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The Northwest Review

NOTICE.

The editor will always gladly receive (1) ARTICLES on Catholic matters, even political if not of a party character. (2) LETTERS on similar subjects, whether conveying or asking information or expressing opinion. (3) NEWS, 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.

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, Dec. 12th, 1892.

GENTLEMEN—I see by the last issue of the Northwest Review that you have been instructed by the directors of the journal with the 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 gratefully. 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 his country. I therefore consider that you enter a good work and I pray to God that He will bless you in its accomplishment.

Yours all devoted in Christ, ALEX. ARCHBISHOP OF ST. BONIFACE, O. M. I.

WEDNESDAY, MAY, 3.

EDITORIAL NOTES.

The Rev. Leo Getz, of Red Deer, at one time one of the most distinguished ministers of the Methodist church endorses the policy of the Free Press on the school question and cannot understand why the majority should seek to oppress the minority. We wish the Rev. Mr. Getz could inject a little of his broad Christian views into his brethren in Manitoba. Down here they "vote with both feet and hands" for oppressing the minority. The question of brains does not enter into the process at all.

Here is a choice piece of "rot" about Catholics and the Bible, clipped from the Calgary Tribune. It is not necessary for Pope Leo to tell Catholics to study the Holy Scriptures. His illustrious predecessors, in the chair of Peter, have always encouraged the reading of the Scriptures. What the Church objects to is the interpretation, or rather the misinterpretation of the Bible by each individual for himself. That has produced the babel of the sects:

Catholics Must Study the Scriptures more.

Rome, April 5.—Pope Leo has just completed an examination of the question of the study of the Scriptures, his holiness having devoted enquiry especially to the diverse opinions of savants on great Biblical questions. His holiness will proceed to indite a letter to bishops requesting them to enjoin upon their flocks a more profound study of the Scriptures, and a larger and critical explanation of Heremennitics. The Pope urges the necessity of keeping in the track of modern progress and discovery, in order to adapt Catholicism to the needs of the day.

The shoe is now on the other foot. Protestants with their "higher criticism" and theologians of the type of Dr. Briggs seem to be making a desperate effort to get rid of the Bible, or to shake all confidence in it; whereas, as the London Tablet remarks, "the Catholic church has in her councils declared that the One True God was the author of the Bible and that, by the inspiration of the Holy Ghost, the holy men of both Testaments spoke."

HIS PATRONAL FEAST.

Today is the patronal Feast of our beloved and deeply revered Archbishop. It is the feast of the great Pontiff, St. Alexander, and on this day, all the Catholics of the Archdiocese love to gather around their spiritual father and offer to him the homage of their love and their hearts congratulations. It is a day full of joy and yet, like all human joys, it is tempered with sorrow. As each of those annual feasts recur and as we renew, to His Grace, our feelings of thankfulness and gratitude that our Heavenly Father has spared to us one whom we love so dearly, yet, on the sky of our joy, appears that one cloud of fear lest it be our misfortune to lose the father, on whose sympathy, protection and wisdom we are so dependent in these dark days of persecution. We are painfully conscious of the fact that his health is delicate, his sufferings great, his strength wasted by reason of that suffering, and his mind and heart wrung with grief on account of the insults, the treachery and persecutions aimed at his people. He spent the whole of his noble life in doing good, in preaching the gospel of peace, in trying, both by word and example, to bring men nearer to God, and now that his labors are drawing to a close; at a time when most men look



HIS GRACE ARCHBISHOP TACHE.

forward to the quiet and peace of a well spent life, at a time when everything pointed to a happy crowning of all his labors, there burst upon him, from a serene and cloudless sky, a flood of persecution which swept away all that took a life of labor and wisdom to build up. It did not make his lot any easier to bear because it came from men who had, without solicitation on his part, pledged themselves to protect him and his people. It does not lessen his sufferings to see the contemptuous treatment, the insulting conduct, the dishonest remarks directed towards the church he represents and the people he governs. All those things cause him pain and mental suffering, while we, his loving children, are powerless except by our sympathy, to relieve him. All we can do is, on occasions like the present, to gather around him and, by our love and devotion, to try to make amends to him for the ignominy offered to him by the malice or the ignorance of his enemies. The Northwest Review owes His Grace many debts of gratitude for his unswerving friendship, his generous assistance, and, above all, his too flattering endorsement of our poor efforts in the cause of religion and truth, not to offer him the tribute of our sincerest devotion and most hearty gratitude, and what more fitting way can we prove this than in joining our congratulations to those of all the Catholics of the Archdiocese and amid their joys and fears to say, from the inmost recesses of our hearts, Ad multos annos.

