



"AD MAJOREM DEI GLORIAM."

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THE LAND OF THE MUSKEG.

[CONTINUED.]

It is easy to travel as far as Edmonton, in the north of Alberta. The train takes you there from Calgary. After that good bye to the iron horse. Messrs. Somerset and Pollen therefore make their journey begin at Edmonton. They left it, accompanied by many good wishes, on June 14, 1893, and pushed on to Athabaska Landing, 100 miles to the north, but still in Alberta. Athabaska Landing ("a square mile of territory and half a dozen log houses and stores") is the gate of the North. From here, says Mr. Pollen in the preface, all the stores go out that supply the Hudson's Bay Company's forts from Hudson's Hope to the mouth of the Mackenzie. A steamer plies up the river to the mouth of the Slave River, and down to where the rapids make the Athabaska no longer navigable.

"Athabaska" is mapped out as a Provisional District of the Northwest Territories. Nevertheless, according to Mr. Pollen, the authority of the Government hardly extends so far north. Athabaska Landing, he says, is the last outpost of the Canadian police. On the north bank of the River Athabaska, and over far the greater part of the Northwest, all the control the Indians know "is represented by the Hudson's Bay Company and missionaries of St. Mary Immaculate."

"These last fill a picturesque place in the history of the country. At almost every fort you will find the neat log-house and church of the Roman Catholic Mission; and the priests themselves are all highly educated men, whilst the most of them are of good French or French-Canadian families. Their influence with the Indians is immense. During the last rebellion the Canadian Government owed much to the missionaries' power of restraining incipient revolt, and every Hudson's Bay Company's officer we met was loud and unqualified in their praise, though these officers were to a man alien to their race and their creed. For ourselves we have a score of services to thank them for, and the Fathers at the Little Slave Lake, Smoky River, Dunvegan and Fort McLeod each put themselves and all they possessed at our disposal in the friendliest way. It was through Pere Husson, at Dunvegan, that we were able to make the arrangements that enabled Daukhan Tustowitz and John Knot—these invaluable men—to leave their families for the summer, secure in the consciousness that they were in good hands; to Pere Morice we owe a debt of thanks for much of the information that we obtained,—and to all a recollection of personal kindness and consideration that it will be a lasting pleasure to remember.

The Hudson's Bay Company itself, however, holds the pride of place in the north."—Preface.

The travellers speak as highly of the company's officers as our missionaries have always spoken.

The eleven chapters of the book describe the journey from Athabaska Landing, by Little Slave Lake to Dunvegan, on the Peace River; thence, through the Rocky Mountains, to Fort McLeod in British Columbia (not to be confounded with Fort McLeod in Alberta, to the south of Calgary); and so Stuart's Lake, and further south, as far as Quessnelle on the Fraser River, and finally (by stage coach, 250 miles) to Ashcroft (still in British Columbia) on the Canadian Pacific Railway.

At the outset, at the Smoky River Mission, on the far side of the Peace River, a wagon and the assistance of a Lay Brother were secured for the journey to Dunvegan. "The Brother (says Somerset in chapter II) had promised to call for us at the house of a half-breed named Pat." "After a fearful struggle we landed opposite Pat's cabin in a very exhausted condition." The Peace country is described as glorious, but intensely cold in winter. "The priests and one Mackenzie have cultivated a considerable portion of the valley." At the Mission House by the banks of the Peace, "the missionaries, Pere Xere (probably Le Serrec), Husson and Le Treste, were kindness itself, making us presents of milk and butter, and allowing us to camp before their door. It was here the travellers met Daukhan, a famous Indian hunter with some white

blood, a man of perfect manners, and speaking "the soft and beautiful Cree language." Three or four miles away was an American Mission in charge of Mr. John Gough Brick, rather a farmer than a missionary, the same man who is spoken of severely in the Daily Chronicle Review. Quite another sort of man however was Mr. Holmes, an American Missionary, met previously at the west of Little Slave Lake. And yet Mr. Somerset thinks all Anglican missionaries in that country "to a certain extent poachers." "In many places the Indians are Protestants in the winter, when the times are hard, and Catholics when there is nothing to be gained."

"Fort Dunvegan is a charming little place, lying close to the river between high bluffs." The Beaver or Tsuten Indians inhabit the district between Dunvegan and the Rocky Mountains. They are a race in every way inferior to the Crees. From Fort Dunvegan, on their way to Fort MacLeod, the travellers passed through what may safely be called a damp country.

