

Northwest Review.

"AD MAJOREM DEI GLORIAM."

THE ONLY CATHOLIC PAPER PUBLISHED IN ENGLISH IN NORTH-WESTERN CANADA.

VOL. XII, No. 20.

WINNIPEG, MANITOBA, WEDNESDAY, NOVEMBER 18, 1896.

\$3.00 per year.
Single Copies, 5 cents.

THE IRISH RACE.

Reception to the Canadian Delegates.

The pavilion of the Horticultural Gardens, Toronto, we learn from the Toronto Globe of the 28th, was crowded when Archbishop Walsh, followed by a numerous company came upon the platform on the previous evening. The gentlemen who had acted as representatives of the Canadian Irishmen at the Convention were given a right hearty reception, and in return rendered such an account of their stewardship as will go far to revive the old-time interest in Irish politics. From the speeches of the delegates there appears reasonable ground to believe that the convention has resulted in satisfying Irish public opinion, a fact which will be followed by an alteration in their methods or by their rejection at the polls. Father O'Reilly, of Hamilton, aptly summarized the effect of the convention when he said it had given fresh heart to Mr. Dillon, had revived the hopes of those who had begun to despair of Home Rule, and had warned the mutineers that they must make an end of their policy of wreck and ruin or be driven from public life. Dean Harris, with accustomed appositeness, impressed the folly of withholding support from the majority party, the very object for which the dissentients are striving.

WELL KNOWN MEN.

On the platform were: Archbishop Walsh, Sir Frank Smith, Messrs. Hugh Ryan, John Heney, John McKeown, J. J. Foy, Revs. F. Ryan, F. O'Reilly and Dean Harris, delegates; Rev. Dr. Burns, Hamilton; Messrs. F. B. Hayes, B. E. Hughes, John Hanrahan, D. A. Carey, T. H. Kelly, M. O'Connor, James Ryan, E. O'Keefe, Dr. Cassidy, T. Winterbury, P. J. Lyner, A. T. Hernon, P. Hynes, Jos. Connolly, J. G. O'Donoghue, F. A. Anglin, A. J. McDonagh, M. Walsh, W. T. Lee, L. V. Brady, F. Ryan, Rev. Messrs. C. A. McCabe, N. Murphy, Rev. Messrs. Allaine, Treacy, Grogan, Morris, Heydon, Crinion, Whitney, Sullivan, McEntee, L. Minehan, N. Mineham, Wynne, Walsh, Carberry, Canning, Aboulin, McCann, Hand, Gallagher, Brennan, Gearin, Kelly, Smyth, Teffy, Dean Egan, and Very Rev. J. J. McCann. Letters of regret were read from Hon. C. Fitzpatrick, Hon. John Coatsigan, Hon. R. M. Scott, Canon McCarthy, of Ottawa, Hon. Mr. Mulock, Mr. Peter Ryan, and others.

THE ARCHBISHOP'S SPEECH.

His Grace, who received an enthusiastic ovation on rising, said: Ladies and gentlemen, it gives me sincere pleasure to preside at this large and influential meeting, assembled to greet and honor several of our Canadian delegates who assisted at the great Irish race convention recently held in Dublin, and to hear from them an account of that memorable and epoch-making event in the history of Ireland (Applause.) It will not be out of place on this occasion to give a brief sketch of the events that led up to that convention. The general election which took place in Great Britain and Ireland in the summer of last year resulted in the return to power of a Conservative anti-Home Rule Government, backed by an immense majority. At that election, however, Ireland returned the usual number of Nationalist representatives, but they were sadly divided amongst themselves. Though professing to labor for the same identical object, viz., the obtaining of Home Rule for Ireland, they wrangled and quarrelled about men and methods and frittered away their strength by intestine dissensions. An anti-Home Rule Government was in power and the Home Rule Parliamentary supporters, like a panic-stricken army, turned their weapons against themselves. The Home Rule cause seemed wrecked and lost. It is true the great majority remained united and in proper subordination to their leaders; but their efforts were paralyzed and their cause discredited by the destructive work of faction. The Redmondites labored hard by tongue and pen to keep up the unnatural strife, wishing to make of the name and memory of Parnell an immortal misfortune and a constant source of ruin to the very cause with which his name and fame are forever identified. (Hear, hear.)

THEY BROKE FAITH.

Mr. Healy and his followers, though pledged to support majority rule in the shameful party, shamefully broke their pledged faith and made the confusion doubly confounded by bitterly assailing the leading Nationalist representatives with the weapons of misrepresentation and calumny. No wonder that, under these deplorable circumstances, the enemies of Ireland should rejoice, and that Irishmen

abroad and at home should hang their heads in shame and humiliation at this disgraceful spectacle! (Hear, hear.) The Hon. Edward Blake (loud cheers) came in for his own share of obloquy and slander, notwithstanding the sacrifices he has made for Ireland and the immense and unpayable services he rendered to her cause. (Hear, hear.) At or about the time of these happenings the honorable gentleman came to spend a short time with his family, and friends in Toronto; and our Irish people decided that during his short stay it would be for them a duty of honor and gratitude to make a suitable recognition of his magnificent services to Ireland. (Loud cheers.) It was resolved to give Mr. Blake a public reception, to which the leading citizens would be invited, and at which proper expression would be given to the sentiments of esteem, confidence and admiration with which he is regarded not only by his fellow-countrymen throughout this great Dominion (applause), and at which also due appreciation and grateful recognition would be manifested of his unselfish labors, his loyal devotion and knightly services to the cause and for the honor and welfare of dear old Ireland. (Great cheering.) The Hon. Mr. Blake, who was then in poor health and strength, declined the proffered reception for the reason that he considered his health would not be equal to the strain and excitement of the occasion. In view, however, of the unjust and malicious attacks made upon him by certain Irish politicians it was deemed advisable that in my representative capacity as Archbishop of Toronto I should address to Mr. Blake an open letter expressive of the esteem and confidence in which he is held out here where he is best known (applause), protesting against the vindictive calumnies uttered against him and assuring him of our grateful and heartfelt appreciation of his invaluable services to the cause of our mother land. (Loud cheers.)

UNITY OF STRENGTH.