THE RECENT GOVERNMENT EPISODE.

Now that the Session of the Dominion Parliament is over, one cannot help reflecting what a tremendous power for good to the Conservative party, to the House itself, and to the Country Sir John Thompson is. He is hardly away upon language which should never have been uttered, and which, even if it was glossed over by a majority vote, contains within it a sentiment of discord strangely at variance with a true patriot or a successful politician.

There are three others of our co-religionists—Messrs. Costigan, Curran and Bergin—whose action we admire, and who did their duty; for duty rises above the frothing waves of party politics, and is guided by a compass pointing to freedom. By their vote they appealed to that greater constituency throughout the length and breadth of the land, which always expects the representatives in the House to be truer to the principles of justice, right and liberty than to the momentary exigency of a party which, in the present case, under prudent leadership, would never have been trapped as it was.—Catholic Register.

ONTARIO CATHOLIC SCHOOLS.

We often hear from the maligners of the Catholic church, how poor are her schools, how ignorant are her people and, in fact, how anxious the church is in keeping her children in a dense state of ignorance. These are the ordinary stocks in trade of those plous haters of our holy religion. Sometimes they will venture to be more definite in their charges and will, in a general way, refer to the terrible condition of our

separate or Catholic schools in Ontario, or Quebec, without furnishing any evidence of the truth of what they say, further than their own personal and otherwise unsupported statement. Sometimes among a bolder and more unscrupulous class, of which the Brandon Sun is a striking example, we witness men making statements, creating so-called facts, manufacturing statistics, without giving any clue how they made them, for the purpose of maligning Catholics and misrepresenting their views. This class of maligners start out by making a statement, supported by what they are pleased to call statistics. When it is proven from actual statistics that they lie, what do they do? Retreat? No! They simply ignore the refutation, and repeat the dose after adding to it some other vile falsehood. In Ontario, a short time, the Education Department was collecting educational exhibits for the Columbian Exhibition. Dr. May, one of the leading officers of the Department had been charged with the duty of collecting and arranging those exhibits. This learned doctor, wrote the following letter to C. Donovan, Esq. M. A., the able and painstaking Inspector of separate schools for western Ontario. This letter speaks for itself and is justly complimentary and deservedly encouraging to the teachers and pupils of the separate schools as well as a pleasing evidence to all who are interested in Catholic education, whether in Ontario or else where.

Toronto, April 3, 1893.

MY DEAR SIR,—I have just completed the catalogue of Educational Exhibits and have about seventy-five cases ready for shipment, so that I hope to get away on Monday next. Before leaving, I feel it my duty to say that the pupils of the R. C. Separate schools in your inspectorate have done most excellent work, and I do not think that the pupils' work from the R. C. Separate schools of this Province will be surpassed at the exhibition by pupils of the same age.

Yours truly,

W. MAY,

Superintendent.

To C. DONOVAN, M. A., Sep. School Inspector. Here is evidence, emanating from the highest and most reliable public source, stating that "I do not think that the pupils work from the R. C. separate schools of this province will be surpassed at the exhibition by pupils of the same age."

And this comes from Ontario, the premier Province of the Dominion! From that blessed home of the open Bible and Protestant ascendancy! From that province where they point to the Public school as the highest evidence of their civilization and culture! And in that blessed home of all this supposed culture and intellectual advancement, is it possible that one of its greatest educational authorities should, over his own signature, indite an official document and address it to one of the foremost among separate school educationists in Ontario, in which it is stated that, in his opinion, the work of the pupils of the separate schools in Ontario will not be surpassed at the exhibition by pupils of the same age?

