

MGR. TACHE'S MANIFESTO.

(Continued from 2nd Page.)

"There is no doubt that a great deal of the good feeling thus subsisting among the red men and ourselves is due to the influence of interposition of that valuable class of men the half-breed settlers and pioneers of Manitoba (tremendous applause) who, coming as they do to the barrihood, the endurance and love of enterprise generated by the strain of Indian blood within their veins, with the civilization, the instruction, and the intellectual power derived from their fathers, have preached the gospel of peace and good will, and mutual respect, with equally beneficial results, to the Indian chieftain in his lodge, and the British settler in his shanty (renewed applause.)"

"The fact is, however, that the interposition of civilization and its exigencies, to the detriment of the prairie as well as the expectation of the white man of the consideration justly due to the susceptibilities, the sensitive self-respect, the prejudices, the innate craving for justice of the Indian race (continued applause.) In fact they have done for the colony what otherwise would have been left unaccomplished, and have introduced between the white population and the red man a traditional feeling of unity and friendships, which, but for them, it might have been impossible to establish" (cheers.)

"If the above words had been better understood, and the line of conduct they seem to prescribe better followed, the country would not have to deplore the evils that have befallen us. When Lord Dufferin visited Manitoba, he was not to be placed in a carriage, but he had to journey according to the then mode of travelling in the country, and he quite naturally travelled with the Metis. With them he crossed the plains and the forest; he mounted the Red River cart and the birch bark canoe; he did not disdain to speak with his guides, knowing the French language he needed no interpreter; being intelligent he conceived a just idea of the population; a statesman, he said to the country and to the advisers of Her Majesty's representatives: 'Here is what the Metis were in the past, their usefulness, some of their noble qualities; see how you should treat them in the future.'"

"The suggestions made by the great diplomatist were not understood. It was thought more advisable to continue in the strain of the happy soldier who entered Fort Garry long after the Metis had opened its gates for him. Colonel Wolesey had envied what the Metis called 'banditti and cowards.' This stupid notion, and it is the way in which it was characterized by the then Minister of Militia, found its way in all directions.

"Several newspapers repeated it; officials of all grades received its impulse and instead of granting the Metis the justice to which they were entitled the most elementary prescriptions were overlooked in regard to them. Instead of treating them, as gentlemen treat everyone, they were met in too many instances only with insolence and roughness enough to wound the bluntest susceptibilities. A rude and scornful 'I don't talk French' was the only answer to be obtained to legitimate requests. It was forgotten that being the natives of the country, they had special titles to consideration. Even in their own interests people should have remembered that the Metis, being the natural link between the Indians and the Whites, their assistance was needed. Instead of recalling what Lord Dufferin so justly said in speaking of the peaceful condition of the country, it was thought more becoming to invoke what was called the Canadian Indian Policy. This was merely imaginary, as Canada had just begun relations with our Indians.

surprised if, now that buffalo, upon which they have subsisted for so many years past, has become almost completely extinct, their hearts occasionally sink within them when they see, as they express it themselves, that the white man is getting rich and the red man poorer with every year that passes. It is quite unnecessary to discuss the question of their so-called title to the land of the North-West. The strength of their title, if they have one, is not in its legal aspect but in the moral claim which they have to the most considerable treatment at the hands of those who have brought into the country that irresistible tide of civilization, before whose advance the native races have dwindled and receded."

"These words were pronounced by the Governor General in Winnipeg on the 22nd October last. I had the pleasure of hearing them, His Excellency's voice betrayed his emotion, his sympathy's expressions were loudly applauded. There appeared the intelligent mind which had seized the importance of a question, and a kind heart, taken with a generous sympathy for human beings that civilization, so loudly boasted, drives out of its way, pending their destruction. The Indians took a part in the troubles. In some cases by cruel massacres of which nothing can palliate the horror; in others by a regrettable attitude, doubt, but nevertheless, from another standpoint, full of important lessons for those who reflect and feel. The Indians of the Northwest are a class of men but little understood by the Canadian people in general, and who will never be entirely comprehended except by those who speak their language, who have lived among them and who have given them their sympathy. Canada will never know the ordeal in which it has placed the proud children of the prairie, by packing them on reserves, there to suffer the pangs of hunger, and to brook the struggles of a semi-capture. One must have seen the undaunted Indian, erect in the midst of the immense prairies, complacently draping himself in his semineudity, his fishing eye scouring the liberty horizon, inhaling an atmosphere of boundless not to be found elsewhere, glorying in a sort of royalty, which had neither the embarrassments of riches nor the responsibilities of dignity.