"Unless an actual day-to-day diary were given, it is almost impossible to show the extraordinary amount of damp to which we were subject. To begin with, it rained almost every day, and when the sky was unclouded the bush was nearly always wet, so that one became thoroughly soaked from top to toe before the morning's work was over. For many days together one walked continually in swamp or muskeg to the ankle, and often for hours in water reaching well above the knee. But all this was of small consequence. A warm fire would always dry out one's clothes as one stood, so that one went to bed moderately dry. But it was during the night that the damp worked its worst upon us. We had small waterproof sheets under our blankets, and these were of great service to us, but one piece will do little against an acre of water. It must be understood that on many occasions one could plunge one's hand out of bed to the wrist or even to the elbow, if one had a mind to, in slushy water or sodden moss and mud. Of course now and again we found hard pieces of ground, and sometimes made dry camp; but the country, as a whole, was nothing but a vast morass, and in this sodden condition we marched and worked and slept. I have heard people who ought to know say that England is a damp climate to camp in, but England at its wettest would be mere child's play to this rain-haunted land. Looking back on the expedition now I do not wonder that we were delayed a little by sickness, but I always marvel that we got out of that country alive, or at least without some serious illness. And the most amusing part of the whole thing was, that one of the party had gone there under the doctor's orders. But, of course, neither this medical adviser, nor any one else for that matter, had any idea of the nature of the country."

Now perhaps we know enough of the muskeg, so we may start once more, with our travellers, as if leaving Fort Dunvegan.

"Daukhan brought us from Dunvegan to the Pine River—150 miles—without the aid of a trail for more than half the way. And now he brought us in a straight line to a place where he had only camped for a few days five years before."

Mr. Pollen with two men went from the Pine River northward to Moberley's Lake and came upon a series of lakes which he believes he was the first European to visit. Passing from plateau to plateau, he says, "As we topped the second rise we saw a tall wooden cross rising among the trees. Nothing could be more eloquent of the faith and nationality of the missionaries and for a moment one could imagine oneself on the outskirts of a French village in the mountain foot-hills of the Jura."

The travellers eventually passed through the Rockies, and after dreadful hardships reached Fort McLeod at the northern extremity of McLeod's Lake. Their next move was to Stewart's Lake 100 miles away. The Indians there, who live principally by fishing, build houses, so that there is quite a hamlet at Stewart's Lake, where the Hudson's Bay Company have a large fort with outbuildings. The name of the priest at Stewart's Lake is familiar to our readers, and Mr. Somerset says his influence with the Indians is prodigious.

"Father Morice (he adds) is the Catholic missionary, and we made his acquaintance almost as soon as we arrived, and thus came in contact with one of the most remarkable men in North-western America. Pere Morice himself is the greatest authority upon Carrier history and customs, and has written much concerning them. All that I shall say about these people I learned from him, and much that is written here is quoted from his writings."

After some days at Stewart's Lake Messrs. Somerset and Pollen set their faces to the Southeast. In two dug-out canoes they and their men went "down the rapids and away," first as far as Fort George, and then, on the Fraser River, very far south to the village of Quessnelle, "the wreck of a once prosperous mining camp." Their journey of many months was nearly over.

At Quessnelle they got a waggon to drive over the old Cariboo road as far as Ashcroft, 250 miles to the south. Coming into the little town of Ashcroft they met many Chilkotin Indians dressed in brightly colored clothes, who smiled upon us and said "Clelya" in a very friendly way." It is said that there was once a Hudson's Bay Company's officer called Clark, and men would come to his place and say "Clark, how are you?" The Indians made it "Clelya," and to them it answers to "Good morning." The Chilkotins were going to the town to a fair.

On the hills above Ashcroft Messrs. Somerset and Pollen saw the faint white smoke of a train, and so they really knew that their expedition was over. At Ashcroft station they were on the great Canadian Pacific railway and so in touch once more with civilization.

"THE PASSION PLAY."

Father Kavanagh's Lecture at St. Mary's Church—Addresses by Father Cherrier and Father Drummond, S. J.

As we predicted would be the case the lecture by Rev. Father Kavanagh, S. J., on "The Passion Play at Oberammergau" in aid of the funds of the Catholic Truth Society, attracted an immense audience to St. Mary's Church on Thursday evening last, in fact, the number of those present was so great that the large staff of ushers found it no easy matter to accommodate their patrons. And we may certainly say that not one of the vast throng at the close regretted having been present, for the entertainment was in all respects one of the most enjoyable and at the same time instructive ever given in the city. The arrangements were so perfect that it passed off without the slightest hitch, and we sincerely trust that this lecture may prove to be only the first of a series. The programme was opened with an artistically played violin and organ duet by Miss Denholme and Mr. Evans at the close of which