Surely this should be a sufficient answer to those who falsely and maliciously charge the church with encouraging ignorance, and the Catholics, themselves, with indifference to the proper and efficient education of their children.

"COSTIGAN MUST GO."

So says the Mail of Toronto. And why, pray, must Costigan go? Because, forsooth, he condemned the disloyal and inflammatory language of an Orange blatherskite who holds a minor position in the Dominion government. Because the Honorable Secretary of State, from his place in the House, both by speech and by vote, condemned the speech of a member of the government, because that speech aimed a blow at the crown and constitution and threatened to interfere with the will of the Empire in giving Home Rule to Ireland even to the extent of armed resistance. This is the reason why the Mail says, "Costigan must go." Well, we will see if "Costigan must go." The going process, if attempted, might have an effect on the sender quite as unpalatable as was intended for the victim. But why should any attention be paid to the vapors of such a fanatical sheet as the Mail. The Hon. John Costigan, entrenched behind the battlements of a stainless political record and strong in the faith and confidence of a people whom he has always faithfully served and never betrayed, can snap his fingers at the threats of that ill-omened organ of the Equal Rights bigots of Ontario. This is not the first time the Mail threatened Mr. Costigan with all kinds of disaster because he would not bow down and worship at the shrine of Party, when the rights of his people were at stake. That is many years ago, and yet Mr. Costigan is alive and as determined as ever to follow in the paths of right and duty. On that occasion Mr. Costigan complained bitterly that the patronage of his department was being interfered with, especially when he desired to promote any of his own people to any office of trust. What did he do? He resigned his portfolio and took his place among the private members on the back benches. He brought the government to time and before going back received the written pledge of the then premier that the patronage of his department would no longer be taken

out of his hands. For doing this, Mr. Costigan was roundly abused by many government hacks, and by none more virulent than the Toronto Mail. The Mail then said exactly what it says now, "Costigan must go," but, in a few days after, it went skulking into its little hole, and—John Costigan did not go. A pretty pass, indeed, when old, trusted and trusty public men must be threatened by an army of intolerant bigots, simply because they will not be bent at will, nor forced from the path of duty, but walk as men of honor before their fellows. Orange blatherskites and Equal Rights bigots may fret, fume and threaten, but they can never injure a man of Mr. Costigan's record. Were it possible that a man like Mr. Costigan could be forced out of the government, by such an element, we confidently believe it would tend, and we would actively assist in relegating such a government, to the oblivion it would so richly merit.

A SLANDERER AT BAY.

It will be remembered by many of our readers that the Catholic Truth Society of Ottawa brought one Rev. Dr. Campbell of Ottawa to task for slandering Catholics and misquoting Cardinal Manning. After he was fairly caught, he tried to wriggle out of it by saying that he was wrongly reported. For this he received a good dressing down from the Ottawa Journal. The following correspondence speaks for itself and emphasises, if such were necessary, how a rev. slanderer, when fairly driven to bay can act. We venture to say that the Rev. Dr. has been taught a lesson which he will not soon forget.

Mr. Scott and Dr. Campbell.

EDITOR JOURNAL.—At the regular monthly meeting of the committee of the Catholic Truth Society, held last evening, I was instructed to forward the enclosed correspondence to you for publication. The letters need no comment. Under the circumstances we may be pardoned for taking no further notice whatever of Rev. Dr. Campbell.

Yours truly,

W. L. SCOTT, Secretary Catholic Truth Society of Ottawa, Ottawa, April 15th, 1893.

REV. SIR,—As you may have learned from an item which appeared about a week ago in the public press, the Catholic truth society is anxious to publish your recent lecture on "Cardinal Manning and the Civil Allegiance of Roman Catholics" bound up with Father Whelan's lecture and the JOURNAL's editorial on the same subject. We took the liberty of employing a shorthand reporter to report your lecture verbatim and are therefore in possession of its exact text as delivered by you. Nevertheless we are unwilling to go to the length of publishing it without first requesting your permission and affording you an opportunity of revising it. I am therefore instructed to write and ask whether you have any objection to our taking the proposed course, and in the event of your consenting, whether you will revise our manuscript for publication. On hearing from you in the affirmative, I will at once forward you the manuscript. I enclose a stamped envelope for reply.

