

## THE FRENCH CANADIANS

### Viewed in Their True Light by Honest Protestants—Their Language Not a Patois.

Rev. Father Grenier, S. J., in his address before the Catholic Truth Society of Winnipeg, last Thursday, aimed at refuting the calumnies so often uttered by ignorant and bigoted Protestants against the real character of their fellow-citizens. After recalling the fact, that at the time of the conquest of Canada by English arms, there were not seventy thousand Canadians, all French, of course, in the whole country; he first quoted a long and imposing array of well authenticated historical facts and Protestant authorities. History, he says, shows, among other things, how the French Canadians, who, for nearly a whole century after the conquest of their country by the English, received from England scarcely anything but coarse insult, or heartless treatment, yet constantly proved loyal to the English Crown, thanks to the counsels of their spiritual guides. Twice, especially, in 1775 and 1812, would Canada surely have been lost to England, had the French priests or bishops been less vigilant or their flocks less obedient to the voice of conscience. Then were produced a great many testimonies, all Protestant, such as the following:

1. "The Canadian Population," says Lieutenant-Colonel Sleigh, displayed a "chivalrous devotion and faith which find not, in the records of the past, a more noble example. In 1812, the defence of the country mainly depended upon the French Canadians. A second time they proved their loyalty; the Americans were repulsed on all sides, and Canada was saved." (1).
2. "England holds the Canadas," adds another Protestant writer, "by the influence of the Roman Catholic Hierarchy alone." (2).
3. "The French Canadians," says Sir Francis Head, "retain all the virtues of the French, without their propensity to war." (3).
4. "They are mild and kindly," observes Lord Durham, "frugal, industrious and honest, very sociable, cheerful, and hospitable, and distinguished for a courtesy and real politeness which pervades every class of society." (4).
5. "They vastly surpass," observes Dr. Shaw, in 1856, "the people of England in the same rank of life . . . I have seen them flocking to their churches in great numbers, as early as five o'clock in the morning . . . proving one thing at least, that they are not indolent religious." (5).
6. "I confess," says Mr. Godley, an Anglican Protestant, "I have a strong sympathy for the French Canadians; they are *si bons enfants*. And, then descending to details, Mr. Godley enumerates some of the qualities he found in them, such as contentment, *gaieté de cœur*, politeness springing from benevolence of heart, respect to their superiors, confidence in their friends, attachment to their religion." (6).
7. "Everything we saw of the French Canadians," says Mr. Buckingham, "induces us to believe that they are amongst the happiest peasantry in the world . . . I think the Canadian more sober, more virtuous, and more happy than the American." (7).
8. Colonel Bonchette, after declaring that neither the crimes nor the social misery of England exist in Canada, adds that "its priesthood use only the influence of the understanding, are merely the advisers, and not the rulers of their flocks." (8).
9. "The Catholic priesthood of this province," says Lord Durham, "have to a very remarkable degree conciliated the good-will of persons of all creeds; and I know of no parochial clergy in the world whose practice of all the Christian virtues is more universally admitted."

(1) Pine Forests, etc., by Lieut. Col. Sleigh, ch. xi, p. 275—edition of 1853.  
(2) The Statesmen of America, p. 305.  
(3) Sir Francis Head's Narrative, p. 104.  
(4) Despatches, p. 17.  
(5) Ramble Through the United States, etc., ch. iii, p. 90.  
(6) Godley's Letters from America, vol. 1, letter v, p. 89.  
(7) Canada, etc., pp. 211—18—20, 264, 270.  
(8) British Dominions, etc., ch. xvii, p. 414.

and has been productive of more beneficial consequences." (9)

It were easy, added the Reverend Father, to find similar words from competent and upright Protestants, with which to refute any accusation inspired or invented against the French Canadians by the rancor of heresy.

But there is a point, he said, on which the French Canadians have been and are yet every day calumniated, and to which I would call your attention in a special manner. It has been said, and is still believed by not a few that the language they speak is at best a sort of slang, a mere *patois*, and nothing like the language spoken by the people of France.

Here something better can be had than the testimony of English-speaking writers. Listen, if you please, to the following witnesses, about whose competency surely, nobody could reasonably entertain the least doubt.

1. Father de Charlevoix, S. J., is, as every Canadian ought to know, the celebrated historian of La Nouvelle-France, the author of the first great historical work ever written on Canada. Now, Fr. de Charlevoix belonged to a family standing high in Parisian society. Born and brought up in Paris, he twice visited Canada (in 1705 and 1720), spending considerable time in the country, travelling over the length and breadth of it in order to collect materials for his intended history. Surely, if a man was ever qualified to pass a correct judgment on the French Canadians, particularly on their language and manners, de Charlevoix was that man. Well, listen to his words about Canada, French Canada, the only one then in existence: "Nowhere else is our tongue spoken with greater purity. Not even anything like a peculiar accent is to be noticed here. . . . Gentle and polite manners are common to all; and boorishness, either in language or demeanor, is unknown even in the remotest parts of the country." (10).

2. At the very beginning of the French colony, a quite similar testimony was rendered to my ancestors by the "venerable" Mother Marie de l'Incarnation, a lady of superior parts, who came over to Canada and founded, in 1639, that renowned Ursuline Convent of Quebec where she died in the odor of sanctity in 1672.

3. A member of the French Academy, the abbe D'Olivet, a distinguished author in French literature, who died in 1768, thus writes: "An opera may be sent to Canada, and it will be sung at Quebec note for note and with the same accent as in Paris; but one could not send a bit of conversation to Bordeaux and to Montpellier, and have every syllable of it pronounced as in Paris." (11).

4. Thus, so far have we learned, on the best authorities, what kind of French the Canadians spoke up to the present century. But what kind of language have French Canadians spoken since? What sort of French are they using now?

Here is Father Grenier's answer. Being a French Canadian sixty years old, he says, and having had, since my becoming a Jesuit in 1858, the advantage of an almost daily intercourse with several distinguished fellow-religious educated in Paris, I might perhaps, without laying myself open to a suspicion of presumption, venture to express my personal opinion in regard to the manner of speaking of my own people; I prefer, however, to recall a fact well known to many others as well as to myself, the fact, namely, that, of all the very many religious, Jesuit and Oblate Fathers especially, that have come to Canada from old France and preached missions for the last fifty years all over the country, constantly going from parish to parish, not one that I know of could be found that

(9) Despatches, p. 97.  
(10) "Nulle part ailleurs, on ne parle plus purement notre langue. On ne remarque même ici aucun accent . . . Les manières douces et polies sont communes à tous; et la rusticité, soit dans le langage, soit dans les façons, n'est pas même connue dans les campagnes les plus écartées."  
(11) "On peut envoyer un opéra en Canada, et il sera chanté à Québec note pour note et sur le même ton qu'à Paris; mais on ne saurait envoyer une phrase de conversation à Bordeaux et à Montpellier et faire qu'elle y soit prononcée syllabe par syllabe comme à Paris."

did not express his wonder at the uniformity and purity of the French they have heard everywhere.