"One must have seen the indefatigable hunterman raising to a sort of religious enthusiasm the destinies and the chances of success of a class without parallel. One must have seen the idler needing not to toil for the abundance he enjoyed, and led only by caprice to vary his busy course. Yes, one must have seen all this and then look at the Indian of to-day, dragging in misery, deprived of his incomparable independence, reduced to want and semi-starvation, and having added to this vice the loathsome consequences of the immorality of the whites. One must have seen all this, and seen it under the impulse of sympathy, to form an idea of what the Indians suffer at the present time.

"It is useless to speak of treaties as a compensation for the change. These treaties were not understood by the untutored Indian. He listened to the form, but did not detect the meaning, and therefore did not accept the consequences. I go still farther, and say that the Government and those who have made treaties on its behalf never perfectly conceived their object, at least inasmuch as they were not at all aware of the unacceptable position they were preparing for the Indian in many cases. Truly can I repeat with His Excellency the Governor-General, 'their hearts occasionally sink within them.' The greatest atonement will agree that they have a moral claim to the most considerate treatment. Now is the time more than ever to be mindful of the blunders committed in their regard. They have been left a prey to the seductions of men, revoltingly immoral, and when this was pointed out the friends of humanity had another regret to register. As a consequence the Indians felt that their conduct should have been such as to command respect.

"In other cases the Indians were deprived of the pittance assigned to them, or it was given them as if they were dogs. They were too often deceived. The Indian, who is far more intelligent than most people seem to think, was not the dupe of what was going on, and he felt his contempt increasing.

"It is among the Indians more than elsewhere where it is important to make a judicious choice in appointments. I am happy to see that the chief is what it should be in many places, and as a consequence the Indians in those localities are satisfied, and the Government has also reason to be so.

"Nothing, or nothing whatever, can excuse the massacre at Frog Lake. It would be an excess of sentimentality to endeavor to blame the Government for having ordered the execution of the perpetrators of such horrors; I therefore do not in any way wish to justify the Indians; but as it is right that the truth should be known, and at the risk of exciting great surprise, I affirm that the massacres were not committed without previous provocation. I here invoke the testimony of one of the victims himself. The Reverend Father Lafard said, in conversation with another missionary, who in turn related it to me: 'Such a one acts with shameful brutality towards the Indians. He will be killed some day.' The person alluded to was killed, and two devoted missionaries increased the number of victims they were striving to protect.

"A gentleman, whose veracity I cannot question, assured me that some Indians had told him in 1884 that such an individual, whom he mentioned, 'treated them like dogs,' and the same individual was also killed by the Indians, who had lodged the complaint against him. I state these particulars, so painful to relate, because the above are not the only exceptions 'to the considerate treatment to which the poor Indians have a moral claim,' and because I have in view for the future a great deal more than the past.

"This fact alone says a great deal and goes to show that the whites have become the 'common enemy, the only common enemy.' It also proves that it was a false and cruel policy to propose arming the Blackfeet against the Crees. Such a measure would have had no other issue than that of furnishing arms to both tribes for the destruction of the whites in the Northwest.

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"Before closing these observations I think I am bound to give the impressions of the Indians in reference to the Northwest troubles. I am not yet aware of what they think of the executions which have just taken place, but I know quite well what they think of military movements. Canada would be greatly mistaken were it believed that the Indians of the Northwest are terrified, and that they have a great idea of our armaments; quite the contrary is the case. This result may astonish, but however astonishing it may be, it has its dangers which it is well to make known in order to avoid mistakes.