Yours, etc.,

W. L. SCOTT, Secretary Catholic Truth Society of Ottawa, Rev. Dr. Campbell, Erskine Presbyterian church, Ottawa.

DEAR SIR,—In reply to your favor of the 16th inst., I wish to say that I decline to comply with the request contained in it.

Yours faithfully,

ISAAC CAMPBELL, W. L. Scott, Esq., L. L. B., Ottawa.

ANOTHER PROTESTANT WITNESS.

A short time ago we quoted the words of the Northwest Baptist demanding equal rights for Catholics in education and condemning the present school law of Manitoba because it made the public schools "practically Protestant." We now place before our readers another Protestant witness Mr. Payment, who noticing the contemptibly misleading letter of Dr. Bryce, in the Globe, in which he claimed that the schools were purely non-sectarian, writes a letter to United Canada which we reproduce in our columns. Mr. Payment is the best kind of a witness because he was (1) a Manitoba Public School teacher both before and after the passage of the present school law and (2) he is a Protestant and consequently cannot be charged with being partial to us. Here is what he has to say:

DR. BRYCE ANSWERED.

The Schools of Manitoba are Public Protestant Schools.

Editor United Canada.

Dear Sir,—In has been noted in one at least of the Ottawa papers, that in the Globe of the 7th inst., Dr. Bryce of the Manitoba College had published a letter asserting that the schools established by law in Manitoba were non-sectarian in character. The editor of the Globe in his comment upon it, says that Dr. Bryce is not a benighted Eastern, and that the people of Ontario need Manitoba light on the subject.

Now, Sir, in receiving this Manitoba light, it is but fair that care should be taken to receive it from both parties concerned. Dr. Bryce has given one side of the question, namely, that of the majority, and I now propose to give the other side, that is, that of the minority. I am not at present a Manitoban, but was until December, 1892, and having taught in the present established schools for the past two years, and in the Protestant Separate Schools also for the two years previous to the date of their reported abolition, I presume that I am in a position to know something of the system of education of that province and to call attention to a few facts which may change the light received to quite a different color. I do not propose merely to give my

own opinion or to make mere statements, but I shall refer you to one of the text books authorized for use in the public schools of Manitoba, and let you judge for yourself whether it is sectarian or not.

But, before proceeding to this, I wish to call attention to a statement reported by the Globe to have been made by the respected doctor to the effect that "the Advisory Board had been careful to choose books suitable to all and had excluded selections objectionable to the Roman Catholics." Now, sir, that statement is not borne out by the facts as any one who reads Buckley's History of England will at once admit. And, moreover, when the attention of the Advisory Board, was called to the objectionable parts of that book, and they were asked to change it or make alterations in it by having it published excluding certain parts of it, their reply to a letter asking this change written by me on the advice of a member of the Advisory Board who admitted that the change should be made, was as follows: L. R. 12272. Winnipeg, Nov. 2'92.

DEAR SIR,—Your letter of October 10th, re-authorised text books, at this time, this matter has been under consideration and we see no reason for interfering with the book.

I have the honor to be, Your obedient servant,

E. H. BLAKELY, Chief Clerk.

Moreover, sir, the teachers of the province, with the exception of a few, refused to recommend to the Government that it change the book to make it non-sectarian. For at Brandon, when I brought forward the following resolution: "Resolved, that the text books be such as not to give offence to any person of any race or creed." On hundred and fifty teachers refused to pass this resolution, refused to ask the Government to remove from the authorized list, a book which they admitted was sectarian in character. One had the temerity to deny that there was anything in the text books which could give offence to Roman Catholics, but, sir, he withdrew his denial after hearing only two quotations from the book mentioned. At Manitou one hundred and twenty teachers also refused to pass the same resolution and, as at Brandon they laid it on the table to be considered in 1893. It may be brought up this year; it may not. After one year's deliberation they may decide to recommend the change, but that shows that for the present the teachers even of Manitoba are not willing to deal justice to the minority. How very unlike Dr. Bryce's statements this is! The minute books, however, of each of these Associations will support my statements, the published reports of these two conventions of which I have copies will also bear me out in them.

