

Northwest Review.

"AD MAJOREM DEI GLORIAM."

THE ONLY JOURNAL DEVOTED TO THE INTERESTS OF ENGLISH SPEAKING CATHOLICS WEST OF TORONTO.

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The first part of the entertainment was a three-act play, entitled "L'Expatriation," the scene of which was laid in the 11th century, at the time of the Crusades. Loredan, who is the hero of the play, having been Flavy's accomplice in usurping baronial rights by means of murder and violence, returns a convert from the Holy Land in fulfillment of a vow beards Flavy in his very castle, eventually saves him from a foul dungeon and restores to his rights the last son of the house of Lusigny. Mr. Roger Goulet was a perfect Loredan; passionate expression of a faultless voice and a speaking face, grace and vigor in every movement, restores the most varied, natural and forcible, in all these points he excelled. Mr. Joseph Trudel, however, was almost as true to life in his vivid presentation of Flavy's cruelty and terrified remorse. Mr. Adelard Grenier, as Rinaldi, Flavy's obsequious villain showed himself by turns tyrannical and cowering with remarkably good facial expression. Mr. Joseph Leclair, in the character of a loyal soldier, Beppo, was at his best in moments of anger. The part of the boy captive, Robert de Lusigny, was neatly spoken by Master Stanislas Bedard; but there was not enough feeling in his voice and manner. Taking it all round, it was a most creditable performance, full of interest and pathos.

The choruses by the college choir were well rendered, as were also some violin and piano numbers, especially one by Mr. Joseph Piche.



ARCHBISHOP TACHE.

The second part of the entertainment, "A Clichy" reflects most favorably on the vocal skill of Mr. Antoine Gingras and Mr. Joseph Trudel. They both had to indulge in singing gymnastics that were as pleasing to the ear as they were comically performed; and the music is of Adam's best. Ducormier, an old miser, represented admirably by Mr. Adelard Grenier, has found means to imprison for debt at Clichy one of two cousins, so as to prevent him from meeting his other cousin, whom Ducormier imagines to be in Spain. According to the terms of the will, if the two cousins ever meet and become friends they divide a large fortune; if they never meet the fortune goes to Ducormier. As luck would have it, both cousins, unknown to each other, occupy two neighboring cells in the prison. Hector is a poet, Prosper a composer of music. They are both at first worried by each other's noise, the one declaiming aloud, the other playing the piano; but suddenly Prosper notices that the words of Hector's poem would suit his own opera, while Hector observes that Prosper's music would suit his own words. They become friends. Ducormier discovers this, and tries to separate them by offering to pay the debts of each in turn and send him off on a long journey for art's sake. But they are now complementary to one another, and therefore indispensable. At last they find they are cousins, and therefore joint-heirs. Mr. Grenier's play was exquisite, though his singing voice was not on a par with that of the two principal performers. The large and select audience was continually kept laughing or applauding, and when it was all over, nobody seemed willing to go home until the band, striking up "God save t' Queen," gave them the required hint.

Addresses were also presented to his Grace by the pupils of the Industrial School and the Catholic deaf mutes of the Winnipeg Deaf Mutes' Institute, who were accompanied by Mrs. McDermid, wife of the principal of the institution, Miss Spaight, Miss Truff, Mr. Cook, and the Rev. Father Brindamour, the spiritual adviser of the Catholic pupils of the institution. The programme of this entertainment was as follows:—"Welcome," by the St. Boniface band; a mimicking piece by a young male pupil; an exercise in elocution, "Rock of Ages," by Mrs. McDermid; music by the Messrs. Bonche; an address to his Grace, presented by Elsa Joannette. A bouquet was presented by Monica Barrett, daughter of J. K. Barrett, I.L.D. A pretty arrangement of flowers, forming the number 42 in large figures, was presented by two young boys, Champagnon and McGuffin, pupils of the institution, also a collection of flowers under a glass globe, in the form of a mitre, with the number 42 in gold figures. His Grace, in thanking the pupils and their teachers, referred to their affliction. He said that our Lord who, whilst on earth, made the deaf to hear and the dumb to speak, had not granted them the same privilege, but had soothed them in their affliction by granting means of interchanging their thoughts and sentiments with one another, and also with those who through study and labor had acquired knowledge of their silent but eloquent and feeling language. His Grace said he regretted that he was unable to address them in their own language, but he thanked God that he had the assistance of a devoted member

of his clergy to perform that consoling duty for him. He thanked them once more, and prayed God to bless them on earth until the day should come when they would possess Him in heaven, praising Him in the language of the angels and the saints in those mansions of bliss.

The English speaking Catholics of Winnipeg also presented an address to his Grace offering their congratulations, and entering a protest against the presumption of Mr. John O'Donohue, for stating certain things in the Tribune in their name. The address appears in another column.

A SHORT SKETCH OF HIS GRACE'S LIFE.

