another column. Mr. Nicholas Flood Davin, himself a poet, called the attention of the House to Kipling's poem as derogatory, in its very title, to the climate of the Dominion. Several other members took part in the discussion. Though some of the latter are Catholics, they do not seem to be aware of the allusion contained in that title, an allusion which we feel sure Rudyard Kipling, who knows everything about any word he uses, must have had in his mind.

"Our Lady of the Snows," as all well informed Catholics know is the name of a feast that falls, on the 5th of August. It commemorates a beautiful story found in all collections of Feasts and Fasts or Lives of the Saints.

Under the Pope Liberius in the fourth century, John, a Roman patrician and his wife, being childless, wished in some way to consecrate all their wealth to the honor of Our Blessed Lady.

After they had prayed and fasted much to discover what would be the most pleasing offering to God and His Mother, during the night between the 4th and 5th of August the Blessed Virgin appeared separately to husband and wife, telling each that it was the wish of her Son and herself that they build a church on the Esquiline hill, which they would find next morning covered with snow. On awakening they told each other their vision and hastened to communicate it to the Pope, who had had the very same revelation. Thereupon the Holy Father, accompanied by a number of the clergy and laity went to the Esquiline hill, to verify the vision, and there they found a space, just large enough for a church, covered with snow in spite of the fierce heat of the dog-days. On this spot was accordingly built the church which was first called the Liberian Basilica, and later on, to distinguish it from other Roman churches bearing Our Lady's name, it was called, as it now is, St. Mary Major or the greatest of the churches dedicated in honor of the Blessed Virgin.

Such is the legend of "Our Lady of the Snows, or Sancta Maria ad Nives," which Rudyard Kipling doubtless alluded to when he gave Canada that name. Surely, since it originated in semi-tropical Rome, where snow is a rarity, it implies no slur on Canadian weather.

What it does imply is the fact that Canada was first settled by men who honored and loved the Mother of their Lord, and who called what is now its metropolis by the sweet name of "Villemarie," which the church has immortalized by officially naming the great diocese of Montreal "Marianopolis."

WHAT "CASSET" MEANS.
The "Notre Dame Scholastic," which is used to be a gentlemanly college journal, is quoted in "The Review" of St. Louis, that most interesting of weeklies, as trying to poke fun at "The Casket" for having such a name. For us, to whom the Shakespearean associations of the word "casket" speak of valuable manuscripts, jewels and all that is precious, the attempted joke was unintelligible till the Casket itself, in one of its latest issues, pointed out that the ignorant joker knew no other meaning than that of a coffin in the pretentious lingo of United States undertakers. Here is the Casket's characteristic castigation:

"We are indebted to THE REVIEW's contributor for knowledge of the lofty contempt in which we are held by a college paper that does not even know where we are published, and which pokes fun at our name in a very unscholastic ignorance of the fact that it has any other meaning than that assigned to it by a Yankee provincialism not recognized in good English."

QUEBEC ELECTIONS.

Considerable interest was taken in this city in the Quebec elections held on Tuesday last and it is safe to say that most people were much surprised at the result. The general feeling seems to be one of astonishment and regret that the old province should in a moment of thoughtlessness have swept out of power a really good government which was wisely administering its affairs. Many reasons are given for the sweeping Liberal victory and many lessons drawn from it, and it is noticeable that the Free Press draws the conclusion that "the school question was dead and buried." Manitobans will remember that the Free Press made the same announcement some years ago, and afterwards not admitted it was wrong but supported in the Dominion Elections the party which stood for a Remedial Bill. It may be confidently predicted that if the daily paper referred to hopes that the question is settled it is doomed to a grievous disappointment, and it is not altogether out of the range of possibilities that the Free Press will yet be found supporting the politicians who sooner or later will be compelled to make a fair and just settlement.

THE TARIFF.

The recent Tariff announcement is the general topic of conversation and the action of the government seems to give but little satisfaction to any class of the community. The general idea seems to be that the administration have studiously avoided making changes which could have been made with advantage to the country, while they have introduced some very vexatious regulations. The farmers are very much disappointed that so little has been done for them, and in the towns and cities the increases in the duties on books and tobacco are resented by large sections of the people. Free traders who voted for the government feel they have been badly deceived, while protectionists declare that the few changes made are certainly not in the interests of the people and that it would have been far better if the Government had abstained altogether from tinkering with the tariff.

FOUR POINTS.