REV. FATHER KAVANAGH

commenced his lecture and for upwards of an hour and a half he held the attention of the large audience whilst he described in a most entertaining manner the various scenes which were thrown from a lantern fixed in the choir loft, and operated by Mr. Cheshire, onto a sheet stretched across the sanctuary. The first scene was a bird's-eye view of the little village of Oberammergau, showing the cluster of houses, with the church prominent in the centre, nestling in the village, with tall mountains looking down upon it from all sides. A map of Europe was next thrown on the scene by means of which the lecturer was able to point out to the audience the exact location of the village. Before proceeding further Father Kavanagh gave an account of the origin of the Passion Play at Oberammergau. He referred to the fact that in early days this method of interesting the common people in the teachings of religion was very frequently employed and existed in many places in Europe, but these "mystery plays" as they were called, have gradually been suppressed or died out except in two places, of which Oberammergau is the most famous. He related the circumstances of the origin of the play there, showing how at the end of a long war a terrible pestilence spread over the land and despite the precautions of the

authorities was eventually introduced into the village, where it raged with such violence that the people with one accord made a vow to the Almighty that if He would stop the plague they would once every ten years give a representation of the Passion in memory of His goodness and for His greater glory. God listened to the prayers, accepted the vow and the plague immediately ceased its ravages, and ever since then the Passion Play has been enacted every tenth year in the little Bavarian village. Father Kavanagh then described the villagers who take the various parts, all of whom are very simple, humble folk, most of them wood-carvers, but each of whom enter into the play with the same spirit which animated their pious ancestors who originated it, desiring only the greater glory of God. A scene was then thrown on the sheet representing the stage on which the play is presented, and this called forth a description of the great open-air theatre in which thousands from all parts of the world assemble to witness the proceedings. Next came an outline of the methods of the performers, showing how first a tableau would be presented of a scene from the old testament which was a type of something to come, followed by another tableau illustrating the part of our Lord's passion thus typified. Several very reliable views having been thrown on the sheet and each one appropriately described, a series of photographs of the most prominent characters was given and excited general admiration, notably those of Joseph Meyer and Rosa Lang who played the parts of Christ and the Blessed Virgin. Then the various steps in the Passion were put before the audience in a most vivid manner—the betrayal in the garden; Christ before Pilate and Herod; the scourging at the pillar; the crowning with thorns; the way of the cross; the crucifixion; the burial in the sepulchre—the whole concluding with the resurrection and ascension. The eloquent, descriptive lecture of the reverend father was rendered even more impressive by admirably chosen vocal selections at appropriate stages, as follows: "The Palms" and "Hear us, O Saviour" by Rev. Father LaRue, S. J., whose high tenor voice was singularly touching, and Rodney's "Calvary" by that accomplished singer, Mrs. McIvor. Father Kavanagh closed with a most eloquent peroration and in resuming his seat mentioned that there was one amongst them who had seen the play itself and they would, he had no doubt, be pleased to hear from him. In response to this

REV. FATHER CHERRIER

rose and stated the circumstances under which he went to see the play in 1890 at the suggestion of Father Langevin, now their beloved archbishop. He admitted that before going he had not been at all favorably impressed as to the desirability of plays of this kind, but like everyone else he found it a wonderful revelation, which moved all the beholders to tears and could not fail to have a beneficial effect to the end of their lives upon all who witnessed it. Although speaking entirely without preparation, Father Cherrier, as the daily press put it, fairly electrified his audience with the dramatic and emotional description he gave of the noble and pathetic scenes represented by the humble villagers of Oberammergau. He concluded by moving a vote of thanks to Father Kavanagh.

Rev. Father Drummond seconded it and in doing so said he did not intend to keep the audience long, but there were a few thoughts that suggested themselves to him while perusing beforehand the structure of this wonderful play, and he would briefly submit them to the audience. First he would ask them had they realized how long ago that vow was made which was now being fulfilled every tenth year? It was in the year 1633—twenty-five years only after the founding of Quebec; when the first boy that was born in America from the Pilgrim fathers was only twelve years old; when Lewis XIII reigned in France and Charles I was still king of England. They saw how far that brought them back in the past ages, and yet the vow made on that day in 1633, which so effectually stayed the plague, had been kept until this day, and they trusted it might be kept for many a decade yet. This meant that twenty-seven times during two hundred and seventy years

that great performance had been carried out in every detail by the inhabitants of this simple hamlet in the mountains of Bavaria. He considered this something very peculiar in the history of the world, something that was absolutely impossible outside of that religion which claimed from its chief—"Eternal Peter of the Changeless Chair." This could not be done where there was any change in religious sentiment—or else the people would have gradually lost the seriousness with which they regarded the whole proceeding; it could not be done where there was any diversity in belief or else their hearts would not beat as one in going through the great tragedy; it could only be done, therefore, where there was that which represents so perfectly the majesty of God—the Eternity of Truth—where that was—oh! then the soul realized all that had taken place in the greatest of all tragedies—it understood that that tragedy was the one act towards which all that went before led up, and all that came after is but the implication and the development. Christ is the same yesterday, to-day and for ever, and the history of his work was the history of mankind, but the central point of his work was his death on the cross. No tragedy was ever like unto this. The books tell us that the elements of tragedy were terror and pity, and where was there terror such as this—terror for the mother's heart; terror for the disciples that loved him; terror at the thought that all was coming to an end. How the weak in faith must have felt as they stood at the foot of the cross, and asked themselves "Has His life then been a failure, is everything going to fall away, is all this a gigantic fraud?" And oh! the pity of it—the most lovable of the children of man to be forsaken by His friends "Greater love hath no man than this that he gives his life for his friends." He gave His life not for friends, but for His enemies, for His murderers, and it was said by those who had heard the play that one of the most touching things was to hear Joseph Meyer, stretched upon the cross, exclaim "Father, forgive them for they know not what they do!" What prayer like that had ever been heard before? This, then was the tragedy of tragedies. It was the one that linked together everything that made dramatic power most effective. The three passions which went to constitute the strength of all dramatic work were ambition, love and hatred and in this tragedy they had the ambition of the High Priest, the love of the mother, of the disciples and the surpassing love of Jesus for mankind; finally they had the hatred of the scribes and the pharisees for One who threatened to overthrow their power. What wonder then that this tragedy should have taken hold of Europe as no modern play had ever done.