Archbishop Tache belongs to one of the oldest and most remarkable families of Canada; one that refers with just and virtuous pride to its glorious ancestry, among whom are ranked Louis Joliette, the celebrated discoverer of the Mississippi, Sieur Verrennes de la Varandrye, the hardy explorer of the Red River, Upper Missouri and Saskatchewan country, while others are enshrined in the annals of the land, for the eminent services rendered in their respective spheres. Jean Tache, the first of the name in Canada, arrived in Quebec in 1743. He occupied several influential positions under the French regime. He commanded a large fortune but was ruined by the conquest which brought English rule. The subject of our short sketch was born at Riviere du Loup, Quebec, on the 23rd of July, 1823. At the tender age of two and one half years he lost his father. His mother, Madame Tache, with her young family repaired to Boucherville to dwell with her father, Mr. de la Broquerie, Madame Tache was a lady endowed with every Christian virtue and all the qualities of mind and heart that constituted the model mother and the refined and cultured lady. She took a special pride in bringing up her sons to follow in the paths of duty and honor trodden by their illustrious forefathers. How brilliantly do the lessons of that Christian mother survive in the person of her youngest son. From the earliest years he displayed nature's richest gifts crowned by a most passionate love for his mother. Nor have years modified that affection; the mere mention of his mother's name strikes the tender chord of feeling in a nature susceptible of nothing but generous and noble impulses. At school and college Alexander Tache was noted for his genial character, his amiable gaiety and his bright intellect. Having completed his classical and theological studies, he entered the novitiate of the Oblate Fathers at Larnage in October 1844. On the 24th of June 1845, the national feast of French-Canadians, the young Evangelist left his native country and every thing dear on earth, for the Great Northwest. He reached St. Boniface on the 25th of August after a tiresome journey of sixty-two days. On the 12th of October following, he was raised to the priesthood. Exactly five years after his departure from his home and on the Feast of St. Jean Baptiste he was nominated coadjutor to Bishop Provencher, with the right of succession. On the 22nd of September, 1871, Bishop Tache was appointed Archbishop and Metropolitan of the newly created ecclesiastical province of St. Boniface. His life and labors are so entwined with the history and progress of this country that it is impossible to separate them. With regard to the Red River trouble a great deal has been said and written against Archbishop Tache. Suffice to say that those who would know the truth, should read his two pamphlets on the subject, published in 1874 and 1875. The second pamphlet portrays the painful feelings expressed by the author at the way he was treated by the authorities after he had succeeded in appeasing the dissatisfied people and in bringing them to enter into negotiations, the result of which was satisfactory to the government of Canada and the old settlers of Assiniboia. It is impossible in reading those pages, not to be convinced that the prelate acted with the utmost good faith and with the interests of the country at heart. "The amnesty again, or charges refuted," clearly demonstrates how deeply the author felt he had been unjustly treated and defends himself in such a way as has caused uneasiness to those he combats; his arguments are sharp and conclusive. Few men in Canada, if any, occupying such a high position, have been attacked so unjustly and unfairly as His Grace, by the press of Ontario. Nevertheless it is now admitted that few have rendered more service than he has done. There is not a man of sense, acquainted with His Grace and with the country in which he has labored so indefatigably during the last forty-eight years, that would venture to repeat the accusations brought against him at the time, in reference to the Red River troubles.

Foreign and General News.

CAPTAIN BOYCOTT, who will live as an active verb in the English language long after he will be forgotten as an Irish land agent, has sold his property at Lough Mask, Ireland, and will remove to England, where he is appointed agent of the Foxton Hall estates of Lord Waverley. Captain Boycott has been for many years a patron of the Irish turf, and kept some famous racers. He was agent for the estates of the Earl of Erne in Ireland, and his harshness and cruelty helped to precipitate the recent Irish land war. Since he was boycotted some years ago he has lived in peace with the tenantry, and has grown as nearly popular as an Irish land agent can hope to be.

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The Northwest Review

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NOTICE.

The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, even political if not of a party character.

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, May 10th, 1888.

Mr. E. J. Dermody.

DEAR SIR,—I see by the last issue of the NORTHWEST REVIEW that you have been entrusted by the directors of the journal with the management of the same, "the company for the present retaining charge of the editorial columns."

Yours all devoted in Christ, ALEX. ARCHBISHOP OF ST. BONIFACE, O. M. I.

The Northwest Review

WEDNESDAY, NOVEMBER 29.

EDITORIAL NOTES.

"Public opinion says the child should be educated," says the friend of compulsory education. Admitted. But public opinion does not say that parents shall be compelled to educate their children as the State dictates.

We have been told that the Catholic school is our hobby. We admit it, but it's a hobby that never gives out. We intend riding it for a very long time to come, and we flatter ourselves that we shall perform the feat successfully.

The German Centrists appear to be on the eve of another brilliant victory. It is now stated that the Government has made overtures to them, in consequence of which a bill providing for the return of the Jesuits to Germany will be introduced into the Reichstag before Christmas and speedily passed.

The University Owl, the official organ of the students of the Ottawa University, has an interesting and well written article on "The Monarchs of the Prairie," from the pen of Mr. Walter Walsb, an undergraduate of the university and son of our highly respected fellow-citizen, William Walsb Esq. Well done, Walter!

The Casket says:—"Those wretched French-Canadian Voltairians are enthusiastic defenders of the 'liberty of the press'—if it be their press. And should a bishop think it his duty to warn his flock of the dangerous character of one of their journals they immediately clap their legal pistol to his ear. But every other press must be muzzled tight, and if a pamphleteer with 'Rev.' before his name and 'S. J.' or 'O. M. I.' after it, presumes to criticise their fire eating tendencies, he too shall hear their legal version of 'your money or your life.'"

Our contemporary, the Free Press, paid a deserved compliment to "our own Father Drummond" in placing him among the ablest pulpit orators of the day. Popularity in the sense in which it is understood in this sensational age is difficult to attain by a Catholic priest, because he does not indulge in sensational clap-trap, but confines himself to well defined teaching. If Father Drummond will be judged by the true standard of a preacher, that of a great scholar, or, for, philosopher and theologian, he can take his place beside the best in the land, and is infinitely superior to many who are ranked among the first preachers of the age.

The rage for sensation and suggestive illustration in the daily press is bad for the newspaper and the public. There is an incredible amount of wickedness in certain newspapers and periodicals of the present day. Many of the journals which are scattered broadcast over the country seem to have for their sole object to pervert the minds and the hearts of men, and they are daily filled with misrepresentations and calumnies and falsehoods against our holy religion, and with everything that is calculated to stir up the worst passions in the soul. Such literature should be thrown into the fire. There is dearth of good newspapers, and these alone should be allowed into the family.

A sample of the treatment Catholics get from the Winnipeg Tribune, the organ of the bigots, is found in the way it mutilated an address which was presented to His Grace, Archbishop Tache, on the 42nd anniversary of his feast, by the English-speaking Catholics of Winnipeg. The reason of the mutilation is this. On the eve of the election the Tribune published an interview with what it was pleased to call "a prominent Roman Catholic," in which it made this man speak in the name of the English-speaking Catholics of Winnipeg. The Catholics at once repudiated both the sentiments and the impertinence of this "prominent Roman Catholic." Two genuine and prominent Catholics took this address to the Tribune and the Tribune agreed to publish it, but it did not, for it took particular care to omit the very part which contradicted the slander of its "prominent Roman Catholic." We ask the Catholics of Winnipeg to make a note of this shabby treatment of them.