In compliance with the wish of our friends, and for the purpose mentioned, I published an open letter to Mr. Blake in October of last year. In that letter I deplored the fatal dissensions that rent and destroyed the unity of the Irish Parliamentary party, broke and shattered its ranks and rendered it powerless for good. Unity meant strength and life (applause) division meant weakness and death. I suggested an Irish race convention to be held in Dublin, composed of chosen representatives of the clergy and people of Ireland and of an advisory representation of the Irish race abroad. In that convention Ireland should speak out her mind, insist on unity and condemn faction. (Applause.) In that assemblage the voice of Ireland's sons abroad should be heard (applause), and their advice considered. Surely, I said, representative Irishmen in convention assembled, free from prejudices and passions, having at heart not the triumph of party or faction but the welfare and honor of their race and the triumph of their country's cause, will be able to concert and adopt discipline and compel due subordination in the ranks of the nation's representatives, and in this way will be able to secure amongst them that unity of purpose and of action so absolutely vital to their efficiency and success. (Hear, hear.) This idea at once commended itself to the Irish people at home and abroad, and like the click of the electric battery it quickly flashed a message of hope and joy to the scattered children of the sea-divided Gael. (Cheers.) Accordingly the convention was decided upon by the leaders of the Irish national forces at home, it was accepted by the Irish people abroad, held in Dublin in the first week of September last, and has now become a memorable and epoch-making fact in Irish history. (Applause.)

RETURN OF THE EXILES.

One feature of that convention was unique and instructive; and was touching and pathetic in its character—I refer to the large numbers of representative Irishmen from abroad who left their homes and their business pursuits, and at their own expense, and out of strong, pure love for their native land went back to Ireland to aid, if it might be, by words of counsel and encouragement the men at home in their struggles for their just rights. (Loud cheers.) The return of these exiles for such a purpose must have appealed to the great heart of the Irish people with a power and a pathos that words cannot express. (Hear, hear.) In the beginning of the seventeenth century the northern chieftains with some of their retainers took flight from Ireland to avoid imprisonment or death. In describing this sad event and its pathetic incidents poor McGee wrote as follows:

"Far on the sea tonight ye are—ye noble Princes and captains brave and ladies lorn,
And ship-pent children, happy in your trouble,
Who know not to what trials you are born.

"No port in sight—no nobly lighted mansion
To greet ye in, lords of the open land;
Cleaning I see you by the sea-washed stanchion,
Praying for any but your native land.

"For God in heaven will not permit for ever
This exile of our greatest and our best,
Who, for the faith, in lifelong lead endeavor,
Upheld the holy Crusade of the West.

"They will return; O, God the joy and glory
Of that proud day to all the race of Conn—
They will return and in their story
Find solace for the woes they've undergone.

BEYOND THE SEAS.

In 1847-8 and subsequent years there was a flight from Ireland, not of chieftains and nobles, but of the Irish people flying from the horrors of famine and pestilence and from oppression and tyranny. These cruelly tried people were flung like seaweed on the shores of America, Canada and Australia without organization or guidance. Poor, poor in everything save in their faith and hope in God, and yet this noble people, strangers in strange lands, "no star in the mirk sky to lead them on" have built up a greater Ireland beyond the seas, have made themselves bright and happy homes, have conquered the respect and good-will of their fellow-citizens, have won, many of them, power and influence and honor in their various walks of life. (Applause.) Representative men of these exiled people, men of influence and position, men of eminence in their various spheres of life, like the northern chieftains went back to Ireland to teach its people by word and example, and by the blessings they had achieved, the priceless blessings of well-regulated liberty, the untold benefits conferred on peoples by representative native Parliaments (applause), in other words, by Home Rule. May the lesson so taught be laid to heart by the British and Irish peoples, so that the paper union, that now exists between them being repealed and Home Rule being restored to Ireland, they may be united in heart and affection, laboring together for the peace, contentment and happiness of the united kingdom and for the strength, security and greatness of the empire. (Applause.) In conclusion I beg to congratulate our Canadian delegates on the able and efficient manner in which they discharged their duty at the convention. By their good sense, their ability and eloquence they shone conspicuously among the distinguished men that composed the convention. (Hear, hear.) I am personally and specially beholden to Father Ryan, rector of the Cathedral (applause), for the able and brilliant part he played as my special representative; indeed, he more than represented me, and did infinitely better than I could have done myself. For his great and patriotic work, I take this public opportunity of tendering him my sincere thanks. (Loud cheering.)

THE ADDRESS.

Mr. Patrick Boyle read the following address:

To the Delegates to the Irish Race Convention:

Gentlemen: The hope rulers of this city, in public meeting assembled, take the first opportunity to heartily welcome you back from the scene of your recent labors at the Irish Race convention held in Dublin. The idea of the convention, as you are aware, originated with His Grace, the Archbishop of Toronto. Love of the fatherland, we may be pardoned for saying, has always been a prominent feature in the course of His Grace's long and distinguished life, and thus we find him in the "sear and yellow" as well as in more youthful days holding fast to the great principles which underlie the free government of a free people.

His Grace being the father of the movement, it was but natural that we, his flock, should watch with more than ordinary interest the convention's proceedings. We were rejoiced to learn of the convention's magnificent proportions, its thoroughly Irish representative character, the widespread scope of its patriotism and the noble devotion to Ireland, pledged and proclaimed not alone by men living within her four seas but also by

the sons of the Gael whose homes are in other and distant lands.

It was gratifying to your fellow-citizens of Irish birth to notice that you gave no uncertain sound as to the sole and only object of your mission to the Irish capital. Your mandate was for a union of the Irish forces—the bridging of the dangerous chasm which separated the once invincible phalanx whose constancy and courage had paralyzed a powerful and hostile parliament and brought the Irish question within the range of practical politics. You cared not who was king. What you desired was that those who made the king should be one heart and one mind, and that all should fight under the flag around which surged the battle for Ireland's legislative independence. Your efforts in this direction were honest and sincere, as indeed were the efforts of the thousands with whom you associated; and although it would be too much to expect immediate results, there is still ample ground for hoping that the time will come, and that much sooner than may be anticipated, when the good work done at the convention will bear fruit in an imposing array of electoral strength and harmony, fresh from the Irish ballot and free from the deadly taint of discord.

THE OLIVE BRANCH.

Glady would your fellow-countrymen here have heard that the call to the convention was accepted by all concerned in the spirit in which we believe it was intended, and availed of as a means by which existing differences and estrangements might be discussed and reconciled in a friendly mood. That there were symptoms of dissent in a limited degree outside the portals of Leinster Hall was slightly apparent, but the cause of this was certainly not due to anything said or done within its walls. From the first to the last of the convention's session the olive branch was held out by every delegate, from the patriot prelate who governed with such grace and dignity down to the end of the credential list. All made it plain that the platform upon which they stood was broad enough for every man willing to forgive and forget and start anew in the crusade against the foes of Irish autonomy. And yet these men who will neither lead nor follow—men of mark and ability—Irishmen who have dealt many a trenchant blow to the enemies of Home Rule, not only held aloof from the convention but ridiculed and belittled its deliberations and personnel. More in sorrow than in anger will every true Irishman regard such fatuous conduct, and his earnest hope will be that those disposed to wrangle while the enemy is at the gate will in time hearken to wiser counsels and wheel into line.

