# The Northwest Review

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EVERY WEDNESDAY BY E. J. DERMODY.

. BARRETT, LL.D., Editor-in-Chief. ADVERTISING RATES.

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#### OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, May 10th, 1893.

Mr. E. J. Dermody.

Mr. E. J. Dermody.

DEAR SIR,—I see by the last issue of the Northwest Review that you have been intrusted by the directors of the journal with he management of the same, "the company for the present retaining charge of the editorial columns."

I need not tell you that I take a deep interest in the Northwest Review which is the only English Catholic paper published within the limits of Manitoba and the Northwest Territories. I hope that you will obtain a remunerative success. It is enough that the editors do their work gratuitously, it cannot be expected that the material part of the publication should remain without remuneration. I therefore strongly recommend to all Catholics under my jurisdiction to give a liberal support to the Northwest Review it has fully my approval, though, of course, I cannot be responsible for every word contained in it. The editors write as they think proper, they are at full liberty to say what they wish and in the way they like best. The sole control I can claim is over the principles they express and I have no hesitation in stating that the principles announced by them are sound and ought to be endorsed by every sound Catholic in this country.

I therefore consider that you enter a good work and I pray to God that He will bless you in its accomplishment.

I remain.

Yours all devoted in Christ, talest. Archelishop of St. Boniface,

I remain.
Yours all devoted in Christ,
†ALEX. ARCHBISHOP OF ST. RONIFACE,
O. M. J.

# The Northwest Review

WEDNESDAY, MAY 9.

### EDITORIAL NOTES.

On our first page appears the beautifully-written and highly-descriptive article on the arrival and enthusiastic reception of the Very Reverend Superior General of the Oblates the Catholics of Winnipeg and St. Boniface, and which was unfortunately "pied" last week on its way to the pressroom. The editor of the NORTHWEST REVIEW wishes to convey to the author of this descriptive article, Mr. O'Connell Powell, the expression of his sincere thanks for the labor entailed in its production, and his regrets that an unfortunate accident has delayed its

## MAY DEVOTIONS.

The devotion which is rendered to Mary at all times and in all places is a devotion which is surpassed in sublimity only by the horor which we render to God Himself. The homage which we give to the Blessed Virgin consists especially of a profound veneration. How can we fail to recognize Mary as our queen and our sovereign when we consider that the Son of God Himself honored her His Mother and faithfully obeyed her even at an age when men regard themselves as free from parental authority? The sublimity of this veneration which Catholic piety has at all times given to Mary is contained in this ges upon this proviso will be to the title, Our Lady, and places her above all the angels and saints. The confidence Blessed Virgin gives to her devotion another character of sublimity. We pray to the saints to obtain this or that all graces, because we regard her as the depository of all the heavenly gifts. What is there comparable to the devo- clear and that is the unquestionable the total exemptions of real property paper that appeared in the Ottawa Uniobject? Hymns, canticles, litanies, offices-in fact, all forms of language have been exhausted to celebrate the praises of Mary and to solicit her merciful protection. We do not fear to exaggerate the honors to which Mary has a just right. The devotion which we give to the ever-blessed Mother adds to the only can be drawn from all this, and glory of our divine Saviour and attracts | that is that should all the courts in the His choicest blessings upon us for time and for eternity.

## SENATOR SCOTT'S SPEECH,

The Honorable Senator Scott, the Lib eral leader of the Opposition in the Canadian Senate, has made a masterly and exhaustive speech on the Hon. Senator Bernier's motion for certain papers and returns in regard to the Northwest schools. Senator Scott's treatment of this question was that of a high minded statesman and a lover of fair play. He treated his subject as one deserving of serious consideration, because it involved the rights and privileges of a class in the country who, both from their numbers and respectability, are entitled to fair play and justice

The Hon. Senator's speech, aside from ts really able and eloquent treatment of this question, is worthy of our consideration on account of his being in active of Ontario and, afterwards in the granting of a constitution to Manitoba. In the fight for Catholic or separate schools in Ontario, the Hon. Senator was the exertions that that system of education received the sanction of law. There was not a move made for or against the Scott was an active participant and. therefore, a living and reliable witness.

Senator Scott tells us how, at the time. that question was fought and won. He also points out that when the question of confederation was discussed, both parties to the contract agreed that, in the interests of peace and harmony, that question, involving as it did the rights and privileges of the minority, should be put beyond the reach of legislative by law.

