

"AD MAJOREM DEI GLORIAM."

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

VOL. XI, No. 26.

WINNIPEG, MANITOBA, WEDNESDAY, JANUARY 1, 1896.

\$ 2.00 per Year. Single Copies 5 cents.

THE DEATHLESS DEAD.

By Dr. J. K. Foran, LL. D.

(On the occasion of the State Funeral, commenced in England and terminated in Canada, of the late Sir John S. D. Thompson, P. C., K. C. M. G., Premier of the Dominion.)

In the presence of our Monarch, almost at her feet to die! When his sun of life was flashing in the zenith of its sky; When the earthly path of glory, with successful feet, was trod; Thus to pass from out a palace through the palace-gates of God!

Royal tributes out of number scattered on his gloriole bier; Garland, wreath and fond inscription, kindly word, and sigh, and tear, Carfew-bell and half-mast standard, warlike pageant, solemn state, 'Midst which Queenly eyes are watching as they bear him thro' the gate.

In the temple lighted tapers, and the incense-perfumed air, As the Church, in sombre greatness, offers up the REQUIEM prayer. With his crucifix beside him, with his rosary by his side— Rests he near the sacred altar, in regalia as he died.

Not the conquering Roman galleys; not the gilded prows of Greece; Not the argosies triumphant, bearing home the "Golden Fleece;" Not that vessel surging France-ward, from St. Helen's lonely rock; Not the proudest British war-ship, thunder-brimm'd for battle's shock;

When, at eve, the fiery chargers of the sun have stoop'd to drink, And the pallid moon is hanging on horizon's dizzy brink, O'er the vastness of the ocean the Almighty seems to bend, And to watch the funeral vessel, as the shades of night descend. Loudly through the steel-clad rigging how the waiting tempest raves, As a billion stars are gazing on the wiliness of waves;

Meanwhile thousands are awaiting, in the silence deep of grief,— Canada's great breast is heaving, anxious for the grand relief, When the flood of her affection, like a pent-up lake, may burst, And, in gathering strength and volume, swell around the one she nurs'd; Eyes are fixed upon the signals, eyes are straining, where afar, By the blue horizon's circle must appear the man-of-war.

Prelates, warriors, statesmen gather, from all sections of the land; 'Round that bier a nation's greatest, with her humblest, weeping stand; From the Governor and Consort, to the lowliest peasant, all in procession, speechless, breathless, through the Legislative Hall. Creeds are blending, strife forgotten, manly tears are freely shed, As the thousands surge in silence past the casket of the dead. Glorious tribute, from Atlantic to Pacific's lordly wave, Come the garland-gifts of sorrow for the Premier's hallowed grave.

In St. Mary's what a concourse, as the sombre trappings fall In profusion and in richness, o'er the gorgeous funeral pall. While the DIES IRÆ rises, in a vast, harmonic swell, From the steeples of the nation comes the universal knell. Acolytes are moving slowly, thurifers their censers swing. Loudly peals the deep-ton'd organ, solemnly the prelates sing; Words of praise come from the pulpit, ere the Church's rites are done. "Dust to dust!"—the nation weepeth o'er her dead, but deathless son.

Once again the martial music breaks upon the winter's air, As the vast procession forms 'round the sacred House of Prayer. Funeral march, reversed arms, muffled drums and steady pace, As the "deathless dead" is borne to his last long resting-place. Let us pray that his example may be cherished with his name; He is now beyond the clangor of ambition, strife, or fame, Rest his ashes, as he'd wish it, 'neath his lov'd Canadian sod; Rest his soul, in joys eternal, in the mansions bright of God!

BACK TO HIS OLD FAITH.

Rev. Father Bouland Renounces the Protestant Faith

WHICH HE HAD FOLLOWED FOR OVER SEVEN YEARS.

And in That Time He Made a Further Study of the Dogma of Papal Infallibility—He Speaks Kindly Words of Bishop Potter and Now Hopes for Unity.

From the New York Herald.

Pere Leon Bouland has gone to the Roman Catholic Church. Seven years ago the announcement in the Herald that Father Bouland, a scholarly man of some eminence in his own country, had renounced the church of his youth, and gone over to the Protestant Episcopal Church in this country, caused a sensation. And now comes another great surprise in the fact that Father Bouland has gone back to Catholicism.

He made his retraction and profession of faith yesterday morning in the pretty little chapel in St. Francis Xavier's College. He was received by the Very Rev. William Pardow, provincial of the Society of Jesus. The sunlight was weak and struggling, and could scarcely penetrate the stained glass windows of the chapel when the little group entered.

There were present, besides Father Pardow, Father Clark and two young men students at the college. The ceremony was simple, yet none the less impressive. It meant a great deal more to the principal than to the assistants. It meant that for the second time he declared he had erred in what is greater to man than wealth and power: It meant that he was once more to submit himself to the criticism of the world and possibly to be condemned by those whose good opinion he had prized. It also meant that it must be his last change, should he wish to maintain his character.

Father Bouland realized all this when he laid his right hand on the Bible and renounced his heresy. The young men signed the document as witnesses.

