

prove that the people of St. Boniface are divided regarding the Archbishop's stand simply makes them ridiculous in the eyes of those who know anything about the matter. There may be one or two dissentients in the town, but we are speaking the exact truth when we say that the citizens are practically unanimous in their condemnation of the so-called settlement and should they be given a chance of voting fairly and squarely on the issue the malcontents would not receive the support of a corporal's guard of the electors. We do not, however, mean to say that the school question had no bearing at all on the result of the mayoralty contest. Mr. Betournay and some of his friends did their best to repudiate the rumour which had got abroad, but there is no doubt that there did exist amongst sections of the electorate, who did not hear this positive denial, a feeling that there was ground for suspicion and this undoubtedly tended to damage the chances of the candidate. With his great personal popularity and the fact that he had as managers of his campaign a small body of politicians well-versed in the art of successful electioneering he was a particularly strong candidate, and when all things are considered, including the large outside vote that Mr. Betournay polled, the result is a great victory for Senator Bernier. We congratulate him on his success and the town on having him for its mayor for next year. He will make an ideal chief magistrate and we are sure the citizens will have no cause to regret their choice.

Who Is The Interpreter?

(Continued from page 1.)

of its own contents. Who, then, will interpret? The individual reader? In the Independent's theory the reader is the learner, and the learner is certainly not competent to determine the relative importance of things that as a learner are yet unknown to him. Besides, those who claim to understand the bible, have never by following their private judgment been able to agree upon what is important and what is not. And even where they agree upon some one point as important, they do not agree on its interpretation. They all agree that the observance of a day of rest is important but private interpreters do not agree as to what day to observe. The Bible interpreting itself to the Independent as a candid reader, tell it that it must observe the first day of the week—Sunday. It tells the equally candid Seventh Day Baptist that he must observe the last day of the week—Saturday. Now, taking the Independent's ground, one of three things follows:—either the Bible does not interpret itself correctly, or the Independent or the Seventh-Day Baptist is not candid. Assuming that the Scripture interprets itself to the candid reader, the Independent must assume that every reader who does not agree with its interpretation is uncandid, and every reader dissenting from it must consider it uncandid. Any theory that on practical application brings about this state of mutual suspicion and distrust is not a safe theory to follow.

The Independent continues: "Beyond that it is not really serious religiously if people make mistakes on matters of form, ceremony or ecclesiastical order." Here again, who is that must determine what is mere matter of form and ceremony? The Scripture itself or the candid reader? If God, through inspired writers, has revealed His will to men, it matters much whether people make mistakes or not. Everything that God has revealed is important. To deny this is to impeach His infinite wisdom. The mere fact that a truth or a law has been revealed is sufficient evidence of its importance. The truth, however difficult to understand, must be believed, and the law complied with until revoked. To treat mistakes on this point as matters of indifference is a very serious error.

The Independent continues: "Any one not a fool can understand the Sermon on the Mount." Possibly, but what of the rest of the Bible? Your theory must include the whole of it, and that it is not understood is proved by the existence of a thousand and more of jarring, conflicting and contradictory sects.

Again: "If people fail to interpret aright the utterance, 'On this rock I will build my church,' it is a matter of no vital account." The meaning of this is that it is of no importance whether we understand or not what the Son of God deemed it necessary to declare for our instruction. If He built his church on a rock, and commanded us to hear it under penalty of being deemed heathens and publicans it is not of vital account whether we hear that Church or not? He establishes His Church that men might make no mistake about the revealed will of God, and he who fails to hear that Church is responsible before God for every mistake he makes by following a false theory of interpretation.—Freeman's Journal.

MISSIONARY MISCHIEF MAKERS.

A recent discussion in the French Chamber of Deputies brings to light that fact that some of the Protestant missionaries make themselves objectionable in foreign countries. M. St-Germain, an Algerian representative, spoke of the ways and doings of the English Methodist missionaries in Algeria. He complained that ministers and deaconesses traverse the provinces inciting the natives against France. In the Kabyle country the evangelists had succeeded in coaxing away the greater part of the children from the French schools and had secretly supplied the natives with arms. At Mostaganem an English missionary, who was suspected of being a spy, had worked with impunity for twelve years to inspire the Arabs with hatred and disdain for France. It was a common thing for the ministers in their attempts to gain the people, to tell them that if Algeria was French now it would soon be English.

These complaints were reported by M. de Mahy, who considered that English proselytism constituted a real danger to French colonies. M. Cambou, governor-general of Algeria, in reply, made no attempt to deny what has been stated. He undertook to repress with energy all Methodist propaganda of an unpatriotic nature, and stated that he had already made remonstrances to the British consul. Some establishments had been closed and the pastors told to moderate their methods. A motion of confidence in the Government's putting a stop to the foreign missionaries in Algeria passed unanimously, and if the missionaries abuse their privilege they may expect expulsion.