In his treatment of the Northwest and the entrance of Manitoba into confederation, Mr. Scott is again a most valin public life at the time and, as was his that which affected the rights of the Catholics. After showing that the and said: schools which existed in Manitoba before the union were denominational schools he asks the question, "was the continuation of those schools a part of the charter that was given to Manitoba?" Then he proves from public documents and Judge Black, Father Richot and Alfred Scott came to Ottawa and presented "a bill of rights" and in that bill was a clause demanding separate schools. That that demand, as well as all others, was accepted by those who framed the constitution, is clearly shown. He shows in clear and convincing language, that the members of parliament who framed that constitution so understood it. The oill granting a constitution to Manitoba as follows from the Parliamentary Debates of that year:

"After several clauses of the bill had moved that the education clause be struck out."

"Hon. Mr. Chauveau hoped the amendment would not be carried. It was desirable to protect the minority in Manitoba from the great evil of religious dissentions on education. There could be no better model to follow in that case than the Union Act, which gave full protection to minorities." Mr. Macdougall, who was an opponent of separate schools, said: "The effect of the clause if not struck out would be to fix laws which the Local Legislature could not altar in the future." Mr. Macdougall therefore advised that the clause be struck out. Sir George Cartier opposed Mr. Oliver's motion and Mr. McKenzie supported it and, a vote being taken, 83 voted against and 34 for having the clause struck out. Senator Scott pointed out that although the Globe of to-day supports the confiscation of the rights guaranteed in that very clause, yet this self same Globe had an article ten days after that clause was confirmed, calling attention to this very educational clause, in which it said: "It is specially enacted that no law shall be passed by the Provincial Legislature injuriously affecting in any way denominational schools, Catholic or Protestant. An appeal against any educational act that infringovernor-in-council, and if powers are required to enforce his decision, the which all Christian people repose in the parliament of Canada may be invoked 100, while Protestants exemptions aggre to compel due compliance by an act for gate \$4,870,750." that purpose." How the Globe of to-day can square its present policy with its similar statement from Toronto, the particular favor, but from Mary we ask clearly defined utterances of 1870, is something beyond our comprehension One thing Senator Scott makes quite city in Canada: "In the city of Toronto tion of intercession of which Mary is the intention of the framers of the Manitoba Act to protect the educational rights of the minority, Catholic or Protestant.

Mr. Scott then goes on to show that a similar provision was made in 1875, when he himself had charge of the bill which the larger amount of exemptions. Supestablished separate schools in the Northwest Territories. One conclusion Empire decide that the constitution given to Manitoba does not fully cover the Protestants to pay their taxes to the not follow him into this field, as we do that framed it, then both equity and honor demand that the constitution be so amended as to fully carry out the intentions of its makers. It is impossible for us, to do anything like justice to Mr. Scott's very clever, and able speech, in the space of one short article. It is an effort deserving of the highest and most unstinted praise, and the minority in Manitoba and the Northwest Territories will remember with gratitude and thanks his kindly and fair defence of their cause.

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CHURCH EXEMPTIONS AND MANI-TOBA MINORITY.

In every country in the world enjoying a Christian civilization, the exemption pointical me before confederation, and of the active part he took in the establishment of separate schools in the province universally admitted and practiced. For the separate patricular to the continue to do this, the separate patricular to the continue to do this, the separate patricular to the continue to do this, the separate patricular to the continue to do this, the separate patricular to the continue to do this, the separate patricular to the continue to do this, the separate patricular to the continue to do this, the separate patricular to the continue to do this, the separate patricular to the continue to do this, the separate patricular to the continue to the continue to the continue to do this, the separate patricular to the continue to the cont ment of separpte schools in the province universally admitted and practiced. For a Christian people to make the Lord of cuse of shouting 'persecution' and 'rob- school question in this province. He the temple pay tribute, is a modern in bery etc., with as much force as if their claims, what no truthful man will dispute, novation so contrary to the religious complaints were not weakened by the sentiments of all civilized countries that example of a paralled action on the abolished Catholic schools and made all trusted leader of the minority in that it has never been thought of except in part of their Toronto friends." Does schools Protestant, and that it confiscated the province, and it was largely through his our own age and by men of little or no the Free Press take in the force of the

to some objections made by a corresponcontention of the minority in those early dent to its remarks, that the Catholic days with which he was not, we might school system of the Northwest was "an the Catholics of Manitoba have been resay, personally cognizant. From the obsolete school system—a system which ceiving at the hands of the Protestants? start to the finish of this fight Senator if left to itself would enevitably perish of of its own dry rot," said:

> "In this connection we may ask, what does Father Cherrier think of the hierarchy in Montreal who, by refusing to allow their property to be taxed, compel the Protestants to support the Roman Catholic Institutions?