SEVEN YEARS AGO.

There was a somewhat similar scene in June, 1888, in Grace Church. On the morning of the 17th Father Bouland was received into the Protestant Episcopal Church by the Right Rev. Dr. Potter, Bishop of New York, in the presence of Rev. Dr. C. F. C. Neil, of Philadelphia, the Rev. O. B. Keith and the Rev. G. H. McD. Bottom.

I asked Father Bouland yesterday if he would give me his reasons for the step he had just taken. He had no hesitation in doing so. He just stated that he had believed all the doctrines which the Roman Catholic Church taught until the decree affirming the infallibility of the Pope was promulgated. That dogma he could not reconcile to his conscience, and it jarred with certain liberal principles he entertained.

His position was this, that doctrinally he could no longer believe the teachings of the syllabus and its dogmas proclaimed at the Vatican Council of 1888. Politically he did not "admit the pretensions of Ultramontanism" claiming absolute authority in matters outside of religion.

HIS REASONS.

So that there might be no mistake about his views he put them in writing in French, and the following is a translation.

"Some seven years ago I left the Catholic Church and was received as an Episcopalian by Bishop Potter of

this city. The Herald gave full details at the time. During these long and sorrowful years of wandering I never gave up my love for the Church which had watched over me from my cradle. A few weeks ago, stricken with remorse for the rash and unintelligible step I had taken, I applied humbly to the Apostolic Delegate, Mgr. Satolli, begging to be received back again into the bosom of the Church.

"His Excellency deputed the Very Rev. William O'B. Pardow, Provincial of the Jesuits, to examine into the matter and report to him. The report forwarded, Mgr. Satolli graciously delegated to the Jesuit Provincial the necessary powers to receive me back into the Church from which I had strayed. This morning at nine o'clock in the Jesuits' chapel, West Sixteenth street, before a few witnesses, I made my profession of Catholic faith and abjured all contrary belief.

"It had been stated that after leaving the church I married. This I declare to be absolutely false.

"I retract fully and unreservedly the letter I wrote to the Sovereign Pontiff, Leo XIII., on April 12, 1888, in which I stated my so-called 'reasons for leaving the Church of Rome.' These reasons were all false.

"I have met with great kindness on the part of Episcopalians, Congregationalists and other non-Catholics, and I hope that my return to the Church will cause some of them at least to consider the ground on which they stand, and their adherence to a church which I have tested practically for over seven years and found wanting."

HE WAS NOT HAPPY.

"Were you perfectly happy while in the Protestant church?" I asked Father Bouland.

"No," he replied, "I was not. I belong to the Latin race, and you Protestants cannot understand how much we sacrifice when we renounce the Catholic faith. Since 1888 I have been in Europe. I was sent by Bishop Potter to make a study of the religious question in France, and to make a report especially as to the possibility of successful missionary work among the French Catholics. I went conscientiously to work, and finally came to the conclusion that it was not possible, for the present, at least, to start a movement of that sort in France.

"Bishop Potter hoped for the unity of the Church. His idea was that Catholics could be brought to the Protestant Episcopal Church. But I did not meet with any success. I found that the Protestant Church did not attract the French people. As a rule when they left their own church they abandoned religion altogether.

"I am an American citizen and I have made a study of American institutions. I concluded that after the successful mission of Mgr. Satolli in the United States the only thing for me to do was to go back to the Catholic Church, where I was educated, and in which I had been a missionary.

"I wrote a very polite and kind letter this morning to Bishop Potter, letting him know what I was doing. In it I said it gave me much happiness to acknowledge his kindness to me in all our relations. I also hoped that by the Providence of God something would happen in the future to bring about the unity of all churches, a unity that would be for the benefit of the American people.

DIVISION IN CHURCHES.

"Since I left, in 1888, I never said a word against the Catholic Church. I was charitable, and would be charitable now. I have told Father Pardow that I have the greatest respect for Protestants. I saw a great division among the churches, and I became convinced there must be some authority, some central authority in religion for the maintenance of peace and the satisfaction of conscience. I understand now, as I did not then, the infallibility of the Pope, that when he speaks ex cathedra on matters of religion his voice is the voice of God."

"I had imbibed different and erroneous ideas from the works of Dr. Dollinger in Germany and Rev. Pere Hyacinthe in France. I now believe that Papal infallibility is a dogma, and that it is the best thing for the peace of the Church

and the solution of all religious questions. When I seceded it was a mistake of the head and not of the heart.

"I believed in everything else, and, therefore, never spoke against the Church.

"I am now in full accord with the Catholic church. In this country I have seen the realization of all my hopes and desires. The Catholic Church is not a danger to America and never was. On the contrary it is proving to be a benefit to the American people. I believe that it is the supporter of the American constitution, not in a 'Jesuitical' way, as some would have you believe, but honestly, sincerely, patriotically.

"My travels and sojourn in the United States have engendered in me a great respect for the Protestants of America. I hope the time will come when we shall have Christian unity. It is absolutely necessary in our time. Religious quarrels are useless. America is the dream of every man of intellect. Here one finds the largest measure of intellectual and religious liberty. My great desire is to be useful."

