

# Northwest Review

"AD MAJOREM DEI GLORIAM."

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## GENERAL INTENTION FOR NOVEMBER, 1896.

Recommended By His Holiness, Leo XIII., With His Blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart—The Souls in Purgatory.

Even had the Holy Father not appointed this intention for November, pious Catholics would pray for it fervently during this month, and associates of the league would make it the special object of their prayers. The fact that the Father of all the faithful on earth recommends to our pity the souls no longer under his care is an additional motive for redoubling our piety in their regard.

By faith we know for certain two things about the souls that have departed this life. Unless they die without the slightest stain of sin upon their souls they are not worthy to enter God's presence, and must, therefore, be cleansed in the purgatory His mercy has created for that purpose. While being thus purified they cannot do anything to help themselves to hasten the time of their admission into heaven, but our prayers, penance and almsdeeds can satisfy for their sins and bring about more speedily their union with their Creator.

This we know from Scripture, that "it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins." We know it also by the constant tradition of the church, and by the unanimous testimony of holy writers, who, in their utterances on this point, are not only loyal to Catholic doctrines, but also sympathetic with the cravings of our hearts, that apart from faith would make us wish that God had established this merciful means of purging the departed from every stain of their faults. In fact, according to St. Catherine of Genoa, purgatory consists chiefly in the intense suffering which the departed soul experiences after its first realization of the infinite purity of Almighty God, in the consequent deep sense of its own guilt in His sight, and in the intense and painful longing to be fully worthy of Him.

To pray for the dead is a great act of faith and it is also a great act of mercy. We cannot do it without feeling forced to look into our lives and to cut away from the faults and the occasions of sins that may lead or add to our own purgatory; by doing it we likewise merit the favor of God, the love of His divine Son, who has deigned to identify Himself with the souls detained in His prison house, and the gratitude of the souls released through our prayers.—Little Messenger of the Sacred Heart.

## FEASTS OF NOVEMBER.

From Church Calendar and Bulletin—(Detroit.)

November 1, All Saints.

Today we celebrate the feast of all the angels of heaven, or the pure spirits who were created pure and have thus remained; and the saints who like us once had mortal bodies; but who brought them into subjection and thus earned for themselves an eternal crown. It is impossible to give to each angel and saint a special day; so Mother Church assigns for the whole church triumphant one day when all may be honored. By thus honoring the saints we give honor to God.

November 2, All Souls.

Today we commemorate the church's suffering. It is for us to pray for these poor suffering souls that they may soon be joined to those happy ones in heaven, whose feast we celebrated yesterday. It may be that some dear relative is suffering in purgatory such agony that it is impossible for us to understand one-tenth of it, and perhaps one prayer from us will release that soul from the bonds that bind it, and make it free to wing its way to heaven. During the month of November then, let us pray much for the holy souls, so that when we ourselves are paying the penalty of our sins, there may be those who will in their turn open for us with their prayers the prison doors of purgatory.

## THE CENTRAL CROSS.

In a place of justice at Rome they take you sometimes into a chamber with strangely painted frescoes on the ceilings and around the walls and upon the floor, in all kinds of grotesque forms. You cannot reduce them to harmony, you cannot make out the perspective; it is all a bewildering maze of confusion. But there is one spot on

the floor of that room and one only, standing upon which, every line falls into harmony, the perspective is perfect, the picture flashes out upon you, instinct with meaning in every line and panel. You can see at that point, and at that only, the design of the artist that painted it.

I believe that this world is just as bewildering a maze looked at from every point except one. I look back upon the records of history; I look upon the speculations of science; I endeavor to gaze into the future of the world's career; wherever I turn I am opposed by the mysteries that hem me in and crush me down, until I take my stand at the foot of the cross. Then darkness and discord become lightened harmony; the mystery is solved; the night that shuts me in becomes radiant with the divine light and glory. At the foot of the cross, art, science, literature, history become at once to me a divine, a glorious blessed thing, and so I claim for my Lord his rightful dominion over all the works of His hands. We will gather all the beauties of art, all the treasures of music, all that is brightest and best in the world and we will lay them down at his feet, for "lovely riches and honor and glory." His is of the Lamb that was slain to receive might, and majesty, wisdom and the sceptre, His is the right, His this universal world.—Cardinal Manning.

## SPEAK KINDLY.

A young lady had gone out walking. She forgot her purse and had no money in her pocket. Presently she met a little girl with a basket on her arm.

"Please, miss, will you buy something from my basket?" said the little girl, showing a variety of book marks, watch cases, needle books, etc.

"I am very sorry I can't buy anything today," said the young lady. "I haven't any money with me. Your things look very pretty." She stopped a moment and spoke a few kind words to the little girl; and then as she passed she said again: "I am very sorry I can't buy anything from you." "O, miss," said the little girl, "you've done me just as much good as if you had. Most persons that I meet say: 'Get away with you!' but you have spoken gently and kindly to me, and I feel a heap better."

