

Northwest Review

"AD MAJOREM DEI GLORIAM."

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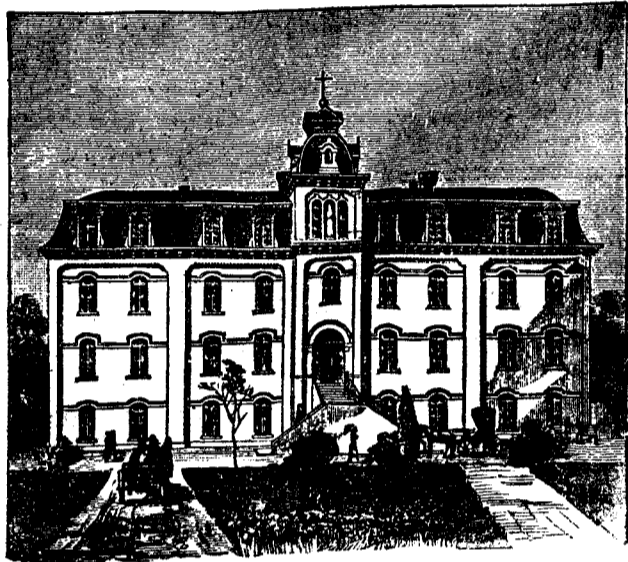
Senate Reading Room Jan 7

EDUCATION AND EDUCATORS.

HISTORICAL SKETCH OF ST. BONIFACE COLLEGE.

Established by the Late Bishop of Provencher in 1818, it Has Had a Successful and Interesting Development. Incidents in Connection With its Growth. Present Faculty.

The pioneer of education in Manitoba was Bishop Provencher, one of the foremost figures of early Red River history, and after whom the electoral constituency of Provencher is named. He arrived at the junction of the Red and Assiniboine rivers in



ST. BONIFACE COLLEGE.

the year 1818 and established himself among the half-breed residents as both priest and school master. His arrival had been eagerly awaited by the settlers, who were without religious services of any faith. On the second day after his arrival he baptised one hundred children. Behold then, in the class of boys which the good father gathered around him in his little log shanty the beginning of what was to be St. Boniface college. The history of this period, and up to 1860 is fragmentary, owing to the loss of all the archives of the early Roman Catholic church in the settlement by the burning of the St. Boniface cathedral in 1860—in connection with such incident, by the way, there is an interesting history—but in the archives of the Bishopric of Quebec there was found some time since, a letter from the Red River settlement dated 1823. In this the writer Father Provencher, states that he already has two students in the classics, so that it will be seen he had not been idle during the five years that had intervened since his arrival, nor had he found unprofitable material among those hardy voyageurs. Father Provencher was a man of distinguished ability as a manager and scholar, and was fitted physically to brave the hardships of frontier mission life. He stood six feet four and was as straight as an arrow. A story is told of him which indicates his striking personality. While on his way to Rome to be consecrated bishop, he was one day standing at the door of the hotel at which he was stopping at London, Eng., when a man stepping up to him said "I hope sir you will not refuse me a privilege of shaking hands with you, for I think you are the handsomest man I ever saw." His giant strength was ever at the service of the needy, and to his life, spent for the people without return other than enough food to keep him alive the settlers owed whatever uplifting and sanctifying influence was felt in the settlement.

In 1832 the school had increased to twenty-five or thirty students, having quite outgrown the little log shanty and boasting a building of its own. Father Poire was then principal. This gentleman, now Mgr. Poire, is still alive and quite lately resigned his charge as superior of the college of St. Ann de la Pocatiere in Quebec. The school was a log building standing on almost the spot occupied by the present cathedral. This was injured by the great flood of 1826 and finally becoming uninhabitable was deserted for a new building erected by Bishop Provencher. That same year Louis Morin arrived from Paris via the Hudson's Bay to act as an assistant teacher. Ten years later, in 1844, Father La Fleche, now Bishop of Three Rivers, Quebec, was added to the staff. One of the students at that time was Roger Goulet, now a Dominion land surveyor in the Northwest Territories. In 1845, finding the double care of church and school weighing too heavily upon him Bishop Provencher invited the order of Oblate Fathers to take charge of the school, and

with them came Father Aubert and Brother Tache, the last named only 22 years of age, and looking younger. The bishop who had had a good deal of trouble with young men giving up the work and causing delay, asked the boyish-looking young man in a rather gruff voice, "Are you a priest yet?" and being answered in the negative his reply was "Well you might as well have stayed at home." This was the reception of the man who six years later was to be named Bishop of the whole Northwest. When the news of his promotion arrived, Father Tache, for he had been ordained shortly after his arrival, was at Ile-a-la-Croix nine hundred miles northwest of St. Boniface, and it was fully a year before the consecration service could be performed. In 1853 Bishop Provencher died. Two years later Bishop Tache erected a building 60x34 feet, two stories in height with attics, to meet the

increasing demand for educational facilities. This building was for many years the most palatial pile in the Northwest. In 1881 when the present building was ready for use, the former college became St. Boniface town hall. In 1864 Father Audrie, who afterwards was notable as the priest who prepared Riel for death, was principal, and in 1864 Father Andree, who afterwards several books on the Northwest. In 1878 Father Forget, a distinguished linguist and teacher of classics, became principal and remained at the head of affairs until his death in 1881. He was succeeded by Father Cherrier. In 1885 the Archbishop finding the burdens of the college getting heavier as the attendance increased, and finding it difficult to obtain a staff owing to the pressing needs of mission work, decided to invite the Jesuits to take charge, knowing that if he handed the management over to the members of that society all anxiety as to staff, etc., would be removed. Father Lory and Father Drummond, on the invitation of the archbishop took full charge of the institution.

The present principal is Father Chartier, a graduate of St. Hyacinth college, and late superior of the Jesuit residences at Sault Ste. Marie, Mich. and Port Arthur. Father Drummond, the prefect of studies and lecturer in classics, is perhaps the most widely known of the present staff. He has been an official here since 1885, with the exception of a couple of years, when he was principal of St. Mary's college, Montreal, his alma mater. After graduating he became a lecturer in Montreal, but his health failing he was sent to the south of France as many supposed, to die. However, his lungs rapidly strengthened in that gentle climate and his life was spared for further usefulness; a few years later he was teaching in New York. After four years there he was transferred to St. Beuno's college, in North Wales, and since his return from Europe he has been in St. Boniface. Father Tourangeau, a graduate of Nicolet college, is chief disciplinarian. Father Genier, late superior of the Jesuit residence in Sault Ste. Marie, Mich., is lecturer in mental and moral science. The Latin and Greek of the preliminary are in the hands of Father Carriere, a graduate of St. Mary's, Montreal. Father Lebel, professor of mathematics, also received his education in Montreal and graduated at St. Mary's. He was for some time a civil engineer, and built the first railway on the ice bridge opposite that city. He took his theological studies at Milltown Park, near Dublin, Ireland. Other members of the staff are: Father La Fortune, L'Assomption college, lecturer in junior classics; Father Bourque, Montreal college, preparatory classics; Father La Rue, Three Rivers college, music and first commercial course; Father Mirault, St. Mary's college, arithmetic and Algebra; Brother Kennedy, second commercial course.