5. Paul Feval, one of the brightest and most popular novelists of France, who died a fervent and devoted child of the Church in 1887, observes as follows in one of his novels (*FORCE ET FAIBLESSE*): "I have been told that French is pretty well spoken in Moscow and Saint-Petersburg. But if you wish to hear the true accent of Bossuet and Corneille's tongue, the general opinion is that you must go to Canada, where thrives an offshoot of the old French tree." (12).

6. Xavier Marmier, an illustrious member and perpetual secretary of the *ACADEMIE FRANCAISE*, whom we had the pleasure of seeing in Montreal, could write in his last work, a few years before his death (1892): "Here" (in Canada) "is preserved, in the use of our tongue, that elegance, that sort of atticism which distinguished the golden age of our French literature. Even the common people speak it pretty correctly; and there is no *PATOIS* among them." (13).

7. A French journalist reviewing, in Dec. 1890, the French Canadian press in the columns of the *ECLAIR*, which passes for one of the most cleverly written papers, of Paris, observes as follows: "We find in these" (Canadian) "papers a great purity of language, a language rich in these good old-fashioned adjectives so delightfully pleasing to the ear. It is, with scarcely an alteration, the language spoken by our forefathers who were the first settlers of New France." (14).

8. Another journalist from France, Mr. Bellay, who, in Oct. 1891, contributed an article (*L'Enseignement des Peres Jesuites au Canada*) for the *Revue Canadienne*, of Montreal, said, speaking of the plays occasionally performed before the public by the pupils of St. Mary's, the Jesuit College of Montreal: "It has been our privilege to be present, this very year, at one of these performances; and what struck us most, is the actors' correctness of language and relative purity of accent." (15).

9. Mr. J. C. Fleming, then, said nothing but what is strictly true, when he was writing in the *New York Catholic World*, some years ago, that *FRENCHMEN WHO VISIT CANADA ADMIT THAT THEIR TONGUE HAS LOST NONE OF ITS BEAUTY ON THE BANKS OF THE ST. LAWRENCE*.

10. And, finally,—not to multiply beyond all measure similar quotations—when last March, at a literary entertainment, a most beautiful and heart-stirring French play was performed by the pupils of St. Boniface College to do homage to our beloved Archbishop, on the occasion of his consecration, every competent judge, in the crowded audience of ladies, gentlemen, priests, bishops and other ecclesiastical dignitaries from Manitoba, Quebec, Montreal, etc., felt that His Grace gave way to no exaggeration, by noticing with highest praise the among merits of the actors, and, many other things, their excellent French pronunciation.

Let me repeat it, therefore: the French Canadians speak no *patois*; as a rule they speak pure French. Whoever says the contrary is only giving a glaring proof of his utter ignorance or deep seated prejudices, or rather, of both. I do not pretend, mark well, that there is nothing at all incorrect in the language of the French-Canadians, that their

(12) "On m'a dit que le français se parle assez bien à Moscou et à Saint-Petersbourg. Mais si vous voulez entendre le vrai son de la langue de Bossuet et de Corneille, l'avis général est qu'il faut aller jusqu'au Canada, où verdit un rameau du vieux arbre de France."  
(13) "Ici" (au Canada), "l'on garde, dans l'usage de notre langue, cette élégance, cette sorte d'atticisme du grand siècle. Le peuple lui-même le parle assez correctement et n'a point de patois."  
(14) "On parle en ces feuilles un langage très pur, riche en adjectifs anciens dont la saveur est délicieuse. C'est la langue à peine altérée que parlaient nos pères, les premiers colons de la Nouvelle-France."  
(15) "Il nous a été donné d'assister, cette année même, à une séance de ce genre; et ce qui nous a particulièrement frappé, c'est le langage correct des acteurs et la pureté relative de leur accent."

manner of speaking French is absolutely faultless; far from it. And nobody knows better my way of thinking in this respect than the numerous boys I have had under my tuition since 1860, either in Montreal, or New York, or St. Boniface. Nay, I readily admit that there are blunders, and not merely a few, in the way my own people speak. Yet it remains perfectly true to say that, if the French Canadians often sin against the rules of syntax, do not always use words according to the strict laws of propriety, and have a defective pronunciation in more than one respect, they, in spite of all that, do certainly stand far superior to their revilers in point of language, as well as with regard to nobleness of character, genuine Christian and civic virtues and moral dignity.

I said the French Canadians, though generally speaking correctly, yet make some mistakes, and who can find this strange? The wonder is that they do not blunder more, considering the various circumstances of their social position since the first settlement of Canada.

And compare French Canadians with other countries either of Europe or America. How do the common people speak in English, in France, in the neighboring country, the United States? Have we not heard, for instance, the American twang? Do we not know the existence, up to this day, of various *PATOIS*, or corrupt dialects in France and England? Why, even in Paris there is current among a certain class of the common people a peculiar kind of slang, the famous Parisian *ARGOT*, as it is called, which is not intelligible to the ordinary Frenchman. And I have known English-speaking Canadians who could not understand at all the language of the people in Yorkshire, Lancashire, Cornwall, etc., even after several years spent in England. And as for the English people of a better class, who speak real English, suffice it to quote the following words of a first class periodical published in London: "In the art of speaking indistinctly, confounding vowel sounds, slurring consonants, marking only the accented syllable of a word and gobbling up all the rest, and in other feats of this sort, we (English people) have not a rival." (*The Month*, Nov. 1884, p. 453).

But I must not conclude my remarks without saying one word at least of state schools. What kind of language or pronunciation is to be found in the *LYCEES* of France and the public schools of our neighbors, in those *LYCEES* and public schools held up to us with so much pride by some persons as the very ideal of perfection? Says a school inspector in France: "I enter any classroom to any boy reciting his lesson . . . He rushes through the words, he hesitates, his tone is sing-song, he repeats as many as ten times the end of each sentence. No pause at periods or commas; no shading; no emphasis; jumbling of clauses and a mixing up of words and ideas. What you have heard is neither Latin, or French; it is not a human language; you have gathered nothing but INARTICULATE and BARBAROUS sounds." (16).

And the North American Review, speaking of our American neighbors, a few years ago, made bold to say, in the very teeth of the whole tribe of public school admirers, that ACCORDING TO COMPETENT AND IMPARTIAL TESTIMONIES GATHERED FROM ALL PARTS THROUGHOUT THE COUNTRY, THE BULK OF THE PUPILS IN OUR PUBLIC SCHOOLS ARE UNABLE TO READ UNDERSTANDINGLY, TO SPELL CORRECTLY, TO WRITE LEGIBLY, TO DESCRIBE IN AN INTELLIGENT MANNER THE GEOGRAPHY OF THE COUNTRY, IN ONE WORD, TO DO WHAT CHILDREN DECENTLY BROUGHT UP ARE EXPECTED TO DO WITH EASE.