The installment of Senator Bernier's speech which we print this week handles four points very ably. First, the Catholic teacher, who should find himself appointed by a rare chance to a

school under the "settlement," would forfeit his rights as an educator, for he would have to be either a hypocrite or a violator of the law. Secondly, the much vaunted clause about the bi-lingual readers is a stupid farce, since it purports to discover and legalize with a great flourish what has always been done, must be done everywhere in similar circumstances and cannot be done otherwise. Thirdly, the number limit is directly contrary to the provisions of the constitution. Fourthly, the "settlement" contains no guarantee of permanency, although a right, such as that which the minority have under the constitution, ought to be permanent. In a word, the "settlement" settles nothing and redresses no grievance.

THE COMING CENTRUM.

The astounding infatuation which has reversed the balance of power in the province of Quebec will bring home to thoughtful and far-seeing Catholics the necessity of a reconstruction of parties. If the liberal craze has so far unhinged the Catholic province that the majority of its electors do not see how they are playing into the hands of their enemies, it is high time that a party should be formed of independent thinkers who are Catholic first and last, and who will not be blown about by every wind of mistaken national spirit. The formation of such a Catholic Centre will require, at the outset, great self-denial and generosity on the part of its originators. Funds will have to be subscribed for the support of able and fearless, but unmoneyed exponents of Catholic principles. It will be uphill work for a time, but the example of the German Centrum is there to stimulate high endeavor and point to ultimate triumph.

A GREAT DIFFERENCE.

The Tribune has no sense of proportion. Because we pointed the finger of scorn at those lily-livered Catholics who fawned on the man Jameson who as Mayor of Winnipeg, insulted the Catholic Church, the local government organ wants to know what terms we shall use against the overwhelming Liberal majority in Quebec. There is not the slightest parity between the two cases. Mr. Marchant & most of his French Canadian following profess the greatest veneration for the Catholic Church; Jameson goes out of his way to attack it. The followers of the former are, we believe, laboring under a strange delusion; the admirers of the latter have no self-respect. It's the difference between making an excusable mistake and making a consummate ass of one's self.

"OUR LADY OF THE SNOWS."

A poet has sung of a nation in words that were kindly meant, and his song on ethereal pulses throughout the Empire went. It breathed the Imperial spirit at which the bosom glows, but he slurred the land that he fain had praised, as "Our Lady of the Snows." She has lands unknown to summer, but she keeps them for a park for such as find little Europe too small for ambition's mark. She keeps them to pleasure Nansen, for a Franklin to repose, but they lie remote from the marts and home of "Our Lady of the Snows." True she has somewhere, sometime, winters when keen winds bite, and in the frosty heavens gleams the auroral light, when in the drifed forest she counts the ringing blows of the axe that reaps a harvest for "Our Lady of the Snows." But while the sturdy Briton still shivers in east winds, the winter flees and the rivers no more the ice king binds, and blossom calls unto blossom, and each its fair form shows, in the land that is called by Kipling "Our Lady of the Snows." She has woods of pine and maple, where England might be lost, she has ports that are ever open to ships that

are tempest tossed; she has fields of wheat unbounded, where the whole horizon glows, and the hot sun laughs to hear her styled "Our Lady of the Snows." She has vineyards hanging heavy with clustering purple and white and the velvet peach in its swaying nest fills the gardener with delight. She can pluck, if she will, at Yuletide, in the balmy air, the rose and her people smile when they hear her called "Our Lady of the Snows." The wire that brought that message on lightning under the sea had been too short to bear it to her furthest boundary. Not by a flippant phrasing of catchword verse or prose, can the truth be told of the vast domain of "Our Lady of the Snows."

Two Protestant Admissions.

Here are two Protestant admissions, one taken from the Living Church and the other from the Independent. In an editorial that lately appeared in its columns, the former Protestant paper had this to say the difference between Catholicism and Protestantism:

"One thing is clear; namely, that the difference between Protestantism and Catholicism is a radical one. It is there that we come to the parting of the ways, there that the choice must really be made. Catholicism is a religion of authority, of which the Holy Catholic Apostolic Church is the living embodiment and the perpetual witness. It is here and here only that the idea of a real revelation and a supernatural religion have their true logical relations. Here they rest upon a secure basis—a basis both historical and rational. The difficulty with Protestantism is that, beginning with a revolt from the only principle of authority Christianity had ever asserted, it proceeded to invent a new basis of authority and to construct a substitute for the Church. Such a basis is insecure, it could not be logically reconciled with the original assertion of private judgment, and the Church so formed could inspire no absolute loyalty. Hence the growth of sects and the multiplication by degrees of unattached individuals who have not ceased to consider themselves Protestant Christians."

