

Northwest Review

"AD MAJOREM DEI GLORIAM."

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ITALY'S HOLLOW JUBILEE

A Quarter of a Century of Church Robbery and Unbearable Taxation.

THE FRAUDULENT PLEBISCITE.

Two Sovereigns, Each Recognized by the Powers in the Same City.

(From the American Catholic Quarterly Review for July, 1895).

A DIPLOMATIC ABSURDITY.

We are witnesses of what no other generation of men have ever witnessed. For twenty five years we have seen two sovereigns reigning in the same city—one the rightful sovereign, the other an usurper. The usurper is sitting in the palace of the rightful sovereign and is making laws for him. The rightful sovereign has not gone beyond the bounds of what the usurper accords to him as a "residence" for five and twenty years; and yet the great ones of the earth make journeys of many days to pay court to him in his solitude. You know whom I would name; the Pope and the Prince of the house of Savoy, who is styled the King of Italy. Who has ever seen two independent sovereigns in the same city? What is the meaning of the double representation of the European court at Rome—one to the Pope and one to the King? It is a diplomatic absurdity such as Europe wide awake has never before been guilty of.

THERE IS A PRISONER IN ROME WHO IS NOT THE POPE.

When Victor Emmanuel entered Rome in 1870 he said: "This is the overthrow of the House of Savoy." About a year before his death he said, whilst gazing one day at the Vatican which held the captive Pius IX: "There is a prisoner here in Rome who is not the Pope." He referred to himself. The sympathies of Victor Emmanuel were with Napoleon III, and the French people. Very naturally, therefore, when Prussia was planning the campaign of 1870, and the downfall of Napoleon III, the Iron Chancellor had to fear lest the Sardinian King might at any moment yield to an impulse of gratitude and cast his arms into the balance on the side of Napoleon III. With the single exception of Sig. Sella, the whole ministry of Emmanuel leaned with the king towards the French allies; Bismarck, therefore, opened negotiations with the Radical section of the Italian Parliament. Through the aid of Cuneo, an old Garibaldian, he drowned the fears of the Radicals, and by the united efforts of Cairoli, Crispi and Nicotera, the tide of public opinion was turned against the French alliance. The question was then raised of taking Rome as the capital of a United Italy. Victor Emmanuel was weak. He feared that resistance to the cry of the Radicals might cost him, at their unscrupulous hands, even the crown he wore. So Napoleon fell and the Piedmontese entered Rome. The unification of Italy, in the minds of those who brought it about, was regarded as a necessarily preliminary step to the destruction of all hereditary rule in Italy and to the destruction of the Papal government. They saw from the beginning the impossibility of setting up the rule of red republicanism in any of the kingdoms, duchies, principalities, that composed the geography of the peninsula. Such a foundation would have been immediately torn up by affrighted neighbors. Hence, wise in their generation, their project has been to unite the separate parts of the geographical expression, piece by piece under the most powerful crown, previous to hurling the crown into the dust at a single blow. The taking of Rome was the last step in unification, which is the first requirement for dissolution. This did not escape Cavour, the originator of the actual unity. As early as 1861 (March 25) he declared from the tribune that the place of the seat of the government at Rome, so as to interfere with the liberty of the Pope, would be "fatal not only to Catholicism, but to Italy." And Gino Caproni, whose ashes have been placed in the Pantheon besides those of Victor Emmanuel, said, before taking Rome: "I believe that the Pope must have a city where there will be no one above him; and I believe

that city must be Rome; and I believe that Rome would be a bad capital for Italy." After Rome had been taken, the same Caproni, blind and feeble, entered the senate at Florence and spoke these foreboding words: "Beware! On the independence of the head of the Church depends our independence; if this independence is not secured we shall not possess Rome really and in security."

THE FRAUDULENT PLEBISCITE AND THE FRAUDULENT "LAW OF GUARANTEES."

Nevertheless, Rome was taken, and, immediately that they might wear before the eyes of the world the garb of liberators, the Piedmontese held what they called a plebiscite, or vote of the people, for or against the Papal rule. The plebiscite was not a vote of the Roman people, but a Piedmontese government falsehood. This is proved by the immediately preceding demonstrations of the people in favor of Pius IX., when the invaders were at the gates. The desire of the people to fall upon the invaders proves it; a desire which Pius IX saw would end in needless bloodshed, and hence, disappointed. The fact that not a sign of exultation was given on the Corso over the triumph proves it. The shop doors were all closed as in mourning, and the drapery that always marks the Roman festival day was not seen upon one balcony on the day named for the celebration. The fact that the palaces and dwellings hung out foreign flags as for protection against an enemy proves it. The protest of the Roman voters, signed with name and residence, prove it. There was not one journal for the invaders established by a Roman. An effort was made to blind the public by keeping the former officials; but they would not hold office under the Piedmontese. The Piedmontese could not find so much as a satisfactory city council of native Romans. But, without going further, the plebiscite itself is proof enough. It was the vote of a mob of ruffians, of criminals and aliens.

But the invaders were ill at ease. In the face of the world they had to make some profession. So they passed the famous law of guarantees, by which they professed to secure to the Pontiff absolute independence, and free control of Catholic institutions in Rome and in the six suburban vicariates. The law was put into execution by stripping the Pontiff of his possessions. On Nov. 7, 1870, less than two months after the invasion, Gen. la Marmora sent word to Pius IX that the Quirinal Palace, the Papal residence, would have to become the property of the State. Pius refused to cede it. A blacksmith was called in; the locks were forced; and on Nov. 10 the Gazzetta Ufficiale del Regno d'Italia announced: "Yesterday at noon the king took possession of the Quirinal." The Pope was allowed the Vatican as a "residence." The guarantees were a lie from the beginning. The "residence" has been turned into a prison. The Sardinians, or Piedmontese—to use the names indifferently—have had control of the telegraphs, the railroads, the mails and of all means of communication between the Pope and the Church. Besides the usurper arrogates to himself the power of a "veto" over the appointment of bishops and pastors. Two years ago there were as many as forty bishops excluded from their sees and prohibited entrance into the houses built for them by the faithful of the dioceses. To understand how free the living Pope is to appear in public, we have but to call to mind the outrages of the mob that attacked the dead body of Pius IX on the night of Sept. 20, 1881, when it was being carried to the tomb in the cemetery of St. Lawrence.

WHOLESALE ROBBERY OF CHURCHES AND RELIGIOUS HOUSES.

As early as 1861, when Victor Emmanuel first took the title of King of Italy, after the seizure of the whole of the peninsula, with the exception of some of the estates of the Church, the government expenditure was \$151,000,000 and the deficit that year was \$60,000,000. From the beginning the church was called upon to pay the debts of the usurping government. The spoliation of Church property for the single year 1876 was reckoned at \$116,000,000. In 1870, after the taking of Rome, when the era of Italian splendor began, this method of raising a revenue

was applied with fitting magnificence to the whole peninsula. Hundreds upon hundreds of churches and monasteries, whose inmates were driven out, were seized and either torn down, sold at auction, or turned into barracks or brothels. For twenty-five years the work has gone on. Church lands have been confiscated, and even the vestments and chalices of the altar have been put up for sale. In this way the Italian parliament, pushed for means to vote its over-swelling budget, has spoiled the Church, and driven out penniless upon the streets, not only religious men, but thousands of peaceful nuns. And, simultaneously with the inauguration of this barbarity, practised upon those whose lives were devoted to prayer and deeds of mercy, the invaders introduced into the city of Rome the reign of blasphemy and public obscenity.

