

The Northwest Review

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NOTICE. The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, even political if not of a party character. (2) LETTERS on similar subjects, whether conveying or asking information or controversial. (3) NEWS NOTES, especially such as are of a Catholic character, from every district in North Western Ontario, Manitoba, the Territories and British Columbia. (4) NOTES of the proceedings of every Catholic Society throughout the city or country. Such notes will prove of much benefit to the society themselves by making their work known to the public.

The Northwest Review

WEDNESDAY, APRIL 3.

EDITORIAL COMMENT.

Mr. Ewart seizes Dr. Bryce, turns him inside out and then rams him down his own throat. Ye little fishes, what an execution!

The Rev. Eather Lacombe, O.M.I., the great Indian Missionary of the Northwest Territories of Canada, has just returned from the east, after bringing back the distinguished ecclesiastics who visited this province recently to partake in the consecration services. The Northwest Review reporter had a short interview with the venerable missionary who informed him that the trip east was a most enjoyable one and that all the party were loud in their praises of the courtesy and attention shown them by the officials and servants of the Canadian Pacific Railway. The Rev. Father arrived here on Saturday's train and at once proceeded to the archiepiscopal residence at St. Boniface, where he remained the guest of His Grace Mgr. Langevin until Monday, when he left for his parish at Edmonton. He preached a very instructive sermon at high mass on Sunday in the cathedral, in which he recommended to his hearers' prayers a scheme which he is preparing for the assistance of the Half-Breeds of the Northwest.

There is one good thing in that part of the report of Mr. A. L. Young, Inspector of Schools, which refers to the French schools of the province. He says: "I find that even when the Catholics have full control of the district they generally put in one English trustee. In one case the only Protestant in the district was unanimously elected a member of the school board." When we consider that Mr. A. L. Young is a Protestant, commissioned by the local government to make a report which would suit their taste, this testimony is very remarkable. Of course we know that none are so large-minded and wisely tolerant as Catholics; but such items as this will be news to the mass of Protestant readers, who do not know that Catholics in Quebec are constantly electing Protestant representatives. Truth can afford to be generous; error, never.

Father Cherrier's sermon deserves all the room we sacrifice to it this week. It is calm, judicial and complete. What a contrast is Dr. Bryce's review of the school question? Nothing but special pleading, malicious insinuation, and pandering to popular prejudices from beginning to end. However, it is a finished specimen of malice reduced to a fine art, and is sure to take with the ignorant and unthinking multitude. On the other hand, Father Cherrier's honest and charitable statement has already received the warmest encomiums of well-informed and sincere leaders of thought. It is a masterpiece of argument based on fact, while Dr. Bryce's brilliant rhetoric is utterly innocent of either principle or fact.

Father Cherrier and Dr. Bryce, as revealed in their sermons last Sunday, are what Newman would call "palmary instances" of two systems of education, the Catholic and the up-to-date secular. The former, which is commonly supposed to be an inefficient system, produces a man of definite mental grasp, frankly and honestly grappling with specified facts easy to verify. The latter system much belauded, continually refurbished, ever-changing with the fads of the hour, issues in an imaginative acrobat,

skipping over the surface of things with airy tread and pleasant smirk, an interesting spectacle for the hot polloi.

We trust "Tolerance" may have many imitators. A letter like that is a most persuasive sermon. The writer adds, in a private note to the editor: "We are delighted with the REVIEW and wish you every success." Similar words are often written to us; but, coming from a writer so eloquent and so discriminating, they cheer us like a burst of real sunshine on a dark day.

And yet—for even to this charming epistle there may be a demerit—tolerance is not always in order. He who was essentially meek and humble of heart could find scorn the most withering and invective the most bitter for certain hardened enemies of all truth. Did not Our Blessed Lord call the Pharisees "whited sepulchres"? Did He not curse them with reiterated "woes"? Dear Tolerance, there be even now men whom no kindness will melt, who take advantage of every concession to crush Catholics the more, who have the craft of the serpent and the patience of Job without a shred of the simplicity of the dove. Shall we suffer them to dupe us as they have done in the past? To be sure, we shall not be unreasonable; but whatever we have a right to, that we shall claim, gently but with the firmness of adamant.

