



"AD MAJOREM DEI GLORIAM."

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Hon. Senator Bernier's GREAT SPEECH

as reported in THE SENATE DEBATES
(Continued.)

I have heard some say that we were ready to accept the propositions stated in the memorials of the delegates sent a year ago to Winnipeg by the late government—and it is added that the present settlement does not substantially differ from those propositions. In reply I say, 1st, that the propositions of the commissioners were intended only to be a basis for subsequent negotiations between the minority and the parties interested; 2nd, that the minority has never accepted those propositions; and 3rd, that they differ materially from the present settlement. In support of this third assertion I have only to quote the words of Mr. Cameron in this regard:

It has been charged that the government (of Manitoba) has acted perfidiously inasmuch as the terms of the Settlement are substantially the offer made by the Dominion commissioners a year ago. Such is, however, very far indeed from being the case.

The charge was precisely the opposite of the truth; there was not the slightest resemblance between the commissioners' offer and the offer of to-day.

In fact, the government of Manitoba rejected the offer last year, as they call it, as giving, in their opinion, to the minority their separate schools; they accept the offer of this year because it rejects for ever the separate schools. The offer of last year recognized our rights; the offer of this year is practically a burial of those rights.

There is one great difference between the position taken by the late administration and the position taken by the present government. It is this: that the commissioners last year were positively instructed not to make any settlement which would not be satisfactory to the minority. This year the government makes a final settlement without any regard for the satisfaction or dissatisfaction of the minority.

Now, as to the minority having expressed their willingness to accept as a basis of settlement the propositions laid down in the memorial of the commissioners of last year, there is not the slightest ground for the assertion. His Grace the Archbishop of Saint Boniface declared his disapproval of them. I have also expressed my own dissent from a settlement upon the lines of those propositions. I beg permission to read to this House a letter which I addressed to the Prime Minister, as soon as an official statement could be had in connection with that mission:

I claim full justice for the minority, and the proposals of the commissioners do not extend to us that full justice. Consequently it is my duty to mark my dissent from such proposals as being inadequate to the requirements of the case. It is useless to add that I still further dissent from the proposals of the Manitoba government. It is my request that this my dissent be brought to the knowledge of the cabinet.

This makes our position in this regard unassailable. Let us refer briefly to the Remedial Bill of last year. That bill gave us:

1. A Catholic board of education.
2. A Catholic superintendent of education.
3. Catholic school inspectors.
4. Catholic school teachers everywhere and independent of the number of children.
5. Catholic school trustees.

6. Catholic examiners.
7. Catholic normal schools.
8. The selection of the text books.

9. The right of levying taxes for the support of our own schools.

10. Exemption from taxes for the support of other schools.

11. It affirmed our rights to share proportionately in the legislative grant for educational purposes.

Now, the present settlement does not grant us any of the above privileges. It does not even recognize our right to any of them, and yet it is tried to make us believe that it is preferable. It is a wonder to me that any one should persist in such an attempt to misrepresent the situation. I will not insist upon that, however, because it seems to me that the mere mention of the facts is sufficient to do away with all misapprehensions in this regard. But I want to insist on one of the features of that bill. It was an undoubted sanction of the rights of the Catholic minority of Manitoba, and, above all, it was a sanction of the principles upon which the constitution is founded with regard to such matters; it declared that minorities could depend on the federal powers for their protection; and the recognition of those principles by the final adoption of the law would have resulted in peace and harmony all through the Dominion, because, with the triumph of that policy, any future desire in any of the provinces to encroach upon the rights of minorities would have been discouraged and quited for ever. This was sufficient to enlist in favour of the bill the sympathies of every sincere champion of the constitution. But it is said that our position might have been made uncomfortable by litigation. When the minority gave its approval to the Remedial Bill, it knew that litigation was ahead; but we knew, at the same time, that, with the judgment of the Privy Council behind us, with the remedial order behind us, with the Imperial guarantees behind us, with the "parliamentary compact" behind us, we were in a position to enter into new contests with a reasonable expectation of coming off from the same with flying colours. We were ready then to go into litigation, while if we accepted the present settlement we could not even have the idea of going into litigation at all. All grounds of success would be cut from under our feet. Our cause would be crippled for ever.