"A breath of Voltaire is passing over the land," said the clergy of Montreal, in a recent address to Archbishop Fabre,—and they said well. There never lived a blacker hearted hypocrite than Voltaire. A scoffing freethinker at all times, he publicly paraded himself as a Catholic whenever any advantage was to be gained by so doing. And in this he has many counterparts in the province of Quebec. There is a group of advocates and journalists who pride themselves on being men of advanced thought, whose watchword is "down with ecclesiastical tyranny," who nevertheless find it socially and professionally advantageous to retain the title of Catholics. Of this title they are exceedingly jealous as men usually are of a title they have fraudulently claimed. In the old duelling days no one was so ready to defend "honor" with a pistol as the man who felt that his was getting rather the worse for wear. So nowadays the man who seeks \$5,000 or \$10,000 compensation for his damaged Catholicity is generally one whose title to Catholicity may well be called "shadowy."

OUR WORTHY POOR.

The following remarks from the Pittsburgh Catholic is very applicable to our own vicinity:—"That there will be much want and even destitution among the worthy poor this winter goes without saying. The times are out of joint, and the poor suffer. The clergymen of the different parishes will not wait for hunger's appeal, but with their wonted fervor and zeal will be the first to locate it, and see that steps are taken to remedy it. The admirable St. Vincent de Paul societies have more than their share. It remains for the prosperous laity to render active aid to the pastors and the Vincentians in this great work of mercy. The obligation is more imperative now than usual. Catholicism must leave its pronounced stamp, not in words but work, active work for those consigned to want, starved and outcast. There are so many ways in which help can be extended. It should be done with method. Place yourself in communication with your pastor, through him with the St. Vincent de Paul organization, and you will have the assurance that your charity will not be misplaced, but will be located where it will do the most good."

A CRISIS COMING.

The tenor of the latest Italian news indicates that a crisis of great importance and magnitude impends over that wofully misruled land, whose ministry views the coming crash with alarm and apprehension. In the opinion of the most sagacious of her own statesmen, there are two grim alternatives staring "United Italy" in the face, to wit, a revolution or a dictatorship. The people have lost all confidence in their rulers; they are showing signs of revolt, and the ministry would be powerless to suppress a revolution that should assume any large proportions. Either of these two alternatives would be fatal to the present Italian Government. The revolution which threatens is a socialistic one, that would make short work of the monarchical regime; and a dictatorship, which would probably be vested in an opponent of his policy, would consign King Humbert and his present ministers to obscurity and impotency. Unless some unforeseen agency intervenes, the end of "United Italy" is evidently not far distant; and in the rational reorganization that will follow, the probabilities all are that due provisions will be made for the restoration to the Holy See of those rights whose sacrilegious theft has entailed upon Italy her present misery and disgrace.

THE DIFFERENCE AND THE REASON.

A great many—apparently a majority of—non-Catholics appear to misunderstand the position that the practical Catholic must, if he pretends to be a practical Christian, occupy on the school question. The Catholic and non-Catholic, while starting out in life from a common knowledge, start out from totally different standpoints in their views of that knowledge. Non-Catholics and Catholics start out with the common knowledge that each has a soul; but here the common ground ends, and they each take more or less diverging standpoints. The Catholic starts from a peculiarly Catholic standpoint on this knowledge, as he is compelled to not only unreflectingly know, but to thoroughly realize, that as the soul is the part of him that cannot cease to exist but must live on forever, that the welfare of the soul is consequently of supremely greater importance than that of the body, although the welfare of both is enjoined by the law of God. While the non-Catholic may know this as well as the Catholic, he most often knows it in a more or less unthinking manner if we may so call it, because there is no tribunal like Confession for him from childhood up and all through life, and consequently no possible means of his realizing it as completely as the Catholic is made to realize it.

The Catholic man and woman realizes that the eternal happiness of the soul of the child that God has given and entrusted to their care can only be gained by instruction in the doctrine that will lead to the intelligent practice of the laws of the Christian Catholic church and that this eternal happiness is immeasurably beyond any temporal object here, and this adds new zeal to, and new motives for, their love for their child. More, Catholic parents know that if through their fault that instruction is not given and that soul entrusted to them is thereby lost, that the soul of that child lost through wilful neglect of the necessary instruction will call at the bar of God's justice for the soul of the parent who caused its loss. We think this must be plain. Then how keenly must the Catholic feel the tyranny of laws so framed as to compel him to either support two schools, one for his own children and one for the children of others, or expose the soul of his child to the danger of not reaching the end for which it was created?

The question is not as to whether the belief of the Catholic in the all-importance of the welfare of the soul and the necessity of religious instruction for that welfare is true; but the question is: Such being the religious belief of the Catholic, to hinder his practice in accordance with this religious belief is to hinder the liberty of conscience of the Catholic citizen. The truth or error of belief can be no possible part of the question, because no civil tribunal can decide this, the right of the individual to his particular religious belief, the liberty of conscience, is the entire question.

"It is for want of thought" in men that half the disagreements in life proceed, and it is by this "want of thought" that the evil is enabled to stretch even so plain a part of the life path of the Catholic with difficulties.

AT PEACE WITH THE WORLD.

The Almighty who made the world and with whom resides the power to unmake it, is reigning over us. In His own good time He will bring about the changes and reforms that seem desirable. In the contemplation of His wisdom our impatience should be silent.

But possibly we are His instruments for the bringing about of those changes and reforms that seem desirable? In that case our concern is not in the smooth sailing or the success of the movement in which we engage, but in the fullness with which we do our duty as we see it. "Act well your part—there all the honor lies." And therein all our responsibility is discharged. God's purposes are not necessarily furthered by our personal victories, our defeats and failures may pave the way to the final triumph, in other hands, of the work we have labored for without apparent results. Martyrdom is defeat, and yet in the history of religion and liberty, and progress, martyrdoms have frequently presaged and prepared the way for abiding success.

It is the failing of many, who feel they are called to do good, that they do not preserve the kindness, gentleness and sweetness of disposition which they may have brought into their work at the beginning. They are soured by the petulance of ill-success the vexation of being crossed in their good intentions and an intolerance of the weaknesses of human nature. If their sole concern was the perfection with which they did their work and if their trust in an overruling Providence was unreserved, this unfortunate effect on their disposition would never transpire.

Probably it is a question whether our duty is not to discontinue a self-chosen work when in its process we feel we are losing the kindness and cheerfulness and tolerance which a wholesome Christianity ought to inculcate.

THE ENGLISH SPEAKING CATHOLICS PROTEST.