That was "considering the poor." How little it costs to do that! Let us learn to speak kindly and gently to the poor and suffering. If we have nothing else to give, let us at least give them our sympathy.

## ST. STANISLAUS.

(Feast, November 13.)

A little babe brought to the Fount of Grace

And cleansed by Mother Church in Christ's Sweet Blood

And angels smile down on that sleeping face,

And write his name in heaven among the good.

A tiny child that loves to run away

To some dark corner, and with eyes upturned,

Small hand a-clasp, in ecstasy to pray,

His childish heart with love of Jesus burned.

An angel youth, not like the giddy crowd

That fill the streets, and when he passes by

They stop their sport and dare not speak aloud,

As if he were an angel from on high.

A perfect novice, seraph-like and sweet,

As some fair rose that sheds its fragrance round,

As sighing for the time when he shall meet

His Queen, his Mother, in her glory crowned.

A saint in heaven, dear to Christ's own heart.

At home at last, the crown and palm branch won.

Safe with his Mother; nevermore to part,

His trials o'er, and rest, sweet rest begun.

## SET A GOOD EXAMPLE.

One of the most important means of doing good to our neighbor is by setting a good Christian example. This we are all bound to do; and, in fact, there is no good excuse for not doing it. It does not cost anything—it is simply to "do judgment, to love mercy, and to word solicitous with thy God." It is to be strictly conscientious and act always from high Christian principles. It involves fidelity to the practice of our religious duties, and especially to

the cultivation of the virtues which it inculcates, and avoiding the vices which it forbids. We owe this to our own brethren in the Church, who will certainly be influenced by our example, no matter what our condition or circumstances in life may be. If we feel at liberty to overstep the bounds of strict Christian propriety or duty, though it be only in some matter of minor moment, we may be sure some of our weaker brethren will be scandalized, and it is impossible to tell how far such an example—apparently trivial in itself—may go in unsettling the faith and demoralizing perhaps some friend or friends whom we would be the last in the world to injure. The spirit of the intrepid St. Paul is the spirit which ought to animate the heart of every true Christian: "If meat scandalize my brother I will never eat flesh lest I should scandalize my brother."

But the obligation of setting a good example to those outside is not less binding than to those within the fold. How can we help feeling a deep sympathy for the non-Catholic friends who are just now all at sea in regard to the true faith and the true Church? We know in whom we have believed.

We have a sure ground of hope in holy Church which they can never have. True, many of them are much set in their own way and have not yet succeeded in getting rid of the prejudices of education, yet many of them are losing faith in their own churches and have got an impression—rather vague it may be—still have an impression that, somehow, after all, the old Church is vastly superior to all other bodies. They don't know very much about her teachings, they are slow about availing themselves of the means of information furnished by Catholic books; but they are naturally observant of the lives and conduct of their Catholic neighbors and acquaintances. If they see, especially, that intelligent Catholics are no better than their neighbors, lax in their practice and negligent of their Christian duties, they naturally conclude that the Catholic religion is no better than any other. If, on the contrary, they see them high-toned, consistent, conscientious men, honorable in all their dealings, upright in their conduct and faithful in the discharge of the duties of their religion; they are naturally attracted to that religion. They reason justly that a religion which produces such good fruit must be a good religion, and they are led to look into it and examine its claims, and when that is done the result is most inevitably certain—they will become Catholics.—Church Progress.

## MISSIONS TO NON-CATHOLICS.

The following, writes the Rev. Father Elliott in *The Missionary*, is an extract from the comment of a strongly anti-Catholic paper upon one of our lectures in the diocese of Pittsburgh:

"As on previous evenings, a great multitude assembled at Carnegie hall last evening to hear Dr. Elliott's lecture on the Eucharist. Before the lecture began copies of an eight-page tract on the same subject were distributed among the audience.

"Father Elliott did all the talking that was done, and made a strong argument in support of transubstantiation. He quoted Christ's words in the sixth chapter of St. John, and the words of Matthew, Mark, Luke and Paul on the Lord's Supper. The lecture was calculated to make Catholics or infidels. There are many men, intellectual but destitute of veneration and spirituality, who might be driven to infidelity by such a lecture, but could never be persuaded to worship a wafer."

The number of souls who are intellectual is very small, every truly reasonable being venerates God and all holy persons and things. Catholic truth addressed to intelligent minds outside the Church is calculated to make them Catholics or to place them at war with their consciences. This dilemma is unavoidable. It should not deter us for a moment from spreading the light.