Make a compromise, suggest others; let the process of give and take operate. But, hon. gentlemen, what shall we give? We have had a genuine jewel stolen, and it is proposed to let the thief go provided he gives back a false stone. This is no compromise. It is all gain on one side, and all loss on the other. But, hon. gentlemen, there are some reasons of a higher order to be advanced against a compromise. The education of their children is to the minority a matter of conscience, and in such matters, as I have already pointed out, the yeas and nays do not obtain, and although the hon. leader of this House has ventured to say that in his opinion our conscientious views had been fairly met by the settlement, we must decline, with all due deference, his teaching in such matters. He is not a judge as

to what my religious belief exacts from me, any more than I could be a judge for him in like matters. I am surprised at the suggestion coming from certain gentlemen. For instance, the hon. senior member for Halifax is one of the most uncompromising men in this House. Even on trifling things he holds steadfast to his views. But, strange enough, when it comes to the sacred interests of the souls of our children, he advocates a compromise. This, I cannot conceive. But I must take the fact as it is, and tell my hon. colleague that the Catholic minority in Manitoba begs leave not to act upon his advice.

The hon. premier, Mr. Laurier, said some time ago, that the minority, through their solicitor, had not asked for a restoration of their denominational schools, and the hon. leader of this House has repeated, in substance, the same assertion. I must take exception to such a statement. What the minority asked for is a matter that can very easily be ascertained. We have only to refer to its memorials and petitions. Our demands are couched therein in the following words:

(3.) That it may be declared that the said last mentioned Acts do affect the rights and privileges of the Roman Catholic minority of the Queen's subjects in relation to education.

(4.) That it may be declared that to Your Excellency the Governor General in Council, it seems requisite that the provisions of the statutes in force in the province of Manitoba prior to the passage of the said Acts, should be re-enacted in so far at least as may be necessary to secure to the Roman Catholics in the said province the right to build, maintain, equip, manage, conduct and support these schools in the manner provided for by the said statutes, to secure to them their proportionate share of any grant made out of the public funds for the purposes of education and to relieve such members of the Roman Catholic church as contribute to such Roman Catholic schools from all payment, or that the said Acts of 1890 should be so modified or amended as to effect such purposes.

That is what Mr Ewart was requested to ask as the minimum of our rights—that is what he prayed for, and the best evidence that he never asked for less is the fact that both the Privy Council and the Governor General in Council have granted the whole of our demands, as contained in our petitions. No tribunal ever grants more than what is prayed for.

Mr. Ewart has cheerfully espoused our cause, he has fulfilled his duties with science and devotedness, and it was due to him as well as to ourselves that the statement made here and elsewhere should be at least contradicted.

There are many other things which have been mentioned and to which it would be expedient to give an answer. But I must not trespass too long on your indulgence. I will only refer briefly to a few other matters.

The speech from the throne says that the agreement is "the best arrangement that was obtainable under the existing conditions of this disturbing question."

In answer to that I may say that when the matter was taken into their hands by the late government, if the then opposition had generously offered their cooperation for the settlement of the question, as the present opposition is ready to do every right and privilege to which we are entitled would have been restored to us, the question would have

been settled long ago, and removed from the political arena.

I must not forget to mention before closing my remarks, the fact that the minority in Manitoba has protested against this settlement. Resolutions of complete dissatisfaction have been adopted in each locality where there is a Catholic settlement. That dissatisfaction has been emphasized more particularly in the late election of Saint Boniface where the Greenway candidate himself, in order to save his deposit, had himself to disapprove that settlement.

To justify their former attitude and their present course the government allege that the Remedial Bill was not an efficient remedy. If their solicitude for our interests is so great, why do they not bring in a better measure? They have legal lights in their ranks. Let them frame a bill that will give us all that we are entitled to and that will defy litigation. The present opposition will support them.

And even if there were difficulties ahead there is no statesmanship in avoiding them by a weak surrender. The government of a country has no right to give way before the assailants of the constitution; they must uphold the rights of every section of the people.

Appeal is made to peace. Let me remind the House that we had peace before 1890, we are not the parties who disturbed that peace. Let the guilty parties make the constitutional and equitable concessions they have been commanded to do, and peace and harmony will be restored as before. We need peace and harmony in that distant part of the Dominion for the development of our immense resources.

(To be continued.)

A STRIKING CONTRAST.

(N.Y. Freeman's Journal.)

Toronto, Canada, is a city that has been since its foundation under the domination of Protestantism, the preachers generally having things their own way. One of the amenities of the peculiar civilization enforced there has been that street cars were not allowed to run on Sunday. But at an election held last week this ordinance was condemned, and now the clang of the motorman's bell will be heard on the Sabbath, to the great horror of the once-a-week Christians. Toronto is a remarkable town in many ways. It is ruled by the Orange faction, and the popular musical taste of the locality is content with such lofty themes as "Croppies Lie Down." It bears about the same relative proportion of Catholic to Protestant as is to be inversely found in Montreal. In the latter city, so thoroughly tolerant is the Catholic spirit, alternate Mayors are selected from the two religious bodies; but in Toronto, so intolerant is the Orangeism that rules, a Catholic is never selected for that office. Another curious feature of the situation is that the Protestant clergy of Toronto are always in the thick of political campaigns, no matter what the question at issue. Their meddling is never severely criticised. But, when the Catholic clergy of Montreal give wholesome advice in reference to their schools, it is denounced as clerical intimidation. The inconsistencies of public life are quite instructive.