St. Boniface college is conducted on different lines from the other colleges. All the staff and the students reside in the college building. The students living within reach of the college take their meals at home, but the remainder of the time they are in charge of the college authorities. The students of St. Boniface have been very successful at the university examinations, carrying off each year the scholarships in Latin philosophy, besides their share in the preliminary and previous years. The silver medal in the previous examination has been given twenty times and five times it has been won by St. Boniface.

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HALF-BREED SCRIP.

To the Editor of the Free Press. Sir,—Would you kindly permit me space in your paper to bring to the attention of the government and people of Canada an attempt to debase the half-breed children of this country, and to defeat the ends of justice which, no doubt, would accrue to the government, should it decide upon a new issue of scrip to the children of half-breeds born between 180 and 1885.

The history of past frauds perpetrated upon this people by the speculative and unscrupulous white man, in obtaining from them their scrip for a mere song, seems to have emboldened him to go much further in this direction. The men who engage in this nefarious business know, and seem to appreciate and profit by the unsuspecting character of the half-breed, to rob him of his heritage. The law of the land would not permit a man to retain property taken from a minor; but it allows sharks to use legal devices to rob unwary people of their property. No sooner did it become known that the government of Canada contemplated issuing scrip to the half-breeds, than the sharks set to work to devise safe means to rob them.

Allow me to unfold to your readers the proof, I have before me a document which purports to be and is intended for a "power of attorney." This document is one of over a thousand similar ones innocently given by half-breeds to those speculative white men. I enclose it to you, Mr. Editor, for examination and publication. You will see at a glance that it bears upon its face undoubted evidence of fraud and deception. It is given to some unknown, because unnamed, person. Although signed, dated and witnessed, the name of the person to whom it is given is carefully omitted. The half-breed who signed this document was unable to read it, because "his X mark" is attached to it. Under what misrepresentations it was obtained from him the document, in its present unfinished condition, implies. All that is necessary for the holder of this document to do to obtain full and legal possession of this dupe's property is to fill in his own or his agent's name, in the proper space allotted therefore. I am creditably informed that these "powers of attorney" were obtained from the half-breeds for a trifle, with the promise of more later on. The parties obtaining them warned the givers not to let "any of the priests know anything about it, because if they did they would stop it, and they (the half-breeds) would get nothing." These men know that the priests are the friends of the half-breeds, and that they would protect them from the white vultures to the best of their ability and power; hence their solicitude that the priests be kept in the dark. Are there no means known to law and justice, Mr. editor, in the issuing of scrip, where by it could be made impossible for those unprincipled wolves to rob the confiding and innocent half-breeds of their property? They are children in the very fact and as such should be protected and cared for by the government. To us who love them, and would give our lives for them, it is a great source of regret and pain to see them despoiled of their goods.

I sincerely hope Mr. Editor that the government of Canada, who, I believe, are actuated by the friendliest sentiments of justice towards the half-breeds, will provide some means to protect them from the dishonesty and cupidity of scrip manipulators and speculators. Thanking you for the space required for this letter, and the accompanying "power of attorney," I am, yours truly,

A. LACOMBE, O. M. I.

Winnipeg, Sept. 30.

The document referred to in Rev. Father Lacombe's letter is as follows: I, A. B. Father for C. D., of the Northwest Territories of the Dominion of Canada, hereby appoint—my lawful attorney with full power and lawful authority to demand from and to receive from the Minister of the Interior of Canada and from the government of the Dominion of Canada, and all other persons authorized to pay, give or deliver the same, all grants of land, scrip, money or other compensation now due, payable or coming to me or that may hereafter

be coming due, payable, or be coming to me from the government of the Dominion of Canada in connection with or arising out of the extinguishment of the half-breed and Indian title in Manitoba and the Northwest Territories, and I do hereby authorize my said attorney to give all necessary receipts for the same.

I do further assign, transfer and set over by this my act and deed unto my said attorney his heirs and assigns, all my right, title and interest, claim and demand in and to the said lands, scrip, money or other compensation, and I do hereby in consideration of moneys paid to me by the said attorney, declare that my said attorney a one is entitled to receive said land, scrip, money or other compensation.

As witness my hand and seal this 6th day of September, A. D. 1895.

His A. X. B. mark.

Father for C. D.

Signed, sealed and delivered in the presence of E. F.

The only change in the above document is the substitution of the first six letters of the alphabet for the real names.

HALF-BREED SCRIP.

The attempt referred to in the letter of Father Lacombe to purchase claims for scrip from half-breeds in the Territories by obtaining from them powers of attorney, is a very clumsy operation, so far as the document handed to the Free Press is concerned. The claim for which a power of attorney is there given purports to be signed by a father in behalf of his son, deceased in 1875. The scrip in question is for a class of half-breed children born between 1870 and 1885, which has been recommended for issue by two resolutions of the Northwest Assembly, but has been definitely refused by the Dominion Government. The only scrip ever admitted any obligation was for half-breeds born previous to July, 1870, in settlement of claims during the transfer of the Northwest to Canada; and these were required to be proven before May, 1874. Whatever obligations the Government may owe this class of people, born subsequent to 1870, the issue of scrip for lands is not one of them; and it is difficult to understand what advantage speculators can hope to gain by obtaining from the half-breeds documents of the nature now before us.

At the same time it is a matter calling for prompt investigation by the department of Dominion Lands; and this, we understand, is being made. The half-breeds, as Father Lacombe truly says, are mere children in such matters and should be protected against designing speculators. It may be that in view of the Premier of the Dominion being of French descent, they are led to believe that under him the scrip will be issued which was refused by his predecessors. Such a notion can be productive only of embarrassment to him and may easily start a dangerous agitation among these ignorant people. Prompt steps should therefore be taken to remove any misapprehensions that may exist, and above all, to nip in the bud any attempt that may be made to deprive them in advance of any advantage that may in any way be coming to them.

BRANN ON THE A. P. A.

The gay and sportive editor of Brann's Iconoclast thus writes the obituary of the "American Protective Association," under the heading "The Death of the Ape."

A few years ago the A. P. A. had the world by the tail, and a dunghill pulet was going to dictate who should be President. If the old parties refused to incorporate Know-Nothing planks in their platform and desecrate the grave of every "Papist" who signed the Declaration of American Independence, it would put a ticket of its own in the field and sweep the country like a prairie fire. It represented "seven million voters," and when it said to a carddate "come," he had to advance in a lunge; when it said to him "go," he went over the garden wall. It decided the fate of political gladiators by

TURNING ITS THUMBS UP

or turning them down: The "Ape" was cock of the walk and bull of the woods. It was awful as a besom of destruction, terrible as an army with banners. Its membership was as the sands of the sea for number. It came down on obstreperous parties like a wolf on the fold or a hungry coyote on a yaller hen. It was going to rally round the little red school-house and protect it from such "Romish myrmidons" as Rosecrans, such "Popish hirelings" as Sherman and Sheridan. Candidates trembled before its frown and hunted up their Protestant pedigrees. No man should be President who declined to mix religion with his

politics. Catholics should be rigidly excluded from office, lest they turn the National Capital into a cathedral:

CONVENTS WERE TO BE MADE LOUNGING PLACES

for curious fools and meddlesome fanatics. Father Marquette's statue should be dragged with a halter about its neck from the galaxy of civic gods.