ONE WAY OF RAISING REVENUE.

From the taking of Rome, notwithstanding the colossal spoliations, the deficit in the public treasury went on increasing until, in 1872, the public debt had passed the sum of 1,700 million dollars. In 1872, in spite of an incredible outlay continually augmented, there have been years when the revenue has been made to come near to the expenditure; and thus the debt has not increased each year in the same proportion. How is it that, when the expenditure has been multiplied fabulously year by year, the debt has not always increased in the same proportion? What new source of revenue has sprung up since the taking of Rome? No new source. Not one new source of true revenue has been found or developed since the taking of Rome. The yearly deficit has simply been cancelled in a more gorgeous style by the theft of private property. The Government just condemned your property, sold it at auction, pocketed the money and gave you bonds which will soon be worthless. This was the way in which you made a loan to the Government. We remember how, about a dozen years ago, the famous missionary college of the Propaganda was forced to sell its real estate and accept for the proceeds some Government bonds of half value. This same method of securing a revenue was shortly after about to be applied to the American College at Rome, the property of citizens of the United States. President Arthur regarded the theft as a little too royal for endurance. He sent word to plundering Italy to keep its hands off. It is not necessary to add that his order was obeyed. In this and other kindred ways the treasury has been supplied, and the Government has been able to credit itself with an actual peace army of 800,000 and a war footing of over 3,000,000 soldiers; and this too in a population of 30,000,000 on a territory about three times as large as Ohio, and at an expense for military equipment and maintenance of from \$85,000,000 to \$106,000,000 a year, or from \$250,000 to \$300,000 a day.

TARIFF METHODS OF "NEW ITALY."

Some idea of the tariff methods may be formed from the duties levied upon a few articles of general use. The tax on coffee is twice the value of the coffee. The tax on coal oil is three times the value of the oil. The tax on spirits is five times the value of the spirits. So that for a pound of sugar the people pay the worth of two pounds; for a pound of coffee the worth of three pounds; for a gallon of oil the worth of four gallons and for a gallon of spirits the worth of six gallons. Salt is made in Italy, but the people have to pay forty times the cost of production, thus paying three or four times the price that is paid even in countries where no salt is produced. This means that the consumer pays \$4 for a bag of salt which has been made at an outlay of 10 cents. A man living on the seashore is allowed to draw one pail a day from the deep. Thus is the government monopoly guarded that the poor man, with the ocean rolling at his feet, might not escape paying high tariff on his pinch of salt.

AN EVER-INCREASING PUBLIC DEBT CRUSHING THE PEOPLE INTO HELPLESS POVERTY AND WHOLESALE EMIGRATION.

In 1869—that is, just before the occupation of Rome and the establishment of "Italy"—there were, it is said, about 70,000 Italians, all told, in the United States. At present we think it nothing

to receive that many in a year. In 1869 the total emigration from Italy was 23,000. In 1876 it rose only to 29,000. In 1879 it leaped up to 119,821. In 1887 153,000 Italians emigrated to America alone. In 1888 the number of emigrants that left from the single port of Genoa alone was 181,000, and the total emigration in the same year was 290,736, a figure which put Italy, in this respect, ahead of all the continental nations.

The condition of wretchedness to which the people have been reduced has some times been spoken of openly in Parliament.

Deputy Romano (speech of Dec. 12, 1885) describes the state of Italy as being even then one of "general distress and misery, with the exception of a few colossal old fortunes, and some new ones, the fruit of public wrong." He said there was a general struggle for existence by one class of society, which detests the other, believing it to be the cause of its misfortunes, though the true cause is bad government." They were suffering, he said, "all the consequences of ill-advising hunger, deterioration of character, immorality, the mania of place-hunting, the emigration of those who do not wish to be obliged to choose between a wretched occupation and crime, smuggling, usury, crime and suicides, and an unnecessary discontent that is undermining our constitutions and the tranquillity of the State." (Translation of Rt. Rev. John O'Connor, D. D., in the American Catholic Quarterly Review, April, 1886.)

The Italian public debt was:

In 1861,	\$600,000,000.
In 1872,	\$1,700,000,000.
In 1876,	\$1,800,000,000.
In 1890,	2,500,000,000.

This is exclusive of a communal debt of \$250,000,000. Thus has the debt grown in time of peace and in those early days when a nation is supposed to be practising the economy so necessary to insure its existence. The tax necessary to pay the interest on the debt, over and above the tax required to meet the fabulous running expenses is \$4.50 per head of the total population of 30,000,000 people, while in England it is \$3.75; in Austria, \$3; in Prussia \$2.50 and in Russia, \$1.50. The amount of revenue spent since 1872 is something like \$5,300,000,000, and the expenditure of the past ten years shows an increase of 30 per cent., as compared with that of the ten years preceding. But the revenue has been steadily decreasing. The sources of plunder have been exhausted one by one, and the natural sources of revenue, when dried at the fountain, cannot be expected to be perennial or to replenish themselves. The revenue was:

In 1889-90,	\$380,000,000.
In 1890-91,	\$379,000,000.
In 1891-92,	\$355,000,000.
In 1892-93,	\$233,000,000.

A CASE OF EMIGRATION OR STARVATION.

Once when King Humbert complained to Sindaco Mercatelli of the flood of emigrants pouring out of the country, Mercatelli replied that it was simply a case of emigration or starvation, and when the King asked him why he did not try to supply the lack of agriculture by the promotion of manufactures, Mercatelli answered: "We have no capital." And when the king urged further, that 2,000,000 lire (\$400,000) would be sufficient to start some kind of manufactures, the city treasurer (it was at Ravenna, before the present crisis), broke in: "Perhaps Your Majesty would find us 2,000,000 lire." At this, it is said, the King looked serious. And then Crispi, when called upon to give his attention to the matter, goes off and writes letters, stating that he has been studying the situation, and that the solution of the problem will be the glory of Humbert's reign!!! We have before us, now, the solution and the glory.

About the vandalism of the Italian Government, I shall say but a word. It would form the subject of a long and annoying discourse. Suffice it to state that the Government has renewed the work of the barbarians, defacing or tearing down the ancient ruins and architectural wonders that formed the study of the visiting world and linked our age of steam with the patience and magnificence of the past. "Ouida" writing in the North American Review (October 1888), says: "All over the land destruction of the vilest and most vulgar kind is at work; destruction before which the more excusable and more virile destruc-

tion of war looks almost noble. For the present destruction has no other motive, object, or mainspring than the lowest greed." To such an extent was this carried on that, as we remember, a few years ago the German archaeologists made an appeal to the world, and the artists and scholars of Europe called upon the Sardinian Government to give over its vandalism. Every body knows Da Vinci's masterpiece, "The Last Supper." Da Vinci lived in an age of great painters. He excelled all the painters of his day. "The Last Supper" is his greatest work, and we may say, the greatest work that has ever been produced. He painted it upon the wall of the refectory in the Convent of Santa Maria delle Grazie, at Milan. This painting is styled, simply, the highest effort of Christian art. The Italian Government turned that refectory into a stable and left the marvellous work of art to the horses. A move was even made to destroy the wondrous relic, the Mausoleum of Hadrian, the castle of San Angelo, for the purpose of widening a street.