There are times when patience ceases to be a virtue. Patience and charity are virtues which Catholics are called upon to practice, even under the most trying circumstances. They are accustomed to see themselves grossly and often maliciously, misrepresented by the secular press, by the synods of the various sects, by individual members of the community outside of the pale of the Church. In this city and province that kind of warfare has become so common, and we may add, so popular in some quarters, that we Catholics are called upon daily, to exercise a patience and charity that is truly marvellous. We are forced to witness the enemies of our holy religion charge us with almost all kinds of crimes to see statements made against us, so vile and sinful, that were they true, we would be deserving of the condemnation of all good men. We are living and moving in an atmosphere of fanatical hatred, and why? We cannot tell. We are as good and as loyal, as peaceful and as just in all our dealings with our fellow citizens as any class in the community. We are hated by a large number, but we hate no one. We are contemned and reviled, but we revile not. Our most sacred rights and privileges are attacked, but we attack no one. We are conscious of harboring no feelings of ill-will against our neighbors and yet we are the daily butt of our neighbors' suspicion or hatred. While those attacks come from men outside the Church, we must be patient and enduring, but when they come from men professing to be Catholics, patience ceases to be a virtue and we have the right, in justice to ourselves, to protest—may more, we have a right to inquire into the motives and expose the calumny of such men. Quite recently such an attack has been made on us by a Mr. John O'Donohue in the columns of the Winnipeg Tribune. Had Mr. O'Donohue confined himself to giving expression to his own views, we would not have taken any notice of him, for the simple reason that those views, as his own, would be deserving of no notice from us. But when he undertakes to speak for the English speaking Catholics of Winnipeg, and in their name, to insult the Venerable Archbishop of St. Boniface and the Catholic clergy as well as to impugn the loyalty, faith, and honor of the men for whom he impudently dared to speak, it is time to call a halt and repudiate his utterances. And this the Catholics have done, in no uncertain sound, in the address to His Grace which we publish in another column.

But let us examine into the claims of this gentleman to speak for us. When a man undertakes to speak for us and in the name of an intelligent and highly respectable class in the community, he should, at least, possess their confidence and be in full sympathy with their views. He should be one of them, in the fullest meaning of the term, otherwise his conduct becomes a gratuitous impertinence. When, therefore, a man undertakes to voice the sentiments of a large class of Catholics, on questions affecting Catholic principles, he should be a true Catholic in the fullest meaning of the term. He should be an intelligent and practical Catholic and understand the subject on which he ventures to speak. He should know the sentiments and be possessed of the confidence of the Catholics for whom he speaks. Does Mr. O'Donohue possess all those qualities? Is he a practical Catholic? What constitutes a practical Catholic? A practical Catholic is one who not only believes all that the Catholic Church proposes to his belief, but faithfully and loyally puts it into practice. He must not only hear the Church, which is "the pillar and ground of truth," but he must put what he hears into practice. A Catholic who will not hear the Church is not a practical Catholic, for our Saviour says: "If he will not hear the Church let him be to thee as a heathen and a publican." Instead of hearing the Church and obeying her voice, this learned gentleman undertakes to instruct his Archbishop and clergy in their duties and responsibilities. This new theological star quotes the Pope and Archbishop Satolli to prove that his own Archbishop is pursuing a course contrary to the Pope. He would have us believe that our Holy Father approves of the Protestant school system of Manitoba, and would like to see every member of the Church enjoying the benefits (?) of that system. Might we venture, in the most respectful and delicate manner, to suggest to this learned instructor of Archbishops and definers of the Councils of the Church that he may possibly have made a mistake, and taken his theology, as well as his ideas, from the Tribune, and not from the Holy Father? Might we suggest that in that case the authorities are likely to differ widely? Does Mr. O'Donohue know anything about what he is speaking of, or did he allow the Tribune man to write out an old slander, and with a playful touch of satire agree to allow Mr. O'Donohue to enjoy the paternity of it. Ah! that wicked Tribune man, how well he understands the man with whom he has to deal. How ably he runs his master hand over the strings of our learned friend's vanity. O'DONOHUE, THE PROMINENT ROMAN CATHOLIC

SPEAKS," which really means that the Tribune man writes. Did it ever strike Mr. O'Donohue that the Pope has approved, purely and simply, of the decrees of the Third Council of Baltimore? Does he know that the celebrated propositions of Mgr. Satolli were taken almost word for word from the decrees of the same Third Plenary Council of Baltimore? Does he know that the recent letter of our Holy Father on this same question reiterates and confirms those same decrees? Does he know what those decrees say? We quote from the decrees: No. 194, page 99.—"Men moved entirely by the spirit of the world leave no stone unturned, in order to entrust education to civil society or to submit it to secular power, and take from the Church the charge of teaching the Catholic youth, that charge received from Christ (Matt. xxviii, 19; Mark x, 14); the mode of education, which aims chiefly at directing towards future life and eternal beatitude, seems to some stupid and useless, while others think it ought to be abolished as pernicious."

We beg to assure Mr. O'Donohue that the Fathers of the Council did not intend to be personal. Again we quote from the decrees: No. 196, pages 100 and 101.—"Not only out of our paternal love do we exhort Catholic parents, but we command them by all the authority we possess to procure a truly Christian and Catholic education for their beloved offspring given them by God, born again in baptism unto Christ, and destined for heaven, to shield and secure them through childhood and youth from the dangers of merely worldly education, and therefore to send them to parochial or other truly Catholic schools, unless in particular cases the bishop judges that he could permit otherwise."

WINNIPEG CATHOLICS

Re-Affirm Their Position on the School Question.

RESOLUTIONS PASSED.

A representative meeting of the English-speaking Catholics of the city was held on Sunday afternoon at St. Mary's school-room. Mr. M. McManus was elected chairman and Dr. J. K. Barrett, secretary.

The chairman first called on Mr. P. Marrin to explain the objects for which the meeting has been called. This gentleman briefly stated that an interview had been published in one of the city papers in which it was given out that the English-speaking Catholics here are not in favor of retaining the Catholic schools, and it had been thought well to call them together in order that they might at once give an emphatic denial to that statement and might at the same time express their opinion of the party who had had the hardihood to misrepresent them in that way. They all knew that the whole Catholic population of the city, both English and French, were practically a unit in favor of retaining the schools and prepared to make any sacrifice to do so, and he considered it great presumption on the part of the person referred to to take upon himself to speak in their name and to try to place them in a false light before the general public (applause).