Tolerance is one thing, charity another. We tolerate error; but, if we wish to be charitable, we must often correct error. It is a very mistaken charity for Catholics to let Protestants suppose they think that the religion of the latter is true. Leaving them under the impression that you think so, tends to confirm them in their error. By all means praise individual Protestants for their virtues; but, in doing so, remember that good Protestants are always better than their religion, whereas the holiest of Catholics always fall short of the perfection of their creed.

The Alberta Daily Tribune is evidently in able hands. We reproduce, from its issue of March 25th, a remarkably thoughtful article on the remedial order. If we had a few more scholarly and gentlemanly editors like Mr. F. H. Turmuck, so favorably known in Winnipeg, the present crisis would soon come to an end.

THE IRREPRESSIBLE BRYCE AGAIN.

The Rev. Dr. Bryce has spoken. No one ever entertained the least suspicion that the irrepressible doctor would be silent, because modesty and discretion have no place among the many-sided peculiarities of this remarkably great man. There are many reasons why the doctor should speak, we mean, private and personal reasons, and every one who knows the learned doctor, knows that, with him, private and personal reasons, as compared with public considerations, take precedence every time. At first sight this may appear selfish and unpatriotic on the part of so great a man as the Rev. doctor undoubtedly is. But that is all a great mistake, which ordinary individuals, who do not understand all the surrounding circumstances of great men, unthinkingly fall into. What may appear to less intellectually favored individuals as selfish and unpatriotic, is in very fact one of the opposite virtues. This accounts for all those contradictory peculiarities which appear in the Rev. doctor's sermon in Knox church on Sunday evening last. Those enthusiastic, but less intellectually favored individuals, who have rushed into print to quote the Dr. Bryce of years gone by against the Dr. Bryce of to-day, as well as those who clearly prove that all his statements were knowingly false and misleading, would never have done so had they the intellectual acuteness to delve into the vast resources of the doctor's great mind. Some of our friends express surprise and indignation that Dr. Bryce, who is thoroughly acquainted with all the facts under discussion on this school question, should deliberately and knowingly falsify them. Dr. Bryce said that the remedial legislation required is unconstitutional; the Privy Council has declared it to be constitutional. The Doctor says the Bill of Rights contained no demand for separate schools; the document itself, as well as the first educational act of the new province, proves that it did. The Rev. Dr. says that "the system which the order from Ottawa would fix upon us was unjust and fraudulent in its inception;" he said the very opposite of this in his book "Manitoba." The Lords of the Privy Council say one thing is true; the Rev. Doctor says the opposite is true. A prominent gentleman in Ottawa told the learned and truthful doctor all about the circumstances when the real Bill of Rights was changed in Ottawa, unknown to the poor English speaking people of Red river, whose first legislative proceeding was to pass an Educational Bill granting those very separate schools which were not, according to the Rev. Dr., included in the Bill of Rights. "The English speaking people of Manitoba were utterly ignored and deceived in 1870." How strange that these utterly ignored and deceived people should further ignore and deceive themselves by immediately afterwards passing an act granting something that was never asked for nor intended to be given! But Dr. Bryce says so, and, therefore, it must be so. The laws of all civilized countries respect the conscience of individuals except when their conscience conflicts with principles of right government, but Dr. Bryce says "a claim made in the name of religion or

conscience is not bound to be granted." And to prove this, he ignores Catholic conscience and goes on to quote the barbarities of Hindoo women, Mormons, etc.; another proof of his great mind.

But why follow the Rev. Doctor through all these intellectual peculiarities? He knows they are lies pure and simple, and yet, although he uttered them, he is not necessarily a liar. It is the changed circumstances, not the learned Doctor, that are at fault. Had the circumstances not changed, the Rev. Doctor would not have changed with them, and, therefore, he would not be open to the accusation of deliberately, knowingly and with malice aforethought, stating what was not true. But what are these "changed circumstances?" Here they are: Up to the year 1890, when the circumstances changed with the law, the Rev. Doctor was as completely ignored by the Government and leaders of education in this province as, he says, the poor English-speaking people were at the time of Confederation. Although an active educationist for many years prior to 1890, the governing element completely ignored him. But "the changed circumstances" surrounding the change of the law required a change of men. Not only the changed circumstances, but the circumstances surrounding the change, made many honorable men retire from active participation in the new order of things, and this opened the door for men of less sensitive and honorable feelings. This brought the Rev. Doctor at once to the surface and made him a leader, where he was formerly only a simple follower. But, like all such men, his ambition became inordinate and, as that ambition could only be attained through the government, the result was that he became the humble apologist and obsequious servant of the government. These are "the changed circumstances" of a private and personal nature, to which we alluded in commencing this article, and if they appear selfish, unpatriotic and even mean to the intelligence of the ordinary reader, that is his misfortune. Had he the advantages of the training to be obtained "by actual residence in a University," as had the Rev. Doctor and the writer of this article, he would have no difficulty in fully understanding them.