"I promised to tell the truth without tergiversation, so I must reach the most delicate point of the question of our troubles and speak of the man who was the most prominent feature and whom, it is said, concentrated the whole situation. Louis Riel was chosen by the Metis as their leader. They went for him to a strange land, they brought him to their midst on the banks of the Saskatchewan. This step was owing to the uselessness of the efforts made by the Metis and their friends to have their rights acknowledged. The Metis could not understand why they were so obstinately overlooked. They came to the conclusion that they were played upon even by those in whom they had so far placed their confidence. They believed that Riel, being one of themselves who had suffered with and for them, would embrace their cause with greater zeal and be successful. Riel came to Batouche. Encouraged on one side, pressed on the other, he felt that a feeling of unanimity existed between every section of the population, and being convinced that success must follow, he began an agitation, always dangerous, but still more so amidst a population more inclined to act than anxious to talk.

"The agitation increased the discontentment. Rash plots, silly hostilities and secret encouragements led to deplorable excitement. The assurance that the Commission would be soon appointed was not believed, whilst credit was given to the rumor that instead of granting them their rights, the authorities were sending irons for their leader and shot for those who would protect him. This produced the result that might be expected. The Metis contemplated resistance and their own defence. Badly armed, without ammunition, without provisions, they took possession of the stores in their neighborhood. The inconsiderate attack made upon them at Duck Lake was a declaration of war. What followed arrested the attention of Canada during several months. It is perhaps, not the time to recite the numerous errors which a too hasty publicity has accumulated around the history of this painful period. What has been said is that the lives were sacrificed, misery and desolation reign where flourishing establishments had lately stood. Respectable men endure a painful imprisonment in the midst of criminals with whom they have nothing in common, and Louis Riel was executed at Regina on the 16th of November last.

"Public opinion is divided on this last event and in dividing became embittered. In general the English press approves the execution, while the French press condemns it as a useless cruelty. On both sides there are exceptions. The American press is all, or nearly all, unanimous in considering this act of our authorities as a political blunder. I regret exceedingly that men from whom something better might be expected should have so far forgotten themselves as to attempt to lay the responsibility of this extreme measure on the very parties the least capable of advising it. The missionaries have suffered, but the missionaries never cried for vengeance. The only two among them summoned to give their evidence at the trial gave it rather in favor of the defence. Why assume the shameful role of repeating the trial of the unfortunate victim before the public by invoking the evidence of the Reverend Fathers Andre and Fourmond, who both under oath gave testimony of which the natural conclusion was certainly not the scaffold! Things are carried so far as to torture one so kind-hearted as Bishop Grandin by ascribing to him a role equally unworthy of his position and his feelings. And all that, it is boldly said, is in order to have the truth prevail. The government allowed the execution, it has therefore the responsibility of the act and it is shameful to strive to make it weigh on others whom it was never thought necessary to consult in the matter.

"For my part, an observation of twenty years' duration had led me to convictions diametrically opposed to those which are invoked. I had too many reasons to study the dispositions of my unfortunate *propre* in their minutest details not to see what he was and what could have led him to the deplorable path he followed. For many years I am convinced beyond the possibility of a doubt, that while endowed with brilliant qualities of mind and heart, the unfortunate leader of the Metis was a prey to what may be termed 'megalomania' and 'theomania' which alone can explain his way of acting until the last moment. My convictions are sincere, but that is not to say that they who do not share in them are all wanting in sincerity. The natural consequences of my convictions on the said subject were rejected and the hope I had entertained to the end vanished. Notwithstanding this deception, I will not utter a word in relation to those who acted contrary to my convictions. I have not so little faith in my country as to believe that our public men are capable of a thing solely according to the dictates of hatred or the cold measures it inspires. I am not aware of who took place in the execution that they did not place themselves face to face with their obligation. At all events they have accepted the responsibility, and I do not wish to create or develop embarrasments to which it is difficult to assign a favorable issue.