The various conventions met and the tall of the "Ape" was mashed. It developed that this modern Cæsar was "rich in some dozen paltry villages, strong in some hundred spearmen"—that it had been "bluffing the bank" with a wad of brown paper rolled in one dollar bills. The A. P. A. was a Jonah's gourd that came up in the night but its root was wormy, and the sun of truth shone upon and withered it. It was a long-eared ass masquerading in the skin of a lion. Its name is Ichabod—alias null. The politicians who cringed before this politico-religio-proscriptive party are now driving their boots so far under its cat-tails that it will taste leather all the rest of its life. The Protestant preachers who affiliated with it are holding their noses and using disinfectants. Its wind-blown organs are "bursting" like painted bladders or Chinese stinkpots. The last of its dailies has turned its little pink toes to the daisies. The editor of its leading magazine is

IN THE PENITENTIARY

for a crime beside which murder were honorable. Occasionally a little "Ape" sheet crawls out of its hole like a moribund rattlesnake taking the sun or a sick prairie dog driven to the surface to die.

In a few months the erstwhile flamboyant "Ape" will have passed into the erstwhile, and Uncle Sam be left to "rattle" as best he may with Rome. We should stuff its muggy life and place it on a pedestal of stinkweed in the valley of Hinnom as companion piece to the wolfish skull of the old Know-Nothing party. And grouped about them in this gallery of the unclean gods, this pantheon of putridity, should be guano busts of all its high-priests and apostles each with an appropriate inscription. They would read as follows: Rev. Benjamin Hudson, ex-procurer for houses of prostitution, and now

PROFESSIONAL BODDLER.

Editor Price of the leading A. P. A. organ; Reverend Koehler: in the penitentiary for stealing and selling a workman's clothes and getting drunk on the money. "Ex Nun" Margaret Shepherd: self-confessed courtesan, adventurer and thief. Bishop McNamara: arrested for ho-diumism and sentenced to a year's imprisonment for slander. Ex-President Traynor, alias "Whiskey Bill" like Iago, he never made his fool his purse. Ex-Priest Slattery unfrocked for habitual drunkenness and expelled from a Baptist College for immorality. "Ex-Nun" Ellen Golding; denounced by her Protestant sister as an incorrigible liar. Reverend G. M. Thorp: in a Wyoming prison for bigamy. Ex-Priest Chintiquy: unfrocked for immorality and expelled by the Presbyterian Synod of Chicago for fraud and gross swindling. But I have not space to catalogue all the A. P. A. celebrities—the protectors of the morals and self-constituted guardians of the liberties of Uncle Sam. No wonder the "Ape" is passing; it should have been suppressed by the sanitary inspector before the advent of warm weather.

Rev. Father Fougnet, who has been for 30 years or more an Oblate missionary in the Canadian Northwest, seems to have made a special study of Freemasonry. His letters in some English Catholic papers do not lack courage. He will not allow that English Freemasons have no responsibility for Masonic excesses in other countries.

TERRA COTTA BRICK.

In Deseronto, Ont., the seat of such extensive lumber interests a notable local industry consists in sifting a considerable portion of the sawdust arising from the vast and various operations involved, and mixing it with an equal quantity of clay, working the same into a building material now coming into important use in certain sections—a material known as porous terra-cotta brick. As described, this brick possesses some remarkable qualities of adaptation as a substitute for what has ordinarily been used for structural purposes. Among the merits enumerated in its favor is its absolutely fireproof character, the fact also of its having a marked deadening effect when employed for partition walls in houses; it is very warm and dry, and, though very light in weight, will stand a prodigious crushing strain; the material can be sawn into convenient shapes as desired, nails can be driven into it after the manner of wood, and, when heated even to a white heat, sudden immersion in water will produce no cracks.

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The Northwest Review

WEDNESDAY, OCTOBER 7.

CURRENT COMMENT.

A Literary Feat. Our friend, Dr. Thomas O'Hagan, whose literary achievements we sketched in the REVIEW at the beginning of this year, has contributed to the Catholic World of September an article on "Some Canadian Women Writers," which is a veritable 'tour de force.' In the compass of seventeen pages he has managed to speak, with judicial discrimination and generally with critical praise, of no less than forty-six women who have earned literary celebrity in Canada. Twenty-nine of these are represented by strikingly good portraits. The description of so large a portrait gallery in such limited space would, in any other hands, have been as dry as a catalogue and as monotonous as a dictionary; but the skilful writer has so deftly handled the gems of his mosaic that no two are quite similar, and the general effect is most pleasing. The reader rises from the perusal of this article with full assent to Dr. O'Hagan's proposition, viz., that "the literary expression of Canada is poetic, and the literary genius of her daughters for the present is growing verseward. Canada has produced more genuine poetry during the past decade of years than any other country of the same population in the world."

Regina But Not Winnipeg. Several of these distinguished ladies are Catholics. Of Mrs. Leprohon in particular we are told that "she did perhaps more than any other Canadian writer to foster and promote the growth of a national literature." Of course, the learned Doctor refers only to those who wrote in English and does not include in his generalization the broad field of French Canadian literature. "One of her novels, Antoinette de Mirecourt," which, by the way, long since won the honor of translation into French, "is regarded by many as one of the best Canadian novels yet written. Simplicity and grace mark her productions in verse. Mrs. Leprohon lived in Montreal and did her best work in the 'fifties.'" Dr. O'Hagan thus writes of one who is nearer to our own time and place: "Far out on the prairie from the town of Regina, the capital of the Canadian North-west Territories, has recently come a voice fresh and strong. Kate Hayes knows well how to embody in a poem something of the rough life and atmosphere found in the prairie settlements of the West. Her poem "Rough Ben" is certainly unique of its kind. Miss Hayes has also in collaboration composed a number of excellent songs." Alas! that Winnipeg should be less favored than Regina. And yet had we not ample proof in last year's Free Kindergarten Magazine that the capital of Manitoba holds many a graceful female pen? No doubt Dr. O'Hagan, if he ever flit hitherward,

will crave pardon of Winnipeg's women writers for having failed to notice any of them in his otherwise interesting gallery. Else let him look to his laurels.