PRIEST IN NAME AS YET.

Father Pardow told me that the case of Father Bouland had been placed in his hands by Mgr. Satolli. As Father Bouland had not been excommunicated by name all that was necessary to be received back into the church was to make publicly a profession of faith and a retraction of heresy. That Father Bouland had done. That fact, however, did not give him the right to exercise priestly functions. He could not say Mass, hear confessions, and so on, without receiving permission from the Bishop in whose diocese he was.

Father Bouland will go into retreat for a few weeks. Subsequently it is likely that he will devote himself to the French people of America. He intends to bring out a pamphlet stating his position, past and present. For the last two years or more Father Bouland has been a professor in the French-American College in Springfield, Mass. He also edited the Citizen Franco-American. He resigned in June. He visited the United States in 1875 for the purpose of writing a history of the French in America and he travelled extensively.

He took a deep interest in the emigration of his countrymen to this continent and believed that they would settle here in large numbers. This belief led him to investigate the adaptability of the United States to grape culture. He established on his own private account a vineyard in South Carolina. From here he came on to New York about 1888.

WAS HONORED BY THE POPE.

He had received many honors from the Pope. He was Honorary Private Chamberlain of Leo XIII., Honorary Canon of St. Michael Archangelo, Rome; Honorary Canon of the Metropolitan Church of Rheims; Commander of the Order of the Holy Sepulchre, Member of the Academie des Arcades, and President-General of the Society for the Collection of Peter's Pence in North America.

He has visited Rome several times and had private audiences with the Pope. His ecclesiastical education was under the supervision of the famous Cardinal Lavergie of Algiers. In July, 1884, Secretary G. Boccoli, Private Chamberlain to the Pope, sent Father Bouland congratulations upon his good work here and upon "his devotion to the cause of the Holy Church."

Father Bouland has pronounced views on the relations of the Holy See to the Government of France. He knew Jules Ferry and M. Grevy, and had communicated his views to those distinguished statesmen on this subject. He thought the Vatican should support the republican Government.

VERSES.

God has a secret which He keeps secure Nor whispers it to few, Tho' many try to wrest It from Him by force of their own intellect, And some wise men have cast a gleam Across its gloom, and fancied they Had almost captured it. (Man's wisdom is to Him but silliness) Whence sin, and Sin's bride, Pain? To us unsolved, unsolved This secret lies with God. God has a secret which He tells to all Who fear and love Him well, And serve Him loyally: Who open heart and hand to help His poor,

His sick, His sad, and share their suffering. And never Poet, Seer, Or wise philosopher Can catch, without the willing inward ear And contrite heart, this lore— This mystic lore God tells To His own righteous ones.

Prov. III-32. Ps. XXV-14.

MARY TUPPER. Winnipeg, September 1895.

The Armenians.

From N. Y. Freeman's Journal. Rev. L. A. Lambert, L. L. D., Scottsville, New York.

REVEREND AND DEAR FATHER,—Will you kindly state in the editorial columns of the Freeman's Journal to what church or churches the Armenians belong? Macaulay, in his essay on "Gladstone on Church and State," speaks of the Armenians as a sect. Does he refer to the Armenians that are now being persecuted? If so, are there many Catholic Missionaries among them, and what success has attended their labors. Yours most respectfully. Nov. 23, 1895. SUBSCRIBER.

The Armenians were the first who, as a nation, embraced Christianity. St. Gregory, surnamed the "Illuminator," was to the Armenians what St. Patrick was to the Irish, their Apostle. In the year 302 he baptized King Tiridates and propagated the faith throughout the whole country. He died in 332, leaving the Armenian Church in a flourishing condition. His most illustrious successors were Saints Nerses, Sahak and Mesrop. The last named invented the Armenian alphabet and translated the Bible into Armenian.

After the fourth General Council—that of Chalcedon, held in the year 451—the Armenians fell into the Monophysite heresy, which holds that there is but one nature in Christ. In rejecting the authority of the Council of Chalcedon and the Papal Primacy they became schismatics. They continued in this schism for 112 years. After the defeat of the Persians by Heraclius, Byzantine Emperor, in 626, the Armenians returned to the communion of the Catholic Church. This re-union lasted about 100 years, and the schism was renewed at the commencement of the eighth century. To their former Monophysism they added the heresy of Monothelism. The schism thus renewed continued until 1439, when the Armenians were again received into the Catholic communion. In course of time, however, they returned to their schism and heresy, in which the great majority of them have continued up to the present time.

The schismatic Armenians number about 3,000,000. In Turkey proper there are 2,000,000, in Turkey in Europe, 400,000; in Russia, 500,000. There are about 100,000 Roman Catholic Armenians. The schismatics believe in the seven sacraments, in prayers for the dead, in prayers to the saints, in the Real Presence in the Eucharist, and in the sacrifice of the Mass they use unleavened bread, as is the practice in the Catholic Church.