"I will not dissemble that the pain I have experienced since the beginning of our troubles, instead of being relieved, was greatly increased during the last three weeks. I am not making allusion to a movement which would be only political and kept within the limits already so broad of the constitution. Let those who have a vote to give, whether in Parliament or in the hustings, weigh all according to their inmost conscience, and in the balance of their love of country, and then let them vote according to their convictions; such is their right and their duty. But besides the purely political question there is a social question with which I am too closely connected to remain silent.

"I think I need only say that I love my country. The province in which I was born has still all my heart, and I only enlarge the circle of my affections by assimilating the land of my adoption to the land of my birth. Consequently, all that concerns Quebec, all that concerns Manitoba and the Northwest, interests me deeply, and it is for this reason that facing an agitation that cannot be without dangers, I take the equally respectful and affectionate liberty to tell my friends themselves against what many be prejudicial to themselves and to the cause they embrace with so much generosity.

"Amidst all that has been said and written since three weeks I admired the noble outbursts of a generous patriotism. Meanwhile, to be sincere, I must confess that I deplore many other outbursts, which, in my humble opinion, are not the echo of the same feelings, or at least do not denote the extreme prudence enjoined to a true patriot in the critical periods of the history of a nation.

"Quarrels of race and still more those of religion are very dangerous weapons to wield, especially in a country where men of different origins and creeds are in daily relations with each other. Something the same may be said of different nationalities of political parties. Each one is satisfied with considering the good aspirations towards which it tends while losing sight of those of others; just as our eyes are easily closed on our own faults to open them without measure on the faults of others. A sincere review of self would bring the conviction that personal egotism is ordinarily the cause of national as well as political egotism. This does not mean that we should forget ourselves or those belonging to us, to such a degree as not to feel or to endeavor to silence abuse when it is lavished upon us.

"I shall cause no surprise to thinking men by saying that our countrymen of English origin, who accuse us of being too sensitive, frequently act and write as if we were unable to feel the insult inflicted on us.

"A great number of English Canadians who never were in Europe, are so impressed by the word 'French' that they do away completely with 'British fair play.' For instance, and I here appeal to English good sense, are not the 'abuse and insinuations' spoken and written against French Catholic missionaries, and against the French Canadian soldiers and the French population as a whole in connection with the Northwest troubles, and other misfortunes which have beset the country, equally absurd and unjust.

"Nothing short of the sufferings endured by our devoted missionaries, and the cruel murder of two of their number, sufficed to silence the calumnies heaped on them, and accusing them of being the abettors of rebellion and disloyalty. It should have been known that such crimes are loudly condemned by the Holy Catholic Church for near a score of centuries, not only when her children enjoyed as we do the protection of wise and equitable laws, but just as well when they were martyrs to the cruelty of tyrants.

"As for our French origin it is noble enough to command the respect of those who do not share it. We can find comfort in the fact that they who revile us know nothing about us. Let us make ourselves known, not by street clamor, but in such a way as to argue even those who do not speak our tongue, and unhappily for them and for us they are too numerous—to study the history of Canada, not only the heroic epoch of French regime, but, as well, since the conquest. Our history is rife with noble deeds, no sensible Englishman can become acquainted with our history without overcoming at least a part of the prejudices which he and his so loudly harbor. It was the study of our past that inspired the following article of the London Times as far back as 1847:—

"What is it that has preserved Canada to us thus far? Not anything it has derived from this country. No political affinities. No similarity of race. No community of institutions. Not force of arms. TO THE FRENCH ORIGIN OF CANADA WE OWE THAT IT IS OURS. Social habits derived from national antipathies, and a primitive regime of 'seigniors,' priests, and habitants' stood by us (their recent conquerors) when our own flesh and blood 'abhorred us and were driving us from the soil.'"

"I thank an English-speaking friend for the above quotation, and I respectfully invite to its perusal those who consider it a misfortune that such an element as the French Canadians should exist in Her Majesty's Dominion.