CRISPI'S DECLARATION REGARDING THE POPE.

The one person who has made himself signally notorious during the short life of the Kingdom of Italy, is Signor Crispi, who held the office of Prime Minister for about four years, and who was forced to retire in January, 1891. In 1864 Crispi was a member of the Piedmontese Parliament, the Parliament of Victor Emmanuel, at Florence. In one of his Parliamentary speeches of that year we read the following words: "The Roman Pontiff cannot become a citizen of a great State. He must be a prince second to no one." In six years Crispi had become the open enemy of Pope and King, for, in 1870, we find him one of that notorious committee which put to the Piedmontese Ministry this ultimatum: "Order the troops to march upon Rome or we shall proclaim the republic and the downfall of the monarchy." Crispi had become the tool of the advanced revolutionists; and by a strange paradox of history, as we have seen these Italian Jacobins were the tools of Bismarckian despotism. Prussia allowed them to satisfy their hatred of religion by thus forcing Victor Emmanuel on to Rome under threat of his crown, in order that through them Victor Emmanuel might be kept from an alliance with Napoleon III., with whom Prussia was just then at war.

Crispi, as an agent of the revolution, has been more daring than his predecessors, the Prime Ministers Cavour, D'Azeglio and Depretis. He has been no lover of the illegitimate government he has made a show of serving. And though he has been busy attacking the Pope, it is not that he has hated the monarchy less, but that with the heart of the renegade he hates the Church more. He knew from the beginning that the greatest obstacle to the destruction of civil order was the Church. I quote from the Riforma, his organ: "In Italy among the Master Masons we count the illustrious head of the Government. His late conduct has been rigorously in keeping with Masonic principles." What these are in Italy we learn from a circular issued by the Grand Orient of Italy towards the end of 1886. This circular declares that "the suppression of religious orders, the confiscation of ecclesiastical goods and the destruction of the temporal power, form the granite base upon which Masonry must rise." D'Azeglio had said long ago, at Turin, that for them the Roman question was a question of hate.

ENACTMENT OF A PENAL CODE AGAINST THE CHURCH.

The long continued and ever growing protests of eighteen years against the desecration and spoliation of the usurping government; moreover, the magnificent proclamation of Leo's sovereignty made by the world irrespective of creed at the time of the Papal jubilee, all this has driven the terror-stricken revolutionary Parliament to the passage of a penal code such as England never applied to Ireland in Ireland's darkest days. It came from that party which blazoned liberty and equality on its banners, but which has never been known to allow even liberty of speech to any adversary whom it could crush by main force. According to this now code, any

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The Northwest Review

WEDNESDAY, OCTOBER 9.

A GENTLE REMINDER.

We have mailed to all our subscribers
who are more than twelve months in
arrears a statement of their indebted-
ness to us. We trust one of the first uses
they will make of their fall returns will
be to ease their consciences by paying
what they owe us.

EDITORIAL COMMENT.

Principal Grant was unfortunate in his
choice of illustrations of conflict between
clergy and laity on the management of
Separate Schools. We lately quoted the
True Witness's scathing exposure of the
illiterate Commission that reported on
the Ottawa schools; we this day publish
the facts in the Kingston difficulty as re-
ported by the official spokesmen of the
Catholic laity. Without for a moment
questioning Dr. Grant's intentions or the
sincerity of his convictions, we cannot
help wondering how he can have made
such a mess of a case that occurred in
his own city. If he is so ill informed of
the doings of Kingston Catholics, what
value can we attach to his assertions
about the inefficiency of some Catholic
schools in Manitoba?

The Tribune has a rare nose for malodorous Catholics. It has lately unearthed one who, by a pious fiction, is supposed to write from Dublin, Ireland. His style is singularly labored and stilted. He cringes to the majority and heaps fawning praise on the present School Act, while he besmirches everything honestly Catholic. Yet, in his very distortion of facts, he reveals himself as one who at some time belonged, at least externally, to the household of the faith, and who, for some fancied slight, has turned like a viper upon the bosom that had warmed him into life. He has a special grudge against the devoted and self-sacrificing order of Oblates. Being quite incapable of valuing anything above what Carlyle calls "hogwash," he has no taste for that heroic form of patriotism which the good Fathers have been silently practising in this country for the last fifty years. Zeal for souls, self-denial, voluntary poverty in Christ's footsteps, have no attraction for this paid servant of an anti-Catholic paper.

Writing for a paper of which the male supporters are, for the most part, slaves of secret societies, he has the consummate hypocrisy to inveigh against the Oblates because, forsooth, their Superior General is a Frenchman. Childlike and bland is this not? The influential majority of the Tribune's readers are either worshippers of the Prince of Orange, a Dutchman, a foreigner if ever there was one, or oathbound servants of Adriano Lemmi, the ex-criminal who has suc-

ceeded Albert Pyke as the Supreme Chief of Freemasonry. "Is it not undeniable," says Patricius, "that from the headquarters of this foreign ecclesiastic, in Paris, France, there issues (sic) weekly, if not daily, orders binding on the members of this society in Canada, who, without delay or question, thereto must submit?" Hardly daily—the mails couldn't do it—or even weekly, considering that Manitoba is only a fraction of the Oblate jurisdiction and that other parts of the world have to be attended to. Both delay and question may be interposed whenever there is good reason for doing so. Secret societies alone have the monopoly of unreasonable obedience; sin, being an unknown quantity to their chiefs, cannot check them; publicity cannot expose them; they can always cover up their iniquities with cheerful mendacity and suave hypocrisy. With regard to them we are justified in thus parodying the words of Patricius: "Is it not undeniable that from the headquarters of Universal Masonry in Rome, Italy, there issue frequently orders which not only the members of this hold-and-corner sect, but all the countless members of affiliated secret societies must and do execute without delay or question?" European Freemasonry is at the bottom of all the anti-Catholic school agitation in Canada and the United States. Its action may not be everywhere so manifest as in the case of the Superintendent of Schools in the Northwest Territories, Mr. D. J. Goggin, past Grandmaster of Freemasons; but it is everywhere none the less real.

What solemn twaddle men will write when blinded by passion or writing for the victims of passion! Patricius is horrified at the thought that the Oblate General can "despatch the born Canadian to Ceylon or South Africa." But cannot any important business firm do the same? Are not men despatched to the ends of the earth for mere material interests, without a word of complaint from any one? One would think that what makes the despatching horrible is merely that it is done, not for the love of money, but for the love of God and the salvation of immortal souls.