[Weber's Atlas des Missions (1886) says says the Catholic Armenian population exceeds 150,000, and adds that the Armenian mission was entrusted to the Jesuits by Leo XIII in 1881. Five years later these missionaries were eighteen in number, with eight chapels and six schools. Since that date the numbers and progress of the missionaries have steadily increased. The Catholic Armenian patriarchate comprises three archdioceses and sixteen dioceses.—ED. N. W. R.]

The Story of a Life.

Baby. Toddlekins. Baby May. May. Mamie. Miss May. Miss Mamie. Mrs. John Johnson, nee Smythe. Mrs. Johnson. Mrs. Johnnie Johnson. Mrs. Mary Johnson. Mary. Mary the Terror. Crazy Mary. Cell 44, alcoholic ward. No. 4018, middle layer, trench 13.—New York Sun.

Senate Reading Rm Jan 5

The Northwest Review

PRINTED AND PUBLISHED EVERY
WEDNESDAY
WITH THE APPROVAL OF THE ECCLESIASTICAL
AUTHORITY.
At 184 James Avenue East.
WINNIPEG.

Subscription, - - - - \$2.00 a year.
Six months, - - - - - \$1.00.
All Postage is paid by the Publisher.

P. KLINKHAMMER,
Publisher,

THE REVIEW is on sale at the following places: Hart & McPherson's, Booksellers, 864 Main street; and R. D. Campbell's, Bookseller, 532 Main St.

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Address all Communications to THE NORTHWEST REVIEW, Post office Box 508, Winnipeg, Man.

The Northwest Review

WEDNESDAY, JANUARY 1.

EDITORIAL COMMENT.

What will 1896 bring to us all? We trust it may be for our readers a truly happy year. Will the School Question be settled in the course of the coming twelvemonth? God grant it may. But if not this year, then it surely will be later. The Church is immortal and never gives up. The Local Government has appealed to the people in the hope of keeping or increasing its majority. The people are getting tired of Mr. Greenway; they are beginning to realize that the sweets of office are his first and only principle. It is, to put it mildly, very doubtful if the popular response will be what he expects.

We print exactly as we received it a short poem on two of God's secrets. Though it may not follow the canons of poetic art, yet it is full of poetic thought. We have no idea who Mary Tupper may be, nor can we imagine why she puts September as the date of a contribution sent us last week. Her reference to Ps. xxv., 14, shows that she uses the Protestant Bible, where the text reads: "The secret of the Lord is with them that fear Him, and He will show them His covenant." From the 9th to the 147th psalm the Catholic numbering is one behind the Protestant; thus, in the Douay version the reference would be to Ps. xxiv., 14, which reads: "The Lord is a firmament to them that fear Him, and His covenant shall be made manifest to them." The reference to Prov. iiii., 32, also betrays the Protestant text: "For the perverse is an abomination to the Lord; but His secret is with the upright;" whereas the Douay text is: "For every mocker is an abomination to the Lord, and His communication is with the simple."

New Year's Day being the anniversary of the arrival of the Blenheim last year with the remains of the late Sir John Thompson, we have thought our readers would like to be reminded in glowing stanzas of the dramatic incidents with which the great statesman's career was closed to mortal eyes. No grander tribute has been paid to the "Deathless Dead" than this, from the facile and forceful pen of Dr. J. K. Foran, the accomplished editor of the True Witness. No collection of Canadian poets can afford to omit "Poems and Lyrics" by this truly gifted author. This book is a mine of graceful expressions and deep thoughts. There are some for every taste, patriotic, historical, and descriptive, memorial and patriotic, religious, dramatic, humorous and juvenile, Indian, yea, even Jesuit poems. But among all these varied gems none is more finished,

none better suited to its lofty theme than the poem we print on our first page. It forces us to listen

While the heart of all the Empire
Seems to beat in muffled tone,
As the news of death is speeding
Round the world, from zone to zone.

And, after reading the whole touching threnody, we realize how true it is even at this date that

The nation weepeth
O'er her dead but deathless son.

In a recent editorial the Free Press deprecates the issuing of the Women's Bible as likely to disparage the sacred volume. This is a typical Protestant view: afraid that the idiotic commentaries of a bevy of female faddists will affect the standing of the sacred text! Perhaps, after all, they may in the Protestant world where quantity usurps the place of quality, when the opinions of two dunces, simply because they are two, outweigh the judgment of one expert. But all the Protestant commentaries, orthodox, latitudinarian and blasphemous, from Luther's time to the disappearance of Protestantism from the stage, will not produce the slightest effect upon the Catholic world's reverence for the Word of God. We Catholics prefer the enlightened opinion of one learned and pious commentator to all the more or less mendacious and completely irresponsible and unverifiable inventions of what sycophants have dubbed "the higher criticism." Now the higher criticism is not quite so ridiculous as the "Woman's Bible" with its female element in the Godhead. What, then, must be the measure of our contempt for the latter? Simply, that it cannot disparage anything but its authors, Elizabeth Cady Stanton, Susan B. Anthony, Kate Bushnell and other still 'weaker vessels.'