The Globe Review. Mr. William Henry Thorne's third quarterly number for this year is just out. However much one may disagree with some of his views, whatever he writes is interesting and often very suggestive. He is pre-eminently a free lance in Catholic literature and like the knight-errants of old is not to be held too strictly accountable for his occasional errors of zeal. The personal element is very strong in Mr. Thorne and, as it has never been properly toned down by a college or university education, it crops up everywhere and often supplies the place of argument. For a man of Mr. Thorne's temperament it is an irreparable misfortune not to have been submitted in his youth to that friction of mind with mind which teaches a man his shortcomings and schools him in modesty. Very likely Carlyle was just as self-opinionated as Mr. Thorne; but the autocratic Thomas had studied in Edinburgh amid a host of literary lights and his imperiousness was so far checked that he preferred affirmation in the third person to Mr. Thorne's ever-recurring "I." It is this mania for obtruding his own personality that has made the Casket call him an "insufferable egotist who wants to run the Catholic Church." Insufferable, no; amusing, yes. His very egotism lends an interest to his Quarterly which is singularly lacking in such encyclopedic salmagundis as Mr. Stead's Review of Reviews. After reading the latter, you put it down with your mind in a state of incipient chaos, utterly barren of ideas, whereas the Globe Quarterly either antagonizes or chimes in with all one's pet notions and set one's brain machinery in healthy motion. The September number, out of sixteen articles, contains as many as seven from the editor's trenchant pen. The first paper is an unnecessarily violent answer to "Sycophant critics of the Globe Review." Calling names is not a really forcible style of reply. Much more effective is such a sentence as the following: "After consulting with archbishops, monks and priests who had already grown interested in the Globe even previous to my reception into the Church, they all, to a man, earnestly advised me to continue the Globe on its old lines of independent and higher criticism, only—as I had voluntarily resolved—that henceforth, when it treated of religious problems, it would be loyal to the Catholic Church; but that did not and does not mean loyalty to the cranks who misrepresent it."

Christless Churches. Though all Mr. Thorne's deliverances are stimulating, perhaps the sanest in this issue is "Protestant and Catholic Churches," which points out very graphically the eternal difference between an heretical temple bereft of the Sacramental Presence and a real church with its tabernacle and the Body of Christ. The writer relates how last year, when visiting an old Protestant Episcopal church in New England, he felt deeply that "the divine and mystic presence of the Lord was not there, and my heart sank within me, as I turned from the so-called altar to the door, and sought the clearer temple of God's own cloudless sky; and were it again a choice in my life between Protestant churches and the woods, I think I should take to the woods."

Mexican Prosperity. Mr. Robert J. Mahon pointed out, in the Catholic World, of last month, one good result of the conflict between gold and silver now raging south of our boundary. "The bitter controversies of pretended religious bias are for once wholly futile. A man's creed can have so little touch

with the issue of a monetary standard that it would be little better than sheer lunacy to urge its application." But there is more. The champions of the silver standard are non seized with an unusually enlightened interest in Mexican affairs. Hitherto the silver-producing and silver-using republic was generally despised by our neighbors because it is overwhelmingly Catholic. At the present moment prejudice is swamped by an eager search for campaign facts. The Examiner of San Francisco secured, a fortnight since, a letter from President Porfirio Diaz, maintaining that his country is more prosperous under the silver money standard than it could be under a gold standard. The same paper, in its issue of September 27th, gives prominence to another letter from a Mr. Ingolsby, of Monterey, Mexico, in which he says: "Mexico has no tramps; her laborers are all employed, and their condition will compare favorably with that of the operatives of the large manufacturing towns of the Eastern States.... Agricultural products are high, corn being worth from \$1.50 to \$2 a hundred, barley about the same price.... No railroad in Mexico is to-day in the hands of receiver, and a Pullman berth costs but \$2 in silver (one dollar in gold)." Whatever may be the bearing of these facts on the question of bimetallism, at any rate they furnish a curious commentary on the theory that Protestantism alone can make a country prosperous.

HOW TO MAKE IRELAND PROSPEROUS.

Hope is dawning at last for dear, down-trodden Ireland. The Hon. Horace Plunkett, M. P., has formed a committee to create in every Irish parish a centre of life for purposes of co-operation and social and industrial amelioration. Extreme Nationalists like John Redmond sit side by side with thoroughgoing Unionists like Lord Monteagle. Staunch Presbyterians from Belfast join in amicable discussion with Monsignor Molloy and Father T. A. Finlay, S. J. The Recess Committee report that they sought to trace Ireland's industrial shortcomings and commercial disadvantages to their more direct causes. Then they sent special commissioners to France, Belgium, Holland, Denmark, Bavaria, Wurtemberg, Austria, Hungary and Switzerland, to inquire into the methods of development in each of these countries. Having received their reports, they proceeded to solve from a careful study of them all a scheme upon which they could agree as embodying that which was most likely to heal the ills of which Ireland complains. "It is significant," says the Review of Reviews, "that all the members of this Committee—Tory, Liberal, Nationalist, Parcellite, Catholic and Presbyterian—have found no difficulty in agreeing as to what ought to be done, as to what can be done, and in formulating their proposals in such terms as to make them perfectly clear to every one who pays any attention to the subject in both England and Ireland." They found that a better system of cultivation of the soil could easily double the agricultural produce of Ireland and thus add a hundred million pounds sterling to her present revenue. Let us halve this estimate; then Ireland would be benefited to the extent of fifty millions sterling a year. This would stop the constant decrease in population, which has gone on steadily since 1841. At that date Ireland had 8,000,000 inhabitants. Owing to the famine and consequent exodus to our shores, that figure shrank in ten years to 6,500,000. This year the population is almost two millions lower than it was in 1851. Mr. Stead says: "There is no getting round that deadly record of accomplished failure: Ireland is bleeding to death under our feet.... For the last thirty years we have been taxing Ireland two millions a year in excess of what justice demands. And this is not the wild and frantic record of excited Nationalists or fanatical Home Rulers, it is the deliberate finding of Unionist historians, Unionist statesmen, British financiers, and a Finance Committee presided over by a Unionist M. P. Two millions a year ex-

orted by the predominant partner from his junior by force majeure, against his continuous protests, goes far to account for a drop of two millions in the population... How can we choke that leak? How can we arrest that perpetual decrease in the population, which threatens, unless something can be done, to convert Ireland into a cattle ranch, in which great herds may be tended by a few cowboys, who would alone remain to represent the nation which through the centuries has played so pathetic and tragic a part in the affairs of the world."

The Recess Committee answers by statistics about flax, butter, bacon and beef, eggs, flowers and fruit, afforestation or forest-growing, land reclamation, water power, basket-making and cottage trades. The report is most suggestive and eminently practical. It reckons that Ireland buys from the foreigner articles to the value of a hundred millions a year, all of which could be supplied by the Irish if they were but properly trained to utilize their enormous natural advantages. By local organization and instruction through experts, the Irish people would acquire, each in their own locality, more of that cohesiveness and concerted action which will enable them to act effectively in political matters. Thus the recommendations of the Recess Committee, if carried out, will not only restore prosperity to Ireland but also remove by the irresistible evidence of practical success the chief objections to Home Rule.

SCRIP FRAUDS.

The venerable and devoted missionary, the warmest friend of the Half-breeds, Rev. Father Lacombe, O.M.I., has taken up the cudgels in their defence in the Free Press of last Thursday. We are glad to see that his timely exposure of an unblushing fraud has been vigorously endorsed by the editor of our great daily. It will be remembered that scrip, representing either 160 or 240 acres of land according as it was attributed to parents or children, was issued to the half-breeds by way of compensation prior to 1885. This scrip was afterwards made to represent cash and, only a few years ago, was to be found freely circulating in the money market, generally far below its face value. Of late a rumor has been industriously spread abroad that the Dominion Government contemplated a second issue of scrip to the half-breeds of the Northwest. Whether or not this rumor has a substantial basis of probable fact, we cannot say, though we are inclined to think that the Free Press is too positive in its assertion that no more scrip will be issued. It is not likely that the designing speculators who drew up the power of attorney reproduced by us would have gone to the expense of paying for it, as several of them have done, unless they had some reason to expect a rich return for their outlay.