After that same mission a meeting of the board of trustees of one of the Protestant churches was held. One member proposed to bring in a notorious anti-Catholic lecturer to counteract the influence of our meetings. This was emphatically voted down, and its proposer censured, on the ground that we did not attack Protestants, and therefore should be treated by them accordingly. Some of these trustees had attended our lectures, listened attentively to them, and were well pleased with our tone of kindness; but they were no doubt profoundly surprised at the strength of the Catholic argument.

Although the Catholics were greatly in excess at our meetings there, we had a notable advantage in the daily publication of full reports of our lectures. One of the local papers printed excellent abstracts of all the discourses, thus giving us pretty much the whole town for an auditory. Can there be any doubt of the result of such a propaganda?

## GEMS FROM THE CASKET.

We reprint elsewhere the able and concise article in which *The Northwest Review* vindicates *The Casket* against the charges of *The Catholic Record*. We may remark by way of comment upon our contemporary's forceful defence that this paper, strictly neutral as regards political parties in all other circumstances, never promised to be, and never will be, neutral when Catholic interests are at stake. As for the *Record*, we can quite understand and sympathize with its antipathy to the provincial Conservative party of Ontario; but it should be, and, we believe, is, capable of distinguishing between that and the party of the same name in federal politics. And, shabbily as it has treated us, we gave, and still give, it credit for frankly informing the present government that no concession short of separate schools can be accepted as a settlement of the school question. Like many others, it has got into its present difficulty through unwillingness to acknowledge a mistake.

It appears that the Scotch bagpipe has become of late a favorite diversion for aristocratic dames in London drawing rooms. The editor of the *N. Y. Sun* is struck with the incongruity of the thing and observes: "The Scotch bagpipe at full blast, played by a kilie with a feather in his cap, makes the listener feel like fighting anybody whom he or she may be in sight of and particularly like rushing upon the English. It all depends upon the feelings of the individual listener. Time was when the shriek of the pipes would have had such an effect upon the average Scotchman, the more especially if he lived north of the *Frangians*; but that time has long since passed away. The martial strains of that instrument are now more likely to awaken in his breast memories of the days when his forefathers fought shoulder to shoulder with their English brothers at Waterloo or Balaclava. However, we entirely agree with the *Sun* that the Scotch bagpipe is "not the thing" for the drawing room."

Mr. Martin J. Griffin, the Parliamentary Librarian, in one of his recent letters on "Contemporary Literature" in the *Toronto Mail and Empire*, points out the commercial considerations which result in the publication of some so-called religious books. He writes:

Mr. Crockett and Ian MacLaren are each writing, or have written, a "Life of Christ," which will appear, apparently, simultaneously in parts. We do not feel at all sure that we may congratulate the public, or Christianity on the event. These gentlemen have proved themselves expert novelists in a light and semi-religious vein. They have not at all distinguished themselves in the field of theology; and the attempt to utilize their reputation as writers of fiction in what must be a catch-penny contribution to Christian literature may not prove very satisfactory. Mr. Hall Cane has also written a story, in which he proposes to utilize Gethsemane, the Crucifixion, etc., in a manner which the author says is "ahead of anything of mine." On this the public is certainly not to be congratulated. There ought to be an injunction in such a case as this.

The most effectual injunction is in the hands of the reading public. But so long as the people do not object to be imposed upon, there will not be wanting designing authors who will impose on them in this way.

The reverend editor of *The Western Watchman*, who has a penchant for being considered an authority on the inner history of ecclesiastical events, and is always most generous in taking the public into his confidence regarding them, says he knows exactly why Mr. Keane was removed from the rectorship of the Catholic University at Washington. It was done, he assures us, at the recommendation of Cardinal Satolli because Bishop Keane had been teaching that it was better to be a Protestant than to have no religion at all. Father Phelan reproduces from the *Watchman* of November 21 last an editorial in which he protested with his wonted vigor, against this teaching, and he says of Cardinal Satolli that "in Baltimore the day before his donning the scarlet, he told us that if he had the writing of the above mentioned editorial he would not have changed one word."

The position taken in the editorial referred to is a very extreme one, and owing to its disregard of important distinctions—we say it with all deference—an unsound one; and it is quite certain either that Father Phelan misunderstood Cardinal Satolli or that the latter misunderstood the former's article. The passage from one of Bishop Keane's lectures to which it takes

such decided exception is in entire accord with Catholic teaching. The sentence which contains the pith of what the *Watchman* objects to is as follows:

In the all-important works of education, charity, and moral correction, ten thousand times better the Christian religion, as understood and practised, whether by Catholics or Episcopalians by Methodists or Baptists or Presbyterians, than anything else which human ingenuity can substitute in its place.

Father Phelan's comment in part is: The bishop tells us that any form of Christianity is better than none at all. That is false.