POLITICS IN THE PULPIT.

"The aggression of the Roman hierarchy" is a favorite expression among a certain class when they wish to clinch a false or slanderous statement against the interests of any Catholic cause. At the present moment, it is "the Quebec hierarchy" that is floating in the atmosphere of Manitoba politics and causing all the ills which afflict the good and loyal people of Manitoba. In the name of common sense, what have "the Quebec hierarchy" done to this country, to make our friends so uneasy? True, a large number of them visited our province recently to add one more link to that glorious apostolic chain which comes down the ages, unbroken from St. Peter to Leo XIII.; but that should not be the cause of any alarm to our neighbors. The new Archbishop, in his eloquent address in St. Mary's church, on the day of his consecration, gave expression to words of charity for his neighbors of all classes and loyalty to his country. Both his language and his conduct stand out in glorious contrast to the language and conduct of some of the Protestant clergy of this city; who recently used their pulpits for the purpose of exciting and inflaming the people of this province against their neighbors, who are unfortunately called upon to protect themselves from the assaults made upon their rights by the majority. A craving after froth and excitement is one of the weaknesses of the age, and, among the weak and vain, the temptation to supply this froth and excitement is exceedingly great. Hence it is that we were pained to witness two of Winnipeg's Protestant clergymen discoursing on a subject involving the rights and liberties of the minority, and using every device at their disposal to excite their hearers against what? The restoration of the rights and privileges of the minority to educate their children in schools suitable to them and in accordance with their religious convictions and at their own expense, without having, at the same time, to contribute to the education of the children of the majority! And that, too, after the highest courts in the Empire had given judgment in favor of the restoration of these rights to the minority. Imagine, if you can, the honesty of a minister of "the Gospel," getting up in his pulpit and admitting that the highest court in the land had decided that the rights of the Catholic minority were destroyed by the school law of 1890, and, in the face of that admission, demanding that those rights be not restored. If this be loyalty to the country, respect for constituted authority, or the moral principles of "the gospel," then, indeed, are those sentiments, principles and teachings as debasing as we have hitherto considered them refining and ennobling. In bolstering up such sentiments and principles of moral rectitude, it is found necessary by these demagogic preachers to talk of "the aggression of the Quebec hierarchy." That expression makes their other false and slanderous utterances sink down more easily into the quicksands of the ignorant mind.

Cardinal Moran is able to boast that, whereas, in 1882 the scholars in Catholic schools in New South Wales numbered 16,545, in 1892 they totalled 31,217. In the same period the attendance in Church of England schools went down from 11,927 to 3,521.—Church News, Washington.

Address of the Secular Clergy to His Grace.

In our report of the festivities which followed the consecration of His Grace the Archbishop, we stated that we would in an early issue give our readers the address presented him by the secular clergy of the archdiocese. We have now much pleasure in retransmitting that promise. The full text of the address was as follows:

To His Grace the Most Rev. L. P. Ad. Langevin, O. M. I., D. D., Archbishop of St. Boniface:

My Lord,— It is not without good reason that your sacred person is to-day surrounded not only by both the regular and secular clergy of the whole Archdiocese of St. Boniface, but also by a great number of illustrious prelates and venerable priests who are come to represent all that portion of the Church of Jesus Christ which extends from the Atlantic to the Pacific coast, and from the extreme north way down to distant parts of the neighboring republic, for the imposing ceremonies that we have just witnessed are of those which deeply interested the whole Catholic Church. You have been consecrated a bishop, My Lord, i. e., from this time forward your seat shall be among the princes of the Church. You have become a member of the Sacred College of those Apostles of whom it is written in Holy Scripture: "Posuit Episcopos regere Ecclesiam Dei." Wherefore justly does the whole church of St. Boniface rejoice, justly is the cry of Hosanna of gratitude and love coming forth from all hearts: "Benedictus qui venit in nomine Domini."