The reader hardly needs to be told that the Living Church affects to believe that the sect which it represents constitutes a part of the Catholic Church, whereas it is nothing more or less than a curious phase of Protestantism. In fact, that denomination is but one of those almost innumerable sects of which the Independent makes this humiliating confession:—

"The division of our American Christendom is its sad reproach. Our Roman Catholic brethren never tire of declaring that they are Catholic, and we who have inherited the unfortunate name Protestant are split into a hundred competing and conflicting sects. It is true that we are. Some of these sects recognize and fellowship each other in a limited way and others do not. Yet most of them are ready to admit that others besides themselves are true and regular Christian churches, and are willing to receive from them courteous messages at their national meetings. Yet these hundred and more denominations have no public, visible, formal bond of union; the Evangelical Alliance is hardly such. For all the world can see they are rivals, and such they very often are. They do not come together in towns, or cities or counties or states or in the nature of affectionate fellowship and consultation. Their more Christian young people's societies may do so, but the churches themselves do not. Now this attitude of scarce more than armed truce is simple wrong. It is a sin before God. It ought to be corrected." And yet the INDEPENDENT,

which clearly recognizes that the present divided condition of Christendom, for which Protestantism is primarily and wholly responsible, constitutes a sin in God's sight, opposes the adoption of the only method which can correct that sin, to wit, the recognition by all Christians of the one supreme authority which Christ constituted in the Church which He established for the salvation of all mankind.—Sacred Heart Review.

Newman and Faber.

Lady Georgiana Fullerton (who became a Catholic in March 1846), writing to her mother, Lady Granville, from London, on April 13th, 1848, says: "The sermon by Dr. Newman was very striking, all his thoughts are deep and original, and the very tone of his voice is moving.... The paraphrase... all this part of the sermon was of extreme beauty, still, I am reproached with preferring Father Faber's sermons. This is perhaps true, but I admit also that it is a proof of bad taste."

Writing again to her mother on May 16, 1848, she says: "Yesterday Father Faber spoke... in the most eloquent sermon I have ever heard. He preaches wonderfully, he moves me more deeply than Newman."—Oblates' Missionary Record.

The Whole Cross.

The whole cross is more easily carried than the half. It is the man that tries to make the best of both worlds who makes nothing of either. And he who seeks to serve two masters misses the benediction of both. But he who has taken his stand, who has drawn a boundary line, sharp and deep, about his life, who has marked off all beyond as forever forbidden ground to him, finds the yoke easy and the burden light. For this forbidden environment comes to be as if it were not.

—The late Henry Drummond.

Horror Amongst Scottish Protestants.

A terrible commotion has lately arisen in Scotland. With alarm and fear and trembling the "unco' guid" discovered that the very bulwark of Protestantism amongst them had been giving way before the encroachments of "Popery." To put the matter plainly, this is how it occurred, as the Edinburgh correspondent of the "Rock" informs us: Mr. Stewart, the editor of that very Protestant organ, the "Bulwark," having died, the Rev. R. Pryde, M.A., of Townhead Established Church, Glasgow, has succeeded to his post. To the astonishment of every Protestant, an appreciative obituary notice of the late editor closed with the "Romish" prayer for the dead, REQUIESCAT IN PACE. It was too serious a matter, says the correspondent in all seriousness, to suppose that it was meant in humour. Two thousand copies which went to the Scottish Reformation Society's office were received with horror. A printer's boy was set obliterating the offensive words, which will account for the unusual black lines, but others were despatched over the country without any such attention. Some people said, "Has the 'Bulwark,' a fortnight after the death of its editor, gone over to the enemy?" And the "Rock's" correspondent adds: "The worst feature is that, even when his attention was called to it, the editor, it is said, tried to vindicate his conduct." He ought really to feel ashamed of himself as good sound Protestant for having said of his deceased Protestant predecessor "May he rest in peace." Ought he not to know that it is only members of the "Romish" Church may rest in peace? The others—well, according to their own doctrine, have a lively time of it.—Catholic Times (England).

Prurient Protestants.

Some years ago there was a police man in a certain town in these islands who was rather addicted to strong drink. When he gave way to the temptation he did not betray himself by his carriage and bearing, but there was an infallible sign by which it was discovered that he had been dethroning his reason. As soon as he became intoxicated he always suspected that every sober person whom he met was drunk and incapable, and proceeded to make arrest after arrest.

Catholic Times (England.)

Buying a Paper.

"Here, boy, let me have a Sun." "Can't no how, mister." "Why not? You've got them. I heard you a minute ago crying them loud enough to be heard at the city hall."

that it is well known who these men are. Mr. Blake says he could name them, and that all who were present at the London St. Patrick's Day banquet could name them. —"Irish World"

BORROWING AN IRISHMAN.