Then our contemporary went on to justify the action of the Greenway Government, by stating that this alleged action of the hierarchy of Montreal was no less a persecution than that which interference wherever it then existed the Catholics of Manitoba were called upon to endure in having to pay taxes to the present Protestant schools. Notwithstanding that a correspondent pointed out to the Free Press, that the nable and safe witness, because he was Protestant minority of Montreal, although not a forth of the city's popuwont, took an active interest in the lation were in very fact enjoying over political events of the day, especially one third of the entire exemptions, the editor repeated his former statement

"The relative population of Protestants and Catholics does not touch the core of the question. Church property in Montreal is exempted from municipal taxation. The Protestants are all anxious that church property should be assessed and taxed, and we believe, though current comments in the press, that that is an opinion formed upon hearsay -that the Catholic laity are of the same mind. The Roman Catholic hierarchy however, will not permit this, and to make up the amount that should be paid by church property, Protestants as tants therefore are compelled to pay for the municipal services rendered to Catholic churches, schools, nunneries, hos-

Because the city of Montreal, follow-

came up for its second reading on the empted all church property, all edu-10th May 1870, and Senator Scott quotes cational and charitable institutions, from local taxation, the Free Press had the bad taste to charge this upon the hier. archy of Montreal, as though it were ing the Government of Manitoba, and been discussed and voted on Mr. Oliver something unusual and, only in this even some that do not, such as the Catholic and Protestant. It is said tyranny, imposed upon an unwilling intrying to make it appear that in the and unfairly treated minority. Al present school system in Manicoba the see nothing pertinent in the statements Archbishop Tache's recent pamphlet on and figures of his correspondent, and, the Northwest school question, says: therefore, "it would seem that the septherefore, "it would seem that the sep-arists of Manitoba could be enabled to advised on is wherein the Manitoba shout 'persecution,' 'robbery,' etc., with school act interferes with the 'civil and greater force were their complaint not Roman Catholics, acts in bad faith with action on the part of their Quebec sicn. friends " This course of reasoning is, and exempted certain property from tants of Manitoba in destroying Catholic schools, confiscating Catholic school property, and making the despoiled Protestant school system! Surely in calling such a line argument peculiar, we cannot be charged with either harshness or exaggeration.

> The Free Press, of a recent date, accepted and proclaimed the following figures as correct. It said:

"Roman Catholic church property exemptions in Montreal amount to \$8,499,-

Let us compare this statement with a next largest city in the Dominion, and par excellence, the most ultra Protestant are \$23,189,350, of which church property amounts to \$5,050, 350, and of this sum Roman Catholics own \$969,236, and Protestants \$4,081,114. In Toronto as in Montreal, the Protestants have, per capita, pose now, for the sake of argument, ish the Protestant schools, and compell the great work of outcomes by the Catholics, although, for the sake of appearance, the schools were called public, national schools, and when the Protestant minority objected to so gross an outrage on their liberties, and called the conduct of the majority, "persecution" excited, the Protestants of Toronte, by exempting church property from tax-

the Protestants'! "But," answers the might well do, embarrassed with the French Canadian newspaper, "that rench Canadian newspaper, "that position. It was redeeming this continent makes no difference, the Catholics do from barbarism before many of the Chrisnot want their church property exempt- tian denominations that now envy it had atists of Quebec cannot find fa air ex- raily glides into a brief mention of the logical application of its own reasoning? Not long ago the Free Press, in reply How does it think its Protestant friends statements, to the great shame of us who in Quebec would appreciate the appli. constitute the majority, is borne out by cation under the same provocation as