"Thick as autumnal leaves that strew the brooks in Vallombrosa" are the lies that strew the columns of Patricius. Who that ever had any dealings with Archbishop Duhamel or Archbishop Tache will believe that the former is anti-English and that the latter was anti-Irish? Does Patricius imagine that a bishop can create priests? If there are few priests of Irish origin in the diocese of Ottawa, is this not due to the fewness of ecclesiastical vocations among the Irish in that diocese? The same phenomenon is observable in the diocese of Montreal and is a constant source of wonder to those who know how prolific the Irish race elsewhere is in priests? Surely, there is not a Catholic bishop who would refuse a worthy aspirant to the priesthood; but alas! too few Irish parents and youths in those dioceses do thus aspire.

Patricius, with all his pretensions to intimate knowledge of Catholic affairs, is woefully ignorant of the most rudimentary principles of Canon Law. He asserts, in connection with the Manitoba School question, that Archbishop Langevin owes obedience to the Superior General of the Oblates. His Grace, as Archbishop of St. Boniface, owes obedience, in matters spiritual, to no one but Pope Leo XIII. Of course, as local Superior of the Oblates, he receives directions from his General Superior, but only for the internal government of his order.

Finally—for it were an endless task to review all the blunders of this sapient scribe—Patricius, who talks of "Franco-English jargon in Catholic pulpits" and sneers at the Ottawa University, would vastly improve his English, were he to read the college journal (The Owl) of the University. He would then learn from brilliant examples of the contrary, not to write such nonsense as this sentence, with which he triumphantly ends his first letter: "If they start out (sic), at foreign dictation, be the source what it

may, the benign light of free education, vouchsafed by the laws and constitution (?) of their country, they sin against themselves, their children, their country and their posterity forever." Does "be the source what it may" refer to foreign dictation or to the benign light? "Start out" is probably a misprint for "stamp out." Who ever heard of stamping out a benign light? We stamp out a flame but not a benign and therefore diffused light. Since, after enumerating "themselves, their children, and their country," the writer deemed it necessary to add "and their posterity forever," as if the country did not include the posterity, we cannot see why he did not go on to speak of "their sisters their cousins and their aunts," or, to say the least, why he did not wind up with "world without end; amen." Perhaps this last phrase would have reminded him of Almighty God, Whom he is careful not to mention, and sin against Whom, such as he has filled his letters with, strangely outweighs whatever posterity may wrongly think.

PRINCIPAL GRANT AND THE KINGSTON SEPARATE SCHOOLS.

The Kingston News of September 12th contains a long and well written official report of a Separate School Board meeting in that city, in which the members of the Board, through their secretary, Mr. J. J. Behan, triumphantly refute Principal Grant's "ungracious and glaringly unjust imputation" upon the Archbishop of Kingston. It will be remembered that the Principal had written the following words in one of his letters to the Globe:

"What is happening in Ontario and Quebec now shows clearly that when the clergy are opposed to what the people believe to be the interests of their children, the clergy will give way or something will break. Who insisted, two years ago, on getting good teachers into the Separate Schools of Kingston but the Roman Catholic laity, with the result that, at this year's entrance examination to the Collegiate institute, the second, third and fourth places were taken by pupils from these schools?"

This clearly implies that the clergy of Kingston were opposed to good teachers. The report proves to a demonstration the exact opposite. The Archbishop of Kingston did his best to make the Christian Brothers, an order of laymen, consent to prepare students for the Collegiate Institute. His Grace espoused the cause of the lay trustees of the Separate School board, who felt that the interests of Catholic children called for this preparation, and this is the admirable conclusion of his last letter to the Superior General of the Christian Brothers:

"On this subject you know my mind. As I told you before, our schools being under the S.S. law of the Province, and the Board of Trustees being the executive appointed to give the law effect for the support and management of the schools in accordance with the rules of Catholic discipline prescribed by the Bishop and the regulations of the School Law prescribed by the Civil Government, their authority is identified with the very existence of our schools, and cannot be disowned by any one. I sincerely hope that you will assure me of your determination to respect the indisputable rights of the Trustees and so allay my most painful apprehensions. I trust that, notwithstanding your former declarations on this point, you will reconsider the subject in all its bearings and leave room for a peaceful solution of the difficulty."

In spite of this earnest appeal, the Superior General chose, as he had a perfect right to do, the alternative of withdrawal, and non-religious lay teachers took the places left vacant by the Christian Brothers. Thus the facts are in manifest contradiction with Dr. Grant's assertion. It was not the clergy nor the body of the laity that gave way, and after all nothing did break. Mr. Behan's report concludes as follows:

"What precise object Rev. Principal Grant aimed at, or what mysterious spirit moved him to make this wanton attack upon our venerable Archbishop

in the hearing of the whole Dominion, exceeds our comprehension. That he should, frequently misunderstand the public action of the hierarchy in distant regions and in ages long since past, when engaged in their continuous and wondrously effective policy of organizing society on the basis of Christianity and transforming into cultured gentlemen the northern savages that had settled on the rich plains of Europe and through-out successive generations had resisted the restraints of law and morals by armed force, is nothing very wonderful. But here the reference is to an event that took place but two years ago in this city of Kingston, under the Rev. Principal's own eyes, and no falsification of history has intervened for the deception of his mind on this matter. Why then did he charge His Grace, the Archbishop of Kingston, with systematic depression of education in the Catholic Schools and with recklessly "opposing what the people believed to be in the interests of their children" until he had to "give way or something would break?"

"For our part we conclude by stating that throughout the varying conditions of school work in the past 15 years there has been no antagonism, no dissension, nor a word of difference between the Archbishop and the S. S. Board. The trustees have ever had fullest confidence in his good will and prudent judgment. They consulted him in every grave difficulty and received his counsel and encouragement with gratitude. They knew how eager he always has been for the improvement of the children in the schools, and the parents also knew this, although they could not know what efforts he had, from time to time, privately made for the betterment of the system of education. We cannot refrain from adding that, in order to save this Board, as far as he could, from being too much oppressed by debt and the annual obligation of interest, His Grace gave us at one time a donation of \$1,000, and subsequently a donation of \$500, that we might be able to increase the remuneration to our teachers and thus ensure a more efficient staff. For all this we are thankful, and we pray God to reward him and to spare him to us and his people of Kingston city and diocese for many years to come.

In further evidence of the Archbishop of Kingston's earnest solicitude to enhance the efficiency of the teaching staff in our schools, we take the liberty of mentioning this other fact that a few months before the dispute arose between the Brothers and this Board, the Superior of the Brothers having issued a circular announcing their intention of establishing a Training School or Novitiate in Toronto for the preparation of English-speaking subjects in the methods of teaching suitable to the Province of Ontario, His Grace Archbishop Cleary gave the handsome donation of \$500 towards this laudable project.

By order of the S. S. Board.
J. J. BEHAN, Secretary."

(Continued from page 1)
minister of religion who will dare to criticise the rascality of the highway robbery that is going on and has been going on under the name of law can be fined \$600 and sent to prison for three years. This is by clause 104 which reads: "Any minister of religion who, abusing the moral power he possesses by reason of his office, brings into contempt the laws and institutions of his country, or the acts of the authorities, is punishable with imprisonment from six months to three years and a fine of from 500 to 3,000 lire." This is gag law. The mere mention of these institutions and laws is necessarily to hold them up to contempt. Again, for any bishop or priest who advocates, even in private conversation, the restoration of any part of the Papal states, clause 101 decrees penal servitude for life—a punishment that is rarely visited upon the most desperate assassins taken with their hands red in the blood of their victims. Cardinal Manning, speaking of clause 104, said: "Had this law been in operation here, I should have incurred I know not what penalty of imprisonment and I know not what fine." The London Saturday Review says: "There can be no question that these new laws are tyrannical in principle." The anti-Papal London Times remarks: "The Church from the Pope down to the lowest ecclesiastic, is in the hands of the State with-

out defence from the action of the law." (From its Roman correspondent). The London Spectator says: "These laws are as bad as any of our own penal laws."