But it is not false. It is as true as the well known adage that half a loaf is better than no bread. Protestantism as Protestantism is not better than no religion; but Protestantism inasmuch as it teaches a portion of Catholic truth and dispenses the great sacrament of regeneration—Baptism—is immeasurably better than no religion, or mere natural religion. Father Phelan's mistake appears to arise from his overlooking the fact that the sects have valid baptism, as he evidently does when he makes the sweeping statement that "The Methodists have no sacraments any more than the Ashantees."

We should like to ask the brilliant editor of the *Watchman* this question: Does he believe that John Henry Newman, Henry Edward Manning, Frederick William Faber, or—to come to his own country—Isaac T. Hecker and Augustine F. Hewitt might just as well, six months before their receptions into the visible communion of the Catholic Church, have been pagans or infidels as what they were? This is a short and simple way of putting the question; and as the editor of the *Watchman* is never afraid to say what he thinks, we should like him to answer it.

It is a most serious matter to minimize the danger of salvation outside of the visible Church. The facility with which baptismal innocence may be lost, is alone sufficient to make the thought of the fate of those to whom practically all other sacramental channels of grace are closed appalling. We are heartily with Father Phelan in protesting against the action of those who would lull Protestants to sleep in fancied security upon the brink of a precipice. But Mr. Keane is not guilty of even a shadow of this offence in saying, what every Catholic theologian must say, that it is better to be a baptized Protestant in good faith, to believe in the Incarnation, the Atonement, and the necessity of Divine grace, than to be an unregenerate pagan ignorant of all these truths. It is enough that Bishop Keane should have to endure the pious diatribes of anti-Catholics, for which there may possibly be some slight shadow of ground, without his having to undergo charges of Pelagianism from Catholics themselves, for which, as far as the evidence before us goes, there is absolutely none.

There are some Protestants who seem to think that the highest compliment they can pay to a Catholic is to give him credit for being better than his church. Since his retirement from the rectorship of the Catholic University of America the Right Rev. Bishop Keane has had this rancid praise lavished upon him very freely. Even at the meeting of citizens of Washington called to do him honor it found expression. The Rev. Dr. Rankin, President of Howard University, felt inspired to say:

I think Bishop Keane gave me my first conception of an "American Catholic." I heard of the Roman Catholic all my lifetime—of a man with the foreign and mediaeval ideas of personal and national freedom such that he could only look at American institutions askance or as something to be grasped and appropriated. But here was a man with the genuine American spirit.

We say nothing of the taste which could permit a man holding the position of President of a University to utter such a slur upon the church at a gathering of that character, where those invited to speak were presumed to have the instincts of gentlemen. His gratuitous insult to the "Roman Catholics," who formed the majority of his audience, and whose clergy surrounded him upon the platform, was the outcome of narrow-minded prejudice and ignorance which are unfortunately only too common in those of his cloth, and which, still more unfortunately, do not appear to be a bar to their attainment of the highest educational positions in the gift of their religious bodies. What does the Rev. Dr. Rankin know of "foreign and mediaeval ideas of personal and national freedom?" He is evidently one of that class of mental papists to whom "mediaeval" is a term of reproach and nothing more. Has he ever heard of

(Continued on page 8.)

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**Northwest Review.**

WEDNESDAY, NOVEMBER 4.

**CURRENT COMMENT.**

**School  
Contamination.**

The Honorable Minister of Public Works gave utterance last week to some sentiments which, though they won him momentary applause, can hardly commend themselves to his Catholic brethren. He emphasized his wish—as if it were ours too—that Catholic children should associate at school with Protestant children. Now this is, most emphatically, what Catholic parents want by all means to avoid. It is all very well to talk about the supposed advantage of mingling with other people's children; but no family that respects itself ever countenanced promiscuous contact with any and every other family, and what is true on the score of manners and breeding is still more true in the realm of religion. We Catholics are a religious family, the only one enjoying the possession of the unadulterated truth; we may therefore be compared, without vanity (since we hold this of the mercy of God), to a princely family surrounded by upstarts; though the latter may be very worthy people in their way, the former will keep them at arm's length and will be especially careful that its own children do not associate habitually with the coarser element. Grown up persons well instructed in their religion, and having acquired fixed habits of thought and action, may often, without much danger, mingle with those whose principles of thought and action are fundamentally wrong; but the plastic and imitative mind of the child, in which the senses and the imagination overpower the will, is sure to suffer from intercourse with children whose religion is a mere matter of exterior observance founded upon imaginary history. The danger for Catholic children in public schools arises less from the teachers than from the Protestant pupils. If a teacher should indulge in any bigoted remark about "the errors of the Church of Rome," he would very likely be hauled over the coals by some one; but who can prevent the bitter taunt, the stinging innendo, the cruel sneer, the brutal insult from a Protestant to a Catholic child on the way to and from school? Those Catholics who have attended public schools in places where Catholics were a small minority understand what we mean. Happy is the brave boy who has met such cowardly treatment with a knock-down blow; he has probably saved himself from it in future. But many, unfortunately the great majority of boys and girls, are not morally brave, and this majority are sure to have their faith either undermined or at least tarnished by the gibes of their ignorant and prejudiced Protestant schoolmates.