> As we said before, the exemptions in Quebec are founded on a well defined Christian civilization—a civilization practiced in every part of the Dominion That this principle is threatened in some of the provinces is only additional evidence of the secularizing and irreligious tendencies of the age. When the Maniroba Government threatened to abolish all tax exemptions, all the Protestant sects were up in arms, and the Archbishop of Ruperts Land condemned it in the most unmistakable language. Every church denomination in Winnipeg, except the Catholics and the Baptists, "fects their co-religionists. The law is so "strikingly unfair, so outrageously dishonest, that it cannot long disgrace the the principle of exemption is not confined to Quebec and that it is as fairly, as justly and as broadly administered there as in any other part of the Domin ion; (2) that, capsequently, the hierarchy of Montreal is not specially bene, archy of Montreal is not specially bene.
>
> Althis proved the Japan and justice. Justice is all we aspect to the general satisfaction, and well are repeased to the general satisfaction, and well are appeased to the general satisfaction, and well are appeased to the general satisfaction, and well well are appeased to the wish of the soul. Thanks to the wild mental well are appeased to the window and the archy of the constitution to the satisfaction and the play and justice. Justice is all we aspect who recognizes as her founder the play and justice. Justice is all we aspect who receive fair replay and justice. Justice is all we aspect to the general satisfaction, and well are appeased to the general satisfaction, and well are the present of the satisfaction and well are the present of the satisfaction and well are the present of the satisfaction and well are the cept the Catholics and the Baptists, waited upon the government to protest

'A LAW THAT CANNOT STAND." The various provincial papers support-

weakened by the example of a paralled them, or disturbs their religious persua-It is very difficult to understand how to say the least, peculiar. Because the intelligent men and journals can ask people of Quebec, like that of other such questions. Had the Catholics of for that is a right which no law dare parts of the Dominion, followed a recog- Manitoba to pay for Protestant schools take from them; but they are compelled nized principle of Christian civilization before they entered confederation? Were they required to support two sets municipal and general taxation, an edi- of schools? If the Catholics were not tor of a great daily newspaper sees in required before confederation, or for that conduct an excuse for the Protes- twenty years thereafter, to support Protestant schools, and are now compelled to do so, it does not need a very large amount of common sense or intelli-Catholics pay taxes to support a purely gence to arrive at the conclusion that the act which now compels them to pay their taxes to Protestant schools "interferes with the civil and religious rights of the Roman Catholics." As well might the Government compel the Catholics to for Protestant schools. To the Catholic conscience the one is as bad as the other because neither of them can be used by us for the purposes for which they are intended. In answer to those who say the schools are not Protestant we reproduce an article from the Free Press of January 2nd, 1893, under the above versity Owl:

"Dr. J. K. Barrett of this city, whose name has become widely known through connection with the Manitobaschool case. contributes a paper to the Christmas number of the Owl, a magazine published as we learn from an imprint on the title page, "by the students of the University and for the purpose of giving the Free article is "The Subject of Dr. Barrett's article is "The Church and the Schools," Press a further example of its logic, the the purpose being to show that through Catholic majority of Quebec would abol. all ages the Catholic Church has led in the great work of educating, civilizing and christianizing mankind. We need Catholic schools, where the religion was not intend to enter into a discussion of the under the authority of and prescribed question or to review the various state ments of fact with which he supports the argument of his paper. Men who have themselves any knowledge of the past do not require to be assured of the immense debt the cause of education owes to the Roman Church. That is a matter of history, some truth of which will be found recorded on every page of it. There is Church has been the mother of explora-

that the school legislation of 1890 was an act of treachery to the minority; that it appropriated it to the support of Protestant schools. Every one of these the facts. Dr. Barrett concludes his article "To give your readers an as follows: example of how heavily this weighs on "the Catholics of Manitoba. 1 will cite

"the support of the Protestant schools of "Winniper, a tax amounting to \$35 per "annum. Under the old law this amount where my children are now and have "always been educated. Moreover my "conscience requires me to pay a second "tax of \$50 per year for the support of "our own Catholic schools—the extra \$15 "being necessitated by the loss of the "Government grant. In other words, I "am obliged to pay \$85 per year and "receive no more benefit for that sum "than I formerly received for the sum of "\$35. This example will give the readers "of the Owl an idea of the beauties of the "School law of Manitoba, and how it af "fects their co-religionists. The law is so "strikingly unfair, so outrageously dis" "statute books of our province. We have to rour leading the intent of the words. Following is a translation of this address:—