My last word is, if some people in this Canada of ours, have reason to bang

(16) J'entre dans une classe, quelle qu'elle soit. Voyez cet enfant récitant sa leçon. . . . Il précipite les mots, il étouffe, il chante, il répète jusqu'à dix fois la fin de chaque période. Nul repos aux points, aux virgules; point de nuances, nul accent; confusion des phrases, mélanges des mots et des idées. Ce n'est ni du latin ni du français que vous venez d'entendre; ce n'est pas un langage humain, on n'a recueilli que des sons inarticulés et barbares." (*Mannel de lecture par un supérieur de séminaire*, Paris, 1862, p. 352).

down their heads in shame for their uncharitableness, their haughty bearing, spirit of intolerance, rudeness, ignorance, or lack of real genuine patriotism, they are not the French Canadians.

## FATHER SEARLE ON CATHOLIC EDUCATION.

Extract from "Plain Facts for Fair Minds."—p. 156.

We are very far from despising the ordinary branches of knowledge taught in the public schools; though, in common with many others, we consider a great deal of the instruction there imparted to be useless, simply a stuffing of the heads and straining of the memory of the young with matters of no use except for those who are to pursue some special line of intellectual work in later life. But we consider instruction in the principal points of faith as more necessary than even the most elementary teaching of arithmetic; since it is much more of an advantage to know the way of salvation than to be able to add up a column of figures. We do not wonder that our Protestant or infidel fellow-citizens do not look at the matter just as we do; for as they look round on the world in general, it necessarily seems to them that creeds are simply opinions held on a subject on which certainty is quite unattainable, and that every one will have to form his own opinion after his school-days are over. But it is different with us. The truths of faith are with us a matter of certain knowledge, not of opinion; they are verities revealed distinctly by Almighty God, and coming down to us, by the wonderful means which He has instituted, unchanged and immovable through these eighteen centuries. They are more certain as well as more important than anything else we can know, for it is God Himself who tells them to us.

We insist, then, that they be not sacrificed to matters of far less value. We do not want to have our children, tired out with mental application during the week, restricted to an hour at most on Sunday for learning these supremely important branches of knowledge. And we desire this not only as Christians, but as patriots; for we know that the teachings of the Catholic religion are the best that can possibly be given to make good citizens. A Catholic who believes what his religion teaches cannot be a socialist, an anarchist, or a free-lover. Indeed, all the real dangers now threatening the social fabric come, as we know very clearly, and as others would also know if they would only try to find out what we really do teach, from the neglect of Catholic doctrine.

It is, then, no more than reasonable, since we cannot expect that these truths, salutary as they are, should be taught in the public schools, that we should use all lawful means to secure them at least for our own people. We do not want to force them on any one else, but we do not want to lose what we have, and what our children ought to have after us. And also it is reasonable that we should protest earnestly against all compulsory schemes of education which would prevent us from teaching adequately these most important matters to those who, by the faith they have, will firmly believe and act upon them. And it is also perfectly reasonable that we should endeavor to have the public school system so arranged that parents, whether Catholic or not, may, where it is practicable, provide for the religious instruction of their children in the same schools in which their secular training is given. In other countries of mixed religions this is done without detriment to good schooling and without making the State responsible for anything more than the secular studies.

Now, I say that we are willing that the State should teach the children the common branches of knowledge which all should have, such as reading, writing, arithmetic, geography, history, and the more elementary portions of mathematics and of physical science. But there is, do doubt, a difficulty here.

It is with regard to history especially. We are not willing that distinctively Protestant education on this matter should be given to our children. We are not willing, for instance, that they should be taught that Luther began his Reformation because the Church was selling

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The Northwest Review

WEDNESDAY, FEBRUARY 26.

EDITORIAL COMMENT.

The Remedial Bill. The Remedial Bill is now before the Canadian House of Commons. It gives us back, substantially, the school rights of which the iniquitous 1890 School Act despoiled us. We are, therefore, fairly satisfied with the provisions of the present Bill, and we hold that all true friends of the Constitution and of the Catholic minority ought to support this measure. We have reason to hope that the majority of the Conservatives and all the Catholics of the Liberal party will vote for a Bill which will consolidate our great Canadian Confederation by a striking example of justice and fair-play. We do not know if Sir Donald Smith came on a special mission: but we are in a position to state that His Grace the Archbishop has not been called upon either to accept or to refuse a compromise. The furious way in which our local rulers have denounced the hierarchy would make it impossible for Mgr. Langevin to move in the matter. There is, then, no hope except from Ottawa. Opposition to the Remedial Bill would imply a wish to keep the Catholic minority in the state of unbearable suffering which has weighed so grievously upon them for the past six years.

The Latest Dodge. Mr. Sifton has given notice of a motion looking towards concession of Catholic claims in school matters. He and his are artful dodgers. Their only object is to defeat the Remedial Bill by an apparent generosity which will seem to make so great an effort unnecessary. If they could once stave off that Bill, they would turn round the next moment and rend us with satanic glee. They are and have always been traitors to every bond and promise. We know them too well ever to trust them in anything. What they fear is that Ottawa will deliver us from their cruel bondage forever. God grant our friends there may not be deceived by the wiles of these trimmers.

PROTESTANT TOLERANCE ?

It was Dr. King, we think, who said that, a Christian at the teacher's desk could do a great deal in forming the principles of the pupils. No doubt a good Presbyterian at the teacher's desk could do a great deal in elevating the standard of John Knox; but it would not have the effect of elevating, in the mind of the Catholic pupil, the sanctity of the Catholic Church. Catholics would be at the mercy of these teachers, because it would be impossible for a Catholic teacher to get any employment in the Public (Protestant) schools.

Lest our readers and the public should doubt this, we subjoin the following from the Minnedosa Tribune, a Protestant journal:

'A Turk, a Jew or an Atheist, may teach a Manitoba rural school, it seems, but not a Papist.' So it has been decreed by several school boards near Minnedosa, who refused the application

of a teacher solely on the above ground, although otherwise acceptable and fully qualified. It was thought Manitoba schools were purely secular and that no religion could be taught in them."

"PROTESTANTISM IN POWER."