Father Kavanagh briefly responded and in doing so thanked Mr. Cheshire who had operated the lantern and the musicians who had assisted.

This unique and enjoyable entertainment was then brought to a close and the audience dispersed, as we have said well satisfied. The members of the Catholic Truth Society are to be congratulated on receiving as a result of the lecture a substantial addition to their funds. We trust that this will encourage them to further efforts in the same direction and that they will induce Father Kavanagh to give a similar lecture during the coming winter. We would add, in conclusion, that not a little of the success of the entertainment was due to the excellence of the musical items. Miss Denholme has before this proved that she is an artiste and her selections on Thursday evening were given in a manner that more than sustained her already high reputation. It was the first time we had had the pleasure of hearing the Rev. Father LaRue, but we sincerely trust it may not be the last. He possesses a most sweet and pure tenor voice which he knows how to use to the best advantage, and without effort. Mrs. McIvor was in good voice, and the accompanists being in the capable hands of Mr. Evans, were of course, all that could be desired.

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The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, even political if not of a PARTY character. (2) LETTERS on similar subjects, whether conveying or asking information or controversial. (3) NEWS NOTES, especially such as are of a Catholic character, from every district in North Western Ontario, Manitoba, the Territories and British Columbia. (4) NOTES of the proceedings of every Catholic Society throughout the city of country. Such notes will prove of much benefit to the society themselves by making their work known to the public.

A Catholic correspondent wanted in every important town.

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The Northwest Review

WEDNESDAY, DECEMBER 18.

NOTICE!

Next Wednesday being Christmas Day, THE NORTHWEST REVIEW will appear on Tuesday, the 24th inst. We take this opportunity of wishing to all those of our readers who are too far off to receive their paper on Christmas Day, the choicest blessings of this season of grace. To such of them as are still behindhand in the payment of their subscriptions, we wish an awakening of the Christian conscience, or, if that is wide awake, the power of paying their debts. How can a Christian scatter Christian gifts about him, when he will not, though he can, PAY WHAT HE OWES?

EDITORIAL COMMENT.

Our Protestant friends are at last waking up to a realization of the inadequacy of their school text-books. Mr. Watson Griffin, in a lecture recently delivered in Montreal on "The Industries of Canada," severely criticized Chase's High School Geography because it minimized the resources of Canada while giving a very complete and glowing account of the United States. We long ago called this geography "a monument of pedagogic ineptitude." We have found it a farrago of ill-digested knowledge, utterly unsuited to young minds. But now the recent Free Press editorial on Mr. Watson's Griffin's strictures makes us suspect a graver danger, an undermining, by this geography and by U. S. school readers, of patriotism in the hearts of our children. It is a plank in the Freemason platform, which secretly underlies many governmental measures in this country, to reduce all the nations of the earth to one homogeneous mass in order thus the more surely to mould all men after the pattern of the "Man of Sin."

Take Chase's Geography at p. 5, end of second column, and read:—"Thus the story told by the unstratified rocks is less clear, less certain than that of the stratified rocks, but at the same time infinitely more grand. The latter does not take us beyond our earth; it keeps us among processes and amid scenes with which we are familiar.....hence its teachings are certainties. But the former, from its very nature, must be uncertain; though for a time it confines us to the earth, yet it is amid conditions that are no longer present, and that we can hardly realize. It does more; it takes us away from the earth, carries us to the heavens, and makes us look upon our world as only one of the innumerable stars, like them in its present or past condition, with a

like future history, and with them forming a part of one universal plan designed by the Almighty Architect."

The above paragraph presents many objectionable features. The last word of it is an unfortunate specimen of Masonic jargon. Why not "Creator" instead of "Architect"? Probably because the word "Creator" implies belief in a creative power which no man has ever discovered without the help of revelation. Then, mark the confusedness of the whole paragraph. It begins by announcing that the story of the unstratified rocks is infinitely more grand than that of the stratified; and, in order to prove this grandiloquent assertion, more or less comprehensible to young minds, it goes on to insist on the uncertainty of the grander story, as if uncertainty were an obvious element of grandeur. The next step is to promise something more, i. e., of course, something more in the same line as uncertainty, as if uncertainty were an appreciable quantity; and, when we proceed to examine what more the grander story really does, we find that it "makes us look" upon what the preceding paragraph tells us is at most "possibly true;" and thus, after all, we do meet with something still more uncertain than those conditions of the plutonic rocks which "we can hardly realize." The result of piling up uncertainties in this fashion and calling them very grand must be bewilderment in the budding intellect that hungers after facts. Are there not enough facts to learn in geography properly so called, without wasting time and murdering logic anent uncertainties?