Their method is this. They choose for their territory the outlying regions of the Northwest where half-breeds predominate, such places, for instance, as L'ile a la Crosse, sufficiently remote to enable them to escape detection for a time. Then they approach needy half-breeds with the categorical assurance that the Dominion Government is about to issue new scrip for their especial benefit. The premier, being a French Canadian and therefore presumably partial to Frenchmetis, will be sure, they say, to get this measure passed. Next comes the bargain: "If you sign this power of attorney, I will give you ten dollars now and ninety dollars when you receive your scrip." The offer of ten dollars in cash is simply irresistible for too many impecunious half-breeds and so they sell their birthright for a trifle and the promise of a larger sum from irresponsible and insolvent sharpers. Even if the latter were ultimately to pay the full sum bargained for, viz., a hundred dollars, they would still make a profit of 140 per cent. in the case of children's scrip, which represents \$240.

Father Lacombe was fortunate enough to obtain one of these blank powers of attorney. We have seen the

original and can testify that the blanks in the printed form are filled in with the names of a halfbreed parent, his son and the witness to the transaction, the latter being evidently the person who filled up the blanks, as this halfbreed could not write. By this document a halfbreed father yields up all the rights of his son to "all grants of land, scrip, money or other compensation now due" "unto his said attorney." But the blank reserved for the attorney's name remains a blank. Thus any designing trickster, dealing with an illiterate halfbreed, could insert in that blank any name he chose and the person therein named would alone be "entitled to receive said land, scrip, money or other compensation."

Of course the whole transaction constitutes a transparent fraud and could constructively be brought under the criminal charge of obtaining money under false pretences. Father Lacombe says that over a thousand similar documents have been signed by unsuspecting halfbreeds. It seems the sharpers had formed a combine to get possession of a large tract of land by piecing together the quarter-sections or three-eighths-sections represented by the scrip. But, thanks to Father Lacombe's opportune interference on behalf of his friends, there is every reason to believe that the fraud will cease instanter. The light of day will drive away the land-sharks. All hope of victimizing the half-breeds is henceforth at an end for them. Being forewarned, the prospective victims, who are keen and shrewd when once alive to the situation, will be thoroughly forearmed. They owe their venerable protector a debt of undying gratitude for his prompt exposure of this barefaced trick. Others too, who, with the best intentions, were misled into abetting the efforts of the sharpers, whom they had mistaken for honest men, will no doubt set to work to disabuse the halfbreeds and warn them against delivering any such documents to unknown persons.

A PRESENTATION.

The Rev. Father McCarthy, O. M. I., left Monday on a trip to his native home in Ireland, and last Sunday evening was given a send-off which spoke most eloquently of the hold he has on the affections of the parish. At the close of the regular evening service he was called to the sanctuary rail, when Dr. J. K. Barrett stepped forward and on behalf of the parishioners read the following address: Rev. Joseph McCarthy, O. M. I., St. Mary's church, Winnipeg. Rev. and Dear Father,—When the parishioners of St. Mary's church learned, from the lips of their reverend pastor, that you were about to leave us for a short time to pay a visit to the land of your birth, they at once determined that they could not allow the occasion to pass without giving expression to the high esteem, reverence and gratitude which they all entertain for you. Thirty-four years ago, fired with that apostolic zeal which has ever brightly burned in the hearts of the Irish race, you left parents and friends and the dear "Island of Saints and scholars" to help to evangelize this great Northwest. To understand and properly appreciate the magnitude of this undertaking we must carry ourselves back in imagination to the time when this country was not enjoying the civilizing benefits of the present day. The birch bark canoe of the missionary father has been succeeded by the luxurious sleeper of the C. P. R. A toilsome and a weary journey of two or three months, exposed to all kinds of hardships may now be made over our magnificent national highway in as many days. That you have braved all these hardships and labors in the cause of religion, and never faltered in the path of duty, we have the testimony, of that great apostle of the Northwest, the late revered and deeply lamented Archbishop Tache. All these labors and hardships, humbly and unostentatiously undertaken in so noble a cause have made your name revered wherever you are known, but to the Catholics of St. Mary's church there are yet stronger ties of union between us. We hail in you, reverend father, the founder and first pastor of this magnificent and thriving parish. To you belongs the honor of sowing that first little mustard seed, which, under the blessings of God, has grown into the luxuriant and wide-spreading tree from whose canopy we, tonight, address you. In a few more weeks our beloved archbishop will bless for divine worship the new addition to our parish church. When this is done the little mustard seed which you so lovingly sowed in June, 1869, will have grown into the largest and most magnificent temple dedicated to the honor and glory of God in this great Northwest.

And now, reverend father, that Lord and Master which you have so generously served never allows His servants to outdo Him in generosity. Speaking to you through the mouth of your superior, He bids you return to the land of your birth; to the relatives and friends of your youth. You left them all for His sake thirty-four years ago, and now it pleases Him to re-unite those severed ties. Rest assured that our prayers and good wishes accompany you on your journey, and when you return invigorated in health and strength, we will joyfully welcome you back. You will please accept this address and the accompanying purse as a slight token of the love and gratitude which the parishioners of St. Mary's church will always entertain for you.

Signed on behalf of the parishioners of St. Mary's church, this 2nd day of October, 1896: J. J. Golden, L. O. Genest, A. H. Kennedy, R. Murphy, J. K. Barrett, committee.

An illuminated copy of the address was handed to Father McCarthy by Mr. J. J. Golden, and the purse which contained a handsome sum, was presented by Mr. R. Murphy.