But whether our refractory kinsmen take their proper place in the national ranks or not the fight for Home Rule will go on. Men come, and men go, and generations pass away, but a nation's cause can never die. This old maxim is nowhere made more manifest than in the history of our beloved country. Though beaten to its knees, alas, too oft by brutal force, yet it arose again and again, and today stands erect in assertion of its nationhood. The spirit which animated our ancestors still lives, and the heart of Ireland is still true to the principles for which many of them mounted the scaffold and suffered death. In proof of this we have your word that the Irish Race convention was, from every point of view, an eminent success, so far as success can be achieved by unselfish and unsullied patriotism.

TURNING OF THE TIDE.

The convention was in fact a great outpouring of the people's love of native land, and voiced their settled purpose to prosecute the war till justice be done a wronged and outraged nation. And the standard bearers in the old cause—the men in the gap—will not be deserted in the last ditch. Already they are receiving substantial aid within their own borders; and from without aid will also come when the appeal comes forth. Are we far astray when we say that the Irish Race convention may in a large measure be thanked for this encouraging turn of the tide which so long threatened to overwhelm Ireland's fondest aspirations? and who shall say that the men who gave shape and body and effect to the convention are not entitled to praise and gratitude for the result of their handiwork? You, our delegates, have borne a conspicuous part in outlining a policy which, if our kind and kin be but true to themselves, cannot be circumvented. We know you seek no reward for the sacrifices which you have made in undertaking an ocean journey that you might help where help was very much needed. The good that you have done—and done well—will be your reward; and when happier days brighten Ireland's horizon there will be a niche in her temple for those who did not

forget her in the days of her adversity. With a full heart we again welcome you back once more amongst us.

FATHER RYAN'S REPLY.

Rev. Father Ryan, in replying to the address, answered the query so often heard as to whether the convention had been a success. From both the character of the gathering and personal investigation subsequently he could answer without reserve in the affirmative. He had found many persons who before were opposed to the majority party, but who were now its ardent supporters. He had consulted men of all shades of thought. He had called upon Mr. Timothy Healy in order to form his opinion at first hand. He had found him a cordial hospitable gentleman, a man of brilliant intellect, but practically a hard man to manage. Mr. Healy based his hostility upon three grounds: The incapacity of the present leader, the improper management of the party fund, and the tyranny of the present management in the organization of constituencies. In all these matters, personal observation convinced the speaker that Mr. Healy was wrong. Mr. Healy's ability as a critic is of the destructive order, and is now being turned against the cause he is elected to espouse. This will be no longer tolerated. Unless he amends, his services will soon be lost to Ireland. The Irish people have now an admitted argument in the report of the committee on financial relations, which proves Ireland to have been paying annually into the Imperial exchequer an immense sum over and above her rightful proportion. The cause of Irish self-government had received a distinct impetus from the meeting and the speaker looked confidently to the time when Home Rule would be an accomplished fact.

Mr. J. J. Foy, Q. C., spoke of the convention as the most magnificent and inspiring gathering he had ever attended, and had no doubt of its effect on public opinion.

SORRY HE COULD NOT GO.

Rev. Dr. Burns, of Hamilton, told of his disappointment at having been unable to go to Dublin. He was "profanely mad." There would be, and there must be, no surrender of this principle of self-government. He fervently wished that his protestant fellows, of whom he recognized many in the audience, would espouse this cause with the same spirit as did the present audience. He had nothing but regret for the folly which drove into the United States every year thousands of men, who, because of ill treatment at home, were thereafter enemies of Great Britain. If Ireland were not a second Poland, Britain would have no more earnest defenders than the men of Ireland.

Mr. John McKeown, of St. Catharines, regretted the absence of Dr. Burns from this convention. One of the most convincing speeches had been made by Mr. Rae, a Presbyterian clergyman from Raphoe. Dr. Burns—Good for him!

Mr. Hugh Ryan said that to him and to a Toronto audience the all-sufficient answer to the charge of mismanagement of the finances was the fact that Hon. Edward Blake was one of the committee in charge. No amount of malicious fabrication could alter the fact that the convention of the Irish race was an inspiring spectacle and a far-reaching effort.

CHEVALIER HENEY.

Rev. F. Ryan here recalled one of the dramatic episodes of the convention by calling: "Stand up, John Heney!"

The venerable Ottawa delegate was full of enthusiasm. He praised the Chairman, Bishop O'Donnell, of Raphoe, as the greatest orator "from O'Connell to now." He had been personally abused, but the abuse passed from him "like water off a duck." The Canadian delegates were men to be proud of. The had "moved all Ireland." Ireland was now solid, "except may be a corner or two, and if the corners don't come in they'll be squeezed out." He looked for an early appeal from the Parliamentary party, and was certain it would be handsomely responded to.

Rev. F. O'Reilly, of Hamilton, in the course of a very thoughtful address, referred to the fact that Cork and Dublin, two most important cities, had held aloof from the convention. He was able to say, however, that in Cork, at least, the delegates had been very cordially and publicly received. Even were it not so, it is the farmers of Ireland who constitute the substance of her population. Unionist leaders were advocating more or less visionary agricultural methods as a panacea for the ills of the country, but national aspirations were still, and ever will be, the prime force with this most important element who, when the time comes, will crush out disunion and dissension. The parliamentary majority are poor. The dissentients have means obtained God

(Continued on page 8.)

NORTHWEST REVIEW

PRINTED AND PUBLISHED EVERY
WEDNESDAY
WITH THE APPROVAL OF THE ECCLESIASTICAL
AUTHORITY.
At 188 James Avenue East.
WINNIPEG.

Subscription, - - - - \$2.00 a year.
Six months, - - - - \$1.00.

P. KLINKHAMMER,
Publisher.

The NORTHWEST REVIEW is on
sale at the following place: Hart &
Co., Booksellers, 364 Main St.

ADVERTISING RATES.

Made known on application.
Orders to discontinue advertisements must
be sent to this office in writing.
Advertisements unaccompanied by specific
instructions inserted until ordered out.
Address all Communications to the
NORTHWEST REVIEW, Post office Box
508, Winnipeg, Man.