On the other hand, when Mr. Chase chooses to be categorical and dogmatic, he rides rough-shod over the most palpable uncertainties. For instance, on page 4, section 11 of his Geography, he says that the finding of human bones in the glacial drift is "a fact which shows that the existence of man on the earth dates from a period indefinitely remote." Now the best and most honest geologists admit that the epoch of the glacial drift is extremely uncertain, and that, however much we may know about the order in which stratified rocks occur, their age cannot be even approximately guessed. Mr. Chase himself says almost as much in the very next lines: "Only by observing in modern waters the rapidity of deposition of sediment can we form any estimate of the lapse of time in geological ages: even the estimate can at best be only ROUGHLY APPROXIMATE." And yet he affirms unhesitatingly that the "existence of man on earth dates from a period indefinitely remote," words which have a strong anti-Biblical flavor. Sir William Dawson, who is assuredly one of the greatest living geologists, has repeatedly said that the oldest human remains are well within the limits of Biblical chronology, and these limits certainly do not embrace a period that could be styled "indefinitely remote." We are, therefore, justified in stating that this High School Geography, besides being unpatriotic, as Mr. Watson Griffin shows, is illogical and anti-Christian.

THE MANITOBA SCHOOL QUESTION.

The Manitoba School difficulty, with many of our contemporaries, seems to be the one absorbing question discussed in their editorial columns. It is painful to notice the dishonest manner in which many of them approach it. The Regina Leader, we are sorry to say, is among this latter class. In a long and labored article, it takes the Montreal Star to task for its recent able and moderate article on this question. The whole burden of its reply may be summed up in this one sentence: Although the Imperial Privy Council has declared that the school acts of 1890 have placed beyond question the fact that the Catholic minority has a grievance, and that the Governor-General in Council was bound to hear its appeal, yet the Dominion Government is not bound to remedy the grievance by removing it. Can anything be more preposterous, more dishonest, than this line of argument? The Regina Leader must find some better reasons than these to convince the intelligent and law-abid-

ing people of this country that guarantees are made and solemnly placed in our constitution only to be repudiated. This kind of argument may suit the political exigencies of the electors in its neighborhood. It may be admirably suited to catch votes in places where men's minds are blinded by the unreasonableness of passion and religious prejudices; but it can have no weight among thinking men who can reason clearly and calmly.

The Leader would say to the Catholic minority, or rather, would have the Dominion Government say to us: "Although (1) the highest Court in the Empire has recognized a grievance in the Acts of 1890, and although (2) it has decided that you had a right under the Constitution to appeal for redress of that grievance, and that the Dominion Cabinet were bound to hear that appeal, still, you must understand that we have merely been going through a solemn farce. We have, indeed, heard your appeal; we have listened to it carefully; we admit the hardship of your position; but we will not grant you relief."

After five years of litigation; after the expenditure of a large sum of money and untold labor and anxiety; after asserting our rights in the highest Court in the Empire; after putting us to the additional cost and labor of presenting our appeal, and after going through the solemn form of hearing it; the Leader tells us that the Government should not grant us relief.

If the Regina Leader, whose motives it is very easy to fathom, was the only paper that put forward this preposterous plea, we could treat it with indifference; but when it is only one among many papers that have dishonestly done so, we cannot let it pass unnoticed. Let us ask the Leader what position it would take, supposing the Protestants of Manitoba were in the minority and the Catholic majority had passed a tyrannical measure like the Acts of 1890? What a chorus of howls would go up against the injustice! Nor would they show the patient forbearance of the Catholic minority and peaceably await the decisions of Courts of law. They would take the law into their own hands and smash Confederation into atoms. No one knows this better than the editor of the Leader and no one would be louder than he in denouncing such an act of injustice.

That being so, how comes it that our contemporary should take the unjust and unfair position it has assumed in its latest article on this vexed question? The Constitution of this Dominion guarantees the educational rights of minorities, whether Protestant or Catholic, and, while it remains, these rights must and shall be respected. These guarantees were placed there at the solicitation—nay, the demand, not of the Catholic, but of the Protestant framers of our Constitution, and it comes with peculiarly bad grace from them to preach a doctrine of repudiation simply because the minority is, in this instance Catholic.

ARCHBISHOP CLEARY'S DISCLAIMER.