Conspicuous Anachronisms.

From the Youth's Companion.

A writer at this critical day must be very careful not to get anything or anybody into a story or a poem that did not belong to the epoch of which he is writing. Such an error, which is called an anachronism, subjects him to ridicule.

It is well known that the works of Shakespeare, as was inevitable in the case of a comparatively unlearned man, abound in errors of this sort. He introduces clocks into ancient Rome, and in the production of his plays dressed Cæsar and Coriolanus in the uniform of a British officer.

Shakespeare was well enough in Shakespeare's day, but when a living novelist introduced a typewriter into a scene which was supposed to have occurred at a time not more than five years before typewriters came into common use, he was ridiculed unmercifully.

One modern author who cared very little for the charge of anachronism, though he wrote in the age and in the country of "the document," was Victor Hugo. He introduced into a drama of the time of Charlemagne a priest of the Sorbonne—the famous theological school of Paris—though the Sorbonne was not founded until 400 years after Charlemagne.

But perhaps the mistake which is entitled to be called the "Champion anachronism" of all literature is one which is to be found in Hugo's admirable poem, "Boaz Sleeping," which deals with the story of Ruth. The poet speaks of the earth at this period as "still wet and soft from the Deluge."

According to the most commonly accepted chronology, the flood occurred in the year 2348 B. C. By the same chronology, Ruth was married to Boaz in the year 1226 B. C. By this calculation, upward of eleven hundred years must have elapsed between the two periods—which would seem to have afforded ample time, with ordinary weather, for the earth to get dry.

Healthy Ireland.

During 1896 the death of 188 persons over 90 years of age 14 being over 100, was recorded in Great Britain and Ireland. Average longevity is greater in Scotland than in England, and greater in Ireland than in Scotland, the birthrate being largest in England and least in Ireland. In England the average number over 60 years of age is about 7 per cent., in Scotland 7.7, and in Ireland 10.5.

Inventive Genius Discouraged.

From the Springfield Republican.

A Portland night watchman who "couldn't see any sense in traipsing around the big empty mill every hour to touch the electric buttons," fixed up an automatic arrangement on several of them so that they would repeat every hour. The firm did not take kindly this invention and gave the man a pedometer to carry on his rounds. All went well for two nights but on the morning following the third the old man was found asleep in the engine-room, with the pedometer so attached to the piston-rod that with every stroke it registered a step. It had been travelling all night, and when taken off it registered 209 miles. There is a new watchman on duty now.

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Northwest Review.

TUESDAY, JUNE 8 1897.

UNIVERSITY CONVOCATION. Last Friday, at three in the afternoon, the Legislative Chamber was crowded as it has never been before, probably because this is the first occasion on which the newly extended medical course comes into effect and the Doctors in Medicine accordingly received their degree on the day of convocation.

Mr. Justice Dubuc, the vice-chancellor, presided, the chancellor, Archbishop Machray, being on his way to England. In his opening address the learned judge, in reviewing the results of the recent examinations, noted the superior excellence of the Previous year and the fact, gratifying to himself as a French Canadian, that all the students who had taken Pass French had secured first class standing. He then paid a graceful tribute to our beloved Sovereign in connection with the Queen's Diamond Jubilee.

While regretting that His Honor the Lieutenant-Governor was debarred from addressing the members of the University, we not with pleasure the rare excellence, each in its own way, of the speeches made by the Hon. Hugh John Macdonald and Dr. Good, dean of the Medical Faculty. The former's happy fluency, thoughtful analysis of the student's feelings and experiences, together with his skilful handling of complex and interesting views, give promise of far greater opportunities in the future for one whose personal merit has hitherto been overshadowed by the genius of his illustrious father. In a very different though equally charming vein was Dr. Good's address. It fairly bubbled over with spontaneous and irrepressible humor, which kept the audience in a sort of continuous chuckle exploding every now and then into uncontrollable mirth, while the cause of it all seemed serenely innocent of the effect he was producing. Not a few of his listeners felt that not even the greatest of professional humorists can compare with our hard-working Doctor in the power of making people laugh while filling them with practical hints and startlingly novel aspects of fact. One of the best things he got off was the remark that "physicians were engaged in discouraging the industry that had been invented chiefly for the benefit of themselves.