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WEDNESDAY, NOVEMBER 18.

NOTICE.

AS THE YEAR is drawing
to a close, now is the time to
settle your account with
the **NORTHWEST
REVIEW**. Many of you gentle-
men, who so generously subscribe
to this paper, should remember that
your generosity ought not to be content
with a promise to pay. If times are
hard for you, they are not particularly
easy for us.

CURRENT COMMENT.

A private letter from
Italy, dated September
14th, says that "the
Right Reverend Bishop
Keane, Rector of the Catholic Univers-
ity of America, has just made a retreat
of eight days at the Jesuit scholastic-
ate in St. Helier on the island of Jersey
(off the coast of France). He gave
great edification by his piety and cor-
diality, and he insisted on having no
exceptions from the common life and
routine of the community. Before
leaving he gave a conference on Cath-
olic Works in the United States." This
interesting and hitherto unpublished
item from one who did not then know
that the distinguished prelate was soon
to resign the rectorship of the Catholic
University shows how unfounded were
the rumors of antagonism between
Bishop Keane and the religious orders.

**Who
Killed
Innominato.**

The following from
our clever Antigon-
ish contemporary
speaks for itself.
"For months
past, in season and, as some of its read-
ers possibly thought, out of season,
The Casket denounced the Rome cor-
respondent of the New York Sun and
several Catholic papers, variously
known as "Innominato" and "Benti-
voglio." We did this because we be-
lieved it to be our duty to expose a
wolf in sheep's clothing—a wolf let in
to the fold by those who should be
among its most watchful guardians.
Had our perception of Catholic princi-
ples, however, been less clear, we
should have begun to doubt the correct-
ness of our judgment regarding that
writer; for with the exception of the
Northwest Review of Winnipeg and
its namesake, late of Chicago, now of
St. Louis—two of the smallest, but at
the same time two of the best and
safest Catholic journals on the contin-
ent—we were left severely alone to
sound our note of warning—a veritable
vox clamantis in deserto. Why this
was thus we cannot imagine. Why
the sound conservative Catholic papers
of the United States should permit the
simple people who fancy that anything
appearing in a journal bearing the
name Catholic is absolute truth, to be
deluded by this impostor into the belief
that Leo XIII. had given up the keys
of the Fisherman to assume the work
of the demagogue; had turned the Va-
tican into a propaganda of the Revolu-

tion; and was such a crafty adept in
"the higher politics" that he wouldn't
give a decision adverse to Anglican
Orders for fear of scaring the wary
English fly away from his cunningly-
laid web—why, we say, the sound
Catholic journals of this continent
should have permitted in silence any
writer thus to travesty the Church and
the Papacy, under a certificate of
character, too, from the Rev. Dr. Lam-
bert, surpasses our understanding."

**The Pope's
Bull
Did It.**

"The weekly jour-
nals—the natural
watchdogs in this
field—having conti-
nued to sleep, one of
the Catholic magazines has at length
felt impelled to do their work. The
American Messenger of the Sacred
Heart has struck at "Innominato."
Its blow was powerful and well direct-
ed; but it came just a few days too
late: "Innominato" had collapsed
before it fell, and it struck the place
where he once had been. It was evi-
dently written before the appearance
of the Bull on Anglican Orders, which
gave that anonymous correspondent
his death-blow as a power for evil. In
a moment of weakness he had assumed
the dangerous role of prophet, with
fatal results. Peace to his scattered
fragments! The Catholic editors whom
he deceived have given him up—sadder
but wiser men. If they will accept a
suggestion from us, however, they will
keep him at work. His letters on the
Holy Father's views will prove valu-
able, now that we all know the key to
them. This key is very simple. Just
read the plausible letters of "Innomi-
nato" and "Bentivoglio" and remem-
ber that his statements regarding the
Pope's views, like our grandmothers'
dreams, go by contraries."

**Our Share
In The
Execution.**

"The able article of
the Messenger which
is a scathing exposure
of this anonymous
oracle, is a complete
vindication, if such were needed, of the
persistency with which we pursued
him. We have not the pleasure of ex-
changing with the Messenger, but find
its excellent article—"Liberalism in
the Catholic Church of America"—re-
produced by our much-esteemed con-
temporary of St. Louis, above mention-
ed. Referring to "Innominato" the
Messenger, not without reason, says:
"We often wondered why it was that
some representative of the Catholic
press has not long since torn the mask
from the face of this pretentious
fraud." To which the REVIEW appends
this foot-note: "The Antigonish (N.
S.) Casket has done it months ago.
Honor to whom honor is due!" It is
but fair to say that the REVIEW itself
has done good service in the matter;
while its Winnipeg namesake again
and again with marked ability exposed
the mischievous fallacies of that erst-
while popular correspondent."

**"He Being Dead
Yet
Speaks."**

And yet In-
nominato's
voice is
heard again
in the col-
umns of the N. Y. Sun; but it is now
a thin, unearthly squeak like the inart-
iculate voices of the dim shades that
flit along the "Plutonian shore." No
longer doth he prophesy; nay rather
in every shadowy limb cometh he to
tremble while he gibbereth with ghast-
ly groans. Verily he must be dead and
his naught but his ghost that stalks
abroad. But as death is the revealer of
all frauds, so is this last posthumous
production a real revelation of his
foreign origin. No English-thinking
writer could work off such would-be
philosophical platitudes as the follow-
ing, with which Innominato begins his
letter of October 24th: "Mgr. Keane's
forced retirement has aroused excited
comments at Rome and in Europe" [is
not Rome in Europe?]. "The acts of a
Government, like men and landscapes,
have shadows attached to them which
often exercise a greater influence on the

course of events than the acts them-
selves." [How very obvious is that
simile about men and landscapes! Have
you not often, gentle reader, observed
how the shadows attached to men and
landscapes exercise a greater influ-
ence on the course of events than the
men and the landscapes themselves!]
"It is the inevitable law of the conca-
tenation, the relationship, the implac-
able logic of human affairs that brings
this about. Nothing is isolated, no-
thing stands alone by itself in this
world. Political questions are like the
parts of the human body, directed by
an inseparable bond, which holds them
all united." After this strikingly ori-
ginal and profound discovery that the
universe is a connected whole, Innomi-
nato proceeds to descant in a melan-
choly minor key on "the way in which
the question of Mgr. Keane presents it-
self in the old continent." There is no-
thing articulate, nothing definite in his
remarks. Evidently the old-time pro-
phet and seer is dead, very dead indeed.
Nothing remains of him but the wail of
his disembodied spirit confirming the
general persuasion that the ruin of his
pet schemes had made him shuffle off
his mortal coil. The wonder is that
Mr. Dana of the Sun, shrewd man
though he be, has not yet realized the
passing of his defunct correspondent.