To the Editor of the Northwest Review. Sir,—A Week or two ago you devoted a sharp but not ill-natured article to some remarks made on the above subject in a letter to your contemporary the Free Press. My object in that letter was not to attack either party but to try to show the position of both. In passing I may further say that I have never assumed that I was the intellectual king or sage of Wawanesa, but as "the voice of one crying in the wilderness." In the article in question you say "a religion which Huxley and Renan dreaded as their most dangerous foe in the field of pure thought and which is daily winning its way among highly cultured minds can hardly be afraid of true education." The first portion of the above quoted sentence is I think a most unfortunate statement and should I think read "a religion," and I apply the term to both religions whether Catholic or Protestant, "that dreads Huxley and Renan as their most dangerous foes." If this is not the case why are the works of these men and others in the same strain placed in the Index Expurgatorius and all good Catholics forbidden to read them. Why when Paul IV in 1559 promulgated the Index Expurgatorius of prohibited books was it found necessary that not less than forty eight editions of the Bible should be included in it, sixty one printers put under the ban, and all their publications forbidden? Is it not plain that toleration either of men or books was altogether irreconcilable with the principles of the Roman See and that if any faltering took place in carrying out this determination the control of Rome over the human mind would be put into the most imminent jeopardy? I admit that the Catholic Church is daily winning its way among highly cultured minds. But are there not two sides to the shield? I am told that there is a town in England situated on a hill one end of which drains into the Bristol the other into the English Channel. During a shower of rain a man stationed at each end would think that all the sand from the town was coming his way. For the town, place the Bible the so called authority of the Protestant sects. It is a dead authority with no living paramount authority to interpret it, for each man thinks he can do so for himself. The result is there are two streams flowing from the so called authority one to Catholicism, the other to rationalism. Both parties are therefore claiming a rush of adherents. The two poles may be illustrated in the case of the two Newmans, John Henry and Francis W. Newman, both highly cultured men, both with lives unsullied by a single breath of calumny, and both deeply imbued with a profound religious instinct. Yet where are these men? The former was one of the brightest stars in the firmament of the Catholic Church, the other the exponent of that deep religious rationalism which like the Catholic Church is daily gaining adherents in all parts of the world. The Protestant sects are hard pressed as may be seen in the fervid attempts to resuscitate the dry bones by a pseudo-Catholicism called Ritualism and by the employment of pulpit mountebanks to draw congregations as seen in the States. Turn to the Established Presbyterian Church of Scotland. What do we see? Painted windows, organs with an organist and choirmaster and "O, tell it not in Gath," in St. Giles' Cathedral in the High Street, Edinburgh, an old Catholic structure, we find in a little chapel an angel in marble holding a font in which to baptise presbyterian babies. In that same church I once heard Dr. Cameron Lees preach from the text: "What profiteth a man if he gain the whole world yet lose his own soul?" What was his interpretation? "What profiteth a man if he gain wealth and position and yet feels that amid all the pomp and glitter he is but a poor craven fellow after all." A lady who was present remarked to my wife that "it

was the most Christless sermon she had ever heard." To me it was one of the straws which show how the wind is blowing, a rationalism but thinly veiled. Yet I believe that the church of Scotland is more firmly rooted in the hearts of the people than ever, for they are half unconsciously with it moving on with the times. A religion is the effect of civilization not civilization the effect of religion. I will close this lengthy letter with a quotation from the writings of a man, one of the most extraordinary and most beloved of the men of this age, recently dead.

Brother, believe me, I respect thy creed, And in the inmost shrine of reverence bow Before the men of strong firm-jointed thought, but to fling Damnation round against all other creeds, And plant myself, draped in most fine conceit, And laced in orthodoxy all compact, A model for all forms of thought that be, Is not my fashion, and should not be yours. Think in thy groove; 'tis safer footing so For thee, and all with thee who love to live Soft-dashed within the fond familiar shell Or customary old tradition; but refrain From blaming me to my own nature true, Who love the broad free range and shifting scene And still must strive beyond myself to gain Some point of vantage, nearer as I deem To God and to the wide far-reaching scope Of his rich varied plan. A little bird Cage-born and bred may love to dwell secure Within the wires, and wisely shrink from swell Of way winds, and vans of venture stirred In unfamiliar fields; fear saves the weak; But the storm-nurtured freedom of the air Will cause to breathe where chains have lamed his wing. Farewell! Your creed may nevermore be mine: I hold one God, but many forms divine: Yours best—so be it—but I may not bind My heart to worship only in one kind; Nor, where flowers drink the mead with Let one bright bloom usurp my wondering view; And they are wise who love with like regard Both me, and thy, where to choose is hard. Leave me, dear friend, the luxury of my error. To think that creeds are but a broken mirror, With thousand Sins for one that fights the And one truth imaged in a thousand lies. I am Sir,

Yours faithfully, H. AUBREY HUSBAND, Wawanesa, Feb. 14 1896.

[Of course, our saying that Dr. Husband was the sage of Wawanesa and deemed himself "King of his intellectual world" was only a bit of harmless chaff, which the Doctor good-humoredly keeps up by calling himself "the voice of one crying in the wilderness," although he is quite aware that St. John the Baptist, whose words he modestly applies to himself, cried out a very definite message, "make straight the way of the Lord," while the viewy Doctor dilates upon the beautiful divergence of a thousand ways.

Even were it true that the Catholic Church dreaded Huxley and Renan as its most dangerous foes, it would not follow that our statement: Huxley and Renan dreaded us as their most dangerous foe—was incorrect. One dangerous foe often meets with an equally dangerous antagonist. But, as far as Renan is concerned, he was quoted not because he ever was very dangerous, the fellow was too superficial and maudlin to be really dangerous; but because he won a great name for himself in this age of shallow theorists. Huxley's case was vastly different. He was a close and accurate reasoner. The chief trouble with him was that his first principles were utterly devoid of foundation. His system was like a beautiful temple built on a quicksand. Now, as most men do not go to the foundations of any system, he was really dangerous because of his apparent logic and cohesiveness. Hence the Church would have been perfectly justified in banning his works, though, in point of fact, we are not aware that she ever did so by any official insertion of his name in the Index Expurgatorius.

With regard to that famous Index, Dr. Husband seems to think that no Catholic is allowed to read any book therein inscribed. This is a mistake. If a Catholic of Dr. Husband's ability is known to be well grounded in the faith and wishes to read prohibited books with a view to refuting them (and he ought to have no other intention if he really is a believer), he can easily obtain general leave to do so. The principle of the Index is applied in all well-regulated communities. Obscene publications are not even allowed to go through the mails. Obscenity is only one form of immorality. Irreligion, though some of its professors observe the exterior morality which the traditions of Christianity impose upon their sense of decorum. The law dams

one of the streams that flow from the source; the Church closes the poisoned source—a far more logical and effectual process.

If Paul IV did condemn 48 editions of the Bible and 61 printers—an assertion which we cannot verify as it is unsupported by any reference—it was doubtless because those editions and other publications were heretical. All Protestant editions of the Bible are mutilated and misleading. Freedom to imitate error is licence, not liberty.

As to Dr. Husband's contention that rationalism, no less than Catholicism, claims distinguished adherents, we never said it did not. When the Archangel Lucifer, the latter was followed by a vast number of distinguished adherents, which does not prove that Michael was wrong. All depends on the motives of the adherents.

The instance of the brothers Newman aptly illustrates our view of the relative merits of the two parties. John Henry Newman, before he became a Catholic, was the foremost man in the non-Catholic world; he is one of the greatest masters of English prose; everything he has written bears the impress of a supremely gifted mind; Disraeli could say of him that his secession from Anglicanism had dealt the Church of England "a blow from which she still reels;" he is more read and admired now than during his long life. On the other hand Francis William Newman, though very learned and versatile, though the author of some thirty volumes on the most varied themes, has produced absolutely no impression upon the nineteenth century; not one of his thoughts has ever gone round the world; few literary men can name one of his works offhand. The parallel between the two brothers, first noisily proclaimed by Mr. Justin McCarthy in his sketchy "History of Our Own Times," is rather a contrast than a parallel, the contrast between a man of genius with rare mental poise and an erudite crank.