At the close of Mr. Marrin's remarks it was pointed out that Mr. John O'Donohue was in the room, and as he was the party referred to it would be only courteous to allow him to speak. On the invitation of the chairman Mr. O'Donohue proceeded to demand himself. He stated that he, the Pope and a lot of other learned men in the church held that Catholics need only support separate schools if they were equal in every respect to the public schools, and considered that the school question and religion were two very different matters. Asked as to who authorized him to speak in the name of the English speaking Catholics of the city Mr. O'Donohue said he could not give any names, but he saw a number of Catholics supporting Mr. Martin in the late election, and therefore came to the conclusion that he might speak for them. He had no other reason than this for saying that the English speaking Catholics are in favor of the public schools, and he might be wrong in his judgment of those parties. He went on to contend that the education in the Catholic schools did not compare with that given in the public schools, and being asked to give particulars as to what they were deficient in he mentioned the school at Lorette, the teacher of which he said could not add five figures together. Mr. T. D. Deegan however claimed that he was well acquainted with this teacher who was a most worthy Irish Catholic lady, in every way qualified for the position.

Dr. J. K. Barrett followed and took Mr. O'Donohue to task for his assertion with regard to religion and education, which he declared was no intelligent Catholic could make. If Mr. O'Donohue knew anything at all about the history of the church he knew that teaching was its special mission not only in the pulpit but in the schools. The Holy Father said "Keep your Catholic schools, you must support your Catholic schools," and the whole Hierarchy of the church in the States had asserted the same thing. Mr. O'Donohue left the meeting at the close of Dr. Barrett's speech, and Mr. Marrin then said a few words with regard to the reflections he had made on the system of education in the Catholic schools. Anyone who said they were not up to the standard of the public schools did not know what he was talking about. Instead of accepting for truth all the enemies of the schools said about them Mr. O'Donohue would visit the boys' school and see the care taken with each individual scholar, and note the results, he would be obliged to change his opinion, if he was really open to conviction, and as to the girls' schools, St. Mary's Academy was the model school of the country. On the other hand no genuine Catholics could or did send their children to the public schools in which everything that was taught was permeated with Protestant ideas taught by Protestant teachers.

The following resolutions were then put to the meeting and carried unanimously: Moved by J. K. Barrett and seconded by Philip Marrin, that whereas it has been stated in the press, on the authority of individuals, that the Catholics of this city have changed their minds on the question of religion in our schools, and that the maintenance of Catholic schools, and where as these sentiments are not in accord with the principles of the church and the sentiments of the Catholics of the city of Winnipeg, but are calculated to injure our cause and misrepresent our views on a question of such vital importance to us. Be it, therefore, resolved, that the English speaking Catholics of Winnipeg, in public meeting assembled, endorse, confirm and re-iterate all the resolutions and resolutions passed by us at a public meeting held in the building on Friday, the 20th December, 1888.

A Priest's Heroism.

The French Societe d'Encouragement de Bien, an association which annually decrees public rewards for distinguished acts of heroism, has lately sent its laurel crown to the Abbe Theure, the cure of Loigny, in the west of France. The battle of Loigny was one of the fiercest of the conflicts in the hard-fought campaign on the Loire in 1870. During the battle the parish church was converted into an hospital, and as it was exposed to the fire of the German artillery, the brave priest hastily improvised a Red Cross hospital flag out of a white tablecloth and two strips of red stuff, and, going to the top of his belfry, he hoisted it there. But before the flag was recognized it was shot away, and the priest again climbed up the belfry and replaced it. This time the flag was recognized by the German gunners, and they ceased to fire upon the building. A few minutes after the abbe was informed that the bursting shells had set fire to a house close by, and that the family, who had taken refuge in the cellars earlier in the day, were in danger of being suffocated or burned to death. Again and again he forced his way into the burning house, and at last succeeded in bringing all the poor people out alive. In his church, presbytery, and school he sheltered that night 2,000 wounded men, among them the wounded Generals De Sonis and De Charrette. For these splendid services the abbe received from the Government the Cross of the Legion of Honor. Yet there are Frenchmen who hold that men like this brave priest are not sufficiently patriotic; and, as a recent controversy shows, there are Englishmen who imagine that "an ecclesiastical career takes all true manliness out of a man."

Carried unanimously. Moved by F. W. Russell and seconded by D. B. McRoy, "That whereas this meeting has heard Mr. O'Donohue's explanation of the reasons that prompted him to expose himself in the manner he did; and whereas Mr. O'Donohue has failed to name a single Catholic who holds his views, and has produced the slightest evidence that entitled to the notice of anyone but himself; Be it resolved that the English speaking Catholics of the city of Winnipeg affirm it as our conscientious belief, that we stand alone in this matter; that we do not intend to accept him as our representative in anything affecting education, or morals; and we indignantly protest against his resumption of any office in the citizens of Winnipeg as the exponent of our views."

Carried unanimously. A vote of thanks to the chairman terminated the proceedings.

A VIGOROUS PROTEST FROM THE ENGLISH SPEAKING CATHOLICS OF WINNIPEG

AGAINST THE STATEMENTS OF MR. JOHN O'DONOHUE.

On the eve of the recent election the Winnipeg Daily Tribune published an interview with one John O'Donohue, of this city, in which Mr. O'Donohue made certain false and misleading statements in the name of the English speaking Catholics regarding their attitude on the school question.

The address said:— To His Grace the Most Rev. Dr. Tache, O. M. L., Archbishop of St. Boniface. May it please Your Grace.

We, on behalf of the English speaking Catholics of Winnipeg, wish to gather around your Grace on this the forty-second anniversary of your consecration, for the purpose of offering to you our most hearty congratulations on this great and auspicious event, and to express the hope that our Heavenly Father may long spare a life so precious to this Church and so dear to the hearts of all your loyal and devoted children.

We are conscious, My Lord, of all that you have done for the cause of religion and patriotism in this country, of the arduous labors and numerous trials you have had to endure in advancing the material, educational and religious interests of your flock, of the great pain it caused you to see those labors of a lifetime rudely and unjustly invaded by the abolition of our Catholic schools.

But, painful as this has been to your Grace, and unjust as it has been to us, we can bear it with fortitude and resignation in the firm hope that God in His own good time, will bring us relief. We may charitably believe that this persecution comes from men who do not fully understand and realize the great wrong they are doing us, and we may say with Our Lord: "Father, forgive them, for they know not what they say."