We commend this matter to the attention of the Chicago Methodist Committee which some time ago appealed to the Pope in behalf of the Protestant missionaries in Ecuador and other South American republics. The trouble with some of these missionaries is that they are not satisfied with preaching what they believe to be the gospel. They have a penchant, like those in Algeria, for mixing in civil affairs and making mischief, while retaining the allegiance to the countries from which they come. This we believe to be the key to a good many of their difficulties of which they so lugubriously complain to their home governments. If the truth were known, much of the evils in Armenia originated in these foreign missionaries intermeddling in local political affairs under the cloak of religion.—Freeman's Journal.

TRIBUTE TO A WORTHY PRIEST.

A Statue of Father Garin, O. M. I., Erected by the People of Lowell, Mass.

Rev. Father Andre M. Garin, O. M. I., has been honored by the people of Lowell, Mass., who have erected a bronze statue in memory of his work. The statue was unveiled Oct. 21 with elaborate ceremonies.

Father Garin was born in France May 7, 1822, and, after being ordained a priest in the Order of Mary Immaculate, devoted much of his early life to missionary work in the Northwest. He began his missionary work in Lowell by adding, in 1872, the building of the Immaculate Conception church, and encouraging the Sisters of Charity in establishing St. John's hospital.

The growing French-Canadian population was an indication to him that a church would have to be provided. Being encouraged by his visits among the people, he purchased from the Unitarian society the building afterwards known as St. Joseph's church. When this edifice on Lee street had been twice enlarged, and still did not accommodate the increasing congregations, land was purchased from the Lawrence Manufacturing company, fronting on Merrimack and Moody streets, and work on St. Jean Baptiste church begun.

At the death, Feb. 10, 1895, Father Garin had in charge the work upon St. Jean Baptiste church.

When the talk of erecting a monument to his memory was discussed, it was suggested that it should be a statue, and subscriptions came rapidly to pay for it from people of all denominations.

The statue was placed in position between St. Jean Baptiste church and the rectory. The bronze figure of Father Garin is nine feet high. It is garbed in a priestly gown. The right hand points towards the church, and the left hand contains a representation of the plans of St. Jean Baptiste church.

The inscription on the base gives the name of the good priest, the date and place of his birth and death, and the words, "He went about doing good," and "Erected by the people of Lowell."

All the Catholic churches and the following organizations were represented at the exercises at the statue and in the church: Lowell Irish Benevolent society, St. Jean Baptiste society, all the courts and circles of Companions of the Forest, Lowell Lodge of Elks, Mathew and Burke temperance institutes, St. Joseph's society, Association Catholique, Corporation St. Andre, La Garde Salaberry and sodalities of the churches in charge of the Oblate Order in Lowell and Billerica.

The citizens who appeared as delegates were Hon. John E. Drury, Patrick Kelly, T. P. Hall, Col. James H. Carmichael, William C. Doherty, Daniel J. Murphy, Dr. William J. Kelley, John W. McEvoy, Richard Curt, Thomas C. Lee, James F. Norton,

Michael Corbett, Thomas F. Morris, Charles Callahan, John McCloskey, T. J. Roche, Hugh F. Gillon, John J. Driscoll, John Whitty, P. J. Mulligan, John J. Burns, Edward F. Slattery and John J. Mullaney.

Other citizens present were Mayor Courtney, Aldermen Howe, Tryder, Fleming, Wilson, Tucke and Crowley.

THE UNVEILING CEREMONY.
The unveiling exercises were held on the evening of Oct. 21, in the presence of a large gathering of citizens of all religious denominations.

The exterior of the church and the ground surrounding the statue were illuminated by electric lights. The American flag covered the statue, and it was drawn aside by Archbishop Duhamel, of Ottawa, and Bishop Bradley, of Manchester.

A chorus, composed of fifty boys from the parochial school of the parish, sang "America" after the unveiling, and this was followed by the singing in French of a salutatory written for the occasion. The exercises at the statue being concluded, the invited guests and others proceeded to the St. Jean Baptiste church, where the banquet was served.

Prayer was offered by Rev. Father Guillard, O. M. I.

An hour was occupied in dining. About 250 young women, members of the Catholic churches of Lowell and its vicinity, dressed in white, waited upon the tables.

J. H. Guillet, of the committee in charge of erecting the statue, made a brief address in French, referring to the high respect in which Father Garin was held by the people. He concluded by introducing Philip J. Farley as the presiding officer.

Very Rev. Father Guillard, O. M. I., provincial of the Oblate Order in the United States, made an earnest address, dwelling particularly on many incidents in Father Garin's life in Lowell. He referred to him as inclined to interfere in politics only when temperance legislation would benefit his people. For the Oblate order he accepted the statue from the city of Lowell.