"Well Corbett got 'licked.' He couldn't have better luck for desecrating St. Patrick's Day by a pugilistic encounter. Fitzsimmons is about as Irish as Corbett, but, because he won, they are calling him 'the Englishman.' Who ever heard of a John Bull named Fitzsimmons? The English, as at Waterloo, have always to borrow an Irishman when they want to gain victories." —"Chicago Citizen."

Famous Dances.

It is somewhat discouraging for a boy with moderate abilities, who aims to do his best, to be told that others accomplish in childhood what he can only do by hard study during the best years of his youth. But such a boy should not relax his efforts. He will succeed if he gives his heart and mind to the work.

The insult stung young Newton to the quick, and he resolved to make himself felt and respected by improved scholarship. Newton owed his preeminence in philosophic studies more to perseverance and application than to any marvellous natural endowments.

Oliver Goldsmith, than whom no boy could appear more stupid, was the butt of ridicule. A school dame, after wonderful patience, taught him the alphabet, a thing which she deemed creditable to her school, and which she lived to mention with pride when her pupil became famous.

Sir Walter Scott was a dull boy, and when attending the University of Edinburgh he went by the name of "the great block-head." But he wasted no time in trifles, and in pursuing a study that he loved he was persevering and methodical.—Ex.

SOME PEOPLE WHO MAKE MISTAKES.

Parents who quarrel before their children. Those who talk about their troubles to strangers. Those who think that gaining riches will make them happy. Parents who permit their children to grow up in idleness. The young woman who does not make a confidante of her mother. Those who never try to be religious except when they think they are being watched.—Sacred Heart Review.

LABOR OF THE MONKS.

(The Casket.)

Professor Capper of McGill, paid high tribute in a recent lecture to those whom the ignorant and the prejudiced are still wont to speak of as "the lazy monks of the Dark Ages." The following is an extract from the Star's report of the lecture:

Some examples of illuminated MSS. were shown, and the lecturer took occasion to remark upon the excessive labor represented by this work, for which the world could not be too grateful to the scribes of these old cloisters, who must have toiled, often infinitely weary of their task. The Benedictines (to whom teaching was a duty of religious obligation) became inevitably a learned order, comprising within their ranks "some of the very strongest and ablest men" of Christendom; but literary work was by no means their only form of labor. On the contrary, the great strength of St. Benedict's Rule

was that it raised labor of all kinds, from the humblest to the highest, to be definite work for God, consecrated, therefore, as religious duty, a complete revulsion from the degradation of Imperial Rome, when all manual labor was regarded as servile, the work of slaves, unfit for free-born men.

WE WILL Sell men's & boys' OVERCOATS

AT COST FOR THE BALANCE OF THIS MONTH.

Deegan's

556 Main street.

DREWRY'S

"All Canada Malt" Lager.

A light refreshing beer. In the manufacture of this lager the American system of brewing is strictly followed, the foreman of the Lager Department being a successful Milwaukee brewer of long experience, we carry as large a stock, in proportion to the business done, as any of the extensive breweries of the U.S., and use only the very best material obtainable.

ICE VAULTS

EVERY MORNING.

EDWARD L. DREWRY,

WINNIPEG,

Manufacturers of the celebrated Golden Key Brand Aerated Waters, Extracts, etc.

OVERCOATS.

OUR STOCK IS NOW COMPLETE.

SPECIAL LINES

Prices as usual—Right.

White & Mahan's 496 Main Street.

W. JORDAN.

DOES NOT KEEP

CARRIAGES

ON THE STAND.

NO COLLECTOR

CARRIAGES KEPT AT STABLE.

By the Hour from 7 to 22..... \$1.00 " " 22 to 7..... 2.00 No Order Less Than..... 1.00 Weddings..... \$3.00 to 5.00 Christenings..... 2.00 Funerals..... 3.00 Church and Return..... 2.00 Opera and Return..... 2.00 Ball and Return..... \$2.00 to 3.00 To or From Depot..... 1.00

Cor. Portage Ave. & Fort St. Telephone 750.

BUYING DRUGS

Is entirely a matter of confidence, as in no other business is sophistication easier; nor does any other avenue afford so ready a means of disposing of worthless articles. You can buy a pair of shoes for \$1 or \$10—it's entirely a matter of quality. There is as much difference in the quality of drugs as there is in shoes, except in purchasing one you can use your own judgment, in buying the other you are entirely dependent upon the honesty and judgment of the Druggist.

W.J. MITCHELL DRUGGIST. 394 Main St. Portage Ave. WINNIPEG.

Calder! Northern Pacific Ry.