A NEW DEPARTURE.

The Liberal and McCarthyite com-
mittee of the constituency of Brandon
have spoken and the cause is ended!
This is, practically, the announcement
with greeted the eyes of the readers of
the daily papers one day last week
when it was announced with flaring
headlines that the Manitoba school
question was at last settled inasmuch
as the terms of the proposed arrange-
ment between the two governments had
been submitted to the above mentioned
committee and accepted by them as
satisfactory. As we contemplate all
the phases of this the latest develop-
ment of the Dominion Government's
method of dealing with our rights un-
der the constitution we find it difficult
to persuade ourselves that we are real-
ly living in a British country and un-
der British institutions, for, as a mat-
ter of fact, although this beloved Can-
ada of ours is still happily a portion of
the great and glorious British empire,
yet our Local and Dominion rulers
have in their treatment of the Mani-
toba school case made a most serious de-
parture from British precedents inas-
much as they have deliberately set
aside the fundamental idea of govern-
ment by and according to the constitu-
tion and have substituted in its place
the absolute and acknowledge dictation
of a gang of obscure and bigotted ward
politicians. It was bad enough that
the Dominion government's vaunted
policy of "conciliation" should prove
to be a one-sided affair in which we
were to have neither part nor lot; it
was bad enough that those to whom we
looked as our protectors against a ty-
rannical law should treat us as if our
rights and our feelings were of so little
account that they do not even call for
that amount of consideration which
would suggest the advisability of con-
sulting us before anything definite
should be decided; but bad as all this
was it is ten times worse that those
sacred rights of ours which we hold so
dear should be laid before a Liberal and
McCarthyite committee of the consti-
tuency of Brandon for final adjudica-
tion with the understanding that as
they should say so should the cause be
decided. We protest against such meth-
ods—and we feel certain we shall not
be alone in our protest. Already there are
many signs of widespread disapproval
of the government's action in the mat-
ter, and we venture to say that as the
circumstances become better known to
the mass of the people, and all that is
involved becomes better understood,
these manifestations will become more
evident and more emphatic. It is too
serious an incident to be lightly pass-
ed over, and we may be sure that the
Dominion authorities will be sharply
taken to task for their part in it. The

fact that Mr. Laurier's government has
seen fit to treat in such a way with the
very worst element amongst our perse-
cutors in this country will be resented
by the whole Catholic electorate as a
wanton and unmitigated insult; and
all right-thinking Canadians no matter
what their creed may be, or their feel-
ings regarding separate schools,
will undoubtedly look upon it as a con-
temptible political trick unworthy of
British statesmanship and involving
issues which menace the future good
government of the country.

MORE CONCILIATION!

The selection of Mr. Clifford Sifton
for the position of Minister of the In-
terior will not tend to increase the con-
fidence of the Catholic electorate in the
Laurier government. We in Manitoba
know only too well the prominent and
active part he has taken in the persecu-
tion we have undergone during the last
six years, and we remember also the
bitterness he has shewn both in speech
and manner when any question affect-
ing our rights has been up for discus-
sion. But it is not to us alone that he
is well known as an anti-Catholic poli-
tician, for not many years ago he posed
before the whole people of Canada dur-
ing that celebrated Haldimand election
as the chosen champion of our most in-
veterate enemies. More recently we
can call to mind how he secured the
nomination in Brandon for his friend
Dalton McCarthy, and how he stumped
the constituency, and also spoke in
Winnipeg, denouncing the Catholic
claims and doing his best to keep alive
in the Province the anti-Catholic agita-
tion which has had such disastrous re-
sults. This is Mr. Sifton's past history
and it is with this record as a Provin-
cial politician that he goes to Ottawa—
indeed it may, perhaps, be said that it
is exactly these characteristics of his
which have secured him the position.
It would be difficult to recall anything
he has ever accomplished which would
mark him out as a statesman qualified
to preside over a great department, and
it, therefore, really looks as if his ap-
pointment is only another development
of the present government's policy of
"conciliation," which after all the fine
talk we have heard about it actually
amounts to nothing more than a desire
on their part to secure themselves in
power, and a readiness to make use of
any means to attain that end no matter
into what bad company they may be
lead, or to what questionable tactics
they may find it expedient to resort.

INDULGENCES.

**Instructions Thereon by Rev.
Father Cherrier.**

Preaching at the Church of the Imma-
late Conception on Sunday evening last
Rev. Father Cherrier stated that he
should speak on "Indulgences" and he
should continue for a few Sundays on
that important subject, for there were
few tenets of the Catholic Church which
were so little understood and very often
so grossly misrepresented. On that oc-
casion he would not deal with what in-
dulgences are not, except to say that
they were not, as many supposed, per-
mission to commit sin more freely. He
intended that evening to confine himself
to a clear definition of what the church
meant by indulgences, and to a clear ex-
planation of that definition. An indul-
gence was the remission in whole or in
part of the temporal punishment due to
their sins after those sins had been for-
given as to the guilt and eternal punish-
ment and this remission took place only
by the application by the church of the
merits of Jesus and the saints—merits
which constituted the treasury of the
church. Father Cherrier then went on
to give a powerful definition of the two
kinds of sin—venial and mortal—and
proved from Holy Scripture and the
Fathers of the church that in both cases
after the guilt had been forgiven there
remained the temporal punishment that
was due to the justice of God. This they
must satisfy either by themselves or
turn to the church and ask her to apply
to them some of her treasures. As to the
expiation that came from themselves St.
Thomas said they could atone to the
justice of God by prayers, alms deeds, or
mortification, but there was another
means and that means was the gaining

of indulgences by means of which the
church took from her treasures to apply
them to good souls that they might be
exempt from a temporal punishment the
length of which they knew not. This
doctrine of indulgences strikingly
brought before them the great mercy of
God and instead of trying to abolish such
a consoling dogma of the church they
ought to give thanks to God that His
mercy was so infinite, and to admire how
the church came to them as a good and
loving mother knowing the wants of her
children and turning to Her divine
spouse whose merits were infinite used
her power of applying indulgences and
thus remitting in whole or in part the
temporal punishment due to their sins.
Later on he would deal with the proofs
they could give that the church had such
power, but that evening the only object
was to explain what indulgences were,
and he now concluded with an earnest
exhortation to his hearers to take ad-
vantage of every opportunity they had
of gaining indulgences and to exercise
their charity by applying them to all
benefit of the souls in purgatory.