Our able and courteous contemporary, The Canadian Freeman, a Catholic paper printed in Kingston with decided liberal leanings, published an article some time ago, mildly endorsing Mr. Laurier's suggestion that a commission be appointed to examine into the claims of the Catholic minority for redress of the grievances under which they have been laboring for the past five years. This article in the Freeman caused much comment at the time and the enemies of the Catholic cause in Manitoba, as well as the ultra supporters of Mr. Laurier, took advantage of it to fasten upon the suffering minority in this province, the further outrageous injustice, annoyance and delay that a commission to enquire into a question which the highest court in the Empire had decided would cause. To make the Freeman's article more weighty in the opinion of the public, the paper was quoted as the organ of the able, fearless and talented Archbishop of Kingston. In our next issue, we will give our readers the crushing and unqualified disclaimer of the Most Rev. Dr. Cleary.

This pronouncement of the Archbishop of Kingston will bring but small comfort to the politicians, especially to those who would not hesitate, while calling themselves Catholics and seeking Catholic support, to make a football of the most sacred rights and liberties of their co-religionists so long as it promised to help them in their contemptible scramble after office. The Archbishop of Kingston tells us his opinion of that class of Catholic politicians, who are willing "to refuse to the persecuted minority of Manitoba the redress of grievances which the Constitution has charged them to redress and Her Majesty's Privy Council has decided to be grievances demanding immediate redress."

"Had I the misfortune to publish a 'declaration' (favoring a commission) such as this in substance and in spirit, I would regard myself as having forfeited my character for justice and honesty and true manliness; I would be unworthy of honor among my fellow-citizens; I would be justly chargeable with disloyalty to the Queen and Constitution; my conduct would be treachery to my faithful Catholic people, who repose unbounded confidence in me as the guardian of their religious liberties and the unflinching defender of the sacred principle of liberty of conscience to all parents, whether Catholic or Protestant, to rear and educate their children in the religion of their own belief, in the family home, in the school house, in the Church and everywhere: in fine, and worst of all, I would be a traitor to Our Lord Jesus Christ by impious betrayal of His rights in the Children of redemption, which I have sworn to maintain and defend."

Let all those politicians, whether politico-religious, or otherwise, who are willing to inflict upon the minority of Manitoba the injustice of a commission to inquire into a question that has been before the people of Canada for five years and the justice of which has been decided in our favor by the Highest Court in the Empire, read with care the noble words of the Archbishop of Kingston. On behalf of the persecuted Catholics of Manitoba, who have, for the past five years, been maintaining a mighty struggle in defence of the sacred principles of liberty of conscience and the God-given rights of parents to bring up and educate their children in the religion of their own belief, we tender to the zealous, able and learned Archbishop of Kingston our most grateful thanks. It was manly, noble and generous of him to come to our defence and to brand, with befitting infamy, the machinations of unprincipled politicians, whether Grit or Tory, Catholic or Protestant, who, to get rid of doing a simple act of justice to a persecuted minority, because, forsooth, it might deprive them of a political advantage, or allow their opponents to score one, are ready to advocate a commission of inquiry.

Let the politicians understand that the Manitoba School question is one demanding a simple adhesion to the compacts of Confederation. Refuse simple justice to the Manitoba minority, and the compacts of Confederation are a delusion and a snare, for with them the rights of minorities must necessarily disappear, and the Constitution which guards them. Opposition to the Constitution means opposition to law and disloyalty and treason to the Queen.

ALBERTS GALORE.

GALA DAY AT PRINCE ALBERT.

Celebration of the Patronal Feast of His Lordship Bishop Pascal and Father Lacombe.

Some forty years ago, Monseigneur Tache, who was then the only bishop in this country, was visiting at Lake St. Ann, fifty miles north of Edmonton, where Father Lacombe was doing missionary work. His Lordship after consulting with the good Father as to the establishment of a new mission nearer to Saskatchewan and better adapted to

agriculture, went with him on a dog train southward, towards the end of March, to choose the desired location. They stopped near Edmonton on a high bank overlooking Sturgeon Creek, and there the Apostolic bishop and his faithful missionary ate a hearty luncheon of pemmican. Then Mgr. Tache commanding a view of the beautiful valley at their feet, said to Father Lacombe: "This is a fine place for the new mission," and, planting in the snow the stick he held in his hand, he added, "Here you shall build the church, provided you call the mission by the name of your patron saint, St. Albert." On the very spot where the far-seeing prelate planted his staff now stands the altar of St. Albert's cathedral, which is thus a lasting memorial of Albert Lacombe.

When, some years later, Father Grandin having been consecrated bishop, there was question of dividing the diocese of St. Boniface, Monseigneur Bourget, the then Bishop of Montreal, whose portage and spiritual child Father Lacombe had been, insisted that the diocese should take the name of St. Albert, which it now bears. By a happy coincidence, when the central government divided the Northwest Territories, the region under consideration was called Alberta. Later, when from the diocese of St. Albert was taken the new vicariate apostolic of Saskatchewan, it was also found that the new bishop's name was Albert—Mgr. Albert Pascal.