The rest of Dr. Husband's letter calls for no special comment except this sentence: "A religion is the effect of civilization, not civilization the effect of religion." To this unproved affirmation we oppose the following: A false religion may be the effect of a surface civilization; but true civilization is the flower and fruit of a true religion.

One word more about the doctor's poetical quotation. It is saturated with the current errors of rationalism. "Brother, believe me, I respect thy creed;" and yet you rank it among "a thousand lies." Well, we don't respect yours at all; we have nothing but contempt and hatred for false creeds. Your person, your honesty of purpose we respect and love; but your errors we abominate. We hold that there must be but one objective truth, that our doctrines can be proved with almost mathematical precision, that the sentiment "I hold one God, but many forms divine" is arrant fudge, and that the approval of two contradictory propositions stultifies the human mind.—Ed. N. W. R.]

INJUSTICE OR CIVIL WAR.

This is the ultimatum of the Toronto World:

"Are the Manitoba minority justified in demanding that the Dominion shall excrete revolution and civil war in order to right their grievance?"

"The Manitoba minority and those who support them, ought to make a distinction between what the country ought to do and what the country can do."

"Canada cannot enforce separate schools on an unwilling province."

"If the attempt be made rebellion will follow and possibly civil war, in which the school dispute will disappear behind the larger issue of race and creed."

"While the Dominion of Canada sympathizes with the Manitoba minority, and while it recognizes the justness of their grievance, yet we are satisfied this country will not undertake to remedy that grievance, if the process means a war of races and civil rebellion, and when carried to its logical sequence that is exactly what it does mean."

The World is a newspaper published in Toronto by Mr. McLean, M. P., and, of course, partakes, in a large degree of the local narrowness and bigotry of that city. Toronto is, par excellence, the most bigoted and intolerant city in Ontario, or, for that matter, in Canada. It is an ultra loyal city, in the sense in which Orangeism interprets that word—that is, it is truly loyal to the Queen and Constitution, so long as it can have everything its own way; but the moment its path is crossed, especially by Papists, it is ready to kick the Crown and Constitution into the Boyne, and declare civil war.

Well, there is as much danger of civil war over the Manitoba School question, as there is of annexation to the United States. In the first place, men who are capable of inciting race and religious wars for the purpose of holding on to the sweets of office, are generally the most arrant cowards, who would never expose their precious skins to any danger. The World does not know anything about Mr. Greenway and company, or it would never have ventured on its civil war scare. Imagine Messrs. Greenway and company running the risk of decorating with their graceful bodies some of the many telephone poles that ornament the streets in front of the parliament buildings! These honorable gentlemen are much too loyal to their own personal safety and too patriotic to their monthly salaries, ever to expose themselves to the violent curtailment of either. Civil war is, no doubt, a serious alternative; but history supplies us with many brilliant instances where civil war has not been an unmixed evil.

In our opinion, civil war would be infinitely preferable to the acknowledgment that the Constitution of Canada is powerless to maintain and uphold the rights and liberties of all her citizens intact. Civil war, even though it should sacrifice the lives of such loyal and patriotic gentlemen as Greenway, Sifton, et al., would be of small consequence to the happiness and prosperity of Canada, beside the fact that the constitution of the country, the very title deeds of our liberties, would be ignored and trampled upon, to gratify the evil passions and intolerable bigotry of at best, a small and insignificant army of demagogues and their dupes. However, there is not even a chance of civil war, and the man who talks of it is beneath contempt; but, even if civil war were the only alternative of a violation of the Constitution inflicting a grave injustice on a minority in any part of Canada, that dread alternative might be faced with equanimity. The Constitution of our country is the title deed of our rights as Canadian citizens and law-abiding subjects of the British Crown. The maintenance of that Constitution inviolate, should be the loyal ambition of every lover of his country, regardless of race, party or religion. Let it once be known that the Constitution can be ignored and its compacts violated; that it is powerless to maintain equilibrium in the scales of justice; that it cannot protect all the rights of its citizens; that the protection it grants minorities depends, not upon the citizenship, but upon the religion of the minority; that minorities, when Protestant, shall be protected, but when Catholic shall be sacrificed; let such an impression go abroad and a deadly blow is dealt to the stability, peace and prosperity of this fair land.

We have no fear of any such calamity overtaking the charter of our liberties; but the base public immorality of the proposition of the Toronto World is a blot upon Canadian journalism. The restoration of the rights of the minority should not excite revolution, or civil war, unless the maintenance of the Constitution and obedience to lawful authority is a just cause of revolution or civil war. If Canada "cannot enforce separate schools on an unwilling province"—that is, cannot enforce obedience to the Constitution and the authority of the Crown, then, in the name of common sense, of what use is the Constitution? "If the attempt be made rebellion will follow and possibly civil war." Well, if rebellion and possibly civil war be the only choice the unreasoning majority

can make between obedience to law and the Constitution or an ignoring of them, let them try it. If "the Dominion of Canada sympathizes with the Manitoba minority and recognizes the justness of their grievance," let them show that sympathy in the only practical manner possible, by obeying the mandate of the Imperial Privy Council judgment and restoring to that minority its constitutional liberties and rights. By refusing to do so, they will only perpetuate the strife and possibly bring about the disruption of Confederation.

**FATHER SEARLE.**

(Continued from page 1.)  
people permission to commit sin. We do not blame you for teaching that to your children, if you really believe it; but we know that it is false. We know that an indulgence is not a permission to commit sin; that every Catholic would be horrified at the idea of a permission to commit sin being given under any circumstances, and much more that it should be sold. We cannot tolerate instruction being given to our children which falsely represents the Church as a monster of iniquity. And so with regard to other matters which Protestants hardly notice, and which, perhaps, slip in here and there in connection with almost any subject, so much have they been accustomed to take false statements against the Church for granted, and even to consider them as self-evident truths. As, for example, the common representation in geographies of countries as being "enlightened" simply because they are Protestant, while Catholic ones are barely recognized as "civilized," if even that courtesy is allowed them. We want our children to learn facts, not opinions. We do not want to fling mud at Protestants, or represent them as holding doctrines which they themselves disclaim; and if any such statements can be found in our books, we are ready to expunge them instantly. But if they will not do the same for us, we must have our own books; that is all there is about it. And we have no desire to represent Protestants or infidels as grovelling in ignorance or laziness; we give them full credit for what they have done and are doing in the natural order, and simply insist that they shall give us credit for what we have also done; if they will not do us justice, we must do it ourselves.