"To my countrymen I say: 'Let us be true to our history and not be guided by the impulses of the moment. I understand the honest indignation which seizes you in view of the fact, that not satisfied with hanging Riel in reality it was thought fit to hang him in effigy both before and after his execution. I will by no means seek to palliate these disgraceful acts. I feel that a great humiliation has been imposed on the Lieutenant-Governor of this Province and General Middleton when they were made to pass under a fancy scaffold erected in Winnipeg, instead of a triumphal arch. The feelings of regret which I then experienced did not diminish when I heard that in several places in the Province of Quebec scaffolds and piles had been erected to simulate the execution of public men, whose acts were not always obliged to approve, but who by their position command respect.

"Oh! my dear countrymen, do, I beg of you, believe those among us who reflect seriously; acts such as those I have just mentioned can never dignify a people. I once more repeat 'use all the Constitutional means at your disposal, but do not impress on our social condition the comotious which would tend to make life disagreeable to ourselves and to others. We are Catholics, and in our social relations we should recall the words of an illustrious Protestant writer 'that the Catholic Church is the greatest school of respect.' Respect for authority, and for those who represent it, respect for all, even for those who do not comprehend the obligation of this duty."

"The narrow circle of a family where there is complete community of ideas, of sentiments and of interests, we find, alas! many divergences. How then in a large country like ours, where there are so many different nationalities and such a number of provinces, can we expect to harmonize together unless everyone be disposed to accept the portion of sacrifice that may be required of him. Upon the whole, we must admit that Providence has assigned us a far happier lot than we could naturally expect. Our institutions have amplitude and elasticity; the atmosphere we breathe is, in general, full of liberty. No doubt all around us is not perfection, but nothing opposes our using strenuous efforts to improve the condition, provided always that we do not go beyond the limits prescribed by duty. The majority has no right to oppress us, and although we are the minority it is apparent to everyone that our position has its advantages. Let us guard ourselves against exaggerations and of taking a stand which might gratify us to some extent, but which might also lead to results which the true friends of the country would have reason to deplore.

"Please accept what I say here as flowing from a pen held by a hand trembling with emotion. It was for you, your friends, scattered through the 'great lone land,' that sympathies were aroused in the Province of Quebec; it was to you that we so often looked forward for help and support; it is to you that my venerable and beloved colleague, now in your midst, looks for help in behalf of the famishing population of the Saskatchewan, and I know that your generous hand is never closed. It was you who encouraged, honored and supported me by your sympathies in the most sorrowful days of my life. I understand that perhaps you would have reason to say that instead of seeming to give a lesson I should feel too happy and be satisfied with thanking you.

"I am confident that what I have said instead of offending you will reach you as the enfeebled but sincere echo of an authorized voice.

"GOOD FEELING IN MANITOBA. The entry into Confederation of the Province of Manitoba took place under circumstances most alarming for the peace and contentment of its inhabitants. The danger was too imminent to escape my notice. Seconded by the intellectual devotedness of my clergy, assisted by the influential men of the country and by distinguished friends coming from Quebec, I went to work united in a community of ideas and means. Our action was understood. We hushed many susceptibilities, stifled many resentments, shut our eyes and ears against many provocations and secured such a good feeling that the troubles of the Northwest this year did not excite the slightest regrettable agitation, notwithstanding the bitter sorrow they have caused us.

"It is but justice to add that we have not been the sole promoters of good feeling. Influential men, differing from us in nationality and creed, acted as we did, and with us have contributed to establish an order of things which no one could have anticipated at the outset.

"Just a word more before taking leave of you which I am sure will meet your sympathies as it does mine. No doubt, we cannot bring the dead to life, but it may be possible to give liberty to the prisoners. Let us ask forgiveness for all the political prisoners. Let us ask forgiveness for all the Metis which the insurrection led to the penitentiary, to prison and to exile. Let us ask for forgiveness for the poor Indians who took a part in the restreictional movement, without steeping their hands in the blood of the victims of murder or of assassination. I think I may assure that this act of clemency, far from provoking divergencies of opinion, would meet the assent of the sensible men of all nationalities and creeds.

"ALEX. ARCH. DE ST. BONIFACE, O.M.I. St. Boniface, Dec. 7, 1885.