That they should misunderstand and misrepresent us, we can realize, but when a man professing to be of our household, and to speak in our name, deliberately and flagrantly insults our Archbishop and his devoted clergy, and maliciously states that he is voicing our sentiments in so doing, it becomes our duty in the interest of truth, justice and religion, to give such statements the most unqualified and explicit denial.

We cannot, My Lord, Archbishop, express the feeling of indignation and shame which seized us at seeing in a public print, the mendacious statement made in our name by Mr. John O'Donohue that the English-speaking Catholics are not in sympathy with Your Grace and the devoted clergy of your archdiocese on the school question, that the opposition to the common schools, (that is the present provincial schools) is mainly due to the French-Canadian Catholics; that a large and increasing number of English speaking Catholics have practically acquiesced in Mr. Martin's views on the school question, and believed it would be for the best interests of the whole people if one system of undenominational free schools should prevail in the country.

We do not make these statements for the purpose of assuring your Grace of our loyal and devoted attachment to you, our Chief Pastor and Archbishop. You know your flock, and your flock knows you. We are practical Catholics, and understand our duties to our Church and bishop and children, and we will ever resent the attempt of anyone who, either in ignorance or malice, dares to charge us with indifference to our principles or disrespect for our bishop.

assure your Grace of our most devoted attachment to yourself and your most devoted clergy, with whom we are a unit, not only on matters of Catholic education, but on all other questions of faith and morals.

- D. SMITH, E. CASS, P. MARRIN, J. JOBIN, M. CONWAY, J. M. WOODFORD, N. BAWLE, W. BROWNSHIG, T. L. EGAN, W. T. POWERS, E. DOWDALL, D. B. MCILROY, A. MCGILLIS, M. HUGHES, J. G. CARROLL, W. WALSH, R. DRISCOLL, E. L. THOMAS, J. R. WYNNE, J. K. BARRETT, K. McDONALD, C. MCNIERNEY, T. McNARY, J. McILROY, M. S. GALLAGHER, J. MADDEN, A. M. MCKINNON, J. J. GOLDEN, E. C. EGAN, J. NAGLE, J. RUSSELL, D. E. MCKENTY, P. O'DONNELL, J. TOBIN, T. D. DEEGAN, F. SHEA, H. A. RUSSELL, P. H. KANE, J. HAVERTY, G. YOUNG, T. G. MILLAR, T. COYLE, M. PURCELL, D. HALLEN, J. SCULLY, J. BAWLE, M. McMANUS, F. J. CONNELL, A. M. KLINKHAMMER, E. J. DERMODY, J. PERRY, J. D. McDONALD, J. DUNN, A. H. KENNEDY, C. O'KELLY, A. H. KENNEDY.

His Grace, in reply, stated that he did not require this address to convince him of the loyalty of the English speaking Catholics who had proved their devotion to our Catholic schools. Nevertheless the address gave him pleasure and pain—pleasure in knowing that the Catholics of Winnipeg had shown such promptness in disavowing the sentiments of opposition against our schools, and pain that even one man could be found giving expression to sentiments so contrary to the teaching of our Holy Father on the question of Catholic education.

Such statements were an insult to Catholics, and they were only doing their duty in at once repudiating them. "But we have one duty to perform," said his Grace, "and that is to pray for the author of those false statements; and I invite you, my dear friends, to join me in praying for him. He has been the cause of a grave and unprovoked scandal. He has insulted you, and you are right in protesting against the insult. As for myself, we forgive him, and will pray for him." His Grace then concluded by stating that the teaching of the Holy Father was on the necessity of religious Catholic education for the children of the Church.

The deputation, after personally congratulating his Grace on the feast of the day and expressing the hope that he might live to celebrate the fiftieth anniversary of his consecration, withdrew.

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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. 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 SS. 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. Fridays in Holy week. Thursdays in Holy week. Fridays. Ash Wednesday. The Ember Days. The Vigils above mentioned.

Do you agree with the Catholic Bishops that with the Roman Church?—St. Ambrose (A. D. 385-397).

CHURCH NOTICES.

CATHEDRAL ST. BONIFACE. Sundays—Masses at 8 and 10.30, a. m. Vespers at 3 p. m. Week Days—Masses at 8.30 and 7.30 a. m. ST. MARY'S CHURCH. Situated on the corner of St. Mary and Hargrave Streets, served by the Oblates of St. Mary. Very Rev. Adelard Langevin, Superior of the Oblates Rev. Father Fox, Rector, Rev. Fathers McCarthy and O'Dwyer, assistants. Catechism for boys in the church at 3 p. m. Catechism for girls in St. Mary's Convent, Notre Dame Street at 4 p. m. Sundays—Masses at 7.30, 8.30 and 10.30 a. m. Vespers at 7.15 p. m. Week Days—Masses at 8.30 and 7.30. IMMACULATE CONCEPTION. Situated on Austin St. in Point Douglas, Rev. A. A. Cherrier, Rector. Catechism for boys, who have made their first Communion, at St. Joseph's school McWilliam St. west, cor. Ellen St. for younger boys and girls learning the short Catechism, and for those studying the Catechism for Perseverance, at the Immaculate Conception church, by the Rev. Father Cherrier. Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon. Vespers at 7.15 p. m. Week days—Mass at 7.30 a. m.

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Directed by the Sisters of the Holy Name of Jesus and Mary, Winnipeg, Man. This institution, recently repaired and enlarged is now supplied with all the modern conveniences and will therefore enable the Sisters to bestow additional care upon their pupils. The same attention is paid to English and French; pupils desiring to complete their course must be competent in both these languages.

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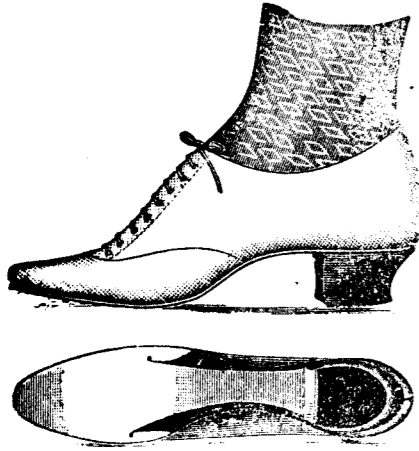
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CITY AND ELSEWHERE.

AND now for the civic election fight.