A school system cannot be partly sectarian and partly non-sectarian; it must be either one or the other. So long as one vestige of sectarianism remains in it, it cannot be said to be other than sectarian. The charge that this book was of that nature was made at each of the above mentioned conventions and in the columns of the Manitoba Free Press. Why did not Dr. Bryce or some other guardian of the educational interests of Manitoba deny it then? For the simple reason that he could not. Why did not one of the two hundred and seventy teachers in convention assembled maintain the denial made by one of their members? Sir, for the same reason given above, it was there in print and it was impossible to deny it. Dr. Bryce dare not contradict my statements. The charge is here repeated and is supported by the following facts, besides the assertion given to it by its own non-refutal by those who are best able to judge of the character of a text book, namely, the teachers. In the afore mentioned history, page 123, the following words occur: "The worship of images and relics was abolished." This has reference to the veneration of Catholics for holy things and pictures of our Saviour and the saints. The motto of the Catholic church is *semper idem*. These words then plainly accuse Roman Catholics of worshipping (Protestant teachers plainly gave the meaning of this word to be adoring) relics and images a doctrine which they abhor and which would amount to nothing less than idolatry. This is a false accusation besides being plainly a statement against the Roman Catholic religion. Will Dr. Bryce say that this is not objectionable to Roman Catholics? Will he say that the Government has "left out selections which has been objectionable to them?"

Further on page 133 the author calls Protestantism the "candle of truth." It is not necessary for me to express my opinion as to the truth of that statement. I merely ask—Is it not a clear and distinct assertion in favor of Protestantism? Were it a historical fact no objection could be raised to its insertion in the history so long as it would not be irrelevant matter, but this is merely the opinion of the author. Is this sectarian or is it not? Does this suit all classes supposed to meet in a public school? Should Catholic pupils be forced to study such literature at an age when the mind was so susceptible to every influence and when they are not learned enough to be able to refute such a statement. In their innocence, children accept everything seen especially in print as truth. What is the effect of this reading on a young child of Catholic parents? It arouses a suspicion as to the truth of their religion from which to divest himself will take many years if he ever does so and from this state of suspicion he frequently drifts into infidelity or atheism.

I quote from page 143 the following words—"The terrible triumph of the Roman Catholic party" in reference to the Massacre of St. Bartholomew. Now, Catholic historians do not admit that the Catholic party as a religious body had anything to do with that lamentable affair. They say it was purely political and was planned by Charles XI for his own private ends; that it had not the sanction of the authorities at Rome when the real state of affairs became known; in France where this was known it had not the sanction of the church for as a matter of history the Bishop of Lyons gave shelter to over three hundred Calvinists. Yet the author by these words throws the whole blame of this horrible occurrence on the church. It is not expedient for me here either to express an opinion as to what authors are correct but I ask "Is not this giving preference to the Protestant account?" If this be not sectarian then I am utterly at a loss to understand what is meant by that term.

Another yet on page 135, Here is a paragraph headed "A Popish Plot." I shall not comment upon this, but shall let the reader dwell for himself on the broad minded christianity shown by these words, on the remarkable amount of non-sectarianism contained in them. Is it just to force on a people schools whose text books calculate their religion and declare it to be false by asserting that its rival is true, it "is the candle of truth, whose text-books take out of their children the love which they should have for their mother?" Dr. Bryce states that the act of 1890 provides that the school be conducted on non-sectarian principles. That Sir, is of very little importance unless the act is enforced and it is an obvious fact that it is not enforced. As for the opinions of Senator Girard and Hon. A. C. LaRiviere I respect them but at the same time I doubt very much if they ever examined the text books to see whether the act were enforced or not, and I may even assert as one who is obliged to teach it daily and they are not therefore in as good a position to express an opinion on the matter. If the Editor of the Globe will examine the quotations and facts given above, I believe that he will come to the conclusion that the schools of Manitoba as at present established by law are not now sectarian and he will come to a different conclusion from that arrived at by the Advisory Board of Manitoba of which Dr. Bryce is a member. I have the honor to be, Sir, Faithfully yours, L. E. O. PAYMENT, Ex-Sec'y Southern Teachers Association, Manitoba, Ottawa, April 17, 1892.