Very Reverend Father,
It is with a most legitimate pride that to day, most Reverend Father, the way not leave to his with a most legitimate pride that to any the switch a most legitimate pride that to day, most Reverend Father,
It is with a most legitimate pride that to day, most Reverend Father,
It is with a most legitimate pride that to any the switch a most legitimate pride that to any the switch a most legitimate pride that to any the switch as most legitimate pride that to any the switch a most legitimate pride that to any the switch as most legitimate pride that to any the switch as most legitimate pride that to any the switch as most legitimate pride that to any the switch as most legitimate pride that to any the switch as most legitimate pride that to any the switch as most legitimate pride that to any the switch as most legitimate pride that to any the switch as most legitimate pride that to any the switch as most legitimate pride that to any the switch as most legitimate pride that to any the switch as most legitimate pride that to any the switch as most legitimate pride that to any the switch as most legitimate pride that to any the switch as most legitimate pride that to any the sw

well as Catholics are taxed. Protest the Manitoba minority. Every person this province should not countenance ing the practice of every civilized and Christian community in the world, exbers to tyrannize over the minority. It is claimed that the present schools are undenominational. So they are as between the Protestant sects, but they are particular place and under hierarchial Brandon Mail, are very busily engaged further that the religious teaching is colorless as to quality and exceedingly moderate in quantity. This may be true

without in the least affecting the con-

were enjoying a larger exemption than that journal, in commenting on the Norεchools, but because the Protestant denominations could not agree on any thing more thorough or pronounced; they could not go further without quarrelling among themselves. We find, therefore, that under the present system, the schools of the minority are abolished and that all are allowed their private separate schools to support them entirely at their own cost, the whole machinery of the state being confiscated to the exclusive use and for the exclusive benefit of Protestant between church and state, when the church is Protestant: but none when it is Catholic. That is the situation as decreed by the arbitrary power of the majority. We tax Catholics to support our schools direct taxation. The Catholic parent may have a heavy enough burden to pay for his own school, but he is directly taxed to pay for ours as well. Nor do we allow use of Catholic schools or to help in the pay for the support of Protestant education of Catholic children. Man for churches as require them to pay taxes man the Catholics contribute to the of his emphatic utterances, and drown provincial revenue as much as the Protestants, but every dollar appropriated schools. This is robbery through legal form by the brute force of a majority. But inasmuch as it is done against Catholics we have Protestant divines who rejoice at it; and who denounce as apostates and enemies those Protestants who stand for equal justice to all. There was never a jealousy and hatred, and never a greater wrong perpetrated upon a minority. If there were no appeal under the constitu-tion, our own sense of right, if not smothered in bigotry and fanaticism, would compel us to extend a generous measure of relief to our Roman Catholic fellow

citizens.'

"If." Archbishop Ireland says: "If the ten milions of Catholics in the United States were worthy of their name, what an impresion they would make!" That's it. Worthy of their name—the name of Catholic and all that it implies. Where would Apaism be then? Where would be bigotry, slander intolerance? They would vanish into thir air, melt away as the mist in light of the glorious sun. Worthy of our name! How worthy? By our lives that should reflect the glory of the name Catholic. Alas! that so many are unworthy of the name of Catholic-so recreant to light, so ob durate to grace, clothing the Church in weeds, shaming God's law, bringing and "robbery" some French Canadian an ignorant tradition, it is true, surviving down opprobrium on the entire body newspaper said: "Keep cool, don't get even unto this day, that the Church has giving the pretext for unhallowed charexcited the Protestants of Toronte, by but it would be a fruitless occupation to worthy of the name of Catholic? As the wrestle with that. After dealing with Archbishop says: "Speak, speak for truth ation, are forcing the Catholics to supthis particular phase of his subject, the and virtue, create and execute good port Protestant institutions." Oh! but Writer proceeds to show that the Catholic works for the interests of our fellowman", Speak in our life's action, humble as the minority would say, the Catholics' tion, discovery and missionary work in church property is exempted as well as our own country, finding himself, as he exalted as may be your station. may be your sphere, speak, high and

### A GRAND WELCOME.

(Continued from page one.)

tion to the most distinguished and, at the same time, the most important position in your Order, and to express the sincere hope that you may be guided in the periormance of your high duties by the counsel of ance of your high duties by the counsel of the Holy Ghost May this visit be fraught with such pleasing reco lections that the remembrance of it may induce you to visit us once more in the near future.