The students of St. Boniface College came off with even more than usual success. They captured the two scholarships for Greek, Achille Rousseau, of the previous year, winning the coveted \$40 over 26 competitors from his own and other colleges, and Jean Arpin the corresponding \$25 in the Preliminary over twenty competitors. As our candidates numbered only eight against forty from three other colleges, this double victory rebounds greatly to their credit. Moreover Achille Rousseau was fourth out of seventy-seven in Latin and Algebra, Antonin Dubuc was first out of one hundred and thirty, from St. Boniface, Winnipeg, Portage la Prairie, Brandon and Regina, in the Latin of the Preliminary. The French and History scholarship of \$60 in the Previous was won by Fortunat Lachance. In the Latin course of Mental and Moral science, Marius Cinq-Mars took his B. A. degree with first class honors and the Silver Medal, while Noel Bernier and E. J. Golden divided the two scholarships in the Junior B. A. year, receiving \$100 each. The only other student in this year, Gustave Rocan, obtained first class marks in all the honor papers of his course. The St. Boniface candidates maintained their long established reputation for thoroughness in the pass subjects, Cinq-Mars being second out of twenty-eight in Latin and first out of thirty-three in Physics. Not one of the St. Boniface men failed in anything.

St. Mary's Academy also distinguished itself. The three young ladies who went up for the Previous reached a very fair average on all the subjects and failed in none. Blanche Stanford and Mary Marrin were listed first class in Latin, and Ethel O'Donnell, who was first in French last year, was also first this year over some fifty competitors. Of the Preliminary candidates, Mary Molloy was first class in Canadian History and Geography, Maud O'Brien was also first class in English Composition, and Berthe Dubuc, who chose the French equivalents which the St. Boniface candidates generally take, beat the four college men, one of whom was her brother, and secured the \$40 scholarship for French and History. This speaks volumes for the training of the Sisters.

A DEATHBED RETRACTION. The late Mr. Oscar Mc Donnell, editor-in-chief of the Ottawa journal "Le Temps," atoned in a measure for the regrettable utterances of his journalistic life. His paper, while announcing his death, published a letter in which he withdrew whatever might have tended to disparage the representatives of that Catholic faith which he affirmed that he always held inviolate. "Feeling my end draw near," wrote the dying editor, "I wish to ask you, my dear friends, to forgive me the offences I may have committed, as I myself forgive those who may have offended me.

"I wish also to say to you that if, in the course of the many discussions I have entered into, there has slipped into my journal any article that may have contributed to lessen, in your minds, the legitimate influence of the clergy; if there has fallen from my pen any expression that may have personally wounded the venerated Archbishop of this diocese or some of his priests, I disavow these writings and withdraw these expressions. "Amid the stormy battles of journalism men sometimes forget themselves, and in the heat of discussion they give way to excesses of language which they afterwards regret. But if I regret these excesses, I protest that very far from my mind has been any thought of injuring religion or the authority that represents it; I have been and I intend to remain always an obedient son of the Catholic Church." These are noble words wrung from a repentant soul face to face with the dread reality of death. This supreme reality dispels all illusions and opens eyes that have been blinded by passion. Well were it if some journalists could think of death while they are still full of editorial vigor.



HIS EXC. THE DELEGATE.

Mgr. Merry del Val is at last with us. Since his arrival on Saturday last, one hears everywhere admiration of his distinguished appearance, the charm of his manner, the appropriateness and eloquent simplicity of his replies. Those English-speaking Catholics who were not present at the opening ceremony in the Cathedral were eager to hear his wonderfully pure English at St. Mary's. It would be no exaggeration to say that the persons in Winnipeg who can make Shakespeare's tongue as melodious as he can could be counted on the fingers of one hand. And his French accent is equally perfect, while his fluency in both languages is absolutely flawless. Quite a number of our fellow countrymen from the province of Quebec can also deliver themselves idiomatically in both languages; but not one, we venture say, not even the silver-tongued Premier

of Canada himself can approach the faultless elegance of Mgr. del Val's accent both in French and English.

Those who have met His Excellency in private are still more charmed with the genuine friendliness and transparent sincerity of his gentle ways. No portrait that we have seen and we have seen them all gives the faintest idea of the beautiful intellectuality of his face, and of course no artist could catch the elusive light of his great dark eyes or the witchery of his genial smile. Diplomatist in the best sense he no doubt is, in the sense of discretion and reserve, but not in the sense of craft and deceit; at any rate what impresses one most is the serenity of his demeanor bespeaking the unruffled calm of the saintly priest. May the Holy Ghost in this Pentecostal week illumine his mind and strengthen his will for the great work that lies before him.

Archbishop Ireland.

ON STATE SCHOOLS.

From the Casket.