COLD and the coal merchants now hold sway.

THE license commissioners have refused the application of Mr. Barres, of East Selkirk.

A FAIR specimen of what a national school education would turn out comes to light in this city.

MAYOR CLARKE, of Toronto, has declined to stand for re-election as chief magistrate of that city.

It is one thing to express one's own sentiments, but it is quite another when it comes to voicing those of a community.

THE Christian Brothers' school, near the Basilica at Ottawa, worth \$50,000 was destroyed by fire last week.

A CORRESPONDENT out West asks: "In a driving storm, does Jupiter Pluvius hold the reins?" No; he lets them go.

THE number of births, marriages and deaths registered at St. Mary's for the present month to date is: marriages 3, births 7 and one death.

LAST week fifteen cases of infectious diseases were reported in the city: Measles 3, scarlet fever 2, diphtheria 3, scarlet fever 5, chicken pox 1, rochelle 1.

THE judgment against the G. N. W. C. railway for \$600,000 in favor of Charlebois, the contractor, was reversed by Chancellor Boyd at Toronto on Saturday last.

THE Farmers' Institute meeting announced to take place at Elkhorn on November 18, was postponed, as the Central Institute had not completed its programme for the season.

TENDERS for new heating apparatus for the officers' headquarters at Fort Osborne are being received by Mr. D. Smith, inspector of Dominion Public Works for Manitoba, and N. W. T.

REQUIR high mass was chanted Friday morning at Notre Dame church Montreal in the memory of Rev. Abbe Leard, superior general of the Sulpician order, who died a few days ago in Paris.

DID you notice the manner in which that sheet called the Tribune garbled the address presented to His Grace, the Archbishop of St. Boniface? Yet they proclaim equal rights to all.

THE Winnipeg Tribune raves occasionally on tariff reform. We think were they to commence and reform their manners in the way of courtesy, it would be a step in the right direction.

LA NATIONAL, the French paper which started the crusade against the Nelson monument, Montreal, now advocates its peaceful removal to Dominion Square in that city, and offers to head a subscription list for that purpose with \$25.

Friday next being first Friday of the month, the usual High Mass will be on that day at half-past seven, followed by Solemn Exposition of the Blessed Sacrament all day till half-past seven in the evening.

THE Rev. Oblate Fathers of St. Mary's have issued invitations to the members of the bazaar committee, to a conversation which is to take place this afternoon at 4 o'clock at St. Mary's Presbytery.

THURSDAY last being the 12th anniversary of the consecration of Archbishop Cleary to the Bishopric of Kingston, a solemn high mass was sung in the beautiful chapel of St. James, Kingston, by His Grace in commemoration of the event.

THE first shipment of butter ever made to the Japanese empire from Manitoba, left Friday for Yokohama via Vancouver and the Canadian Pacific Steamship company. It consisted of ten cases of fancy creamery, put up by P. G. De Laborde, of St. Malo.

THE three brothers Kerleuzig, who were implicated in the recent Plum Coulee stabbing affray, came up for sentence on Saturday. Wilhelm received a sentence of two years in the penitentiary, while Henry and Karl received six and three months respectively in the common jail.

FROM 1 to 6 a. m. Chicago is now under martial law. This extreme step it is said, has been made necessary by the extraordinary number of burglaries and night murders. Now that the visitors to the Fair are gone, the rascals with which the city swarms have begun to prey upon each others, and the victims don't like it.

Next Sunday December 3rd, is the first Sunday of advent.

The prize drawing in the grand lottery in connection with the bazaar takes place to-day.

CHRISTMAS is coming. Therefore forget the past, and do not trouble yourself about it. Think only of the future joy in store.

WHEN a man speaks disparagingly of everybody, one of three things is true: He has the "big head," is on bad terms with himself, or has an intensely jealous disposition.

A LARGELY signed requisition was presented to His Worship Mayor Taylor on Monday asking him to continue as chief magistrate for another term.

THE daily average number of patients treated in the general hospital for last week was 110, of which 75 were males and 35 females. Six out-patients were also treated during the week.

Bishop McDonnell has appointed the Rev. John L. Balford, of St. Augustine's Church, Brooklyn, school inspector for the diocese. This is the first appointment of the kind in Brooklyn.

THE Hon. Joseph Royal, late lieutenant-governor of the Northwest Territories is in Montreal, the guest of his son-in-law, Mr. Lesage, Ontario Street. Mr. Royal will spend the winter in Montreal, which is his old home.

The Catholic press finds in Monsignor Satolli a true friend and ardent supporter. At times he has been compelled to administer a little well-merited admonition to some of our too optimistic contemporaries, but on the whole his fatherly advice has been efficacious in advancing the best interests of the Catholic press.

WARs and rumors of wars were pretty rife about the time of the election. Party feeling ran so high that fistie encounters were quite common. At least one prominent editor of this city entered the fistie arena, his opponent being a member of the legal profession. Needless to say the injuries received from the editor were no greater than those which fall from his unscrupulous pen.

THAT was from all appearance one of those ten cent dudes who recently took occasion to vent his feelings in the last issue of the Saturday Night, regarding his experience at the post office department, in connection with the bazaar which was brought to a successful close a short time since. Seeing that he feels so sore at dropping "a dime" in redeeming a letter at said department, if he will call at this office personally we will give him fifteen cents, which should be a fair interest on money invested.

ALL reputable news papers, observes a contemporary, exercise more care than people give them credit for in the endeavor to have all the news published accurately and honestly. That reporters are now and then deceived is inevitable, but were they less shrewd and discerning than they are, the deceptions would be much more frequent. They aim only to get the facts and get them from sources supposed to be reliable. The wonder is not that they are so frequently mistaken, but that in the hurry incident to the preparation of a daily paper the errors are so few. In almost every instance of unreliable reporting the informer not the reporter is at fault.

Blew It Up.

There lives near Richmond, Tenn., an investigative old gentleman named Alex. Staggs. Mr. Staggs is more than investigative, he is experimental. Recently a friend, upon meeting the old man, asked concerning his health.

"First rate," the old man replied. "That is, with the exception of a corn that is giving me a great deal of trouble."

"Why don't you take it out?" "Can't. I have tried corn doctors and faith, but nothing does it any good."

"I'll tell you how to get rid of it. Some time ago I had a corn that wouldn't let me sleep. It would haul me out of bed at all times of the night, and hobble me around the room. But I got rid of it."