JNO. K. BARRETT,
Chairman of Committee,
J. J. GOLDEN, CASS, O'CONNELL POWELL,

Members of Committee. Winnipeg, April 29, 1894.

This English address was immediately followed by another in French in behalf of the French speaking Catholics of St. Mary's. Mr. J. T. Dumouchel was the 'my own case. I am required to pay to reader, and succeeded admirably in the support of the Protestant schools of expressing the intent of the words. Fol-

L. O. GENEST, J. A. RICHARD, GEO. GERMAIN, O. MONCHAMP, A. LUCIER, N. M. BOIRE, F. CLOUTIER.

Both addresses were engrossed and beautifully gotten up by the Sisters of St. Mary's Academy, Notre Dame street east. At the conclusion of Mr. Dumouchel's remarks, the Very Rev. Superiorthough it was pointed out to our con- Catholic minority has no real grievance. scientious objections of Catholics. But it General arose and responded in French, temporary that the Protestant minority In a recent issue of the Brandon Mail, may be answered to this plea that if the his native tongue. He regretted that not being conversant with English, he was the Catholic majority, its editor could Wester's article reviewing His Grace of a desire to win Catholics to these language. After thanking everyone for language. After thanking everyone for the outpouring of such generous sentiments, he expressed his great surprise at the wonderful progress of Catholicity in Western Canada. He said what he had seen so far surpassed his most sanguine expectations. He referred to the Brothers' schools in very tender words, remindexisting schools are Protestant in intent ing the people that they had among as well as in fact. Catholics are made to them a branch of that institution, St. support these Protestant schools. They Stanislaus' college in Paris, which was are taxed for them under the law. They second to none in the educational communities of France. He then called upon Rev. Father Langevin, D. D., pastor of St. Mary's, to speak in his behalf to the assembly before him.

The immense throng which assembled n St. Mary's on this occasion will never forget the passionate appeal and emphatschools. There may be, and is, connection ic utterances of Father Langevin. For a moment he seemed to be overpowere due no doubt to the feelings which filled his heart and mind, on viewing the multitude before him. Commencing in 3 low subdued tone, as if endeavoring to and put the bailiff upon him if he rebels, calm the spirit rising within him, he That is what we do in the matter of gradually grew more and more eloquent, till letting himself free in the full force of natural oratory which is his, the words of a saintly priest, a priest realizing that he and his were being denied the rights one dollar of public money to go to the which were theirs by inheritance and labor, came to the ears of an admiring people, carrying them away in the bursts ing them in the abundance of his sacerdotal zeal. Never before have such by the Government for the support of warning words been sent broadcast education is given to the Protestant through St. Mary's, and years must pass ere the echoes of the speaker's voice will die out from the memory of those who heard it. To Father Langevin the Catholics, not alone of Winnipeg and St. Boniface, but also the Catholics of the vast Northwest, owe a deep debt of gratitude and thanks for the fearless and unflinch more disgraceful exhibition of religious ing utterances made by him on this occasion. Following is a part of what Father Langevin said:

"Good people of Winnipeg and St. Boni face, it is too bad that in the confusion o Babel, different tongues speak different languages. I am asked to convey to you in English the sentiments expressed to you by our worthy Superior-General. is a hard task for me to translate with full effect the words of our distinguished guest. Father Soullier is deeply moved by the grand Catholic display of to day. Not alone the Catholics of St. Mary's parish, but those of the Immaculate Conception and St. Boniface, are the hosts of the hour. The impression of to-day's doings in Winnipeg will remain forever in the memory of our good Superior The demonstration of to-day is mainly indicative of the great unity of spirit which prevails through Catho city in this part of the Dominion. The demonstration of to-day is proof of the great assertion that we Catholics still xist, that we are still alive—yes. in the fullest sense of the word—that we bring with us a principle of life which must and will conquer one day or other. Referring to the sentiments of thanks and gratitude which are contained in the address thus read, I ask the parishioners of St. Mary's my dear people, I ask you what could be done without your loyal and steady sup-port and co-operation? In the heat and turmoil of the battle, officers without soldiers are new class. soldiers are powerless. Ah, I see row