Last year, when the feast of St. Albert, which occurred on November 22nd, came round, Bishop Pascal went to St. Albert to celebrate the day. On separating, it was agreed that Father Lacombe should go the next year to Prince Albert to greet his episcopal name sake. Hence their meeting again on the 22nd of last month. The celebration was enhanced this time by the presence of Bishop Grouard, who, having, missed the last boat at Athabasca Landing, could not return to his northern mission.

On Friday the 22nd ult., there was a great foregathering of the priestly clans in the episcopal residence of Prince Albert. Addresses were presented by the Catholics of the city to His Lordship the Right Reverend Albert Pascal, in which of course, Father Albert Lacombe was not forgotten. We give below the splendid address which the Hon. Judge McGuire read in the name of his Catholic brethren. The good Sisters gave a nice entertainment.

On the following Sunday there was high festival at the Cathedral. Bishop Pascal officiated pontifically at High Mass, while Bishop Grouard preached in French. In the afternoon the latter sang the Vespers and Father Lacombe preached in English and Cree.

ADDRESS:

To the Right Reverend Albert Pascal, Vicar-Apostolic of Saskatchewan and Bishop of Mosynopolis:

My Lord,—On this the anniversary of your birth and at the same time the natal day of your Patron Saint, we, the English-speaking portion of your congregation, of Prince Albert, beg respectfully to approach your Lordship and to extend to you our humble, but hearty congratulations on the recurrence of this happy day. We give thanks to the Ruler of all things that this auspicious day finds you, Lordship in the enjoyment of restored good health and with renewed vigor and energy to enable you to discharge the onerous duties of your sacred and exalted office, and we pray that He that noteth even the sparrow's fall may grant your Lordship a continuance of health and strength AD MULTOS ANNOS.

We, the Catholics of Prince Albert, are naturally proud of having resident in our little frontier town a Prince of our Holy Church, and we beg to assure you that, though of different national origins, and speaking different languages, we recognize that our Church is, as its name denotes, Catholic, i. e., universal, confined by no national or political boundaries—as wide as the globe itself—embracing under its fold all nations, peoples and tongues. Let our spiritual guides be of whatever nationality they may—whatever may be the language in which they express their thoughts—they have one common language known PER ORBEM—and the true and sincere children of the Catholic Church ask only the one question—Have these spiritual guides the commission of the Church of God—Are they clothed with the divine authority which Christ gave to His Apostles, to teach all nations whatsoever He had commanded them.

The Catholic Church has always been the bulwark of liberty; on the one hand, protecting the poor and the weak against the encroachments of the rich and powerful; and on the other cultivating and commanding the respect due to those in authority. This is an age of "burly burly innovation"—an age when every Jack thinks himself better than his master—an age of the worst form of Socialism—the uprising of ignorant and characterless charlatans and nobodies

who would forsooth "reform" the world according to their crude and selfish, conceits, and would fain tear up and overturn the established order of things.

Against this destructive tendency of the age the Catholic Church stands as the bulwark and defender of society—the sturdy ally of law and order—and wise and farseeing men even among our separated brethren recognise that the Catholic Church is the only breakwater against the incoming tide of atheism and dynamite-preaching radicalism.

Like the waves of the ocean these periodic movements sometimes acquire great and dangerous strength, but, like the waves they at length reach the shore, and there end in froth and sound—dashing themselves to pieces against the Rock on which her Divine Founder built His everlasting church.

For us in this remote part of the world you, my Lord, represent this great bulwark, and, as such representative, as well as in your individual capacity, we beg to offer you our respectful and loving homage.

This day is for us a particularly auspicious one from the additional fact that we have, in our midst, another venerable and respected Prince of the Church, who comes to us from the land of the midnight sun, and whom we are glad to welcome to our town—and there is also another most distinguished visitor—one who has grown gray in the service of his Divine Master—one whose name is as familiar as a household word—one of the first missionaries in this still "great" but happily no longer "lone land" thanks in a great measure to the courage and indomitable zeal of Father Lacombe and his brethren of the Black Robe.

Both of our distinguished visitors have spent long and laborious years laboring for the spiritual welfare of the aborigines and their names will go down to posterity and be engrossed in golden characters by the future historian of the Northwest.

In conclusion, my Lord, let me once more voice the wishes of your people here—congratulating you on the enjoyment of health and strength, and surrounded by noble and devoted priests. May you long be spared as the head of our Church in the diocese of Saskatchewan.

Signed on behalf of the English-speaking Catholics. THOMAS H. MCGUIRE. Nov. 22, 1895.

A GRATEFUL LETTER. A PRINCE EDWARD ISLAND LADY SPEAKS FOR THE BENEFIT OF HER SEX.

Had no Appetite, Was Pale and Easily Exhausted—Subject to Severe Spells of Dizziness, and Other Distressing Symptoms.

To the Editor of L'Impartial. TIGNISH, P. E. I., May 30th, 1895. DEAR SIR,—I see by your paper the names of many who have been benefited by the use of Dr. Williams' Pink Pills. I feel that I ought to let my case be known as I am sure that many women might be benefited as I have been.