Leo and the Phonograph.

Mr. Stephen Moriarty, director of the Edison-Bell Phonograph company, called upon the Holy Father last month and presented him with a phonograph made purposely for a jubilee offering. Mr. Moriarty made a very neat speech, assuring the Pope of the happiness it gave him to add this peculiar present to the jubilee gifts, and of the pleasure it would give him to deliver two phonographic messages entrusted to him, one from the late Cardinal Manning and the other from Cardinal Gibbons. After listening to the living voice of the late cardinal archbishop of Westminster, the Pope cried out:

"It is his voice. It is as if he were in the room. I had no idea," he continued, "that human ingenuity could bring this machine to such marvelous perfection."

After a pause, he requested to hear the voice of Cardinal Gibbons, and, having heard it, exclaimed:

"To think that he is speaking to me, as it were, from across the sea!"

Mr. Moriarty begged the Holy Father to speak a message into the instrument for the American people. His Holiness then said:

"I compliment you on your address to me and for the refined manner with which you make your request. This request to send some message for the opening of the Chicago exhibition, I will grant you. You must come back tomorrow, and I will give it to you." The next day when Mr. Moriarty returned the venerable Pontiff bent over the instrument and spoke into it. When he had finished he turned to Mr. Moriarty and said:

"I hand you this message; guard it carefully, for it is the expression of my love for all the people of the United States. I wish you to deliver it with your own hands to the president."

Some Strange Doings.

A simple hearted farmer in California bought a gold brick for \$3,000. The gentleman who was to deliver the goods (through an error let it be hoped) delivered the wrong package. The farmer is trying to figure out whether the difference between a box of scrap-iron and a gold brick is quite offset by the valuable experience attending the acquisition of the former.

A California woman agreed to marry a mature major of Minnesota. Before the date set for the marriage the major was so far forgetful of his obligations as to die. He made the amende honorable by leaving his fortune to his fiancée. Relatives started the usual contest and lawyers extracted the cue-hunter's fees, but the California heart is not comforted by a share amounting to \$150,000. To have loved and lost marked by alleviating circumstances could insinuate will deny.

Not many months since a baron who professed to be a socialist struck New York city, taking up his quarters and halving with the Most crowd. He denounced anarchists as long as he could get a cent out of the socialists, and then going over to the anarchists proceeded to steal them blind with one hand, while with the other he held his old colleagues sizzling to the fire of disapproval. But as he was found out. He aroused suspicion by wearing a clean collar, and the presence of a bar of soap among his effects completed his ruin. He has had to go to work.

Bishop Durieu, of New Westminster, B. C. diocese, has gone on a trip to Paris and Rome. At the French capital he will attend the Council of the Oblates of Mary Immaculate, and at the Eternal City will pay his homage to Pope Leo. Bishop Durieu carries with him the following address, handsomely engraved: To His Holiness Pope Leo XIII.

MOST HOLY FATHER,—At a time when the whole of Christendom hastens to offer its congratulations on your episcopal jubilee, we, the members of the Catholic Young Men's Institute in British Columbia welcome the opportunity afforded us by the visit of Bishop Durieu to express to you our great love for you. We desire, to express through him our filial affection and devotion to your most venerable personage. As Catholics we young men are banded together for the extension of our most holy religion, and for the natural support and sympathy in the battle of life. Though our lives be torn in a jagged distance from the Eternal City, and though it may not be our privilege to have the felicity of paying our Father, our hearts are with you in our great love and our prayers are constant that you may be spared to adorn the chair of Peter for many years. We humbly beg your blessing on ourselves and on our work.