The Rev. Father McCarthy thanked them in follow-up words which were delivered with a warmth and feeling which touched every member of the congregation. My dear people, I must say that I by no means expected you would put yourself to so much trouble on an occasion of this kind—that you would trouble yourselves to increase the pleasure that my superiors gave me in allowing me to go home for a while. It is certainly an extraordinary kindness on your part to give me this warm—and I may add comfortable—send off. I shall always remember it, dear people, and it will be a comfort and a consolation to me when I am far away, when thousands of miles will separate us, and it confirms and renews in my mind the characteristics of goodness and generosity which I have always experienced amongst the Catholic people of Winnipeg. I am very happy to have his chance of going home—of going to Ireland. I regard this trip to Ireland as a pilgrimage rather than as a pleasure trip,—a real pilgrimage to a holy land, because fair and impartial historians all call Ireland, "the land of saints, of martyrs, and of scholars." It must be well worthy seeing therefore, and as I approach the shores of that dear little Ireland, I shall regard it with veneration. It is thirty-four years since I left Ireland, and in the course of my administration amongst you, administering our Holy Religion to our poor Irish people that I met in the early days, scattered about in the bush or out on the prairie, and in places where you would never have thought to find a human being, reflections have come to me, thoughts have crowded my mind, that have made me look back to Ireland with the most profound veneration as the fountain head and the home of that inextinguishable faith and generosity which I always found amongst the children of the exiles of Erin. Therefore it is a holy land I am going to, and for an old priest, an old missionary, it is a peculiar pleasure to go there. I feel that when I am there my masses and prayers will be more meritorious than my poor prayer has been here, for they will ascend from a land that has been fertilized by the seed of Christianity—the blood of the martyrs—and they shall be offered up that that Christian faith which you get from Irish ancestors and which has been blessed and sanctified, prospered and scattered over the whole earth, may be ever green and strong and vigorous amongst you. You have alluded to my having been one of the first priests that came into Winnipeg. His Grace, the late Archbishop Tache, it was who first said mass on this side of the river, and I had the honor of saying the second, and had charge of the first little group here. It is certainly a proud thing to remember that I had something to do with the beginning of Christian worship in Winnipeg, seeing the magnificent and beautiful development that Religion has taken and is taking now. Father Guillet, your Parish Priest, had not long to be amongst you to recognize that you are a church building people, and hence he has taken upon his shoulders an enormous obligation in order to satisfy your zeal for the beauty of God's house—a characteristic which Irish Catholics bear over the whole world. This is at the same time a proof of his confidence in you, that you will help him through this ordeal and bring it to a successful termination. I am really proud, too, to have been instrumental in the hands of the late Archbishop in organizing the first Catholic school in Winnipeg. This is a great glory for me—I am proud of it, not only because I am a Catholic, but because I am an Irishman and I would be recreant to my race, to my country, were I not to advocate Catholic schools, and honest men would be entitled to treat me with scorn and contempt, were I to go back on that which is and has been so dear to my countrymen. It will become an Irishman to oppose Catholic schools because to only speak of the history of the last century, we can see how our ancestors suffered, struggled, died, to procure efficient Catholic education—how they struggled in spite of persecution by men who spread broadcast the epithet of "ignorant Irish papists," and who at the same time proscribed Catholic schools, by fires, imprisonment, exile and worse. I am longing to see the Irish people, to tell them the glorious record of their countrymen in Manitoba, that I have met during the last thirty-four years. I shall be proud to give your record for religion and for Catholic education; I shall be proud to tell them of the noble struggle you are making for the cause which is so dear to them at home. I shall be proud, too, to tell of the great unanimity which exists amongst the Catholics of

Winnipeg of all nationalities. The French Canadian and the Irish people—the two largest nationalities in the parish—have been my admiration for the unanimity in which they have worked together, and I am glad to have the opportunity to declare to my dear French Canadian parishioners and friends, that I deeply appreciate, and always have appreciated that noble Catholic spirit which you have uniformly manifested towards me in my relations to you as a priest although of another nationality. I beg to thank you all once again for your kindness, and I pray that I may find you on my return all well and happy, that God may bless you and your families and that no sickness or death may occur amongst you. I trust, too, that when I return I shall hear of better times in the circumstances of the country. I can assure you in conclusion that it will be a great consolation for me during my journey to call to mind that I have left behind me here friends who will be willing to receive me, and put up with me, again in St. Mary's parish.

A Missionary Visit to Lake Dauphin.

Portage La Prairie, Oct. 1st 1896. Father Allard came to Portage La Prairie not long ago to visit Indians and induce them to send their children to the St. Boniface Industrial School. While here he persuaded our Pastor to go to Lake Dauphin region for several purposes and chiefly to see the men on the construction. Meanwhile Father McCarthy was sent to take charge of Portage for one Sunday. The missionary to Lake Dauphin found a great many French from Hull and many Italians mostly from Rome. On the 20th of September he said mass in the Italian camp and says he never had a more gratifying visit. Those Italians to a man were overjoyed to see a priest. Absent from their home from three to fifteen years, in great part neglected in religious matters, yet no sooner had the priest approached their camp than they flocked around him glad as little children to see a priest. We commonly hear it said they give up all religion. The priest found it far otherwise. Each man had his prayer-book and the little picture they brought with them from Italy, the two, prayer-books and pictures, kept very clean. They even knew the feast that was observed last Sunday and tried to explain how it was celebrated "at home." The priest had Italian servers, who did not require a book to give the responses. It greatly pleased them, when the Rev. Father repeated a few words in their tongue, "Com' vi chiamate?" etc. The striking part of the religious exercise was the fact that there was a varied representation of nationalities: English, Scotch, Irish, German, French and Italian, and it was a splendid example of the common language, Latin, used in the Mass. One of the young Italians translated into their language a short but impressive sermon. Altogether it was edifying to see those good people. The Italians have a camp to themselves, and they board themselves. The road is progressing rapidly, going about two miles per day. Messrs. McKeon, Mann & Co., contractors, did all they could for the priest, to facilitate his passing from camp to camp.

ST. ROSE DU LAC.

A very successful entertainment was held in the school room, in aid of the new church on Friday evening, September 25th. The gentlemen acquitted themselves of their part of the programme in a very creditable manner in several comic scenes, causing much amusement. The ladies were not less successful in a play entitled, Mrs. Willis' Will, and in several other things. The music, instrumental and vocal was all that could be desired. Mrs. Trotter, Mrs. Dahouse, and Miss Shannon, performed on the piano. Messrs. Hamelin and J. Neault on the violin. The actors were the Messrs. J. and A. Hamelin, J. Robinson, C. and W. Tucker, and the Misses Tucker. The tableau vivant were very pretty and life-like, representing the Annunciation, the Visitation, The Angel appearing to the Shepherds, The Shepherds adoring the infant Jesus and the Presentation. Mr. Bantiste Psyche, attired in red and white, as a clown, diverted the audience by his laughter. All those present expressed themselves as delighted with the entertainment. Unfortunately the weather was too bad to admit of many persons from a distance attending. During the interval refreshments were sold, which had been provided by some of the ladies of the parish. Much interest is being felt in the bazaar, which is to take place in November. It is to be hoped that it will be a success, and place a nice little sum in the hands of our zealous priest, who is already commencing operations, on the new church, in so much that the contract is already given for the foundations. We have had some wet weather lately which has put back the farm work considerably, however, the fine weather seems to be back again now. Ducks are very plentiful this year, and you cannot drive along the country roads without frequently disturbing prairie chicken.

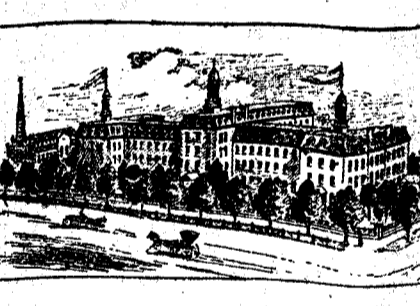
The Dauphin railroad seems to be no longer a dream of the future but a reality. Work is being pushed all along the line. A large number of men and horses are engaged upon it.

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Books, Stationery, Pictures and Picture Frames, Religious Articles and School Requisites, FRENCH INKS a specialty. Wholesale and Retail. Correspondence solicited.
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The Faculty is composed of Fathers of the Society of Jesus, under the patronage and control of His Grace the Archbishop of St. Boniface.
There is a Preparatory Course for younger children, a Commercial Course in which book-keeping, shorthand and telegraphy are taught in English, a Classical Course for Latin, Greek, Mathematics, French and English Literature, History, Physics, Chemistry, Mental and Moral Science and Political Economy. The higher classes prepare directly for the examinations of the University of Manitoba, in which the students of St. Boniface College (affiliated to the University) have always figured with honor.