A DIZZINESS WOULD OVERTAKE ME. of dizziness I had a roaring sound in my head. I took medical treatment but found no relief. My husband and father both drew my attention to the many articles which appeared from time to time in your paper concerning the cures wrought by Dr. Williams' Pink Pills.

After reading the above letter we sent a reporter to interview Mrs. Perry and she repeated what she had already stated in her letter. Her husband, William Perry, and her father, Mr. J. H. Lander, J. P., and fishery warden, corroborated

her statements.—Ed. L'Impartial. Dr. Williams' Pink Pills for Pale People make pure, rich blood, restore shattered nerves and drive out disease. They cure when other medicines fail and are beyond all question the greatest life-saving medicine ever discovered.

Who Can Dispute It? Barry's Corners, N. S., Feb. 15, 1891. W. H. COMSTOCK, Brockville, Ont.

DEAR SIR,—Your Dr. Morse's Indian Root Pills are the best selling pills in the market. This is a fact. I speak with knowledge on the subject, as I have been dealing in various kinds of pills, and sell more of Morse's than any other.

IF any one does not believe this I ask him to write any of my customers about it, or better still, I ask him to try a box and see if he will then use any other. I hope I may always have them. Yours gratefully, H. M. G. BARRY.

Special Rates for 'Xmas. MRS. R. E. CARR, Artist.

WINTER EXCURSIONS — VIA — NORTHERN PACIFIC R. R. — TO — Ontario, Quebec, Nova Scotia, New Brunswick

Commencing December 1st, the Northern Pacific R. R. will sell their annual winter excursion tickets, via St. Paul and Chicago, to points in Eastern Canada west of Montreal at \$40.00 FOR THE ROUND TRIP.

TO THE OLD COUNTRY—Round trip tickets on sale at reduced rates via Halifax, Boston, New York and Philadelphia. For full information call at our City Ticket Office, 486 Main St., or at depot, or write to H. SWINFORD, General Agent, Winnipeg, Man.

ROYAL SCALP FOOD Price \$1.00 6 Bottles \$5.00 Exp. Pd.

ONE HONEST MAN AND BUT ONE RELIABLE HAIR FOOD. NO DYE. We feed the Hair that which it lacks and nature restores the color.

WORTH THEIR WEIGHT IN GOLD

Dr. Morse's Indian Root Pills. THE BEST FAMILY PILL IN USE FOR SALE BY ALL DRUGGISTS

Calder!

Prices tell and Everybody tells the Prices.

Fine imported citron, orange and lemon peels, per lb, 20 cents. Fine Cal. raisins, 3 lbs. for 25 cents. Fine Vostezza currants, 3 lbs. for 25 cents.

Try a pound of our 35c Teas, they will please you. Finest Finnan Haddies, per pound, 10 cents. Coal and Wood, the Best, Prompt delivery.

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Should you find the cold, raw autumn winds chilling you to the bone and making you feel as though it would be almost impossible to stand the still colder weather yet to come. Try say a half-pint bottle a day of our Extra Porter; the cost will be but a trifle over five cents per day and may do you a great deal of good.

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Special Summer rates for Short-hand, Typewriting, Commercial Arithmetic, Penmanship, Single and Double Entry, Bookkeeping, etc., etc.

For terms and information call upon our address the principal GEO. A. FREEMAN, first holder in Canada of American Shorthand Teachers' Proficiency Certificate, Graduate (Proficiency) Certificate of Pitman's Method; late Short-hand Instructor, Winnipeg Business College.

Time Card taking effect on Sunday, Dec. 16, 1894. MAIN LINE.

Table with columns: North Bound, Read up; South Bound, Read down; STATIONS; Freight No., Ex. No., Miles from Winnipeg, Ex. No., Miles from Winnipeg.

Table with columns: East Bound, Read up; W. Bound, Read down; STATIONS; Ex. No., Miles from Winnipeg, Ex. No., Miles from Winnipeg.

Table with columns: West Bound, Read down; East Bound, Read Up; STATIONS; Mixed No., Miles from Winnipeg, Mixed No., Miles from Winnipeg.

Stations marked *—have no agent. Freight must be prepaid. Numbers 107 and 108 have through Pullman Vestibule Drawing Room Sleeping Cars between Winnipeg and St. Paul and Minneapolis.

ENGLISH ALE

Having purchased a stock of Lucas' Celebrated English Ale at a great reduction, we are willing, until New Year, to give our customers the benefit of our bargain.

Quarts, \$2 per doz. Pints, \$1 per doz. RICHARD & CO., WINE MERCHANTS, 365 Main Street.



Meets at Unity Hall, McIntyre Block every 1st and 3rd Wednesday. Spiritual Advisor, Rev. Father Guillet.

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

ST. MARY'S COURT No. 278. Catholic Order of Foresters. Meets 2nd and 4th Friday in every month.

St. Joseph and Catholic Truth Society. OF NORTHWESTERN CANADA. Meets every Thursday at 8 p. m., at 183 Water Street.

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