"REGULARITY is the main spring of life, an regularity of the bowels is one of the most essential laws of health. Burdock Blood Bitters regulates the bowels in a natural manner, curing Constipation and preventing serious disease.

"BURNED WITH HER FOUR CHILDREN. OLYMPIA, W.T., Dec. 16.—At Long Prairie, six miles from here, Mrs. Minner, a relative of David Chambers, who has for some time manifested symptoms of insanity, last evening saturated papers with coal oil and distributed them around the house calling the children that she was wetting them with water. Early this morning she made a remark that was about to kill the whole family, and her husband fearing she was about to attempt his life attempted to put her out of the room, but on opening the door discovered that the house was in flames. Reaching the front door with one of his children he found it locked and the key removed. He then ran to the back door and found it nailed up. Finally he and his little daughter succeeded in escaping through a window, but were both badly burned. The unfortunate woman and her four children were burned to death.

"CAUTION. Any liniment or other medicine that cannot be taken internally is unsafe for ordinary use. Hagar's Yellow Oil, the prompt pain reliever, is safe and reliable for all aches and pains, and can be swallowed as well as applied.

"THE FUTURE CARDINALS. BALTICORE, Md., Dec. 16.—The Roman correspondent of the Catholic Mirror writes that no new Cardinals will be created in the December consistory, notwithstanding the reports to the contrary. Several Bishops will be created, and it is likely that some of the Cardinals who have not yet received their red hats will be present on the occasion. The new Cardinals will be named in the March consistory. The Pope will then raise to the dignity of Princes of the church one or two Americans, two or three French, two or three Roman prelates and two Nuncios.

"UNDER GAS LIGHT. Our stores will be open until 9 o'clock Saturday evening before Christmas to give the general public the opportunity to examine our magnificent stock of furniture, handseams and useful Xmas presents.

"I. J. SHAW & CO., 145-2 726 Craig street.

"EUROPEANS MASSACRED IN BURMAH. RANGOON, Dec. 16.—Eleven Europeans who were working for the Bombay and Burmah Trading Co., and employed at Chindwin fort, on learning of the rupture between the Burmah and British Governments, tried to reach Manipal, but on the 22nd of December they were overtaken and murdered by Burmese troops in a steamer belonging to the King and commanded by a palace official named Thawdawmung. It is alleged that Tyndah, the Burmese prime minister, was implicated in the massacre. The inhabitants of Rangoon are indignant at Tyndah being allowed to retain his office. Thawdawmung after the murder returned to Mandalay, where he circulated the report of his own death. His arrest has not yet been attempted by the British authorities.

LETTER FROM SENATOR PELLETIER.

"REPRESENTATION IN QUEBEC—TORY MIS-REPRESENTATION OF ITS OBJECTS. Sir,—To put an end to all uncertainty with regard to the object contemplated in the formation of this National Committee and to effectually dispense once for all of the false constructions which are the tools of the Government are endeavouring to place upon the political movement it is actually promoting, I have been officially charged to make the following declarations:—

"We emphatically deny that the agitation in which we are engaged aims in the remotest degree at the ostracism of any race or creed whatever. On the contrary, our exclusive object is to protest against a flagrant breach of the privileges guaranteed to every British subject by the British constitution. We desire to protest against the violation of the rights of property of which the Federal Government has been guilty in the North-West, and this protest, without regard to the nationality or religion of the victims of the misrule which provoked the rebellion of last spring. In fine, we seek to force the Ministry to redress the grievances of the inhabitants of that portion of Canada, to remove their disabilities, and to give them a local government based on the representative system, which will liberate them from the arbitrary, autocratic, and dishonest regime of officials, who tyrannize under the pretence of governing them.

"In order to secure these great blessings, we consider it essential to overthrow the Government, which has provoked the unhappy events deplored by all good citizens, and it is solely for the attainment of this end that all that is independent in this province have joined hands. This is further borne out by the fact that the composition of our committee includes Englishmen and Protestants, among whom may be more especially mentioned our vice-president, Col. Rhodes, an old officer of the British army.