TO-DAY'S LIST: Fine British Columbia Salmon, per can, — 10c — Mustard Sardines, large cans, — 2 for 25c — Fresh Mackerel, per can, — 15c — 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.

Tel. 666, 525 Main St.

CANADIAN PACIFIC RY.

DIRECT ROUTE TO ALL Eastern Points.

MONTREAL and TORONTO.

DIRECT CONNECTION WITH OCEAN STEAMERS AT

HALIFAX, ST. JOHN, NEW YORK.

BAGGAGE CHECKED TO EUROPEAN DESTINATION.

Shortest and Quickest Route to

KASLO, NELSON, ROSSLAND.

and all points in the FAR FAMED KOOTENAY — and — SILVERY SLOCAN.

TO China AND Japan,

Via the famous Empress Steamers from Vancouver:

EMPRESS OF INDIA..... 29 March EMPRESS OF JAPAN..... 19 April EMPRESS OF CHINA..... 10 May

TO HONOLULU, AUSTRALIA, NEW ZEALAND.

Via the Can. Aus. Line from Vancouver:

WARRIMOO..... 8 April MIOWERA..... 8 May

Apply for particulars to W. M. McLEOD, City Passenger Agent; J. S. CARTER, Depot Ticket Agent, or to

ROBERT KERR, Traffic Manager, WINNIPEG.

Atlantic Steamship Lines.

FROM HALIFAX: Mongolian-Allan Line..... Feb. 27 Numidian-Allan Line..... Feb. 18 Scotsman-Dominion Line..... Feb. 20 Labrador-Dominion Line..... Feb. 6

FROM ST. JOHN: Lake Superior-Beaver Line..... Feb. 24 Lake Ontario-Beaver Line..... Feb. 10

FROM NEW YORK: Adriatic-White Star Line..... Feb. 24 Britannic-White Star Line..... Feb. 3 Paris-American Line..... Feb. 24 St. Paul-American Line..... Feb. 3 Servia-Cunard Line..... Feb. 20 Lucania-Cunard Line..... Feb. 27 Sylvania-Allan State Line..... Feb. 24 Norwegian-Allan State Line..... Feb. 24 Southark-Red Star Line..... Feb. 3 Noordland-Red Star Line..... Feb. 3

Cabin, \$45, \$50, \$60, \$70, \$80 and upwards. Intermediate, \$30 and upwards. Steerage, \$24.50 and upwards.

Passengers ticketed through to all points in Great Britain or Ireland, and at specially low rates to all parts of the European continent. Prepaid passages arranged from all points.

Apply to the nearest steamship or railway ticket agent, or to

WILLIAM STITT, C. P. R. Offices, General Agent, Winnipeg.

Can Ticket You To the South

The first-class line to Minneapolis, St. Paul, Chicago, St. Louis, etc. The only line running dining and Pullman Cars.

To the East

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.

To the West

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.

TO THE OLD COUNTRY

Berths reserved and through tickets sold for all steamship lines sailing from Montreal, Boston, New York and Philadelphia to Great Britain and Continental points; also to South Africa and Australia.

Write for Quotations or call upon

C. S. FEE, GENERAL PASSENGER & TICKET AGENT, St. Paul, Min.

H. SWINFORD, GENERAL AGENT, Winnipeg, Man.

WINNIPEG OFFICE,

Corner Main and Water Streets, in Hotel Manitoba Building.

Northern Pacific Ry.

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

MAIN LINE.

Table with columns: North Bound, Read up, Freight No., Station, Miles from Winnipeg, South Bound, Read down, Freight No. Includes stations like Winnipeg, Portage Jct., St. Norbert, etc.

MORRIS-BRANDON BRANCH.

Table with columns: East Bound, Read up, Station, Miles from Morris, West Bound, Read down, Station, Miles from Morris. Includes stations like Winnipeg, Morris, Lowe Farm, etc.

PORTAGE LA PRAIRIE BRANCH.

Table with columns: West Bound, Read d'n, Station, East Bound, Read Up, Station. Includes stations like Winnipeg, Portage Junction, St. Charles, etc.

Stations marked *—have no agent. Freight must be prepaid. Numbers 106 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, 456 Main Street, Winnipeg.

LESS THAN HALF A DOZEN TO BLAME.

Only for the obstinacy or vanity or dishonesty of less than a half dozen men, unity might be restored in Irish National politics within twenty-four hours. This seems to be the opinion of the best men in the Irish movement. On St. Patrick's Day there was the usual Irish banquet in London, and one of the speakers was the Hon. Edward Blake. Manifestly it is a belief very general among Irish Nationalists that the faction and disunion which are doing so much to injure the Irish cause might be put an end to by very few men—less than half a dozen—and