"How?" old Alex. eagerly asked. "With gunpowder. You see, I shaved off the top of the corn, took some bismit dough, and built a wall around the corn, like the fortification thrown up by a crawfish, filled up the cavity with powder, and touched it off. Well, sir, the corn came out by the roots, and I have never had any trouble with it since."

"Didn't it hurt?" the old man asked. "Didn't feel it."

That night the old man studied over the matter, and as he was too experimental to allow such an opportunity to pass, he took off his shoe and prepared his corn.

"What are you doing?" a member of the family asked, when he began to put the dough around the corn.

"Going to blow this corn over into the next county. Hand me the powder horn."

He couldn't see very well, especially as he depended on the frelight, and did not notice that he was pouring powder between his toes. At last, having filled the cavity, he took up a coal of fire with the tongs, and carefully touched off the magazine. Several members of the family noticed the old gentleman turning a complete summersault in a cloud of smoke, and wondered somewhat at his activity, but when he failed to exhibit any signs of liveliness immediately after the performance they suspected that the old gentleman had been rash in attempting such gymnastics. By great effort he can now, after a lapse of several weeks, put his foot to the floor, and he hopes, being naturally of a cheerful disposition, that by March he will be able to take his gun and hunt for the man who advised him to blow up his corn. The adviser, Colonel Hinsley, was at one time, we understand the overseer of an Arkansas plantation, but was compelled to leave the state in consequence of having advised a young and credulous circuit-rider to load his shotgun with coal oil instead of powder.

The gun fired on time, but a stream of fire that streamed out of the tube rendered the circuit-rider's position uncomfortable.

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Sign—"The Blue Star."

422 Main St.

A. CHEVRIER.

Father Dougherty's Strategy.

The ten-story structure of Lafayette Place, New York, the Mission of the Immaculate Virgin, is occupied by about 300 boys, under the charge of Rev. Father James J. Dougherty. Engine Company No. 33 is located across the street. Special Officer Michael McLaughlin, who is detailed at the school, discovered fire about 4 p. m., one day last week in a closet on the basement floor. He quickly gave the alarm at the engine-house. Fireman Rot buckled a fire-extinguisher on his back and ran into the mission basement, but the fire had gained such headway that it was beyond his control. The engine was summoned, as was also Hook and Ladder Company No. 20. In half an hour the fire was out.

Father Dougherty realized when the fire broke out the imminent danger of a panic among the school boys on the upper floors. Should they make a rush for the stairs probably many lives would be lost. He resorted to strategy.

Among the school boys there are two brass bands. The lads play regularly morning, noon and evening three days in the week. Father Dougherty entered the school-room and peremptorily ordered both bands to play at once.

"Play together and play heavy music," he cried.

The lads did not understand what the Father meant, but they obeyed, and the 300 boys were kept in the auditorium listening to the novel musical entertainment and speculating as to the reason therefor. They knew nothing about the fire nor of the scene transpiring in the basement and on the street where the firemen were fighting the flames.

"There was no danger at any time," said one of the officials of the mission, "except from panic. Father Dougherty's coolness averted that. The building is thoroughly fireproof."

The origin of the fire is a mystery which will be investigated by the fire marshal. The fireman found not only the woodwork about the closet ablaze, but there was fire on the surface of the water in the basin. It was clear that oil or other highly inflammable fluid had been poured out and ignited in the closet. The firemen believe that the woodwork had been saturated with it so fierce were the flames. There is no clue to the incendiary, if incendiary there was.

City Markets.

The present condition of the city markets is as follows:

Wheat—For milling purposes, No. 1 hard, 46 cents.

Oats, 30c to 32c a bushel.

Hay—\$4.50 to \$5 per ton.

Wood—Jack pine, \$5 per cord; tamarac \$5.50 per cord; poplar, \$4 per cord; cedar posts, 8c to 10c a post (7 feet length).

Butter—Fresh prints, 25c per lb; tub, 20c; cooking, 15c.

Eggs—Fresh, 30c per doz.

Poultry—For live; per pair, 30c to 50c; spring chickens, 30c to 40c per pair.

Turkeys—Dressed 12 to 12c.

Geese—11c a lb.

Rabbits—25c a pair.

Ducks—Good supply. Two for 25c; undressed; two for 25c; dressed; wavier \$1 a pair.

Vegetables—Potatoes, 40c a bushel; onions, 75 to 90c per bushel; celery, 25c per dozen bunches; cauliflower, 60c to 75c per doz; beets, 15c per doz; green tomatoes, 75c to 80c a bushel; turnips, 15c per bushel.

Meats, etc.—Butchers' killed beef, 5c; live weight, 2 1/2 to 3 per lb, by the carcass; dressed mutton, 10 to 11c; pork, 6 1/2 to 7c; lamb, 12 to 13c per lb; dressed veal, 6 to 7c.

Cattle—No. 1 steers, 3c to 3 1/2; No. 1 cows, 2 1/2.

Milk cows, \$25 to \$40.

Hides—No. 1, 3c; No. 2, 2c; No. 3, 1 1/2c.

heavy steer hides, 4c for No. 1; 3c for No. 2; sheep skins, shearing, 20c.

Tallow—Rendered 5c; rough 2 1/2c in round lots.

Wool—Round lots not over 7c; Montana type, light, 9c; heavy merino, 6 1/2c.

The Catholics of Milan have taken means to express their indignation because permission has been refused for the interment of the remains of their lately deceased bishop, Mgr. Calabiana, in the Duomo. A singular feature of the affair is that King Umberto, who greatly admired the Archbishop, is said to have repeatedly expressed the wish that the desires of the Catholics of Milan should be complied with. Mgr. Calabiana was greatly esteemed for his good works, and the storm which has been aroused by the action of the civil authorities rages somewhat furiously.

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Are still the selling wonder of our establishment. These superb garments have made and are making for us tried and true friends. They are in all fabrics, faultlessly fashioned, elegantly made and trimmed and are well worth from \$15 up. Overcoats not so good are sold by other stores at an advance of from \$5 to \$3 on a garment. Our price on these grand overcoats while they last.

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For something superior in the way of overcoats we heartily commend those grand achievements of the merchant tailor's art, the \$12.50 overcoat. We can discount them all. Where can you approach the splendid offerings for an additional \$5 to our price, which is for choice.

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