**CHANGED TONE OF CONTRA-
VERSARY.**

We are witnessing, I have said, an
extraordinary spectacle. The idea
of the Catholic religion is sweeping
all before it. No other religious view
has held its ground, in the flood of
criticism, of unbelief of Positivism, as
the French name it, sects and parties
that once stood firm and immovable
are drifted or driven out to sea, and
the Catholic church and historic Chris-
tianity rise up out of the deluge, ap-
pearing, after ages of discussion, to
be one and the same. We, in Eng-
land, are a comparatively little flock;
but, in communion with the one shep-
herd we represent, we embody that
principle and fact of continuity which
science assures us will alone secure to
the future, the stability, the essential
life and characteristic endurance of the
past. We, at all events, never have
broken with the chair of the Apostles;
we stand precisely where all Christians
stood, seventeen centuries ago, and
our faith may be read in Irenaeus or
Tertullian, not less clearly as to its
form and substance, than in Cardinal
Newman. So much, I maintain, the
very drawing near us, and ever yet
nearer, of religious-minded men in
the Church of England and in other
churches, too, though not to so nota-
ble an extent, the admissions of critical
historians and the wonderful
growth of sacerdotal views and higher
beliefs concerning the Holy Eu-
charist do, in fact, proclaim; there is
a consistency, an advance towards de-
finite issues, a recovery one by one of
dogmas which were long discredited
and which cannot but coalesce into
a system—the outcome whereof must
surely be an acknowledgement as full
as it was unexpected, that the Roman
church has proved herself a faithful
witness and guardian of the treasure
committed to Christians at the begin-
ning. We have almost emerged from
the long defile of controversy, into the
open day and the wide plain, where
restoration may build in the light. As
issue after issue comes to be decided
in favor of Rome—and is it not hap-
pening?—the effect will be an increas-
ing movement towards the center of
unity which must at length prove ir-
resistible. We ought then to make
ready—and our task is construction—
not so much to refute as to
explain, nor to call in
question the good faith, the vir-
tues, the commendable works of those
who differ from us, but to set fully
in their sight all we know of our reli-
gion, hoping that they will see it as
we do ourselves, to be the best thing
in the world and will claim a share in
it with us. He fiercer accents of
dissension have had their day; our
Holy Father calls upon us, in lan-
guage most moving, to seek peace and
ensure it; we are, henceforth, to per-
suade with the olive branch the frat-
ernal dialogue not to smile and scatter
with the sword. I mean that our busi-
ness will be more and more to clear
up misunderstandings, to let the na-
tion know us as we are, and to walk
before men worthily, according to the
principles which we profess.—Dr. Barry,
in London Truth Society.

ANGLICAN ORDERS.

The Rome correspondent of the
Philadelphia Catholic Standard and
Times, wrote from Rome, on October
7, as follows:
Since my letter of last week we have
received in Rome copies of the letter
of Lord Halifax summing up his deci-
sion on the decision, for after all have
not Anglicans the right to judge the
Pope? In it he says: "It is stated,
I observe, that members of the Eng-
lish church asked for an investigation
to set their doubts at rest. The state-
ment so far as I know is absolutely un-
true. We have never had any doubt
of the validity of our orders. I re-
joiced, indeed, when I heard that an
investigation into the subject was to
be reopened at Rome; for I have al-
ways thought, and I think still, that
if the Roman Church could have been
brought to go justice to the Church
of England in this matter a great
bar to re-union would have been re-
moved; but she has not done so, and
we can only deplore the fresh obstacle
that has been interposed between those
who, if wiser counsels had prevailed,

might have been drawn together. This letter is another proof of what was long foreseen in Rome and in England, namely, that the Anglicans, headed by Lord Halifax, were willing to take all they could get and give nothing they could hold. But the noble Lord forgets his summer vacation spent in France with the Abbe Portal and the numerous consequences which grew up out of it and brought the Anglican controversy to the fore. I know that when the Viscount visited Rome in 1895 he had letters in his pockets from the Archbishops of Canterbury and York, as well as from half a dozen of the English Bishops. In truthfulness it must be confessed that these letters did not state that their authors doubted their possessions of orders, but in truthfulness also it must be allowed that many of the Anglican parsons had doubts then and expressed them. In view, therefore, of such tactics as are now being adopted, we can only be the more glad that Peter has spoken through the mouth of Leo, and that justice had been done to the historic position which the blessed John Fisher laid down his life to sanction. On the picture in San Silvestro in Capite, mentioned in my last letter are the words, "Johannes Fisherus Anglus, Epus Rossensis. Cardinalis a Paulo III. creatus Tit. S. Vitalis. Qui prius tamen martyr quam cardinalatus purpuram accepit ab Henrico VIII. ad fidei Catholicae et sedis Aplice primatus defensionem octavo anno XPI. MDXXV, aetatis vero 76, primus fere omnium Lutherum et Lutheranorum scriptis suis doctissime confutavit." The crown has been put on his work by the decision in which his heirs have triumphed and received justification, and which is in great part due to the studies performed under the shadow of his image at San Silvestro in Capite.

A TWO-FOLD PRAYER.

The Rev. Dr. Kane, of Belfast, Ireland, received a letter recently from Mr. Gladstone, in which he says: "As life ebbs away I hope I become inclined to a milder and more hopeful view of any differences that prevail among us, and concurrence in the greater and for greater matters of which you have given me so satisfactory a proof. It has further the advantage of inspiring a lively hope that at home too, we may discover a method of agreement. Let us now join in saying, God save Armenia, yet not at the proper time forget, God Save Ireland."

"GO ON."