Mr. Fisher's letters are always exhaustive; but in the first of his new series, published in last Friday's Nor-Wester, he has really surpassed himself in clearness, judicial temper and irresistible cogency. After granting that the Dominion Parliament is not legally and technically bound to give redress to the Catholic minority, he goes on to show that it is morally obliged to do so. In order to prove this contention he addresses himself in this letter to the demolition of that bugbear, "provincial rights." Albeit provincial autonomy is the central doctrine of Confederation, it was "disfigured almost beyond recognition" by the Protestants of Quebec in matters educational. The story of how they insisted upon limiting local rights, how Sir Alexander Galt threw up his portfolio and retired from the cabinet because the pledge to Protestants had not been fulfilled soon enough, how a petition from the Association of Protestant Teachers was laid at the foot of the Throne, how Sir Alexander was asked to be one of the Confederation delegates in London and wrote in his own hand the rough draft of what afterwards became the remedial clause, all this is told in a most interesting and lucid way by Mr. Fisher.

The following passage forcibly sums up his main argument: "Provincial autonomy we are told in these days must be respected, and parliament must not intervene in a matter of educational law to thwart the will of a provincial majority. But when the rights of the Protestants of Quebec were at stake, the will of the provincial majority was not to prevail against them. Nay, the reason for committing the cause of that minority to the protection of the Federal power, was because protection was needed against the provincial majority, which must never be permitted to prevail against the privileges of the Protestant minority.

Such was the spirit and letter of the Constitution when it was framed for the purpose of protecting the Protestants of Quebec. For the protection of the minority in Manitoba there is the like provision—no more, no less. The Federal authorities must not coerce Manitoba we are told. And the proposition is a good one, in which I heartily concur. In the case of Manitoba it is "coercion"—is it not for the Federal authorities to entertain

an appeal specially provided by the Constitution for the protection of a section of Her Majesty's subjects. But in the case of Quebec under a like measure, it is otherwise. The inviolable doctrine of provincial autonomy must never be sacrificed in order to maintain the rights of the Manitoba minority, even by the exercise of a power expressly conferred on parliament for that purpose. But in the case of Quebec, that sacred doctrine must be scattered to the four winds of heaven, rather than that the minority should have to submit to the will of the provincial majority."

A BAD BEGINNING.

The Manitoba Legislature has been dissolved and writs issued for a new election, to be held on the 15th January. Afraid to meet the people in a fair fight, the Government spring a surprise on the opposition and rush the elections before they have time to organize. And as if this were not enough, they use the School question to appeal to the ignorant prejudices of that portion of the religious majority in whom they have heretofore found their chief support. The remark of a leading New York journal, in criticising secretary Olney's note to Lord Salisbury, can be applied to Mr. Greenway's address to his constituents—it "begins with a falsehood." He speaks of the "menacing attitude assumed by the Dominion Government," in hastily issuing "a remedial order which commanded the Legislation of Manitoba to restore the Separate School system as it existed prior to 1890." The remedial order was not issued hastily, as ample time was taken to consider it; and if it were, the fact could in no way affect the merits of the question. It was based on the lines of the judgment of the Privy Council, in which the opinion is given: "It is certainly not essential that the statutes repealed by the act of 1890 should be re-enacted, or that the precise provisions of these statutes should again be made law." This is sufficient answer to the statement with which Mr. Greenway begins his address. No one has assumed that the Federal Government, in their remedial order, have exceeded or would exceed the authority vested in them by the judgment of the Privy Council. They, therefore, could not order the restoration of the old system, and as a matter of fact did not. But they did order, as they were bound to do, that the grievance which the Privy Council found to exist should be remedied. They did not even require that the lines of their order should be strictly followed. In the Order-in-Council of July last, replying to the rejoinder of the Manitoba Government, they say: "It by no means follows that it is the duty of the Federal Government to insist that Provincial Legislation, to be mutually satisfactory, should follow the exact lines of this order. It is hoped, however, that a middle course will commend itself to the Local authorities, that Federal action may become unnecessary." If these extracts are not enough to convict the Premier of falsehood, we shall quote from the final reply of his own Government, made on the 21st inst. Referring to public utterances on the matter in question, Mr. Greenway's Order-in-Council says: "It would appear reasonable to conclude that no one could seriously contemplate the restoration of that system." Yet in the face of all this, the leader of the Government begins his campaign manifesto with the statement that "the Dominion Privy Council hastily issued a remedial order which commanded the Legislature of Manitoba to restore the Separate School system as it existed prior to 1890."

QUEBEC VS. MANITOBA.