**Notable  
Exceptions.**

It may be objected that some Catholics who have been educated in Protestant schools have come out of them scath-

less. We doubt very much if any Catholic educated wholly in Protestant schools ever issued from them a true Catholic. If any one did, it must have been because the high moral tone and strong Catholic spirit of a really intellectual home counteracted the subtle poison of an heretical atmosphere. But how few are so happily circumstanced! How many are the children of well meaning but uninstructed parents, whose moral influence suffers from the limitations of their own culture! Another answer to the objection is that most of those Catholics who have not suffered permanent mental and moral injury from school intercourse with non-Catholic children have afterwards studied in Catholic colleges or convents where supernatural thoughts and sacramental life are met at every turn. Perhaps they themselves are apt to forget how their subsequent Catholic training was an antidote to their early Protestant surroundings; but, if they reflect on the difference between a public school where even the name of God must be mentioned with an apologetic inflection, and a Catholic school where all the children have at one time or another probed the inmost recesses of their consciences and turned really to God with their whole heart, they will readily acknowledge that their exceptional immunity from Protestant contagion is not in the least attributable to the harmlessness of the public school. Its real cause is the Catholic atmosphere in which they moved, the atmosphere of heavenly hopes and aims, of familiarity with things supernatural, of self-examination, humility, confession and Holy Communion; and this atmosphere, in the case of children who have nothing but a public school training, is always dangerously attenuated, and, in the case of those whose home opportunities are slight, is absolutely nil.

**The Sore  
Spot.**

On the 29th ult., Dr. Brett called the attention of the Northwest Assembly to Father Leduc's pamphlet on the Schools. "The position the author occupied in his church," said the member for Banff, "the fact that he was delegated by that church to issue a pamphlet of that kind, and that he had been one of the Council of Education of the Territories, all entitled the publication of the pamphlet to some consideration." After this polite preamble the Doctor proceeded to say that he was not in sympathy with the general character of the pamphlet. However he did not pretend to be sufficiently well informed to deal with the details of Father Leduc's work. There was only one point on which he made bold to say that the premises were entirely unfounded; he meant "those referring to a certain secret society." This, of course, means Freemasonry, which Father Leduc charged with being the prime mover of all the persecution of Catholic schools in the Northwest. Premier Haultain, whom it was evidently Dr. Brett's appointed task to draw out, also referred to "a certain secret society." This studious avoidance of the word "Freemasonry" which Father Leduc uses over and over again would be funny were it not indicative of the prevailing conspiracy of silence. Mr. Haultain "did not pretend to be a high official of any secret society"—those who figure publicly as high officials are generally not the ruling spirits, Mr. Haultain—but he could say that no secret society had ever approached him, and could have no weight with him if they did, in regard to moulding any policy he should pursue. Mr. Haultain thus indirectly admits that he is a Freemason; all he denies is that he is a high official; and being a Freemason he does not need to be 'approached'; he is always there to be told what he ought to do. His protestation about no secret society having any weight with him is all moonshine and suggests the question 'Why, then, do you continue to belong to it?' Mr. J. Lestock Reid, member for Prince Albert, spoke of Father Leduc's attacks

on "an honorable and ancient society," always without naming it, said the heir apparent was at its head—only a figure-head, a royal tool, Mr. Reid—and wondered at its being now "charged with coming down to mean political tricks." It is charged with much worse than that, with deliberately undermining Christianity. Mr. Bannerman (Calgary) also claimed fellowship "with the secret society referred to," always nameless, as if it was, as it really is, a hideous thing of evil, and averred that the word "Catholic" was never used in its meetings. Either this assertion is true, and then Mr. Bannerman has, from his own point of view, violated his oath of secrecy, or it is not true, and then he has been merely using the ordinary weapon of a secret society, mendacious denial. These repeated denials, coming from so many members of the Northwest assembly, point to the soreness of the spot which Father Leduc has fearlessly touched. "Not guilty" is the criminal's usual plea.