Archbishop Jordan, in a recent lecture delivered in the city of San Francisco, alluding to the famous controversy and war waged against the intellectual athlete, Father Yorke of that city, against the public cullminators of the church said: "Some time ago I met a prominent member of our church who loves peace, who hates war, who does not wish to be disturbed. He said to me: 'Can you not call off Father Yorke?' and I said to him that I could; that I thought one word from me he would listen to, and one command I am sure he would obey; but it would be very embarrassing. And he said, 'Why?' And I answered, 'Because I told him to go on.'" The report of the lecture says that great applause following the recital of this incident, showing that the listeners were in hearty sympathy with the defense made by the clergy of that city against public conspirators and defamers of all that Catholics hold sacred and dear. The old idea that our clergy must confine themselves strictly to the sanctuary in their defense of right and justice was all right and very good and proper in other days; but in these days of papers and pamphlets and books and public discussions of all questions under the sun, when the church is to be defended, no one can question the propriety of the clergy using the means best adapted to serve their purpose. As a broad-minded ecclesiastic said some time ago, he never knew it was a mortal sin for a cleric to write a card in the local newspaper when the church was attacked. The spoken word is the great public office of the teaching church, but the written and printed word also is the modern auxiliary in the propagation of both Gospel and historical truth. Here in America we are surrounded by peculiar circumstances living among a people most of whom are not Catholics and most of whom, also, down in their hearts, have still a hidden fear of the church. Hence, we must use every available means to root out this fear and prove to our neighbors that as Christians we love them, as citizens we are not one whit less loving towards our country than the best of the Catholic Record.

THE HIND RACE.

(Continued from page 1).

knows where. The people's party must soon have funds. If they make the appeal it should not lightly be denied. DEAN HARRIS. Dean Harris, St. Catharines, said the strongest evidence of the success of the convention, was the policy of calumny and detraction pursued by those to whom its success means ruin. He wished to point out that to deny aid to the majority party until all breaches had been healed, would be simply playing into the

hands of the enemies of Ireland; her friends are poor her enemies rich. A musical programme was rendered at intervals during the evening. The uniformed corps of the R. C. U. Knight of St. John, under command of Mr. John Heffering, formed a guard of honor to the Archbishop. Archbishop Walsh related an experience of the late Archbishop Lynch when the latter was visiting the Indians of Christian Island, Georgian Bay. He was accompanied by the late Father Proulx, who spoke in the Indian tongue with facility. There was a word for Bishop but none for Archbishop, and Father Proulx got over the difficulty by saying that an Archbishop was equal to two bishops rolled into one. Rev. Dr. Flannery, of St. Thomas, one of the delegates, was unavoidably absent owing to a sudden call to a remote district of his parish.

A GENERAL'S STORY.

HE RELATES THE NARROW ESCAPE OF HIS DAUGHTER.

Weakened and Ran Down by the Oppressive Climate of India She Returned to England - When Her Father Followed He Found Her in a Serious Condition.

From the Hampshire Independent.

There is nothing more interesting than the talk of our brave defenders, who have served their Queen and country in far distant lands. To talk with an Indian officer, hearing his reminiscences and adventures, is what those who have enjoyed it always appreciate. Consequently (writes a special reporter of the Hampshire Independent) I was delighted to receive instructions to interview Lieutenant-General Shaw, who has won his spurs in India, and is now living with his family, in honorable retirement, at St. Paul's Vicarage, Shanklin, Isle of Wight. I had grasped the bell-pull and given it one tug when the door



Lieutenant-General Shaw.

opened, and the general stood before me. You knew he was a soldier at once. His manly, upright bearing, his smile, his pleasing voice—all told you that you stood in the presence of one of Nature's gentlemen; but, alas! he held a time-table, and I felt that the interview must needs be short. However, he ushered me in and at once put me at my ease by his affable conversation. "I am afraid," he said, "that you have come a long distance; but let me know the precise object of your visit."

I explained to the general that I was most anxious, with his consent, to obtain some personal explanation as to the narrow escape I had heard one of his daughters had recently experienced.

At that he brightened visibly. "You must know," he said, "I'm just a bit of an enthusiast on this point; but the tale is very short. My daughter came here from India, and when I joined her in London I found her ill in bed. She had rheumatic and neuralgic pains; she was perfectly bloodless, listless, and in a generally weak and prostrate condition. A doctor was seen, but she remained absolutely colorless, was in great wretchedness and suffering from anaemia or bloodlessness. She had a kind of fever nervous headache and other pains. Well, I heard of Dr. Williams' Pink Pills for Pale People. My daughter took some, and the first box had a marvellous effect. She regained her color, lost her pains, and became altogether different. She had quite a glow upon her. She went on taking the pills, and I am glad to tell you that she recovered completely. I have recommended Dr. Williams' Pink Pills to all with whom I came in contact, and all who take them derive great benefit therefrom."

"I have a sister at Jersey, and she has taken them for a very long time, and she always recommends them to other people, and found them to do a great deal of good to all to whom she has recommended them; and I, myself, when I have heard of people being ill, have taken them or sent them some of these pills."

Dr. Williams' Pink Pills directly enrich and purify the blood, and that it is that they are so famous for the cure of anaemia, rheumatism, scrofula, chronic erysipias, and restore pale and sallow complexions to the glow of health. They are also a splendid nerve and spinal tonic, and have cured many cases of paralysis, locomotor ataxia, neuralgia, St. Vitus' dance, and nervous headache. A specific all troubles of the female and in men cure all cases arising from worry, overwork, or indiscretions of living.

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C. M. B. A. Winnipeg. Branch 52. Meets at Unity Hall, McIntyre Block every 1st and 3rd Wednesday.

Branch 163, C.M.B.A. Winnipeg. Meets at the Immaculate Conception School Room on first and third Tuesday in each month.

Catholic Truth Society of Winnipeg. Honorary President and Patron, His Grace the Archbishop of St. Boniface.

Catholic Order of Foresters. Meets 2nd and 4th Friday in every month, in Unity Hall, McIntyre Block.

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CALENDAR FOR NEXT WEEK.

NOVEMBER.

- 22 Twenty-sixth and last Sunday after Pentecost. Feast of St. Cecilia, Virgin and Martyr.
- 23 Monday—St. Clement, Pope and Martyr.
- 24 Tuesday—St. John of the Cross, Confessor.
- 25 Wednesday—St. Catharine, Virgin and Martyr.
- 26 Thursday—St. Leonard, Confessor.
- 27 Friday—St. Sylvester, Abbot.
- 28 Saturday—Vigil of St. Andrew's.

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. Whitson 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.

Branch No. 52 of the C. M. B. A. hold a regular meeting in Unity Hall McIntyre Block this evening and will nominate officers for the ensuing year.

Mr. L. O. Genest left for Montreal on Sunday on business connected with the stores department of the C. P. R. of which he is the local head.

Mrs. M. Barry who has been under treatment at St. Boniface Hospital for several weeks past is now convalescent and rapidly regaining her health and strength.

Stovel's Pocket Directory to hand contains all official changes in Time Cards, Postal Information, County Court Sittings, etc., etc. This Guide is becoming more popular every issue.