For us, my Lord, the members of your secular clergy, who are particularly called upon to work in the vineyard of the Lord under the guidance of our new householder, the ceremonies which it has been our privilege to witness have left in our hearts such a deep and sacred impression, that as long as we live we shall keep the remembrance of them. When we saw the Bishop Consecrator letting down on your head the episcopal mitre, the sign of the eminent dignity to which you were then elevated, a voice was heard in our inmost soul teaching us how religiously sacred must be the respect which henceforth we should pay to Your Grace. And that mitre adorned, as it were, with all the virtues of the illustrious and pious founder of the Society of the Oblates of Mary Immaculate, of which you are a privileged member, no sooner did we see it in all its brightness and glory than we felt impelled to pour forth from our very hearts our thanks to God and our prayers to Jesus, that the disciple of Mazened, now a Bishop like his Master, may, like his Master also, be always a zealous and glorious servant of the Immaculate Virgin.

Again, my Lord, the Crozier that symbol of the pastoral authority, upon which you rested whilst passing in the midst of your people to bless them; the crozier spoke to us also in a most eloquent manner: it recalled—and this painful souvenir has awakened in our soul a sadness which your great heart cannot but share with us—it recalled the loved name of him who during nearly half a century had carried it with such meekness and paternal affection; it has spoken to us also of the divine authority, committed to you from above, which now entitles you to the same humble and persevering obedience which we always professed for the illustrious and lamented Archbishop Tache. May the strength of the Holy Ghost that has descended upon your Grace with the plenitude of his divine gifts enable you to carry that symbolical staff during many years also for the sanctification and happiness of the people now placed under your tender and paternal solicitude.

We are told, my Lord, that among many other precious gifts your Grace has received a pectoral cross whose richness symbolizes in a very fitting manner the beauty of the sentiments which accompanied its presentation. That our eyes, which by its brightness may charm our eyes, cannot however deceive our priestly hearts. For to us the cross always remains as the emblem of the world which, namely the sins of the world which our Saviour, the first victim of true charity, carried to the mountain of crucifixion; wherefore the words it speaks are words of devotedness and self denial. It shows us in your sacred person the victim which God has chosen to carry the sins of the people. Happy are we to accompany you on your painful journey, and highly do we, new converts, appreciate the privilege to be called upon to help you carry the heavy burden, sign and instrument of redemption. Gladly therefore, My Lord, do we offer ourselves praying that you will grant us a share in the hard labors of your apostleship which opens before Your Grace full of glory, it is true, but also rich in sacrifice and abnegation.

It was a happy inspiration indeed, My Lord, which prompted the inhabitants of your Archepiscopal city to accompany the expression of their religious and profound respect for Your Grace with the presentation of a ring to symbolize the close union which should exist between the pastor and his flock. That precious ring, My Lord, speaks to us a language full of mystery and love. When two hearts are to be united in an indissoluble bond they go to the altar of the Lord, and there it is that the one offers to the other a ring still wet with holy water as a symbol of a union whose origin is from Heaven. A word is heard at the same time telling those loving souls that they are now united until death alone shall part them, it is the word of the loving God himself: "A man shall leave father and mother, and shall cleave to his wife," it is the word of Jesus Christ, staying any sacriligious hand that would attempt to break the tie of that union; "what God hath united, let no man put asunder." My Lord, one day you fell in your heart a special love for a spouse full of charms and beauty; to be united to

her you had left father, mother, brothers, sisters, &c., there, however, was not as yet to be found the consummation of your mysterious union with the Church of Christ. Heretofore it has been your privilege to carry at your side the cross of the Oblate of M. I., as a symbol of imolation and sacrifice; but the nuptial ring had not yet been handed over to you. It now shines at your finger to tell us of the sublime adieu which you have made even to the blessed society which had received you in its bosom, and henceforth you and the Church of St. Boniface shall live the one and same life. For to her did you swear an unbounded love and lasting fidelity. The community of the O. M. I., it is true, will continue to claim you with a legitimate pride for the son of its pliancy; and you, too, My Lord, will continue to cherish that loving mother; but your heart now tells you that you must prefer before that noble community the Church of St. Boniface, your blessed spouse for ever, which you should love as Christ had loved his Church. May this act of generous affection receive its reward even here below in the sweetness of the love of a heart that is not alone to love! May the faithful committed to your pastoral solicitude, My Lord, being consolation to your noble soul! And may the God of Charity deign to impart a renewal ardor of zeal into the members of your secular clergy, of all of whom I may well say that they are ready to promise fidelity to Your Grace and constant correspondence to your care and solicitude so long as Divine Providence will allow them to remain under your paternal direction.