No one who has read the sermons and speeches of Archbishop Ireland can say that he is an enemy to the public schools of America. He has dwelt upon their many excellent features in terms of warmest eulogy. When such a man as this points out the shortcomings of this educational system, his words should carry a great deal of weight. And this is what he says: "The state school is non-religious. There never can be positive religious teaching where the principle of non-sectarianism rules. What is the result? The school deals with immature, childish minds, upon which silent facts and examples make deepest impression. It claims nearly all the time remaining to pupils outside of rest and recreation. It treats of land and sea but not of Heaven; it speaks of statesmen and warriors, but not of God and Christ; it tells how to obtain success in this world, but says nothing about the world beyond the grave. The pupils see and listen, and insensibly forms the conclusion that religion is of minor importance. Religious indifference becomes his creed; his manhood will be as was his childhood in the school, estranged from God and the positive influences of religion. The brief and hurried lessons of the family fireside and the Sunday-school will be of slight avail. At best the time is too short for that most difficult of lessons, religion. The child is weary after the exacting drill of the school-room, and does not relish an extra task, of the necessity of which the teacher, in whom he confides most trustfully, has said nothing. The great mass of children receive no fire-side lessons and attend no Sunday-school, and the great mass of children in America are growing up without religion. Away with theories and dreams; let us read the facts

In tens of thousands of homes of the land the father hastens to his work at early dawn before his children have risen from their slumbers and at night an exhausted frame bids him seek repose, with scarcely time to kiss his little ones. The mother toils all day, that her children may eat and be clothed, it is mockery to ask her to be their teacher. What may we expect from the Sunday-school? An hour in the week to learn religion is as nothing and during that hour the small number only will be present. The churches are open and the teachers are at hand, but the non-religious school has engrossed the attention and the energies of the child during five days of the week; he is unwilling to submit to the drudgery of a further hour's work on Sunday. Accidentally, it may be, and unintentionally but in fact most certainly, the State school crowds out the Church. The teaching of religion is not a function of the State, but the State should for the sake of its people and for its own sake, permit facilitate the teaching of religion by the Church. This the State does not do; rather, it hinders and prevents the work of the Church.

The children of the masses are learning no religion. The religion of thousands who profess some form of religion is the merest veneering of mind and heart. Its doctrines are vague and chaotic notions as to what God is and what our relations to him are. Very often it is mere sentimentality, and its teachings are the decorous rulings of natural culture and natural prudence. This is not the religion that built up our Christian civilization in the past, and that will maintain it in the future. This is not the religion that will subjugate passion and repress vice; it is not the religion that will guard the family and save society."

Sir Joshua Reynolds once remarked of a picture submitted to his judgment that while it was very correct technically in drawing, coloring and the rest, still it wanted "that," snapping his fingers, and this deficiency made the picture

worthless in the great painter's eyes. By "that" he meant the touch of genius which gives life to a work of art. Every sincere Christian must pass a similar judgment on the educational system which excludes religious teaching. Examining it bit by bit we find many things praiseworthy but taking it as a whole it is dead,—more than it is an agency of corruption.

A CURIOUS EVENT.

Once while Very Reverend Father Purbrick, S. J., the Provincial, was on a visit to Lambeth Palace as a guest of the late Protestant Archbishop Benson, an accident occurred which was strangely perverted in the account sent to the Church Times, among the paragraphs contributed by "Peter Lombard."

The substance of the paragraph was as follows:

"I had the following from a friend who had it from Archbishop Benson. Once the Provincial of the Jesuits waited on him on some business and after it was over asked to see the Library at Lambeth Palace. Passing through the picture gallery, the Archbishop pointed out the portrait of Laud as being the very picture whose fall from the wall Laud looked upon as a bad omen 'Bad omen,' exclaimed the Provincial indignantly 'say rather, a judgment from God, Returning from the library a smash was heard, and going up to the spot they were in time to find that a large picture had fallen on the ground face downwards. On lifting it up, it was seen to be a large print of the city of Rome. The Provincial was dumb. He said not a word."

On reading the paragraph Father Purbrick immediately sent the following correction which appeared in the Church Times, February 23rd:

A CORRECTION.

Sir,—On my return to England from Rome I am shown an extract from your paper, and from one of "Peter Lombard's" contributions, giving a story of a passage between the late Archbishop Benson and myself, which is curiously untrue. He was too faithful himself to have ever told the story as given in "Peter Lombard's" version. Some one who has heard from his lips the true story has, unfortunately, waited till he is no longer able to correct the perversion. Let me tell exactly what happened.