The following despatch, clipped from the Free Press, comes to us with refreshing odor at a time when the Greenway government and its reptile press are making frantic appeals to the electors of Manitoba to return them to power because they have been persecutors of the co-religionists and compatriots of the Catholic majority in the province of Quebec. This despatch sets forth in the strongest light the difference between Catholics and Protestants when in the ascendancy, and must bring the blush of shame to the cheeks of all tolerant professors of Protestantism in Canada. Let the men who mendaciously and with malicious intent charge the Catholic Church with narrowness and intolerance read this despatch, stop their slanders and take to heart the words of a Catholic Premier:

"QUEBEC, Dec. 23.
The legislature prorogued Saturday night. Before closing Mr. Morris, minister without a portfolio, said he wished to state that since his entry into the cabinet every suggestion or representation made by him on behalf of the Protestant minority had received the utmost consideration, and no reasonable demand had been refused. There had been on all sides a desire to recognize the rights of the minority.
Premier Taillon said he was glad to hear Mr. Morris' remarks, because it would tend to dispel the impression which it had been sought to create in some quarters.

action of any kind. That judgment says: "Their Lordships have decided that...the appeal is well founded, but the particular course to be pursued must be determined by the authorities to whom it has been committed by the statute. It is not for this tribunal to intimate the precise steps to be taken." The particular course to be pursued, the precise steps to be taken. Some steps have to be taken, some course pursued. That is obvious from the language of the judgment. It does not say that nothing need be done. Some action is necessary, but the precise character of it is left to "the authorities to whom it has been committed by the statute." The statute and all the proceedings under it would be a farce if the whole matter ended with the judgment. The next step was the formal remedial order, which was a necessity of that judgment. It is not coercion, but a lawful and essential proceeding under the statute, as interpreted by the Privy Council, and obedience to which has been commended by Her Majesty-in-Council to all her faithful subjects in Canada. But the demon of intolerance is abroad in the land, and neither respect for the law nor consideration for the rights of the minority will have any influence in the elections now pending.

THE THREE TAILORS OF TOOLEY STREET.

The readers of the daily press were recently treated to a repetition of the Tooley street tailors. Three obscure "Irish-Americans" have undertaken to right the wrongs of Ireland in a flaring manifesto to the President of the United States, wherein they offer to place at the disposal of that politico-belligerent gentleman "a hundred thousand soldiers," to wipe off from the map of the world the British Empire. These three obscure individuals, who have made this blood-thirsty proposal to President Cleveland, could not command the attendance of more than three—and these three are not the stuff of which soldiers are made. Nevertheless, it is very humiliating to the true friends of Ireland to have to read of the mad vapourings of these crazy vagabonds, who would not sacrifice their own worthless skins to free any one. Ireland will have Home Rule some day, and it will be won by men who are true and loyal citizens of the British Empire. The folly of the Fenian wing, of which this trio are members, instead of hastening that day, will postpone it, by alienating from our cause men who, not understanding the true character of our leaders and the cause they advocate, will accept such utterances as inseparable from the Home Rule movement which repudiates them.

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Premier Taillon said he was glad to hear Mr. Morris' remarks, because it would tend to dispel the impression which it had been sought to create in some quarters.

Mr. Stephens said the Protestants never had much cause to complain, and he did not want another impression to go forth.

The premier was happy to see such breadth of mind, and said some of the other provinces which he need not name might draw a lesson therefrom. This closed the incident."

THIS IS FROM UNITED CANADA.

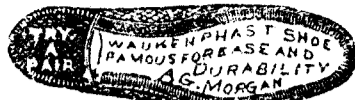
"If Protestantism requires a guardian angel, for Heaven's sake let them have one, but they should not insist on having the aforesaid angel in the councils of the country, or to expect Catholics to pay for his support. Now that the Government has got rid of Mr. Wallace, the professional Protestant, they should try to get rid of the Catholic demagogues also. They could afford to loose [sic] Colonel Amyott in Quebec and one or two others in Manitoba."

It is difficult to say what kind of an "angel" United Canada most needs. The Catholics of Canada, who have to witness its weekly contributions to Catholic (?) literature will probably look upon that journal itself as a painfully "acute angle"—especially those who are in any way sensitive on the score of literary merit in a Catholic newspaper.

THE HISTORIAN FROUDE.

Mr. W. S. Lilly's Remarks on the Writings of the Unhistorical Historian.