Rev. Father D. N. Forget, O. M. I., when introduced, was given a warm reception. His address, in French, was in relation to the general feeling of kindness toward Father Garin when alive, and of sorrow at his death.

After singing by the choir, Bishop Bradley, of Manchester, N. H., was introduced. He said that people of today in Lowell and its vicinity needed no monument to remind them of the work done in this city by Father Garin. The beautiful building in which their exercises are being held, he thought, was a monument of the earnestness with which he had worked.

Archbishop Duhamel, of Ottawa, delivered in French an eloquent address upon the work of the Oblate order, and particularly of Father Garin's work in the Northwest and in the United States.

Rev. Father Michael Ronan, pastor of St. Peter's church, spoke on behalf of members of other Catholic churches of the city, Mayor Courtney for the city of Lowell, and Very Rev. Father Lefebvre for the Oblates of Canada. Father Magrath, who assisted in the building of the Immaculate Conception church, spoke of Father Garin as a co-laborer. Ex-Mayor Palmer spoke for the citizens of Lowell.

The closing speaker was Hon. L. O. Taillon, ex-prefect of Quebec. Mr. Taillon was a resident of the parish in Canada to which Father Garin was sent as a missionary from France, when a young man.—New York Freeman's Journal.

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Freight No. 155 Daily.		Freight No. 154 Daily.
St. Paul	St. Paul	St. Paul
8:30 a.m.	Winnipeg	1:00 p.m.
8:45 a.m.	Portage Jct.	1:15 p.m.
9:00 a.m.	St. Norbert	1:30 p.m.
9:15 a.m.	Carleton Place	1:45 p.m.
9:30 a.m.	St. Agatha	2:00 p.m.
9:45 a.m.	Union Point	2:15 p.m.
10:00 a.m.	Silver Plains	2:30 p.m.
10:15 a.m.	St. Morris	2:45 p.m.
10:30 a.m.	St. Jean	3:00 p.m.
10:45 a.m.	Letellier	3:15 p.m.
11:00 a.m.	Emerson	3:30 p.m.
11:15 a.m.	Pembina	3:45 p.m.
11:30 a.m.	Grand Forks	4:00 p.m.
11:45 a.m.	Winnipeg Jct.	4:15 p.m.
12:00 p.m.	Duluth	4:30 p.m.
12:15 p.m.	Minneapolis	4:45 p.m.
12:30 p.m.	St. Paul	5:00 p.m.
12:45 p.m.	Chicago	5:15 p.m.

MORRIS-BRANDON BRANCH.

East Bound. Read up	STATIONS	W. Bound. Read down
Freight No. 155 Daily.		Freight No. 154 Daily.
St. Paul	St. Paul	St. Paul
8:30 a.m.	Winnipeg	1:00 p.m.
8:45 a.m.	Portage Jct.	1:15 p.m.
9:00 a.m.	St. Norbert	1:30 p.m.
9:15 a.m.	Carleton Place	1:45 p.m.
9:30 a.m.	St. Agatha	2:00 p.m.
9:45 a.m.	Union Point	2:15 p.m.
10:00 a.m.	Silver Plains	2:30 p.m.
10:15 a.m.	St. Morris	2:45 p.m.
10:30 a.m.	St. Jean	3:00 p.m.
10:45 a.m.	Letellier	3:15 p.m.
11:00 a.m.	Emerson	3:30 p.m.
11:15 a.m.	Pembina	3:45 p.m.
11:30 a.m.	Grand Forks	4:00 p.m.
11:45 a.m.	Winnipeg Jct.	4:15 p.m.
12:00 p.m.	Duluth	4:30 p.m.
12:15 p.m.	Minneapolis	4:45 p.m.
12:30 p.m.	St. Paul	5:00 p.m.
12:45 p.m.	Chicago	5:15 p.m.

PORTAGE LA PRAIRIE BRANCH.

West Bound. Read d'n	STATIONS	East Bound. Read Up
Mixed No. 303 Every Day Except Sunday.		Mixed No. 301 Every Day Except Sunday.
Portage Jct.		Portage Jct.
4:45 p.m.	Winnipeg	12:35 p.m.
4:58 p.m.	Portage Junction	12:47 p.m.
5:14 p.m.	St. Charles	1:00 a.m.
5:29 p.m.	Headingley	1:12 a.m.
5:42 p.m.	White Plains	1:24 a.m.
5:58 p.m.	Gravel Pit Spur	1:36 a.m.
6:13 p.m.	La Salle Tank	1:48 a.m.
6:28 p.m.	Estevan	2:00 a.m.
6:47 p.m.	Oakville	2:12 a.m.
7:00 p.m.	Curtis	2:24 a.m.
7:30 p.m.	Portage la Prairie Flag Station	2:36 a.m.

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