On March 4, 1889, some months after I had ceased to be Provincial of the Society of Jesus in England, I was, by invitation lunching with the Archbishop at Lambeth Palace. After luncheon, whilst chatting in his study, he proposed a visit to the library. Passing through the picture gallery, I stopped before Laud's portrait, and reminded him of a conversation between himself, Lightfoot, and me when, as boys, we were visiting Lord Leigh's picture gallery, near Coventry, and he had remarked, whilst looking at a portrait of Laud hanging on one of the walls there that it bore out Lord Macaulay's view of the narrowness and superstition of the man, as exemplified by the story of the dream about two of his teeth falling out, and of the fall of his portrait. He only said, "I was full of Macaulay then." I was neither indignant, nor did I make any exclamation, or further comment. Never did I dream of saying what is attributed to me. On returning to the study we were met by one of His Grace's chaplains and a man-servant who told us there had just been a smash of pictures in the study. And, in fact, we found that a sustaining rod having snapped in the middle, a whole series of prints of his recent predecessors had fallen to the ground. Only one picture remained in its place—a large print of the Madonna di San Sisto which hung near the window from the same rod. After some ordinary remarks, I said jocularly, "It

might be your turn now, Benson, to be superstitious. You entertain a Jesuit at Lambeth, and all the Archbishops tumble with their face to the ground.

Observe I was no longer Provincial, I had not sought an audience on business, but was there on a friendly invitation; we visited the library on his proposal in order to see some one who was at the time making extracts from MSS.; I paused before Laud's portrait in the gallery, simply reminding Benson of a former conversation; I made no silly exclamation: "Bad omen, he ought to have said a judgment from God."

EDWARD J. PURBRICK, S.J. Wimbledom, February 22nd.

The African Danger.

Preston "Catholic News."

Bishop Leonard, of Cape Town, who has been some twenty-three years in South Africa, says that the gravest danger in connection with a war between the white races in South Africa is that of a great native uprising.

Both sides, no doubt, would look for native help. The British would expect the Basutos to keep a large body of the Free State burghers engaged, while, on the other hand, the Zulus might be incited to rise in Natal.

Should this Government force a war in South Africa, it can all be set down to the granting of the Charter, and the "raid." The former was the work of a former Conservative Ministry, and had the present political party not been in office, the "raid" would never have been attempted.

One day he wires to the justly incensed President of the Republic for mercy for the raiders, and praises his clemency. As soon, however, as the President asks for Rhodes's punishment, Chamberlain becomes petulant and snubs Kruger, telling him that "he does not need to be reminded of his duty."

The Pill for the People. Murilla, Sta., Ont., Jan. 13, 1880. W. H. COMSTOCK, Brockville, Ont. DEAR SIR,—Have been selling your Dr. Morse's Indian Root Pills for the past eight years; they are the only Pills for the People. After having used them once, they always come back for more.

What Beat Linton.

James R. Randall, the well-known newspaper man and poet, writes to the Catholic Columbian to say that the successor in Congress of the A. P. A. Linton paused before the Marquette statue recently and said substantially: "But for you, Father, I would not have been victorious;" so Linton was plunged into a pit of his own digging, and the marble arm of Father Marquette, as it were, pushed him into the abyss.

Mr. Randall also states that, as far as he can observe, there has been no mutilation of the Marquette statue, as commonly reported which, if true, is gratifying intelligence.

St. Boniface College.

This College, situated in beautiful and extensive grounds, is a large and commodious four-storey building provided with electric light and an excellent heating apparatus.

The Faculty is composed of Fathers of the Society of Jesus, under the patronage and control of His Grace the Archbishop of St. Boniface.

There is a Preparatory Course for younger children, a Commercial Course in which book-keeping, shorthand and telegraphy are taught in English, a Classical Course for Latin, Greek, Mathematics, French and English Literature, History, Physics, Chemistry, Mental and Moral Science and Political Economy.

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Table with columns: North Bound, Read up, Freight No., Miles from Winnipeg, Stations, South Bound, Read down, Freight No. Includes stations like Winnipeg, Portage Jct., St. Norbert, Carleton Place, St. Agatha, Union Point, Silver Plains, Morris, St. Jean, Letellier, Emerson, Pembina, Grand Forks, Winnipeg Jct., Duluth, Minneapolis, St. Paul, Chicago.

MORRIS-BRANDON BRANCH.

Table with columns: East Bound, Read up, Freight No., Miles from Morris, Stations, West Bound, Read down, Freight No. Includes stations like Winnipeg, Morris, Lowe Farm, Myrtle, Rosebank, Miami, Deerwood, Altamont, Swan Lake, Indian Springs, Maripolis, Greenway, Balour, Belmont, Hillton, Ashdown, Wawanesa, Ellitons, Rounthwaite, Martinville, Brandon.

PORTAGE LA PRAIRIE BRANCH.