Mr. W. S. Lilly, writing in the Nineteenth Century, says of Mr. Froude:—"I take it that he may properly be ranked among the greatest masters of word-painting in the English language. There are passages in his writings—for example, his account of the judicial murder of Sir Thomas More, or of the destruction of the French and Spanish floating batteries before Gibraltar—which have seldom been surpassed in splendor of diction and dramatic power. But here all the praise that can be honestly bestowed upon him ends. He was incapable of critically investigating facts. Nay, he was incapable, congenitally incapable, I believe, even of correctly stating them. A less judicial mind probably never existed. There is hardly a page of his which is not deformed by passion, prejudice, and paradox. He is everywhere an advocate, and an utterly unscrupulous advocate. His predecessor in the Chair of Modern History at Oxford once said:—"When we have read Mr. Froude's account of any matter, we know, at all events, one way in which it did not happen." I think this was too strongly said. According to St. Thomas Aquinas, the father of lies himself sometimes tells the truth:—"INTERDUM DIABOLUS VERITATEM LOQUITUR." I would put the matter somewhat differently. It has happened to me, in the course of my own poor historical studies, to go over much of the ground trodden by Mr. Froude. And the conclusion to which I was long ago led is that it is never safe to accept any statement upon Mr. Froude's mere word. It is, however, only lately that my eyes were open to the full extent of what is euphemistically called his inaccuracy. In the autumn of last year his book on Erasmus reached me. On turning over its fascinating pages I was much taken aback by some of the things attributed to the great humanist in the 'abbreviated translations' of his letters. I chanced at the time to be myself deep in Erasmus, an author whom I have for some years carefully and closely studied; and the folios of the Leyden edition of his works lay before me. I proceeded to compare Mr. Froude's 'abbreviated translations' with the original, and, I confess, the result transcended my expectations. I found in well nigh every page, distortions, more or less gross—sometimes very gross—of Erasmus's meaning; things attributed to him directly contrary to what he really wrote; things of which the Latin presents no trace at all. What is the explanation of this irrational devotion to 'the thing that is not'? In the Catechism of the Council of Trent, mendacity is described as 'a disease of the mind generally incurable.' I believe that with some persons this disease is congenital, just as kleptomania is with others. Probably most of us have personally known sufferers from pseudo-manly. To take an example from fiction, the Rev. Charles Honeyman, in Thackeray's novel, appears to have been thus afflicted. 'Charles,' said Fred Bayham, 'you had, even from your youth up, a villainous habit; it's my belief you'd rather lie than not.' I once heard of a pseudomaniac who excused himself on the ground that he did not care to plagiarize from fact. I do not know whether Mr. Froude would have adopted that apology. But certain it is that, like a well-known school of ecclesiastical historians, with whose temper he had much in common, however alien from their beliefs, he preferred to have facts of his own making. Indeed, he



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CALENDAR FOR NEXT WEEK.

- JANUARY. 5, Sunday--Vigil of the Epiphany. 6, Monday--The Epiphany of Our Lord Jesus Christ. First-class feast with octave. Holy-day of obligation. 7, Tuesday--Of the octave. 8, Wednesday--Of the octave. Anniversary of the election of the Archbishop of St. Boniface. 9, Thursday--Of the octave. 10, Friday--Of the octave. 11, Saturday--Of the octave.

CITY AND ELSEWHERE.

His Grace Archbishop Langevin returned from St. Jean last Saturday.

Hon. Senator Bernier left for Ottawa on Sunday evening.

His Grace the Archbishop of St. Boniface will not go to Baltimore as he intended to be present at the investiture of Mgr. Satolli with the Cardinal's Hat.

We regret to hear that Mr. Hugh Gillies, of the South fire hall, when responding to an alarm recently, was badly injured and will probably be off duty some weeks. We trust that he may make a satisfactory recovery.

Among our exchanges by far the most artistic Christmas number was the Catholic Columbian's. Both the engravings and the letter-press were in the best taste. The whole issue was a store of beautiful thoughts and imaginings.

Mrs. W. Johnstone, of Russell, who came to the city for treatment at the hospital recently, died at that institution last week. The funeral took place on Thursday the remains being interred in the Fort Rouge cemetery after Requiem Mass at St. Mary's church.

Mr. Hormisdas Dupas, of Letellier, who has been spending a few days at St. Boniface with his brother-in-law, Mr. Joseph Roy, returns to Letellier tomorrow. Several of his friends called on Mr. Dupas at Mr. Roy's and enjoyed a couple of pleasant evenings together.

Branch 52 of the C. M. B. A. will hold their regular meeting Wednesday evening. If possible the officers would have made other arrangements, but as an assessment will be payable before the 3rd and as the hall could not be got for either Thursday or Friday the meeting could not be postponed. This is the night also for the installation of officers for the ensuing year, but if there is only a small gathering this will be put off for a future occasion.

Mrs. Michael Kelly, of this city received word last week of the death at Rome, N. Y., on the 5th inst., of her brother Mr. Michael O'Neill. From a recent issue of the Rome Sentinel, that the deceased, who was only 38 years of age, had been ailing for a couple of years. He was a member of St. Peter's church, the Young Men's Sodality and the Ancient Order of Hibernians and was held in the very highest respect by a large circle of friends. We offer to Mrs. Kelly our sincere sympathy in her bereavement. Requiescat in Pace.

St. Boniface Court No. 252 of the Catholic Order of Foresters held a most successful convivial meeting on Thursday evening last in celebration of their fifth anniversary with instrumental music, songs and appropriate speeches by Chief Ranger E. Cyr, vice do. H. Beliveau, Representative F. W. Russell and others, the time passed pleasantly away. The court is in very good shape with a large membership, a substantial balance at the bankers, and with a true appreciation amongst the members of the fraternal tie which should exist in the ranks.

Father Cherrier made a most important announcement at High Mass on Sunday, namely, that in a few weeks a new and grand organ will be built in the church of the Immaculate Conception. He thanked those ladies of the parish who for some time past had been collecting for the organ fund and also those who had subscribed, stating that owing to this and the generosity of a few parishioners the purchase of the organ would not add anything to the financial burden of the congregation. We congratulate the whole parish on this addition to the furnishing of the church for a large pipe organ will undoubtedly add to the solemnity and attractiveness of the services.

DEATH OF A YOUNG GIRL.