WHY DO NOT THE PEOPLE RESIST?
It may be asked, why do not the people resist? Are the people depraved, as a whole? No. The greater part of them are practical Catholics—70 per centum in a population of 30,000,000. Why do they not resist at the polls as the people did in Belgium? In examining these questions, we find five chief obstacles to a favorable reply, obstacles which are sufficient answer, without going into the difficulties in the way of an unarmed, undrilled majority endeavoring to shake off a military despotism.

1. The Pope has forbidden participation in the general of State elections, because this would be a recognition of the unlawful government.
2. The overthrow of the military despotism by a civil election would be provided against by the Government, which would set moving its whole army of officials, civil and military, to secure itself by fraud, force and intimidation. It would keep its power by the same means by which it came into power.

3. A conscientious man, if elected to Parliament, could not take the oath of office. Thus it would be impossible for conscientious men, coming in, one by one, to obtain a majority.

4. Even if, by some improbable means, conscientious men should obtain a majority in the Chamber, or House of Representatives, there still remains the Senate, which, with the royal prerogative of senatorial appointment, can be colored at will.

5. And even beyond this there is the unlimited veto power of the King.

In municipal or city elections conscientious men are sometimes returned; but their power does not extend beyond the municipality. Indeed, out of 30,000,000 people, there are not more than 8,000,000 adherents of the Government. The title "Kingdom of Italy" is to-day as it has been from the beginning only another name for a military occupation. You may ask how such a state of things can be allowed to exist, and why the people do not rise up and put an end to it. We will ask you in return how it is that four or five boys can board a railway train and plunder it, even whilst that train is under the protection of the United States Government, which has the support of 65,000,000 people? Or how can it come to pass that a great metropolis may sometimes be ruled by a body of men whom the really representative men of the community will not so much as recognize in social life?

But how was it that for twenty-three years we were not given the whole truth about the condition of Italy in that foreign news column which marks the wonderful energy of our daily American press? The reason is simply this, that the whole truth was not transmitted. And why was it not transmitted? Because the conduits through which the Italian news had to filter before reaching the cable were and have been as they are occupied by parties hostile to the Papacy. And so the world has been hoodwinked with cable dispatches about the large army and big ships, and the appointment of Cardinals, and the health of the Pope. Letters arriving from time to time and giving the true situation were rarely printed in the daily press and hence did not reach the people at large. Hence our journalism, phenomenal for its enterprise, has been at least negatively instrumental in rendering still more phenomenal the misinformation of the American people concerning Italy and the Pope.

BANKRUPTCY AND GENERAL ANARCHY.

As many as eight years ago, Prime Minister Depretis, reviewing the condition of the country, sounded the alarm to the Government. Depretis went out and Crispi came in. Crispi only intensified the situation. The Tribuna newspaper of Rome began to speak openly of bankruptcy and general anarchy. It stated (February 7 and 8, 1889) that the workmen were using language such as this: "We will not have aims. If we cannot get work, we shall turn our thoughts of petroleum or dynamite." And the Nazione announced (January 28 1889) that famine had become the "vital question for Italy," and that no other question was so urgent. The Tribuna, too, began to speak of famine as the "supreme question, the truly urgent question, upon whose solution depends the solution of all the others." At the opening of the year 1889 the same Tribuna (government newspaper) put the case thus tersely: "Now we are in chaos, or rather we are about to enter it."

THE ITALIANS ARE GROWING TIRED OF IT ALL.

The people are growing tired, very tired of it all. Some years ago when Sardinia—of which Humbert is really king—was a prey to famine and the people were making bread out of acorns, the Sardinian representatives in the Parlia-

ment threatened to resign rather than be party to a government that was treating its subjects to death by starvation.

ROBBING CHARITY.

As we are telling a tale of robberies it will not do to omit the huge theft committed five years ago and which was so dastardly as to call forth a storm of indignation from the Turkish press. It was nothing less than the confiscation of a sum of money estimated at \$400,000,000, "accumulated," to use the words of the New York Times' correspondent, "in the course of centuries from every city of the peninsula, by generous and charitable donors and testators." There was a revenue of about thirty millions a year from these charitable bequests; so the Government took the management into its own hands regardless of the will of the donors.

A GOVERNMENT NEITHER BY THE PEOPLE NOR FOR THE PEOPLE.

To summarize, therefore, Italy is ready to celebrate her silver jubilee. In twenty-five years Italy has wished to rival England and France and Germany and Russia, nations whose present strength is the accumulated vigor of ages. It is held together by bands of iron and not by the homogeneity of its own mass. Its Government is neither by the people nor of the people nor for the people.

The possibility of a tax expedient is past. The tax limit has been reached. Any increase will be followed by a diminution in consumption which will at once defeat the purpose of the tax. Men are living now in the greatest economy. There are a hundred applicants for every vacant place. Men reared in wealth and comfort, doctors in the law and in medicine and in engineering are glad to act as copyists for a few dollars a month. The middle classes have been swept away. There are vast fortunes in the hands of a few; and misery and wretchedness in the homes of the millions. The lands are lying idle; and an industrious population is starving; and the workmen in the cities are demanding the bread that has not been put as seed into the soil. Before the invasion it used to be said at Rome that no one could die there of starvation or be sick and be uncared for; so many and so well regulated were the hospitals and houses of charity. But the revenues of these establishments have been seized and squandered; and we have seen the revengeful, hungry crowds surging through the streets of Rome, doing deeds of violence and clamoring for bread.

Even in the official report of 1883 the reporting officer said: "From 1870 to this day we have not made one step forward. The lasting political co-existence of a Pope and a King at Rome is to-day less probable than it was eleven years ago, especially since so great a lapse of time without results only places in relief the intrinsic difficulties of a favorable solution." That was just it. The difficulty was intrinsic, that is, essential, and hence insurmountable; and time has only placed it in greater relief.

ROME NOT SUITED FOR A SECULAR CAPITAL. When Rome was made the capital of Italy, the intention of the Piedmontese was to reduce the Papal influence at Rome. Florence would have served as a capital; and Naples would have made a far better one than Rome. But they were blind with hate and would not see what a writer in the Dublin Review (July 1877), has well expressed: "It shows outwardly what it is inwardly, no more reminds one of a secular capital than Jerusalem can have reminded one of Athens. It is not a fortified place, nor a commercial emporium, nor a city of pleasure; and its treasures of art are less visible than its treasures of religion. It is not an antiquity dating from the Middle Ages, nor a manufacturing metropolis of the nineteenth century. It is simply an Eternal City. To dream of converting it into something new and brilliant—an Italian Paris, or perhaps an Italian Berlin—is to forget that spirit defies matter, and that traditions cannot die unless the spots over which they brood be sown with salt and made desolate."