**The Policy  
Of Denial.**

The policy of denial was, however, not confined to the question of Masonic influence. Mr. Haultain said that the "conversations alleged to have taken place with him, with officials of the department and with members of the house, so far as reported in the pamphlet, never did take place." At first sight this looks like a direct attack on Father Leduc's veracity, especially when coupled with Mr. Haultain's assertion that "anything from Father Leduc must be extravagant." But, on closer inspection, the assertion admits of a diplomatic interpretation in the sense that certain expressions, which the Premier calls "Broken English," were not used by Father Leduc's interlocutors. The conversations were substantially as Father Leduc reported them; but the "broken English" was Father Leduc's own and is taken to vitiate all the rest. This is, at best, a quibble like Mr. Haultain's recent subterfuge about Catholics being represented on the Council of Public Instruction (without a vote). The Free Press report says that the Premier gave full details of the cases quoted by Father Leduc, but omits mention of any of these 'full details.' We should be curious to know how Mr. Haultain disposes of the objections against Buckley and Robertson's History of England so categorically drawn up, with quotations and references, by Father Sinnett, Mr. Reginald Rimmer, Mr. Bourgeois and Mr. McCarthy. Neither Mr. Haultain's nor Mr. Goggin's "point blank" and "straight denials" will have much weight with Catholics and with those honest Protestants who have met Father Leduc and know him to be the exact opposite of a man addicted to extravagant assertions. He is a most matter-of-fact, unimaginative person, as accurate as he is sincere. This plea of extravagance betrays the weakness of Mr. Haultain's case. The fact that his 'full details' are carefully suppressed in the report proves how impotent was his reply. We need not stay to defend Father Leduc against the indirect charge of mendacity which is Mr. Haultain's only defence; the Reverend Father is quite able to prove that he is worthy of the position of Vicar General which he occupies in his church, as Dr. Brett remarked, and we understand that he is about to produce a few more facts which, though they may not "convince a fool against his will," will carry conviction to unprejudiced minds.

**A Wonderful Treat.**

Professor Edward B. Warman is giving a series of entertainments the like of which it has never been the privilege of a Winnipeg audience to witness. His two lectures on the Delsarte philosophy of expression were eminently suggestive and practical. He is not only an all-round elocutionist, perfect in enunciation, graceful and natural in carriage and gesture but he is a genuine and singularly gifted man

physically, mentally and morally. There is about him none of that itching for applause which somewhat marred the otherwise interesting delivery of Christie Murray. Many of Mr. Warman's happy hits and gems of elocution are too subtle and penetrating to be answered by noisy acclaim; they elicit a response too real and deep for words or hand-clapping. His humor is delightful. Of course not a few of his finest points just clear the tops of many heads in even a select Winnipeg audience; and yet all are fascinated by the resistless charm of his manner.

**HON. MR. TARTE.**

**His Visit to Winnipeg and  
Vicinity.**

**He Declares he is a Catholic by  
Accident and that Catholic  
Schools Cannot be  
Restored.**

**He Hopes to see Catholic Child-  
ren Attending the  
Public Schools.**

Hon. Mr. Tarte left for the West on Friday. He spent upwards of a week in the City and neighbourhood, and besides transacting considerable departmental business attended a few public functions at which he gave expression to his views regarding the future of this country, and, without saying anything definite, hinted at the treatment Manitoba and the West may expect to receive at the hands of the new Government. He did not guarantee that the locks at St. Andrew's Rapids would be built, but he promised favorable consideration adding that the Government intended to stay in power as long as they can, from which we gather that this desire will largely influence them in deciding what public works shall be carried out. He spoke vaguely of immigration, of the Hudson's Bay Railway, of the tariff, his remarks on these matters tending to confirm the general opinion that the Government have not decided what course they will take, and will not until they have sized up all the effects their action is likely to have on their own future. We are not disposed to find fault with them for taking time before finally dealing with these questions, for they are all important and must be carefully considered. But last, although by no means least, Mr. Tarte had a lot to say on the school question. The first occasion on which he publicly referred to it was at the banquet where, replying to the toast of his health, he declared, after highly eulogizing Mr. Joseph Martin and all his works, that he came to this country the bearer of a message of peace. He wished to see Catholics and Protestants live together here in harmony and one of the best means to attain that end was to give up differing over the school question and agree to a settlement whereby all the children could be educated together. After all they would see on reflection there was no reason why this should not be done, for the only difference between himself and the bulk of his hearers (Mr. Joseph Martin for one, we presume) was that he was a Catholic by accident and they were Protestants by accident—his parents having happened to be Catholics and theirs Protestants—therefore it only needed a very little arrangement to have one system of schools in which all their children could be educated together. Without being very clear as to what he meant he added a few words about the beauty of the French language, and also about an hour or two per week being given, if desired by parents, to religious training. This accurately summarizes his remarks and he evidently intended to convey the impression that it was upon these lines that the two Governments had decided to arrange the matter. There were Catholics—a few of them—at the banquet, and they listened to this speech without a word of protest, indeed for all we know they joined in the applause with which it was greeted. The second public occasion on which Mr. Tarte dealt with the school question was at a reception tendered him by the Liberals of St. Boniface, but here all was not so harmonious as at the Banquet, for