Table with columns: West Bound, Read d'n, Mixed No., Stations, East Bound, Read Up, Mixed No. Includes stations like Winnipeg, Portage Junction, St. Charles, Headingly, White Plains, Gravel Pit Spur, La Salle Park, Eustace, Oakville, Curtis, Portage la Prairie Flag Station.

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NOTICE.

Some of our exchanges have not yet noticed our change of address. Papers marked "Winnipeg" reach us a day late. Our present address is

THE NORTHWEST REVIEW
St. Boniface
Manitoba.

CITY AND ELSEWHERE.

The Hon. Mr. Prendergast was sworn in as judge on Saturday.

Mr. E. Cyr, of St. Boniface, is reported to be somewhat better though seriously ill.

Mr. Joseph Fahey has returned from Los Angeles where he attended the Conductors' Convention.

St. Mary's court No. 276 of the Catholic order of Foresters will hold a regular meeting in Unity Hall, McIntyre Block, this evening.

Plans are being prepared for a handsome house which Mr. N. Bawlf intends to build in the south end of Kennedy St. this summer.

According to report from Anatolia a large number of shismatic Armanians have been received into the Church. At Malatria four hundred and fifty persons have been converted, and at Beilan there are some ninety convert families.

The Mexican Senate has passed a resolution ratifying the Treaty with Great Britain regarding the boundary between the Republic of Mexico and the colony of British Honduras. A long-standing question has thus been definitely settled.

A large number of Galicians immigrants arrived in the country last week and have most of them been settled on lands. Most of these people, we understand, are members of the Greek Church but a certain number of them are Roman Catholics.

The petition against the return of Mr. J. B. Lauzon as member of Local legislature for St. Boniface has been dismissed on the ground that the petitioners were not entitled to enter the petition as they themselves were shown to be guilty of corrupt practices.

The construction of the Crows nest Pass railway is to commence immediately, the Government and the C.P.R. having come to terms. There is considerable difference of opinion as to the merits of the arrangement but the general feeling seems to be that the bargain is a good one.

Mr. E. Reynolds, a well known C.P.R. conductor and an alderman of the city of Quebec passed through Winnipeg last week on his way home from the conductors convention which was held recently at Los Angeles Cal. Whilst here he was entertained by former Quebecers who now reside here.

Will the Catholic school children of the City participate in the Diamond Jubilee demonstration? One of the main features of the proposed programme is the part to be taken by "the school children of the City," and it is sincerely to be hoped that the Catholic Pupils will at least not be made conspicuous by their forced absence.

In an interview with the Holy Father a few days ago the Archbishop of Paris, it is said referred to the Leo Taxil affair. The Pope quietly remarked that it was for him to bless all who professed repentance of errors and a desire to become good Catholics. If unworthy persons had recourse to deception, this would recoil upon themselves because it was impossible to deceive God.

A meeting of representatives of various commercial bodies and fraternal societies was held at the City Hall on Friday evening last to initiate proceedings for the celebration of the Queen's Jubilee: Mr. A. H. Kennedy was there as the representative of the Truth Society and

Mr. J. J. Golden, of St. Patrick's Society. The C.M.B.A. and Catholic Order of Foresters were not represented simply because notice of the meeting did not reach these societies in time to appoint delegates. At their next meetings they will undoubtedly name representatives, and they will be found in the procession which is to take place on the 22nd of June. Her Majesty has no more loyal subjects than the Catholics and they desire to do all they can to promote the festivities to take place in her honor.

The C.P.R. Land Department reports an almost unprecedented demand for farm lands. The sales are particularly large in the Dauphin District, settlers from the East and from Dakota having gone up there during the past few weeks in large numbers.

Steps are being taken by representative committees to arrange for a worthy celebration of Her Majesty's Diamond Jubilee in this city on the 22nd inst. All the Catholic Societies have representative on the organization Committee and will be very much in evidence in the parade which it is proposed to hold.

All but three of the employees in the Dominion Lands Commissioners office here have been given notice that their services will not be required after the end of this month. Three weeks warning seems hardly decent in view of the length of some of the employees, and in one case, viz. that of a clerk who was wounded in the 1885 rebellion, it is hard to believe that the Government have decided to dispense with his services altogether.

The severe frosts of the past few weeks and the continued drought are causing the farmers of the Province considerable uneasiness, and unless rain and warmer weather come very soon, the result in many sections of the Province will be serious.

It is with deep sorrow we have to record the death of Hubert, the eleven years old son, of Mr. and Mrs. G. F. Galt, which sad event took place on Thursday evening and followed an operation which had been rendered necessary by a severe attack of appendicitis. The funeral took place on Saturday afternoon, the remains being interred in the St. Boniface cemetery.