WILLIAM POLAND, S. J.
St. Louis University.
A WONDERFUL REMEDY.
A YOUNG LADY IN ELGIN COUNTY TELLS HOW IT SAVED HER LIFE.

The Case Baffled the Family Doctor and He Gave It Up—Relief Came When Hope Had Almost Gone—Health Again Restored.

From the Tilsonburg Observer.
Mr. J. W. Kennedy, who resides on the 8th concession of the township of Bayham, is one of the most respected farmers in the township. Recently an Observer representative visited his home for the purpose of learning the particulars of the recovery of his daughter, Miss Alice Kennedy, from a severe and trying illness, through the

use of Dr. Williams' Pink Pills. After medical assistance had failed, Miss Kennedy now presents the appearance of a healthy and active young woman of twenty, and bears no indication of having passed through an illness that baffled the doctors' skill. To the reporter Miss Kennedy said that in the autumn of 1893 she was taken ill and a physician was called in. Despite all the doctors did for her she continued to grow worse. She suffered from severe headache, became very pale, rapidly lost flesh, and her limbs were cold and swollen. She suffered great pain and it was with much difficulty she could move about, and would sometimes lie for hours in a half stupor. At last the doctor said he could do nothing more for her, and the family asked his advice as to her using Dr. Williams' Pink Pills. He said he was of the opinion that they would not help her. In spite of this adverse opinion, however, she determined to give them a trial, and before the first box was finished the wisdom of the decision was made manifest. An improvement was noticed and with joy Miss Kennedy continued taking the Pink Pills until she had used fourteen boxes, when she felt that she was completely cured. She has not taken any since the early summer, and has not had any recurrence of her old trouble and never felt better in her life. Indeed Miss Kennedy says that as a result of the Pink Pill treatment she has gained 25 pounds in weight. A short time after she began the use of the Pink Pills the doctor who had previously attended her, called and was much surprised at the improvement in the young lady's appearance, and said that if Pink Pills had caused the transformation by all means to continue their use. Miss Kennedy's statements were corroborated by her father and sister, both of whom give all the credit for her marvellous recovery to Dr. Williams' Pink Pills.

Dr. Williams' Pink Pills are especially valuable to women. They build up the blood, restore the nerve, and eradicate the troubles which make the lives of so many women, old and young, a burden. Dizziness, palpitation of the heart, nervous headache and nervous prostration speedily yield to this wonderful medicine. They are also a specific in cases of locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, the after effects of la grippe, etc. In men they effect a radical cure in all cases arising from overwork, mental worry or excess of any nature. They are sold only in boxes, the trade mark and wrapper printed in red ink, at 50 cents a box or six boxes for \$2.50, and may be had of druggists or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y.

ROYAL SCALP FOOD
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We feed the Hair that which it lacks and nature restores the color.

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ROYAL SCALP FOOD destroys the diseased germs of the scalp and a healthy action is set up. It contains the principal properties of the hair that is necessary to life which will not grow. It fertilizes the scalp the same as you do a field of corn and growth is certain. It invigorates the sluggish scalp, cleanses it and thoroughly eradicates all dandruff, which is the forerunner of baldness. It is the ONLY remedy ever discovered that will restore the Life, Beauty and Natural Color to the hair without harm. MAIL ORDERS PROMPTLY FILLED. SEND FOR FREE PAMPHLET. STATE AND LOCAL AGENTS WANTED.

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Honorary President and Patron, His Grace the Archbishop of St. Boniface.
Pres., H. K. Koenig; Rec. Sec., T. J. Coyle; Fin. Sec., N. Bergeron; Treas., G. Gladwin.

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TUITION IN SHORTHAND by Mail—Write to P. O. BOX 888, WINNIPEG.

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

North Bound. Read up	Freight No. 123 Daily	St. Paul Ex. No. 107	St. Paul Ex. No. 108	South Bound. Read down	St. Paul Ex. No. 109	St. Paul Ex. No. 110
1:20 p.m.	3:15 p.m.	3:30 p.m.	3:45 p.m.	12:15 p.m.	5:30 a.m.	5:45 a.m.
1:50 p.m.	3:45 p.m.	4:00 p.m.	4:15 p.m.	12:45 p.m.	6:00 a.m.	6:15 a.m.
2:20 p.m.	4:15 p.m.	4:30 p.m.	4:45 p.m.	1:15 p.m.	6:30 a.m.	6:45 a.m.
2:50 p.m.	4:45 p.m.	5:00 p.m.	5:15 p.m.	1:45 p.m.	7:00 a.m.	7:15 a.m.
3:20 p.m.	5:15 p.m.	5:30 p.m.	5:45 p.m.	2:15 p.m.	7:30 a.m.	7:45 a.m.
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7:50 p.m.	9:45 a.m.	10:00 a.m.	10:15 a.m.	6:45 p.m.	12:00 a.m.	12:15 a.m.
8:20 p.m.	10:15 a.m.	10:30 a.m.	10:45 a.m.	7:15 p.m.	12:30 a.m.	12:45 a.m.
8:50 p.m.	10:45 a.m.	11:00 a.m.	11:15 a.m.	7:45 p.m.	1:00 a.m.	1:15 a.m.
9:20 p.m.	11:15 a.m.	11:30 a.m.	11:45 a.m.	8:15 p.m.	1:30 a.m.	1:45 a.m.
9:50 p.m.	11:45 a.m.	12:00 a.m.	12:15 a.m.	8:45 p.m.	2:00 a.m.	2:15 a.m.
10:20 p.m.	12:15 a.m.	12:30 a.m.	12:45 a.m.	9:15 p.m.	2:30 a.m.	2:45 a.m.
10:50 p.m.	12:45 a.m.	1:00 a.m.	1:15 a.m.	9:45 p.m.	3:00 a.m.	3:15 a.m.
11:20 p.m.	1:15 a.m.	1:30 a.m.	1:45 a.m.	10:15 p.m.	3:30 a.m.	3:45 a.m.
11:50 p.m.	1:45 a.m.	2:00 a.m.	2:15 a.m.	10:45 p.m.	4:00 a.m.	4:15 a.m.
12:20 a.m.	2:15 a.m.	2:30 a.m.	2:45 a.m.	11:15 p.m.	4:30 a.m.	4:45 a.m.
12:50 a.m.	2:45 a.m.	3:00 a.m.	3:15 a.m.	11:45 p.m.	5:00 a.m.	5:15 a.m.
1:20 a.m.	3:15 a.m.	3:30 a.m.	3:45 a.m.	12:15 a.m.	5:30 a.m.	5:45 a.m.
1:50 a.m.	3:45 a.m.	4:00 a.m.	4:15 a.m.	12:45 a.m.	6:00 a.m.	6:15 a.m.
2:20 a.m.	4:15 a.m.	4:30 a.m.	4:45 a.m.	1:15 a.m.	6:30 a.m.	6:45 a.m.
2:50 a.m.	4:45 a.m.	5:00 a.m.	5:15 a.m.	1:45 a.m.	7:00 a.m.	7:15 a.m.
3:20 a.m.	5:15 a.m.	5:30 a.m.	5:45 a.m.	2:15 a.m.	7:30 a.m.	7:45 a.m.
3:50 a.m.	5:45 a.m.	6:00 a.m.	6:15 a.m.	2:45 a.m.	8:00 a.m.	8:15 a.m.
4:20 a.m.	6:15 a.m.	6:30 a.m.	6:45 a.m.	3:15 a.m.	8:30 a.m.	8:45 a.m.
4:50 a.m.	6:45 a.m.	7:00 a.m.	7:15 a.m.	3:45 a.m.	9:00 a.m.	9:15 a.m.
5:20 a.m.	7:15 a.m.	7:30 a.m.	7:45 a.m.	4:15 a.m.	9:30 a.m.	9:45 a.m.
5:50 a.m.	7:45 a.m.	8:00 a.m.	8:15 a.m.	4:45 a.m.	10:00 a.m.	10:15 a.m.
6:20 a.m.	8:15 a.m.	8:30 a.m.	8:45 a.m.	5:15 a.m.	10:30 a.m.	10:45 a.m.
6:50 a.m.	8:45 a.m.	9:00 a.m.	9:15 a.m.	5:45 a.m.	11:00 a.m.	11:15 a.m.
7:20 a.m.	9:15 a.m.	9:30 a.m.	9:45 a.m.	6:15 a.m.	11:30 a.m.	11:45 a.m.
7:50 a.m.	9:45 a.m.	10:00 a.m.	10:15 a.m.	6:45 a.m.	12:00 a.m.	12:15 a.m.
8:20 a.m.	10:15 a.m.	10:30 a.m.	10:45 a.m.	7:15 a.m.	12:30 a.m.	12:45 a.m.
8:50 a.m.	10:45 a.m.	11:00 a.m.	11:15 a.m.	7:45 a.m.	1:00 a.m.	1:15 a.m.
9:20 a.m.	11:15 a.m.	11:30 a.m.	11:45 a.m.	8:15 a.m.	1:30 a.m.	1:45 a.m.
9:50 a.m.	11:45 a.m.	12:00 a.m.	12:15 a.m.	8:45 a.m.	2:00 a.m.	2:15 a.m.
10:20 a.m.	12:15 a.m.	12:30 a.m.	12:45 a.m.	9:15 a.m.	2:30 a.m.	2:45 a.m.
10:50 a.m.	12:45 a.m.	1:00 a.m.	1:15 a.m.	9:45 a.m.	3:00 a.m.	3:15 a.m.
11:20 a.m.	1:15 a.m.	1:30 a.m.	1:45 a.m.	10:15 a.m.	3:30 a.m.	3:45 a.m.
11:50 a.m.	1:45 a.m.					