Try, then, to get rid of these bugbears which have been haunting the English mind for centuries about our wanting to subject this country to the Pope; these visions of armies of Jesuits, in or out of disguise, who want to control the politics of the nation for the temporal aggrandizement of the Church. We would like to convert you all to the Catholic faith, that is true; but we want to do so by reason and truth, not by force or trickery. And we desire your conversion for your own sake, not for any advantage it is going to bring to us. The Pope does not want any temporal power or kingdom, except so much as is needed to make him independent of the nations, so that he can freely exercise his spiritual office, without fear of interference or undue influence from any of them. He would not take the Presidency, or even the permanent sovereignty, of this or any other country, except that of which he has been unjustly deprived. He has got quite enough to attend to as it is.

What he wants, and what we all want, is simply to have in fact what all Americans have in theory; that is, freedom to worship God according to the dictates of our own conscience, as long as by so doing we do not injure the liberty or the rights of others. That is the whole matter in a nutshell, though your prejudices may make it hard for you to believe it.

**ST. MARY'S ACADEMY**  
Literary Club.

On Monday evening last the large reception hall in St. Mary's Academy resounded with music, poetry and song. The occasion of this pleasant event was the usual monthly meeting of all the members belonging to the "Literary Club." This society, or club, as the young ladies are pleased to call it, was organized at the beginning of the present scholastic year, and comprises all the pupils of the 7th, 8th and 9th, standards. The object of the society, is of course, to improve its members in their literary acquirements, and by public conversations and disputes on the works of the principal authors, to awaken in their young minds a lively taste for literature. That they have already succeeded to a great extent in realizing this object was clearly evident to everyone who had the pleasure, on Monday evening, of witnessing the execution of the following interesting programme:

**PROGRAMME.**

**AUTHORS:**  
MOORE, CAMPBELL, WORDSWORTH.  
Opening duet, L. Boire and B. Dubuc.  
Chorus—"The Harp that Once Through Tara's Hall;" conversation, "Life and Works of Moore," chorus and recitation, "Hofenlinden," by the elocution class. Conversation, "Life and Works of Campbell;" recitation, "The Exile of Erin," by L. Becher. Music, "National Melodies," by mandolinists—B. Stauford, E. Grasse, M. O'Brien, M. Tennant and L. Becher accompanied by L. Daunais. Quotations from our poets: Chorus recitation, "Auction Extraordinary;" music, "Violin Solo," by C. Denholm; composition, "An Imaginary Visit to the Home of the Poets," by E. O'Donnell; song, "Believe me if all these Endearing Young Charms;" recitation, "We are Seven,"

by M. Denholm; chorus recitation, "The Skylark;" "Wordsworth's Address to Milton," by B. Stanford; composition, "Our Poets of the Evening," by M. Tierney; chorus, "Auld Lang Syne."  
Amongst those present were Rev. Fathers Guillet and O'Dwyer, Rev. Mother Provincial and Sisters of the convent; also several ex-graduates and former pupils of the Academy. At the completion of the programme Miss M. Marrin came forward and in a few very appropriate words thanked all present for their kind attention throughout the proceedings. A few words from Rev. Father Guillet complimenting the pupils on their literary attainments, brought the meeting to a close; and all retired greatly satisfied with the pleasure afforded them by the young ladies of St. Mary's Academy Literary club.

A VISITOR.

**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 his arrears or pays in advance, a copy of "PLAIN FACTS FOR FAIR MINDS" by Reverend George H. Searle, the distinguished Philologist and Professor of Mathematics and Astronomy in the Catholic University of America and Director of said University's Observatory. This book of 360 pages, which appeared only last Easter, 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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North Bound Read up	South Bound Read down	STATIONS
1.30p	12.15p	Winnipeg
1.05p	12.27p	Portage Jct.
12.42p	12.40p	St. Norbert
12.23p	12.52p	Cartier
12.20p	1.10p	St. Agathe
11.54a	1.17p	Union Point
11.31a	1.23p	Silver Plains
11.07a	1.40p	Morris
10.31a	1.45p	St. Jean
10.08a	1.58p	Emerson
9.28a	2.00p	Etteville
8.59a	2.17p	Pembina
8.30a	2.50p	Grand Forks
7.59a	3.30p	Winnipeg Jct.
7.30a	3.45p	Duluth
6.59a	4.00p	Minneapolis
6.30a	4.18p	St. Paul
6.00a	4.41p	Chicago

**MORRIS-BRANDON BRANCH.**

East Bound Read up	W. Bound Read down	STATIONS
1.30p	12.15p	Winnipeg
7.50p	12.15p	Morris
6.50p	12.15p	Lowe Farm
5.49p	12.42p	Myrtle
5.23p	12.52p	Roland
4.39p	1.10p	Bank
3.58p	1.15p	Indian Springs
3.14p	1.23p	Deerwood
2.51p	1.40p	Altamont
2.15p	1.45p	Somers
1.47p	1.58p	Swan Lake
1.08p	2.00p	Palace Dining
12.57p	2.17p	Marleopolis
12.27p	2.50p	Greenway
11.57a	3.30p	Baldur
11.28a	3.45p	Belmont
10.57a	4.00p	Hilton
10.18a	4.18p	Ashdown
9.48a	4.41p	Wawanesa
9.39a	4.59p	Elliotts
9.05a	5.23p	Rounthwaite
8.28a	5.47p	Martinville
7.58a	6.04p	Brandon

**PORTAGE LA PRAIRIE BRANCH.**

West Bound Read'd'n	East Bound Read Up	STATIONS
5.45 p.m.	12.10 p.m.	Winnipeg
5.58 p.m.	11.55 a.m.	Portage Junction
6.14 p.m.	11.29 a.m.	St. Charles
6.19 p.m.	11.21 a.m.	Headingley
6.42 p.m.	10.57 a.m.	White Plains
7.06 p.m.	10.32 a.m.	Gravel Pit Spur
7.13 p.m.	10.25 a.m.	La Salle Tank
7.25 p.m.	10.11 a.m.	Eustache
7.47 p.m.	9.48 a.m.	Oakville
8.00 p.m.	9.34 a.m.	Curtis
8.30 p.m.	9.15 a.m.	Portage La Prairie Flag Station

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



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., B. Bergeron; Rec. Sec., H. A. Russell; Assistant Rec. Sec., M. E. Hughes; Fin. Sec., D. F. Allman; Marshal, E. Laporte; Guard, C. J. McNerney; Trustees, J. O'Connor, T. John, G. Germain, R. 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. Chertier; Pres., A. A. Chertier; first Vice, M. Buek; second Vice, J. A. McInnis; Treas., P. Klinkhammer; Rec. Sec., P. O'Brien; Assistant Rec. Sec., A. Macdonald; Fin. Sec., Rev. Father Chertier; Marshal, F. Wellnitz; Guard, L. Hunt; Trustees, J. Markins, J. A. McInnis, J. Schmidt, J. Peard, J. Perry; Representative to Grand Council, P. Klinkhammer; Alternate, Jos. Shaw.