A conference has taken place between the C. P. R. officials and a committee representing the Telegraphers and it is announced that all the points of dispute involved in the late strike have been settled.

The entertainment given by the St. Boniface College students yesterday evening was an unqualified success. The actors fully earned the warm applause they received from the large and select audience.

A large number of Germans assembled at the Church of the Immaculate Conception on Sunday evening when a sermon was preached by the Rev. Father Woodcutter, followed by the Benediction of the Blessed Sacrament.

Prof. Warman's charming talk on Scientific Physical Training at the College Institute last Saturday was a feast of wit and wisdom. His practical lessons in hygiene and easy muscular exercise were fitly crowned by a magnificent exhibition of his own strength and skill in the use of eight-pound Indian clubs. The large hall was packed.

The Bazaar in aid of St. Mary's Church will open on Monday 23rd inst. and continue for a week. The ladies of the congregation have been making most extensive preparations for the event and if they meet with the success they deserve the building fund will receive a very substantial addition. In Mr. Conway's Auction Room, Portage Ave., formerly occupied by Mr. Wolf.

AN ABLEGATE FOR CANADA.

A Montreal despatch, dated Nov. 6th, announces "that Rev. Father Forbes, a Scotch minister of the Society of Jesus, of this city, has been summoned to Rome where he will be offered the appointment of papal ablegate to Canada." Since Hoffmann's Directory gives no Father Forbes, S. J., in its "List of Catholic Clergymen of Canada and Newfoundland," the despatch has not even a semblance of truth. — The Review, St. Louis.

Not so fast, Brother Presses. There is a well-known Scotch Jesuit, named Forbes, whose habitual residence is Paris. He occasionally contributes well-written French articles to a French magazine and is also master of his native tongue, English. The despatch may have erred in saying that he was summoned from Montreal, though he may have been passing through that city; but of his existence and capacity there can be no shadow of a doubt for us who know him personally.

MUNICIPAL AFFAIRS.

We are now within two weeks of the Municipal elections and it behooves every citizen to seriously consider the situation and having done so to proceed to do what in him lies to ensure the good government of the city. There are evidences on all sides that an era of prosperity is at hand such as we have not enjoyed for many years past, and the immediate future will in all likelihood prove to be a period of revival in business and grand opportunities. It is most important, therefore, that Winnipeg should have at the head of its affairs men whose standing in the community and whose general record as citizens mark them out as fit to preside over and direct the destinies of the community, men whose ability is undoubted, who have themselves great interests at stake, and who may be relied upon to give to the affairs of the city that careful supervision which they give to their own business whilst at the same time they will be able and can be trusted to take due advantage of all the openings which may present themselves of developing and improving the city. Present appearances indicate that there will be no lack of aldermanic candidates and for the mayoralty several names are mentioned. Amongst them we notice the name of Mr. E. F. Hutchings who, we understand, has consented to stand. We think he will be elected, for a better selection at this point in the city's history could hardly be made, and in our estimation he possesses qualifications for the position which place him head and shoulders above all the other candidates who have announced themselves.

HE SAW HIMSELF.

"You must excuse me, gentlemen, for I cannot drink anything," said a man who was known to the entire town as a drunkard.

"This is the first time you ever refused a drink," said an acquaintance.

"The other day you were bustling around after a cocktail, and in fact, you even asked me to 'set 'em up.'"

"That's very true, but I am a very different man now."

"Preachers got hold of you?"

"No, sir, no one has said a word to me."

"Well, what has caused the change?"

"I'll tell you. After leaving you the other day, I kept on hustling for a cocktail, as you call it, until I met a party of friends. When I left them, I was about half drunk. To a man of my temperament, a 'half drunk' is a miserable condition, for the desire for more is so strong that he forgets his self-respect in his effort to get more drink. I remembered that there was a half pint of whiskey at home, which had been purchased for medicinal purposes. Just before reaching the gate, I heard voices in the garden, and looking over the fence, I saw my little son and daughter playing. 'Now, you be ma,' said the boy, 'and I'll be pa. Now you sit here, and I'll come home drunk. Wait, now, till I find the bottle.'"

"He took a bottle, ran away, and filled it with water. Pretty soon he returned, and entering the playhouse, nodded idiotically at the girl, and sat down without saying anything. The girl looked up from her work, and said:

"James, why do you do this way?"

"Wizzer way," he replied.

"Getting drunk?"

"Who's drunk?"

"You are, and you promised me when the baby died, that you would not drink any more. The children are almost ragged, and we haven't anything to eat hardly, but still you throw your money away. Don't you know you are breaking my heart?"

"I hurried away. The action was too life-like. I could think of nothing during the day, but those little children playing in the garden. You must excuse me, gentlemen, I cannot drink again."

FRENCH CANADIAN GROWTH.

From data compiled by Mr. John Davidson, of the New Brunswick university, it is shown that the French-Canadian population is doubled every twenty-six years. The outcome of the data drawn from all sources is that from 1765, the year of the first enumeration after the British conquest, up to 1890-91, the French-Canadians increased from 69,810 to 1,804,974. The French-speaking population of the Dominion of Canada was shown by the census of 1891 to be 1,404,974; but of these 100,000 were French Acadians, so that the total number of French-Canadians resident in Canada was 1,804,974. The American census of 1890 made no distinction be-

tween Acadian French and Canadian French, but Mr. Davidson thinks it safe to assume that at least as large a proportion of the former as of the latter have taken part in what is known as the French-Canadian exodus to New England. Consequently, of the 537,298 French-Canadians returned by the 1890 census as resident in the United States, 37,298 are credited to the Acadian French, and thus the number of French-Canadians dwelling on the American side of the border is reduced to 500,000. By adding these to the figures given for the Dominion in 1891, we obtain 1,804,974 for the total French-Canadian population. If this aggregate be compared with of 69,810 returned in 1765, we shall find that normally, the number of French-Canadians is doubled in a little less than twenty-six years.

There are four things that come not back—the spoken word, the sped arrow, the past life and the neglected opportunity.—Proverb from the Arabian.

Diseases of the Liver.

You may always know when your liver is out of order, or when you are what is called bilious, by any of the following symptoms: Pain in the side and back, dizziness, dull headache, a bad taste in the mouth in the morning, yellowish-colored complexion, yellowish tint in the eyes, costiveness or diarrhoea of slimy dark color, low spirit, and dismal forebodings. It is acknowledged by all physicians and others, who have seen their action, that Dr. Morse's Indian Root Pills are a perfect cure for all bilious affections. Dr. Morse's Indian Root Pills are sold by all medicine dealers.

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