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CALENDAR FOR NEXT WEEK.

OCTOBER.
13, Nineteenth Sunday after Pentecost—Feast of the Motherhood of Our Blessed Lady, and also of St. Edward the Confessor.
14, Monday—St. Callistus, Pope and Martyr.
15, Tuesday—St. Theresa, Virgin.
16, Wednesday—Votive office of St. Joseph.
17, Thursday—Blessed Margaret Mary, Virgin, to whom Our Lord revealed the devotion to the Sacred Heart.
18, Friday—St. Luke, Evangelist.
19, Saturday—St. Peter of Alcantara, Confessor.

CITY AND ELSEWHERE.

The number of patients treated at the St. Boniface Hospital last week was 68 of whom 28 were males and 40 females.

St. Mary's Court No. 276 of the Catholic Order of Foresters hold a regular meeting in Unity Hall on Friday evening next.

Rev. Father Leduc, V. G., of Calgary, returned thither last Monday, after spending a fortnight in St. Boniface and Winnipeg.

Rev. Father Renaud, S. J., Superior General of the Canadian Jesuits, having spent ten days at St. Boniface College, left for Chicago last Monday.

Mrs. Geo. Germain has recovered from her illness of the past week and was sufficiently well on Sunday to resume her place at the organ of the Church of the Immaculate Conception.

Mr. Henry O'Connor and his bride returned on Monday from their honeymoon tour in the west. As they stepped from the train they were met by a host of friends who gave them a hearty welcome.

The meeting of the Truth Society to be held on Monday evening next will be of an especially attractive nature. Mr. J. J. Golden will address the members who will also have the pleasure of listening to some of the Fathers from St. Boniface and Winnipeg.

Mr. Cornelius Boes, whose sad accident we reported last week, is making but slow progress towards recovery. He is a member of Branch No. 52 of the C. M. B. A. and is frequently visited by members who help him to while away the lonesome hours. It is said that he intends taking action against the Electric Street Railway company.

Amongst the distinguished visitors to the city last week was Rev. Father Antoine, Superior of the Oblate Fathers. He was returning from visiting all the missions of the Order in the Territories, having gone as far north as Fort Good in the Arctic circle. He was a guest of the Archbishop at St. Boniface and continued his journey east on Saturday.

Stovel's Pocket Directory for October is to hand containing all up-to-date changes in railway, stage, steamship and street car time, tables, rates, societies, etc., all of which are corrected from official and reliable sources. Among the new features is a list of fall fairs with dates of holding same. The Directory's maps of the Province of Manitoba and City of Winnipeg (with street key for same) are always a special feature.

We shall publish next week a full report of the Archbishop's visit to Portage-la-Prairie last Sunday. His Grace went there last Saturday, accompanied by Rev. Dr. Bellevue, his secretary, and Rev. Father LaRue, S. J. Rev. Father Kavanagh, S. J., was at Portage to receive the archiepiscopal party. On Sunday His Grace preached several times, administered confirmation, and received visits from most of the leading Catholics and Protestants of the Garden City. The Archbishop was delighted with this visit.

Rev. Father Morin passed through the city on his way from the west last week. He had been on a visit to his colony north of Edmonton and unfortunately did not bring back with him so favorable a report as usual, most of the grain in the settlement being damaged by frost. The settlers, however, are not discouraged by this set-back, but remembering the success of former years look forward to better times again in the future. Father Morin will probably visit Kansas again in the interest of Catholic immigration.

Rev. Father Cherrier, pastor of the Church of the Immaculate Conception, returned from the south on Saturday. During his absence he visited Chicago where he spent a few days with Rev. Father Bourdeau, late of Brandon, whom we regret to learn, he found very ill, but left much improved. He also went to Fond du Lac, Wisconsin, where the Sisters who formerly occupied the convent at Brandon, are now located. All the members of the congregation were very much pleased on Sunday to see their beloved pastor home again, and that he had considerably benefited by his well earned rest and change of air and scenery.

The Rev. Arthur Bellevue, Archbishop Langevin's secretary, won the Governor-General's bronze medal in the Manitoba University examinations of 1888, and graduated here in 1890, after which he studied theology three years in Montreal and two years in Rome at the Canadian college, whence he returned last summer with the degree of Doctor of Divinity. Dr. Bellevue is one of the five St. Boniface College students who have won that medal, which is the highest prize of Manitoba University. Nine St. John's College men and one Wesley man have deserved this honor conferred in all seventeen times since the foundation of the University.

A Popular Couple.