In conclusion, My Lord, deign to accept the homage which on behalf of the secular clergy of the archdiocese I have the honor to present to Your Grace: deep and religious respect for the dignity which henceforth will cause us to see in you a prince of the church, an apostle of Jesus Christ, humble and perfect obedience to the sacred authority now vested in you; devotedness and indefatigable zeal to work under your wise direction in the vineyard of the Lord; and a most sincere and generous love so long as it may please God to grant us the consolation of kissing from time to time the ring of holy alliance which shines at your finger, as well as of receiving your paternal blessing of which we shall always be in need, but which we particularly crave at this moment as the most precious pledge of your affection for us and of your love for the church of St. Boniface.

The members of the Secular Clergy of the Archdiocese of St. Boniface by the Reverend A. A. CHERRIER, P.P., of the Immaculate Conception of Winnipeg. March 19th, 1895.

THE C. M. B. A.

Issue of the New Official Organ of the Canadian Grand Council.

The first number of The Canadian, the new official organ of the Canadian Grand Council of the C. M. B. A., established in accordance with the resolutions passed at the last convention has come to hand, and should have been received by every member of the association. For the future a copy of this paper will be mailed monthly by the Grand Secretary to every member, and, as it will contain the assessment notices and in this way supersede the notices which have hitherto been sent out by the branch secretaries, it is highly important that all the members should get it. Therefore any member who has not received the first copy should at once communicate with the recording secretary of his branch, that his correct address may be sent east and the future receipt of the paper assured. From this time out there will be fifteen assessments per year. There will be a regular assessment payable at the first meeting of the branch in each month, and to make up the necessary fifteen there will be double assessments in the months of March, July and November. The first issue of the organ therefore, being for March, calls for a double assessment which is now payable. The editorial work of the paper will be performed by Grand Secretary Brown, and we may be permitted to say that the first number reflects great credit on that gentleman's journalistic ability. It is printed in English and French and contains a lot of most useful information regarding the association. Amongst other things he announces the fact that all matters concerning the welfare of the C.M.B.A. will receive full ventilation in the new paper. The following statistics regarding the work of the association during the past year, will be interesting to all our readers whether members or not:

"On 1st January, 1894, we had about 8,605 members, whose policies amounted to \$13,698,000.00. During the year 1894 we admitted 1,752 members, whose policies amounted to \$2,538,000.00; 73 members died, holding policies amounting to \$122,000.00; 20 resigned, holding policies amounting to \$30,000.00; 213 allowed themselves to be expelled, policies amounting to \$174,000; and 18 members reduced their policies from \$2,000 to \$1,000. On 1st January, 1895, we had 10,651 members, with policies amounting to \$15,890,000.00. During 1894, \$118,500.00 was paid to beneficiaries of deceased members, and \$6,257.39 transferred to the Reserve Fund. The total amount of the Reserve Fund, including interest reported, on 1st January, 1895, was \$40,929.53. The total assets of the association were \$25,850.89, and the total liabilities \$25,132.05, showing the C. M. B. A. of Canada to be in a first-class condition financially."

An article of great importance to all the members, and one they should carefully study, is that by the legal adviser of the Grand Council, Mr. F. R. Latchford, of Ottawa, regarding "Charges of beneficiary." He fully explains the law affecting the matter in the Province of Ontario, and will deal similarly with the other provinces in future issues. His Grace the Archbishop of Toronto, who is himself a member, contributes an encouraging letter.

The Hon. M. F. Hackett, who has been appointed President of the Council in the Quebec Provincial Government, and who was so triumphantly re-elected by his constituents recently, is an active member of the C. M. B. A., holding, in fact one of the leading offices in the Grand Council.

Opinion of The Boston Pilot.