**St. Joseph and Catholic Truth Society**

OF NORTHWESTERN CANADA.  
Meets every Thursday 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. Gladish; Marshal, P. Klinkhammer; Guard, D. D'Amour; Librarian, H. Sullivan; Corresponding Sec., J. J. Golden.

**St. MARY'S COURT No. 276.**

**Catholic Order of Foresters.**

Meets 2nd and 4th Friday in every month, in Unity Hall, McIntyre Block.  
Chaplain, Rev. Father Guillet, O. M. L.; Chief Ran., D. F. Allman; Rec. Sec., T. John; Fin. Sec., H. A. Russell; Treas., G. Germain; J. D. McDonald, D. H. C. R.

**St. Boniface College.**

This College, situated in beautiful and extensive grounds, is a large and commodious four-storey building provided with electric light and an excellent heating apparatus.  
The Faculty is composed of Fathers of the Society of Jesus, under the patronage and control of His Grace the Archbishop of St. Boniface.  
There is a Preparatory Course for younger children, a Commercial Course in which book-keeping, shorthand and telegraphy are taught in English, a Classical Course for Latin, Greek, Mathematics, French and English Literature, History, Physics, Chemistry, Mental and Moral Science and Political Economy. The higher classes prepare directly for the examinations of the University of Manitoba, in which the students of St. Boniface College (affiliated to the University) have always figured with honor.

**TERMS:**

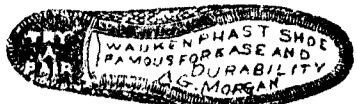
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**CALENDAR FOR NEXT WEEK.**

**MARCH.**

- 1 Second Sunday in Lent.
- 2 Monday-Votive office of the Holy Angels.
- 3 Tuesday-Votive office of the Apostles.
- 4 Wednesday-St. Casimir, King.
- 5 Thursday-Votive office of the Blessed Sacrament.
- 6 Friday-Feast of the Holy Shroud of Our Blessed Lord.
- 7 Saturday-St. Thomas Aquinas, Confessor, Doctor. "Angel of the Schools."

**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** }  
**Wednesday** }  
**Friday** }  
**Saturday** }  
**Monday** }  
**Tuesday** }  
**Wednesday** }  
**Thursday** }

**CITY AND ELSEWHERE.**

Mr. Joseph Dupas, Sr., on his return from Lake Manitoba last Friday, stopped with his friend, Mr. Joseph Roy of St. Boniface.

Branches No. 52 and 163 of the C. M. B. A. hold their regular meetings next week. Members are referred to another column in this paper giving notice of a special assessment.

We very much regret having to report that the Rev. Father Fox, O. M. I., is again an inmate of St. Boniface hospital. Our readers will all join with us in the hope that with care and attention he may be speedily restored to health.

The choir of St. Mary's church intend holding a sacred concert on the evening of Tuesday, March 3rd. They are preparing a grand programme for the occasion, and this added to the splendid reputation they have gained as one of the most capable of the musical organizations of the city will undoubtedly ensure a large audience.

In continuing his large series of sermons on Matrimony at the Church of the Immaculate Conception, the Rev. Father Chierri on Sunday last spoke of mixed marriages. He showed how the Word of God, the Church and reason itself all condemned such unions, and in eloquent and striking language which riveted the attention of every member of the congregation, pictured the deplorable results which in most cases attended the marriage of parties holding such widely different beliefs as that of Catholic and Protestant.

The great curling bonspiel is a thing of the past for this year, the last games in connection with the various competitions having been played only this week. Mr. Rochon's crack rink from Fort William carried home with them the principal cup, viz., that given in the grand challenge competition. One of the principal prizes was won by Mr. T. Kelly, of the Winnipeg Granites, who made the highest score in the points competition thereby winning a handsome and valuable gold watch. This success achieved by a Frenchman and an Irishman is an evidence of the popularity of this Scottish pastime amongst the people of Manitoba and the Northwest of all nationalities.

**THE C. M. B. A.**

**Special Assessment this Month.**

All the members of the local branches of the C. M. B. A. should take notice that they are called upon to pay a special assessment for this month in addition to the regular assessment. All those who have already paid their branch secretaries the February assessment will need to pay the extra one before the 3rd March, and those who have not paid yet must pay a double assessment before the date named. This is the first time since the inauguration of the new system that the Grand Council officers have found it necessary to exercise their power of calling for special assessments with which to meet the demand of an unusual death rate. The society has been very fortunate in this respect so far, but of course this was a happy condition which could not be expected to last forever without interruption. We give below the official notice taken from this month's "Canadian":—

Assessment No. 2 (February Assessment) and a Special Assessment is given in compliance with Sec. 7 and 8 of Beneficiary Fund Law; the LEGAL notice of these REGULAR MONTHLY ASSESSMENTS is given in our constitution. You must pay these two assessments to the Financial Sec. of your Branch on or before the third day of March, 1896. Branch Treasurers must remit to me the amount of these two assessments accompanied with Monthly Assessment Report on or before the 9th day of March, 1896. Members and especially officers of branches, are requested to carefully read sections 1, 8, 9, 10 and 11, of our Constitution in order to become acquainted with the regulations regarding Assessments.

Yours fraternally,  
**SAM. R. BROWN,** Grand Sec.

**CONSTITUTIONAL AND HONEST.**

From the Nor-Wester.

The Remedial Bill has at last been introduced at Ottawa, and is fairly launched before the public. It bears evidence of great care and thoughtfulness on the part of those who framed it, and of an evident desire to conscientiously remedy the grievance complained of, and do right to the minority, and at the same time give as little offence as possible to the majority. The position of the Federal Government in this matter has been a most trying one. It has been a question of the devil and the deep sea, and that it has been forced upon them by the Greenway Government for a purpose, no one for a moment doubts. It is an old question, shrewdly revamped as the term of office of the present government was expiring, for the purpose of using it as a sort of "bloody shirt" arrangement to catch votes, and it was a drawing card and succeeded well. As a political subterfuge it has been unquestionably a success. As to its merits there is nothing in the attitude of the Greenway Government on the question which entitles it to respect. No one who knows anything about the subject will dispute the assertion that the Catholics have a grievance. They had rights before 1890 which the school act of that year took from them. Any man who can read can understand this. It does not require the wisdom of a Solomon or the legal acumen of a jurist to see it; but if there was any difficulty in reaching this understanding by a layman, the decision of the Imperial Privy Council, than whom there is no more eminent or learned body of men in the world, should be sufficient. It was clearly intimated by it that it was the duty of the province to deal with the subject and to remedy the grievance. Refusing to obey the mandate it became the duty of the Dominion to protect the rights of the minority, and every honest man must respect the Government that perils its own existence to champion an unpopular cause and to restore to a small minority rights which have been wrested from them. We are not champions of Separate Schools,—we are not pro-Catholic, and have no affiliation with, or special love for that church. It is a matter of regret that one school system cannot be made satisfactory to all classes; but that is not the question. The question is one of honesty—nothing more or less—and the Dominion Government proposes to be honest. It was a party to an agreement, whereby certain rights were guaranteed to certain people, and we honor the leadership that is bold enough, manly enough and honest enough to say that those rights shall be maintained, whatever may be the political consequences.