"We wish it to be understood that if the French Canadians desired to indulge in race ostracism, they had many other occasions to organize a movement such as the present one is falsely represented to be. For instance, we might have availed ourselves for the purpose of the murder of Goulet in 1870 by the Winnipeg fanatics and soldiers from Ontario, a murder of the most cruel and reprehensible character from every point of view, since it was perpetrated in cold blood and without the slightest provocation. But we did nothing of the sort, because we looked upon the outrage as one which fell within the province of the police and criminal justice, and which was not of a nature to endanger the great principles of the political order of things. We might also have risen against the suppression of the French language in the Legislature of Manitoba, but there again we took no action because the issue only affected the French race, and because the French Canadians have always acted on the principle of never raising questions of race.

"It should not be forgotten, Sir, that if this country enjoys the blessings of responsible government, it owes them to the French Canadians, and that to the agitation of 1837-38 we are indebted for the Constitution of 1848, which was as beneficial to Upper as to Lower Canada. We conquered these liberties at the price of our best blood, and we have ever been glad to see them shared even by those who led our patriots to the scaffold.

"In 1870 it was the French Canadians who again headed the movement, and who risked their lives to procure for the Province of Manitoba all the benefits of responsible government; nor did they utter a bitter word when they perceived that that Government was being used to proscribe their language and to ostracize the brave population who had made so many sacrifices for its establishment as their administrative system. In fine it was once more French Canadians, who have just shed their blood to vindicate the rights of British subjects in favor of the whole population, of every race and creed in the North West, and to free them from the autocratic, tyrannical, and dishonest rule of an irresponsible Administration; and it is exclusively for this reason that we have organized the actual movement, whose sole object is to give effect to the efforts to obtain justice, made by the half-breeds, who, basing their action on the noble example of the sturdy Englishmen who obtained Magna Charta, only yielded and fought for those liberties of which the English race are so deservedly proud and which have ever been the glory and strength of Great Britain.

"C. A. P. PELLETIER, Senator, President National Committee. JULES FESSIER, AMBROISE ROBITAILLE, } Joint Secretaries. QUEBEC, Dec. 14.

"IMPURE BLOOD.—Boils, blotches, pimples and itching sores are indications of impure blood that should never be neglected, or ill health and perhaps incurable disease may result. Burdock Blood Bitters purifies the blood by acting on the cardinal points of health—the Stomach, Bowels, Liver and Blood.

"SIR JOHN'S PROTEGE.

"HOW DEWDNEY STICKS TO OFFICE. OTTAWA, Dec. 16.—It has been ascertained that shortly before Parliament was prorogued in July 1884, a deputation of Conservative members of Parliament waited upon Sir John Macdonald to request that Lieutenant-Governor Dewdney should be removed, as a means of satisfying public opinion in regard to the Government's management of Northwest affairs, and to give Conservatives some evidence of a desire on the part of the Government to do better in future. It was urged that Mr. Dewdney should be removed from his position of Indian Commissioner, even if he was retained as Lieut. Governor, as there was no disguising the fact that his ill-treatment of the Indians was the cause of their uprising. Sir John was very indignant at the demand for the removal of his protegee, and told his supporters that they might as well have asked for his own resignation. Mr. Dewdney was a good officer, and he (Sir John) intended to stand by him through thick and thin. If Mr. Dewdney were not fit to be Lieut. Governor, and it would be impossible to remove him from one position and retain him in the other. The deputation left, convinced that the back-stairs 'influence' exercised by Mr. Dewdney over the Premier was too strong for them.

"TO REMOVE DANDRUFF.—Oleace the scalp with Prof. Low's Manno salub. Soap. A delightful medicated soap for the Toilet. A dangerous counterfeit \$5 gold piece, of which hundreds of thousands are said to be in circulation, is supposed to have been made through the rascality of some ex-employees of the New Orleans Mint. It was made with the genuine stamp, is fine gold on the outside, but filled with splinter and platina.

"A CRYING EVIL.—Children are often fretful and ill when worms are the cause. Dr. Low's Worm Syrup safely expels all worms.