We are in receipt of a Very fine photograph of his Excellency Monsignor Merry Del Val from Frederick Lyonde, photographer, 101 King St. West, Toronto, Canada, where copies can be secured at 25 and 50 cts. The 50 cts. copies are the new dull finish and are very fine specimens of photographic art. Mr. Lyonde would like to secure agents to handle them.

Those who were here in 1885 will never forget the rebellion and the many noble deeds of heroism performed by those who faced great personal risks for the security of the country. Some of those brave men were rewarded by appointments in the Government service and it was not unreasonable to suppose that they would be retained in those positions so long as they lived. It is now freely stated that many of them have recently been dismissed, and further than that it is reported that their places have in some instances been filled by persons who were prominent in the ranks of the rebels. It is certainly to be hoped that these rumors have no foundation in fact for such action on the part of the Government would be on outrage and particularly in this year of Jubilee.

The Canadian public are in for a genuine surprise. A Jubilee portrait of Queen Victoria is coming out that puts all others in shade, and a beautifully struck Jubilee Medal of Canadian design is making those who have seen it ask "What's the matter with Canada?" Both the Medal and the portrait are being issued by the Montreal Star, a pretty good guarantee that they will be well up to the mark and over it.

At the meeting of the Catholic Truth Society held the week before last Mr. J. J. Golden completed the reading of a most able paper on "Galileo," the first part of these say having been presented to the members at the previous meeting. Mr. Golden went thoroughly into his subject and by quoting undoubted authorities completely disposed of the popular Protestant tradition regarding the methods of the church in dealing with Galileo. If it is not practicable to publish the paper now the Society would do well to keep it and give it a wide circulation when they are in a position to do so.

Hubert Campbell Galt.

The only son of Mr. and Mrs. George Galt, of Winnipeg, died last Thursday evening, the 3rd inst. He was within a fortnight of being eleven years old. The dear boy had been only two or three days seriously ill. The operation for appendicitis had been performed the day before his death and he never rallied, though he preserved his consciousness to the last. The priest who attended him and gave absolution and Extreme Unction (he had not yet made his First Communion and could not have made it then on account of the nature of his malady) says he never saw so clear a case of God the Father watching over his own.

Hubert Galt met death with the quiet bravery of a veteran soldier of Christ; his only anxiety was about his nearest and dearest, especially his heart-broken parents; he prayed fervently as long as he could, His last words were "I am going, good bye!" Truly may we say of this handsome, manly, innocent boy: "He was taken away lest wickedness should alter his understanding or deceit beguile his soul."

The funeral at St. Mary's Church last Saturday and the interment at St. Boniface were very largely attended by a host of Mr. and Mrs. G. F. Galt's sorrowing friends. The grave was completely covered with floral offerings from Hubert's schoolfellows, playmates and innumerable admirers. —R.I.P.

Anent Toronto Street Cars.

From the Casket.

A great many expressions of joy are being heard over the discomfiture of the good preachers of Toronto who tried to prevent the street cars running on Sunday. Perhaps we should hesitate to join in this jubilation. We may regard these preachers as bigots, but at the same time we must remember that the major premise of their argument was correct "The Church has the right to regulate the observance of the Sunday." Their minor "We are the Church," we cannot admit. But let us not forget that it is the major which has been attacked so fiercely. And in defence of that principle all who believe in religious authority should stand shoulder to shoulder. Protestants whom we would expect to be most orthodox are grown exceedingly latitudinarian in this regard. For instance, a writer in a magazine published by professors and alumni of Queen's University speaks of the struggle between Church and State as beginning with the opposition offered by Samuel to Israel's desire to substitute monarchy for theocracy. Either this writer believes that the pages which tell of the revelations made by God to the last of the judges are the record of an imposture,—and then what becomes of the inspiration of Scripture? or he believes that the Israelites were perfectly within their rights in resisting the known will of the Most High, thereby approving the short but comprehensive political platform of Lucifer, "I will not serve."

It Was a Camomile.

"I could have laughed outright," said Mrs. Brown, "when we were going round Rarnum and Bailey's menagerie on Friday," "Why, what happened?" asked Mrs. Jones "Well, Mrs. Smith called an animal a seraph—of course, she meant a giraffe; but the fun of it was, it a giraffe at all—it was camomile!"

All That He Told So Were Gone.

FROM THE INDIANAPOLIS JOURNAL.
"I have always felt sorry for Noah, said the large-hearted man.
"I don't see any need for it," said the man of the shrunken sympathies.
"Looks to me as if Noah got off pretty well."
"But just think of it. When the waters subsided there was not a soul left for him to ask, 'Now, what did I tell you?'"

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