The Remedial Bill will pass. The government will be sustained,—it cannot be otherwise. Canada cannot afford to be dishonest and it will not be. What then? Will the Greenway Government accept the invitation to administer the provisions of the remedial act framed by the Federal Government on the lines of honesty and justice as indicated by the Privy Council, or will they in sullenness, obstinacy and a spirit of defiance to the Constitution, the Privy Council and the parent government, refuse the invitation and allow a double administration of education to prevail? Will they be true and loyal and patriotic, and faithful to the interests of the province, and to the Dominion; or will they be silly enough to talk of disunion, and use threats of resorting to bullets and the sword? We will not pretend to say what Mr. Greenway and his government will do. Their ways are past finding out, but we are sure that Manitoba will be loyal—that faithful subjects of the Queen here will bow submissively and obediently to the law of the land; and we are equally sure that all others, including Mr. Greenway and his outfit, will be obliged to do likewise.

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**ON A BICYCLE TOUR.**

**A CLERGYMAN'S EXPERIENCE WITH LONG, HARD RIDING.**

Has Traveled Fully 3,000 Miles on His Wheel—He Makes Some Reflections on the Benefit of the Sport, and Tells of the Dangers.

From the Utica N. Y. Press.

The Rev. Wm. P. F. Ferguson, Presbyterian minister at Whitesboro, whose picture we give below, will not be unfamiliar by sight to many readers. A young man, he has still had an extended experience as foreign missionary, teacher, editor, lecturer, and pastor that has given him a wide acquaintance in many parts of the country.

In an interview a few days ago he said: "In the early summer of '94 I went upon a tour through a part of Ontario on my wheel. My route was from Utica to Cape Vincent, thence by steamer to Kingston, and from there along the north shore of the lake to Toronto and around to Niagara Falls. I arrived at Cape Vincent at 5 o'clock, having ridden against a strong head wind all day.



"After a delightful sail through the Thousand Islands, I stepped on shore in that quaint old city of Kingston. A shower had fallen and the streets were damp, so that wisdom would have dictated that I, leg-weary as I was, should have kept in doors, but so anxious was I to see the old city that I spent the whole evening in the streets.

"Five o'clock next morning brought a very unwholesome discovery. I was lame in both ankles and knees. The head wind and the damp streets had proved an unfortunate combination. I gave, however, little thought to it, supposing it would wear off in a few hours, and the first flush of sunlight saw me speeding out the splendid road that leads towards Napanee.

"Night overtook me at a little village near Port Hope, but found me still lame. I rested the next day, and the next, but it was too late; the mischief was done. I rode a good many miles during the rest of the season, but never a day and seldom a mile without pain.

"The winter came and I put away my wheel, saying 'now I shall get well,' but to my disappointment I grew worse. Some days my knees almost forbade walking and my ankles would not permit me to wear shoes. At times I suffered severe pain, so severe as to make study a practical impossibility, yet it must be understood that I concealed the condition of affairs as far as possible.

From being local the trouble began to spread slightly and my anxiety increased. I consulted two physicians and followed their excellent advice, but without result. So the winter passed. One day in March I happened to take in my hand a newspaper in which a good deal of space was taken by an article in relation to Dr. Williams' Pink Pills. I did not at that time know what they were supposed to cure. I should have paid no attention to the article had I not caught the name of a lady whom I knew. Reading, I found that she, had been greatly benefited by the use of Pink Pills, and knowing her as I did I had no doubt of the truth of the statement that she had authorized.

The first box was not gone before I saw a change, and the third had not been finished before I saw all signs of my rheumatic troubles were gone to stay.

"I say 'gone to stay,' for though there has been every opportunity for a return of the trouble, I have not felt the first twinge of it. I have wheeled thousands of miles and never before with so little discomfort. I have had some of the most severe tests of strength and endurance, and have come through them without an ache. For example, one afternoon I rode seventy miles, preached that night and made fifty miles of the hardest kind of road before noon the next day. Another instance was a 'Century run' the last forty miles of which were made in a down pour of rain through mud and slush.

"You should think I would recommend them to others? Well, I have, and have had the pleasure of seeing very good results in a number of instances. Yes, I should feel that I was neglecting a duty if I failed to suggest Pink Pills to any friend whom I knew to be suffering from rheumatism.

"No, that is not the only disease they cure. I personally know of a number of cures from other troubles, but I have needed them only for that, though it would be but fair to add that my general health has been better this summer than ever before in my life."

Dr. Williams' Pink Pills contain all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are sold in boxes (never in loose form, by the dozen or hundred) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont.

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Sergt. Oliver writes to the Evans Gold Cure as follows:

WINNIPEG, FEBRUARY 5TH 1896.

Seven months having elapsed since I left your Institute, cured of all need or desire for liquor, I deem it a great pleasure, as well as a duty to humanity, to add my testimony in favor of your wonderful "Gold Cure," which has wrought such a change for the better in my life. For 14 years previous and up to entering your Institute, my entire wages went for whiskey, and very often I pawned my clothes to obtain sufficient money to pay for a drink. I actually hated whiskey as a beverage, but found life unbearable and a burden without it. To-day I am perfectly free from all taste for it and am happier in my "new life" than for many years and pray to God that it may so continue, and feel certain it will. You may publish this if you see fit and any desirous of corresponding with me can rest assured of an answer being received.

Most sincerely,  
**STEPHEN OLIVER,**  
458 Balmoral St., Winnipeg.

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Having purchased a stock of Lucas' Celebrated English Ale at a great reduction, we are willing, until New Year, to give our customers the benefit of our bargain. Such a chance to buy the real English Ale at local ale price, was never offered before, and we have no doubt it will be fully appreciated. In any quantities—

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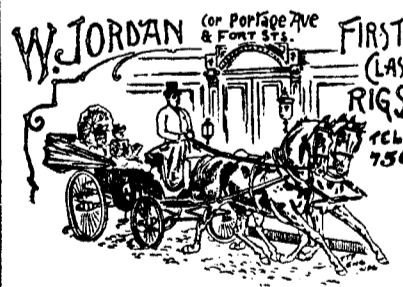
Porter enriches the blood, warms up the system and generally produces a cheerfulness of mind and a desire to look upon the brighter side of life.

Many people say "I don't like porter or lager. If I did I would use it regularly and no doubt be benefited by its use." Now, people, as a general thing, don't use only the medicines prescribed for them, that are palatable or that just suit their fancy, they take anything and everything the doctor sends. So we say to such people take your porter as an article of fully recognized medicinal value, whether you like it or not. Porter—and this applies equally to our ale or lager—is so mild a stimulant that none of the depressing effects sometimes felt after using stronger stimulants is experienced.

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