we learn on good authority that the audience received his announcement very coldly and went so far as to let him see in an unmistakable way that his scheme for the settlement of the difficulty was not approved by them, and so far as they were concerned they would be no party to such a base surrender of that which the Catholics of the Province have been struggling for for six long years. Next we hear of Mr. Tarte at St. Norbert where he again in the same veiled way announced that Catholics could not expect to have their separate schools restored and that all they may look for is the right to educate their children in the public schools alongside the children of their Protestant neighbours, under the same regulations, but with a provision providing for a certain number of Catholic teachers and a few hours set apart each week for religious training. This by no means pleased his hearers who presented him with an address in which they roundly took him to task for suggesting a course which would sacrifice the interests of his co-religionists in this country. They further declared that they were determined to have Catholic schools or nothing, and reminded Mr. Tarte that some few years ago when the Conservatives were dealing with the question he had himself sent a message to the people here to stand firm and to accept nothing but their full rights. They had done this hitherto and they did not propose to change their attitude simply because there had been a change of government. Mr. Tarte replied by blaming the clergy for keeping up the agitation. The last public appearance of Mr. Tarte which we are aware of was at the Collegiate department of the public school system and at the Euclid street public school. He went to these institutions with Mr. John O'Donohue and the fellow-members of the Public School Board and at both places he inspected the work and made a speech. In the course of his remarks at the collegiate he expressed his delight at what he had seen and heard, and again declared it was a pity such schools were not attended by Catholic as well as by Protestant children. This was a state of things he hoped to assist in bringing about, for there was no reason why Roman Catholics and Protestants should not walk together in childhood as they have to in after life. His concluding words were: "My young friends, I bid you good bye and I hope the next time I visit Winnipeg I shall find in these halls Roman Catholics and Protestants working hand in hand." Having closed his visit here the party proceeded to the Euclid street school where the children were put through a physical drill and other movements by Principal John Mulvey, and Mr. Tarte again expressed himself in much the same terms as before. Right across the road, within a stone-throw of where Mr. Tarte was visiting is a Catholic school where the Catholic children of the neighbourhood were at that very moment being instructed by the good Sisters and receiving from them not only a thorough education in secular subjects but also that moral training which is so necessary to their full and perfect development. Now if Mr. Tarte's various speeches mean anything at all they mean that it is his desire to see this and all our other excellent Catholic schools snuffed out of existence entirely and our little ones removed from the tender, loving and watchful care of the nuns and the brothers to be placed under the guidance of such teachers as that bright particular star, Principal John Mulvey, who is best known in the City as a worthy son of that brave, gallant and patriotic member of the Local Legislative and loyal orangeman Mayor Stewart Mulvey, who not many months ago declared on the floor of the house that he would shoulder his musket if necessary to prevent Catholics from enjoying their rights regarding education. It is under such teachers and out of books prescribed by a Protestant school board that Mr. Tarte, it seems, would wish to have the Catholic children of the City educated, and what is far worse, this is not only Mr. Tarte's personal wish but it is apparently what he looks forward to as the result



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**CALENDAR FOR NEXT WEEK.**

**NOVEMBER.**

- 8 Twenty-fourth Sunday after Pentecost. Octave of All Saints.
- 9 Monday—Dedication of the Basilica of the Saviour.
- 10 Tuesday—St. Andrew Avellino, Confessor. Anniversary celebration of the Dedication of all the churches of the ecclesiastical Province of St. Boniface.
- 11 Wednesday—St. Martin of Tours, Bishop.
- 12 Thursday—St. Martin, Pope and Martyr.
- 13 Friday—St. Stanislaus Kostka, Confessor. Patron of Youth.
- 14 Saturday—St. Josephat, Bishop and Martyr.

**Ecclesiastical Province of St. Boniface.**

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

**CITY AND ELSEWHERE.**

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

Hon. Mr. Davie the celebrated Catholic Chief Justice of British Columbia is seriously ill.

Contractor Thomas Kelly is back from the South where he purchased an asphalt paving plant.

The labor party have decided to run candidates at the coming Aldermanic elections. No selection have yet been made.

Mr. W. Kennealy of the English Chop House is taking over Dearwood's well known establishment and giving up the chop house.

Mr. Louis Alfred Hercul, a prominent lawyer of Quebec died on Saturday morning last at his home in the East. He was a brother of Mrs. Judge Dubuc.

Dominion Engineer Coste of the Public Works department speaks very favorably of the St. Andrew's locks proposition and says the work can be done close to Major Ruttan's estimate.

The students of St. Boniface College will present, on Tuesday, the 17th inst., Labiche's charming comedy, "Les Petits Oiseaux." Admission to College Hall, 25 cents; reserved seats, 50 cents.