NON-CATHOLICS and weak Catholics who wonder why the Catholics of Manitoba and British Columbia cannot be satisfied with the public schools existing in those provinces, which claim to be strictly denominational, should consider the significance of a recent incident in the High School, Victoria, B. C. Mr. Neil Heath, first assistant in the school, spoke before his class, most falsely and disrespectfully of the Catholic doctrine of Transubstantiation,—saying what he could to bring it into ridicule. We shall not quote his blasphemous utterances. It is enough to say that they shocked the sensibilities of even the Protestant pupils—nine of whom testified against him in the investigation subsequently ordered by the School Board. Mr. Heath did not attempt to deny the charges, and the only defense he entered was that it was necessary he should explain the Catholic doctrine of Transubstantiation in order to make clear the meaning of the Test oath passed in the reign of Charles II, for the purpose of depriving Catholics of their civil rights. Yet the School Board by a majority of one, voted to sustain him, in the face of his clearly proved violation of Article 16 of the British Columbia School Acts which prohibits dogmatic teaching. The case will be brought before the Council of Public Instruction. The principal of the high school and the chairman of the School Board, to their honor be it said, do not concur in this evasion of duty. After the vote of the Board had been taken, the latter said that intelligent people would rightly interpret it thus:—

"Whereas, the Public School Act makes it incumbent on school trustees to see that the schools are conducted according to the authorized regulations... requiring that the highest morality shall be inculcated, but no religious dogma nor creed shall be taught; and whereas the serious charges against Mr. Heath... have, after an exhaustive examination, been clearly proved, and on which we are unanimously agreed; and whereas we are lacking in the necessary backbone to give force and effect to our opinions by rendering a verdict; therefore be it resolved that this board agree to an abstract resolution, having no practical application to the question at issue, and they humbly wait until the Council of Public Instruction kindly relieves us of an unpleasant but clearly defined duty."

Coming up at this time, this case greatly strengthens the position of the Manitoba Catholics in their struggle for the restoration of the Separate Schools. It has its application for Catholic parents even in the United States, for though we cannot recall anything so shocking as Mr. Heath's utterances in the history of our public schools, yet even in recent years, attacks on Confession, Indulgences and other matters of Catholic Faith and practice have not been altogether unheard of. Catholic schools wherever possible for Catholic children is the only safe course.

DEATH OF THE SUPERIOR-GENERAL

Of the Faithful Companions of Jesus at Sainte Anne d'Auray, France.

The following letter, addressed to the Catholic clergy and laity, should meet with a fervent response. The Faithful Companions have won golden opinions in Manitoba and the Northwest during the past dozen years, since their arrival amongst us. They come to us with all the latest lessons of English school training, with the stamp of a refined simplicity of language and manner, and above all with the most unselfish devotion to their arduous calling. Those who have learned to admire their excellent teaching and attractive virtues will not fail to pray for their late Superior-General, and also for the speedy election of a worthy successor.

St. JOSEPH'S CONVENT, F. C. J., Brandon, Manitoba, March 31st, 1895. The Sisters Faithful Companions of Jesus most earnestly recommend to you their beloved Superior-General, Reverend Mother Marie de Busey, who died at her house of Ste. Anne d'Auray, France, on March 29th, 1895, aged 81 years 6 months. M. I. P.

Notes From Clandeboye Bay.

The snow, with the exception of a little in the bush, has all melted, and the roads are drying up well. We have bid good-bye to sleighs for this winter, for indeed spring seems to have begun. On the 23rd ult., several ducks and bustards were seen, and since then there have been several smaller birds flying about.

The winter fishing is nearly over; there are still a few nets in the water, but the owners do not expect to sell what they catch now. They feed their pigs on them. In a little while the season for white fish will begin; the time during which they are caught in greatest abundance is while the ice in the lake is breaking up. Meanwhile the people hunt rats; the skins sell well, and a good many people eat the flesh and say it is very good, though to the unaccustomed it does not sound very appetizing. Some have been trapping them a good while, but unlawfully I believe; my neighbors have begun only within the last day or two. They say the rats are plentiful and in good condition.

We have not had mass since the year began, but the Rev. Father Comeau has been away among the Indians, and only returned to St. Laurent last Thursday. He stopped for dinner at a house on the lake on his homeward way. We hear that he will be here, at Clandeboye Bay, on Palm Sunday; it will be the time for us all to make our Easter duties, as it is not likely we shall have another occasion.

We all wish to express our pleasure at the consecration of our new Archbishop, and regret that we could not demonstrate our affection in person. However, should His Grace do us the honor to come and confirm our children some day, we will show him that we are not less loyal and devoted than our co-religionists more favorably situated.

The Family Medicine.

THOU' LAKE, Ont., Jan. 2, 1890. W. H. COMSTOCK, Brockville. Dear Sir,—For a number of years I have used and sold your "Dr. Morse's Indian Root Pills." I consider them the very best for "Family Use," and all customers speak highly of them. Yours truly, R. LAWSON.