On Tuesday evening Mr. H. O'Connor, the popular C. P. R. Fire Inspector, and his bride, who have just returned from their honeymoon trip in the west, were waited on at their residence on Rupert street by a number of well known officials of the railway company. Mr. Fred Jones, assistant to the general-superintendent, explained that they had called to extend to Mr. and Mrs. O'Connor their hearty and sincere congratulations on their union, and to offer them their best wishes for a long life of happiness and prosperity. As an evidence of the regard in which they held them Mr. Jones asked them to accept as coming from the groom's fellow employees a most handsome oak dining room set, with china tea and dinner services, and with extra parlor and office chairs. Mr. O'Connor in suitable language thanked his friends for their great kindness in calling on them so soon after their arrival home and for their elegant present. Speeches were then made by Mr. F. E. Gauthier, Mr. F. W. Peters, Mr. W. Stitt, Mr. G. Shaw, Mr. Jones and a couple of most pleasant hours were spent in speech making and story telling interspersed with music and refreshments. We join with Mr. O'Connor's numerous friends in the city and scattered throughout the country in wishing him and his charming wife every happiness.

REGINA NOTES.

The weeks which have intervened since last notes appeared from Regina have seen a few events of outside interest, but most of which were of sufficient importance to warrant their being noticed in the daily and weekly papers as they occurred.

There was the flying visit of His Grace Archbishop Langevin some three weeks ago through the German parishes on the suburbs, as it were, of Regina, a very complete report of which your paper so kindly embodied in a recent issue. Then there were two visits of the distinguished Chapeau party, the members of which made it a point to be present at Sunday's Mass each time their car passed through our town. In a quiet way during their short visit the Hon. and Madame Chapeau, the French consul and ex-Lieut.-Governor Royal were greeted by many friends and admirers whilst here.

A session of our Legislative assembly has just closed and no startling disclosures of policies or scandals have risen from the froth of debate. This being the first appearance of a large portion of the members some Rupert might have attempted changing the ancient order of things, but he didn't and Mr. Haultain still holds the reins. Among the new members Mr. Maloney, of St. Albert was prominent by reason of his advocacy of measures of relief for Catholics in school matters, and though outvoted, as a matter of course, Mr. Maloney placed on record the fact that his co-religionists have at least one good fighting representative in the house.

Messrs. Boucher and Clinksill, veterans in the cause, were not wanting when occasion demanded their speaking and voting in behalf of the minority.

The people of our parish are just now congratulating themselves on the grand results of their concert in the town hall on Thursday evening in connection with which so much of good feeling as well as talent was freely donated by so many outside our own church circle. The attractions of the evening consisted of a fairy drama "Slumberland Shadows" taken from "Prairie Pot Pourri" by Mary Markwell, which was played by nineteen little girls, need we say amateurs? whose ages were 5 and 13 respectively. The labor and skill required in training so young a group of performers and in designing costumes and staging fill mainly to the lot of a few individuals not all Catholics by any means, and were we to give names, it would be hard to draw the merit line, but the grand result of a hall crowded with Regina's best citizens and all of the Assembly members applauding to the echo the beautiful rendering by children of this pretty little play amply rewarded their work and worry. One and all voted this the best concert ever gotten up by Regina amateurs and surely no one could remain unmoved under the artistic as well as artless features of a play given by children as children attired in

perfect 16th century costumes, where music and marching, dancing and singing mingled in happy measure with the conversational feature. If names may be mentioned here, Miss Bonnie Simpson, of St. Mary's convent, Winnipeg, who acted the part of "Puck" stood out in bold relief as a young actress of clever parts in elocution, music and movement while the sage advice of baby Madgey McCarthy to the august assemblage brought down the house.

A tableau at the close "Coming of the May Queen," Miss Starnes of Montreal, posing as the Queen, surrounded by little fairies tendering flowers, formed an enchanting picture under colored lights.

The names of those taking part are as follows: "SLUMBERLAND SHADOWS" PLAYED BY WEE REGINIANS.

The Fairy Queen,.....Queenie Johnstone
The Sandman,.....Nora Kerr
Puck (a mischief maker),.....Bonnie Simpson
Teddy,.....Julia McIntyre
Belle,.....Earth
Bessie Bee,.....Viola Smith
Dollie Dimple,.....Nannie Stubbings

Fairies: Madge McCusker, Helen Pope, Mina Baxter, Madge McCarthy, Bessie Wilkins, Eileen McCusker, Annie Dawson, Frances Paget, Norma Johnstone, Helen Fowler, Mary Murphy, Charlotte Stubbings.

PART I.
"O, what a racket! O, what a riot!" Transformation scene.
Fairy Dance.

PART II.
"This is the Wood where poor little sisters were lost."
"I'm hereup."

"A-riding nld-nodding to Slumber-town." Selection.....N. W. M. P. Orchestra
Hans, Eileen McCusker, Mr. F. W. G. Haultain
Song.....Const. Burghard
Dance.....Mr. Alex. McIvor
Recitation.....Mr. Honeyman
Tableau, "Crowning the May Queen," (Miss Starnes, of Montreal, as the May Queen).
God Save the Queen.

The concert part which was in charge of Mesdames A. E. Forget and J. A. Kerr and Mr. Saxly was simply perfect; our most prominent talent including Messrs. F. W. G. Haultain, W. B. Pocklington and Burghard giving songs. Master Alex. McIvor, medalist, the sword dance; Mr. Honeyman a recitation, and the N. W. M. P. orchestra, filling in all available space with the choicest selections. The entertainment was under the patronage of the Honorable the Speaker and Mrs. Betts. Its success was an offering tendered to Father Sinnott whose popularity with all classes was thus generously recognized. Father Sinnott leaves on Tuesday for a week's sojourn in Prince Albert, called thither by invitation to lecture in the hall on "Thursday next on "Do Catholics Read the Bible?" and on Sunday to preach at the morning and evening services.

After Many Days.

Holmfeld, Man., Feb. 14, 1890.
W. H. COMSTOCK, Brockville, Ont.

DEAR SIR,—For 12 years my wife was a martyr to that dread disease, dyspepsia. Nothing relieved her; physicians were consulted and medical skill tried, without avail. One doctor advised a change of climate, suggesting Manitoba as a desirable place. We acted upon this advice, coming here two years ago. The change of climate wrought a change indeed, but for the worse, as she was soon confined to bed, and under the care of two doctors, who asserted she could live but a month longer. A neighbor came to see her one day who had been reading your almanac. She told her of the testimonials she read in it, of the great amount of good they were doing, and advised her to try a box of Dr. Morse's Indian Root Pills. She did so, was relieved, kept improving, and is now able to do housework, and continues the use of Morse's Pills.

Yours gratefully,
GEO. DUNN.

FRENCH BOOKS

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Andromaque J. Racine
Esther J. Racine
Le Pere Froisset . Gustave Tondoz
L'Ecole De Yasuaia . . . Patiana
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Monsieur Rabosson
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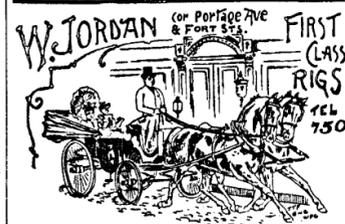
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