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TUITION ALONE.....\$3.00
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St. Boniface,
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Honorary President and Patron, His Grace the Archbishop of St. Boniface.
Pres., A. H. Kennedy; 1st Vice, D. F. Coyle; 2nd Vice, M. E. Hughes; Rec. Sec., P. W. Russell; Ass. Sec., G. Tessier; Fin. Sec., N. Bergeron; Treas., G. Gagnish; Marshal, E. Klinkhammer; Guard, L. W. Grant; Librarian, H. Sullivan; Corresponding Sec., J. J. Golden.

Catholic Order of Foresters.
Meets 2nd and 4th Friday in every month; in unity hall, McIntyre Block.
Chaplain, Rev. Father Guillet, O. M. I.; Chief Rank, L. O. Genest; Vice Chief Rank, R. Murphy; Rec. Sec., J. Brennan; Fin. Sec., H. A. Russell; Treas., Geo. Germain; Trustees, J. A. McInnis, K. D. McDonald, and Jas. Malton; Representative to State Court convention, J. D. McDonald; Alternate, T. Jobin.

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St. Paul	St. Paul
Winnipeg	Winnipeg
Portage Jct.	Portage Jct.
St. Norbert	St. Norbert
Cartier	Cartier
St. Agathe	St. Agathe
Union Pk.	Union Pk.
Silver Plains	Silver Plains
Morris	Morris
St. Jean	St. Jean
Letellier	Letellier
Emerson	Emerson
Pembina	Pembina
Grand Forks	Grand Forks
Winnipeg Jct.	Winnipeg Jct.
Duluth	Duluth
Minneapolis	Minneapolis
St. Paul	St. Paul
Chicago	Chicago

MORRIS-BRANDON BRANCH.

East Bound Read up	West Bound Read down
Freight No. 102 Daily	Freight No. 103 Daily
St. Paul	St. Paul
Winnipeg	Winnipeg
Morris	Morris
Lowes Farm	Lowes Farm
Myrtle	Myrtle
Bemidji	Bemidji
Rosebank	Rosebank
Miami	Miami
Deerwood	Deerwood
Altamont	Altamont
Somersett	Somersett
Swan Lake	Swan Lake
Indian Springs	Indian Springs
Mariapolis	Mariapolis
Greenway	Greenway
Baldur	Baldur
Hilton	Hilton
Ashdown	Ashdown
Wawanesa	Wawanesa
Elliotts	Elliotts
Rounthwaite	Rounthwaite
Martinville	Martinville
Brandon	Brandon

PORTAGE LA PRAIRIE BRANCH.

West Bound Read down	East Bound Read up
Mixed No. 303 Every Day Except Sunday.	Mixed No. 301 Every Day Except Sunday.
Winnipeg	Winnipeg
Portage Junction	Portage Junction
St. Charles	St. Charles
Headingley	Headingley
White Plains	White Plains
Gravel Pit Spur	Gravel Pit Spur
La Salle Tank	La Salle Tank
Estancia	Estancia
Oakville	Oakville
Urtie	Urtie
Portage La Prairie Flag Station	Portage La Prairie Flag Station

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CALENDAR FOR NEXT WEEK.

- OCTOBER.**
11 Twentieth Sunday after Pentecost. Feast of the Motherhood of the Blessed Virgin. Solemnity of the Michael's feast.
12 Monday—Votive office of the Holy Angels.
13 Tuesday—St. Edward, King of England.
14 Wednesday—St. Callistus, Pope and Martyr.
15 Thursday—St. Theresa, Virgin.
16 Friday—Votive office of the Sacred Heart of Jesus.
17 Saturday—Blessed Margaret Mary, Virgin.

Ecclesiastical Province of St. Boniface.

- I. HOLY DAYS OF OBLIGATION.**
1. All Sundays in the year.
2. Jan. 1st. The Circumcision.
3. Jan. 6th. The Epiphany.
4. The Ascension.
5. Nov. 1st. All Saints.
6. Dec. 8th. The Immaculate Conception.
7. Dec. 25th Christmas.
II. DAYS OF FAST.
1. The forty days of Lent.
2. The Wednesdays and Fridays in Advent.
3. The Ember days, at the four Seasons, being the Wednesdays, Fridays and Saturdays of:
a. The first week in Lent.
b. Whitsun Week.
c. The third week in September.
d. The third week in Advent.
4. The Vigils of:
a. Whitsunday.
b. The Solemnity of St. Peter and Paul.
c. The Solemnity of the Assumption.
d. All Saints.
e. Christmas.
III. DAYS OF ABSTINENCE.
All Fridays in the year.
Wednesdays in Advent and Lent.
Fridays
Thursday in Holy week
Saturday The Ember Days.
The Vigils above mentioned.

CITY AND ELSEWHERE.

His Grace the Archbishop of St. Boniface spent last Sunday at St. Charles.

Rev. Father McCarthy, O.M.I., left Winnipeg for Dublin last Monday by Atlantic express.

Rev. Fathers Lacombe, Leduc and Tissier, O.M.I., returned to Calgary and St. Albert last Sunday.

Mrs. D. Smith, mother of Mr. D. Smith, superintendent of Dominion Public Works, died last week at Bristol, P. Q.

Mr. A. E. Barre, of the well known and popular firm of jewellers, returned on Wednesday of last week from a purchasing trip in the East.

Mr. P. Shea has recently made considerable improvement at his brewery putting in additional bricks and stone walls and painting the buildings.

Mr. Albert Evans, the well known dealer in musical instruments and music, has moved his place of business to No. 316 Main street. Burke Bros. old stand.

Mr. and Mrs. Leon Cherrier accompanied by Father Cherrier and Father Bourdeau left for an extended visit to old friends in the East on Wednesday of last week.

His Lordship Bishop Grandin started on his return journey to St. Albert on Monday, accompanied by Father Van de Viver, a Belgian priest interested in civilization.

City readers should bear in mind that the Court of Revision for the municipal list of electors will be held by Judge Walker on Thursday, October 8th at 11 a.m. in the City Hall.

A new county court map for the Province, registration and supreme court districts for the Territories, new telegraph rates to the Kootenay, and latest time tables on ocean, lake and rail, are among the many features of Stovel's Pocket Directory for October.

A special circular has been issued to the members of St. Mary's Court No. 276 of the Catholic Order of Foresters urging them to make an effort to be present at the regular meeting to be held in Unity Hall on Friday evening. We understand that matters vital to the existence of the Court are to be discussed and for the reason there should be a representative attendance.

On Tuesday morning the whole community was startled with the news that the Telegraph operators employed on the C. P. R. had gone out on strike and as the day wore on it became evident that the main railway of the country and its branches was practically tied up. Since then but few freight trains have been moving and from the point of view of the business men of the country the situation is a serious one. All sections of the people will earnestly hope that a settlement may soon be reached and all points of difference between the Company and their employees speedily adjusted.