Immediately after Grand Mass at St. Mary's on Sunday next His Grace the Archbishop will bless the new portion of the Church. Special efforts are being made to make the services worthy of the occasion and it is promised by the choir that the music will eclipse any previously heard in St. Mary's. The Rev. Father Cherrier, pastor of the Immaculate Conception, will preach at Mass and His Grace will preach in the evening.

**Resolutions of Condolence.**

Winnipeg, Man., Oct. 28th, 1896.

At the last regular meeting of Branch 52 of the C. M. B. A. held Wednesday Oct. 21st, 1896, the following resolution was passed: That whereas this Branch has heard with deep regret of the death of the mother of our esteemed spiritual advisor, Rev. Father Guillet, also the news of the death of the mother of our esteemed Brother D. Smith, be it resolved that this Branch tender to Father Guillet and Brother Smith our sincere sympathies in their great loss, and that the same be expressed in the minutes of the Branch, and a copy of same be forwarded to Father Guillet and Brother Smith and published in the official organ.

HARRY A. RUSSELL,  
Rec.-Sec., Branch 52, C. M. B. A.

**MAKE THE LITTLE ONES HAPPY.**

Why not pass through life like a gleam of sunshine, cheering and refreshing the hearts of those we meet? Entering into others' trials and helping to bear their burdens are blessed services, which are their own rewards.

We realize the comforts derived from sympathy—"that fellow-feeling which makes us wondrous kind." But how much sympathy do we bestow on the little ones?

Their need for it is greater than we think, for the old are just as apt to forget that they were once young as the young are apt to forget that they will one day be old. To us their sorrows over "dead" dollies and broken carts seem very trivial, yet they agitate them just as much as a fall in stocks and a sick baby disturb us children of a larger growth. Their feeble power and lack of experience place them in a trying position. Every accident appears an irremediable disaster; each little failure an abiding ruin.

A distinguished preacher was asked what was the most poignant grief of his checkered career. "An unhappy childhood," was the unhesitating response. Dickens was seared by the fires of younger afflictions. Byron was wrecked by his mother's lack of sympathy.

Oh, let us be careful how we treat those tender blossoms of heaven, so shrinkingly sensitive, so quick to detect the loving glance, the kindly word—and so parched, many of them, for want of the dew of affectionate sympathy and tender interest!

Many a man and woman afflicted with a melancholy temperament which distorts and discolors all his or her views of life owes that terrible nemesis to an uncared-for childhood. Every touch upon such plastic character leaves its impress; every stain defiles. Don't keep your heart's wealth and best bon mots for the drawing room. Take them up in the nursery.

As the evenings grow longer, and recreation in the open air is no longer pleasant, parents should provide indoor amusements for their children. Make home pleasant, as pleasant as innocent fun and play can make it. Don't ask the little ones to go to bed right after supper; don't make the school-going boys and girls do your housework for you, and then study their lessons for school, and don't ask the grown-up boys and girls to sit around quietly until they are sleepy. Let all have amusements to suit them: Introduce music and plays into your house. Let the parents take part in their children's sports. You will give them such a liking for home that, as the boy grows into the young man and the girl into the young lady, no outside enjoyment will give them such satisfaction as the pleasures of home. Then, at a reasonable hour, gather all together for night prayers; let the smaller ones retire and the older ones either study or do something useful until bedtime.—The New World.

Judge (to prospective jurymen)—Have you any preconceived ideas, sir, in regard to this case? Prospective Jurymen—I think—Judge—Stop! sir; stop right there! You are disqualified for the duties of a jurymen.

**HENRY CLAY.**

Many good anecdotes are told of Henry Clay—among them this: A new congressman sought to distinguish himself by attacking the great American statesman.

While he was delivering his oration Mr. Clay read a newspaper; at its close Mr. Clay said nothing—nobody else said anything and the new congressman sat down in silence to meditate on his folly.—Our Dumb Animals.

**"ONE AT A TIME, GENTLEMEN."**

A ticket seller in a theater once owned a parrot that was quick at learning to repeat the phrases he hear. Thus, among other things, he was soon able to exclaim: "One at a time, gentlemen; one at a time, please!" For this sentence was constantly in the mouth of his master. The ticket men went to the country for a summer vacation and took the educated parrot along with him. One day the bird got out of his cage and disappeared. His owner searched all about for him, and finally towards evening found him despoiled of half his feathers sitting far out on the limb of a tree, while a dozen crows were pecking at him whenever they could get a chance. And all this time the poor parrot, with his back humped up, was edging away and constantly exclaiming "one at a time, gentlemen, one at a time, please!"—Harper's Round Table.

**Diseases of the Liver.**

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

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**SETTLEMENT**

**Of the SCHOOL QUESTION.**

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