Branch No. 52 of the C. M. B. A. hold a regular meeting in Unity Hall this evening.

Rev. Father Giller on Sunday morning at St. Mary's Church spoke most highly of the Catholic societies which exist in the city. He referred particularly to the C. M. B. A. and recommended all his hearers who were eligible for membership to at once take steps to join the association. He also addressed a few words of advice and counsel to the actual members urging them to take a practical interest in the working of their Branch and attend the regular meetings. He announced that the next meeting would be held this evening when he hoped to see a large attendance, and he stated he should probably refer at more length and in greater detail to the societies on Sunday next.

ON THE INQUISITION.

EXAMINATION OF THE CHARGES REQUIRED IN IT.

A Tribunal That Has Been So Greatly Misrepresented That Very Few Have Anything Like a Correct Idea of it. An Apostle Priest Started Lies About the Institution.

In these closing days of the nineteenth century when every wind brings news of discovery, and every word that falls from the lips of humanity adds a gem to the crown bestowed on modern progress, the atheist, the infidel, the heretic, impelled by religious prejudice, or blinded by ignorance, still points a finger of scorn at the medieval ages when the Church of Christ ruled with the sceptre of faith the civilized world, writes James I. Conway in the Catholic Mirror.

Many are the charges brought against the people of those times, which, if true, must have made those ages sad indeed. Foremost among these charges, most grievous in its nature, and most ready to the tongue of every opponent of Catholicity, is the Inquisition, which we have in purpose to examine. History divides the Inquisition into two distinct tribunals: the Roman Inquisition and the Inquisition of the Spanish Government. Great care must be taken not to confound the two: one is purely ecclesiastical, the other strictly secular. The one was undertaken and must be defended from a religious standpoint; the other was established and perpetuated by the civil government, and must lean for its justification on national rights and privileges. But to give a fair, unbiased judgment upon either, one must set truth in one eye and personal disadvantage in the other, and look upon both indifferently. He must identify himself with the customs, habits and opinions of the people who lived in those ages; he must take into account their education, and, most of all, their religion, and beget in his soul the reverence and love with which they cherished the time-honored traditions of their forefathers. This done, he will see that, in the times of which we speak, all the world embraced the teachings of the Catholic church. King and subject, prince and peasant, rich and poor, priest and people, all believed her doctrines not only to be true, but incapable of being false. Schools and churches, assemblies and meeting-houses echoed and re-echoed with her tenets and dogmas. And so, quite naturally, it seemed to all who lived in such surroundings, and rightly too, that anyone who sought to destroy the faith of a nation, which is at all times its most priceless treasure, was as great an enemy to the state, as one who tried to undermine its civil institutions.

Moreover, since all statesmen and public officers were at the same time Catholics, it is most easy to understand that they enacted laws and punishments in keeping with their religious convictions. To put it briefly, in those middle ages, there was the greatest union of church and state. This union was the natural outcome of the beautiful marriage of civil and religious institutions. The State, then, as it should now, protected and defended her holy bride from danger and prosecution; the Church softened the might and impetuosity of her sterner companion with gentleness and mercy. The state made enactments and laws for the government of its citizens; the church inspired and seasoned them with justice and wisdom. All the laws, then, had a tinge of Catholicity, and they were carried out in a manner savoring of the principles of that universal religion. Consequently it is evident that one who was a heretic then, was by that very fact in opposition to the laws and customs of his country—in other words, a disturber of the public peace, and an underminer of civil society. And so it was in the year 1148, when Inocentius III. sat upon the throne of Peter, the Roman Inquisition was formally established to bring to trial the Catholic. And at the same time Bishops established special tribunals in different places, to examine into the charges against other persons who were suspected or known to be heretics.

But the Inquisition was not fully established until 1248. Innocent the IV. took the tribunal out of the hands of the seculars, and turned it over to the Dominicans who had done great work in converting the Catholic. The Dominicans, according to their mission, introduced the Inquisition into all countries, and diligently sifted out and indicted heretics of every description. There were three class of heretics, and three were the kinds of punishments meted out to them. The first class were the Jews, who were punished very

lightly; the second class were the ordinary heretics, who were condemned to banishment or else imprisoned; the third class, however, those heretics who were at the same time open disturbers of the peace, and enemies to society, were punished to the full extent of the law. The church could suffer the pagans, to worship because they erred from ignorance; she could tolerate the Jews, because they were the living and most singular witnesses of the truth; but never could she countenance or encourage a formal heretic, a foe to civilization, a barrier on the way to salvation, to scatter his poisons unmolested. But aside from the question of civil society, was the church justified in punishing heretics for that reason alone? Most assuredly. The Church is the divinely appointed guardian of the revelations of Jesus Christ, and consequently has the right to rebuke those who, in any way, attack the purity of the faith. Besides, any one will admit that any society has the right to impose certain obligations upon its members, and to reprimand and punish, and even exclude them from membership, if they do not comply with these duties. If, then, any society, no matter what may be its nature and aim, is free from blame in doing so, a fortiori, it was not only not unjust, but even obligatory and praiseworthy for the Catholic Church, which has been entrusted with the teachings of the Spirit of Truth, to exclude from within her sacred fold the wolves who sought to prey upon the innocent lambs, which she sheltered and guarded therein. Few, very few, are the charges brought against the Roman Inquisition—it seems as though mankind has ever acknowledged the justice of its punishments.

But when the Spanish Inquisition is spoken of, then Protestantism trembles, her knees quake, her lips falter, and a sickly pallor rushes to her countenance. All the hicanery of popery, all the secrecy of the confessional, all the intolerance and oppression and persecution and religious thralldom of Romanism, are embodied in that dread word. Books have been written, libraries filled, talents misused, energies wasted, to picture the imaginary horrors of this wicked, marble-hearted tribunal. The cannons roar, the dungeons ring with the curses and groans of the despairing imprisoned, the streets are flooded, and the executor's axe is red with the blood of innocent victims. As to the truth of these accusations, the faintest knowledge of history will show that they are either altogether false or malicious, or else if true, exaggerated and multiplied;—the sure outcome of prejudice and envy.

(To be continued.)

HOME AND FOREIGN NOTES.

In the July, 1896, Kamloops Wawa, Father Le Jeune gives the illustrated History of the Holy House of Loretto.

Father Marchal, O. M. I., when visiting the Osoyoos Indian Reserve, British Columbia, in June, 1896, found the snakes too familiar. During the night they would crawl from under the floor and have a drink from his wash-basin. In daylight a couple of them came to warm themselves at the fire, but they regretted their imprudence! They were four feet long and of a kind as dangerous as rattlesnakes.

Very Rev. Father Charles Collin, O. M. I., has published in pamphlet form a review, (Colombo, Ceylon, Catholic Orphan Press) of "The Mystery of Godliness," by the Hon. P. Ramanathan, attorney-general. One who is not a Mahatma or a Yoghi cannot pretend to understand Buddhism. But it is easy to agree with Father Collin, when he learnedly proves that Oriental mists and the light of the Gospel cannot abide in the same mind. Father Collin, however, gives Mr. Ramanathan the highest credit for his successful attacks on materialism and secularism.

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