A Member of St. Mary's Congregation. Florence Blackmore, for the past four years a loved, trusted and valued servant in the employ of Dr. J. K. Barrett, and family died after a short but severe attack of typhoid fever at St. Boniface hospital on Thursday last. Deceased who was only nineteen years of age was not born in the Catholic faith, but her father became a convert when she was nine years of age. Florence was naturally of a religious and devout disposition and as she grew in years and at the same time in understanding of the teachings of the church, she became a most exemplary member, and although filling only a humble position she led a very edifying life. She was taken sick at the

close of the mission to young ladies and girls given at St. Mary's church recently, which mission she made with great devotion receiving with fervor holy communion at its close. Being removed to St. Boniface hospital all that medical skill and the good Sisters could do to save her young life was done, but without avail. When the end approached she made a most touching act of resignation to the holy will of God, and then, her sufferings apparently ceasing, passed peacefully away to her reward fortified with the last rites of the church. She had no relatives in this country, her father and other members of the family having returned to England a couple of years ago. The body was removed to Dr. Barrett's residence, on Hargrave street, and the funeral took place on Saturday, Requiem Mass being celebrated at St. Mary's church, and the remains interred in the Fort Rouge cemetery, alongside those of her twin sisters to whom in life she was much attached and whose grave she frequently visited. The service was conducted by Rev. Father Chaumont and the following acted as pall bearers: Messrs. M. Gallagher, A. Klinkhammer, X. Soucier, M. Rocan, T. J. Coyle, Gus. Brownrigg. May her soul rest in peace.

CHRISTMAS AT THE CHURCHES.

Grand Celebration at St. Mary's and the Immaculate Conception.

The celebration of the feast of Christmas last week at each of the city churches will long be remembered by those who had the happiness of assisting. Both at St. Mary's and the Immaculate Conception Midnight Mass was sung, in each case the choir giving a most finished rendition of Mercadante's Mass in B flat. At St. Mary's the celebrant was Father Chaumont, O. M. I., with Father O'Dwyer, O. M. I., deacon, and Father Desautels sub-deacon. The church was crowded to the doors, the whole audience evidently taking a deep interest in the service and thoroughly entering into the solemnity of the occasion. The number of communicants was exceptionally large. The burden of the singing fell upon Miss Barrett, soprano; Miss Patton, alto; Mr. Perkins and Mr. Kenneally, tenors; Mr. Crick, bass; a most powerful combination, supported by a body of capable and gifted vocalists who together make a choir second to none in the city, and who reflected the very greatest credit on their talented and hard working leader, Mr. Bonche. Mr. Evans was at the organ and the accompaniment played by Johnson's orchestra added to the effectiveness of the musical portion of the service. On Christmas Day the services were as on Sundays and at each of them special music was sung by the choir.

Great credit is due to the choir of the Immaculate Conception for the success they achieved. The grand Mass at midnight was sung in a faultless manner and proved that this choir, although small in numbers, comprises amongst its members some rarely gifted and well trained vocalists. As at St. Mary's the attendance was large and the number of communicants most edifying and we should judge consoling to the zealous pastor, Rev. Father Cherrier. Father Lebell, S. J., of St. Boniface, was the celebrant with deacon and sub-deacon. For the offertory piece Lambillotte's Christmas hymn "Pastores Erant Vigilantes" was given, and at the Low Mass of thanksgiving which immediately followed the High Mass several hymns were sung, notably: "Christmas Morn," solo by Mr. Markinski; "Angels We Have Heard," by the choir of the Children of Mary and the French Canticle entitled "Ca Bergers, Assemblez Vous," given with much spirit by Mrs. Germain and Miss Corwin, sopranos; Mrs. F. W. Russell, alto; Mr. Juras, tenor and Mr. Clement, bass. During the day there were other services in the church, notably the High Mass at 11 a. m., when a portion of Mercadante's Mass was sung. Father Cherrier gave an appropriate sermon. At the Vespers and Benediction of the Blessed Sacrament in the evening, the following numbers were rendered: "Laudate," Zinacelli; Mozart's "Quid retribuam," "Ave Maria," solo by Miss Valade and Rossini's "Tantum Ergo." Besides the vocalists already named special reference should be made to the singing of Mrs. Lloyd, soprano, in the Grand Mass; Mrs. Bernhart, Miss F. Tobin; Miss W. Tobin, sopranos; and Mrs. Buzzard, alto, throughout the entire services. The parts assigned to Mrs. Lloyd, Mrs. Bernhart and Mrs. Buzzard could only be satisfactorily performed by accomplished and gifted musicians, and we need only say that their singing left nothing to be desired. Mrs. G. Germain presided at the organ and a violin obligato was artistically given with the Christmas hymn by Mrs. H. O'Connor.

The Natural Result of Infidelity.

It is stated that the notorious H. H. Holmes has declared his faith in the teachings of Tom Payne and Bob Ingersoll. As the New York News very aptly puts it; "There is nothing startlingly inconsistent between his creed and his crime." Had he been a believer in the articles of the Christian Faith, the wonder then would become amazing that he should have become such a fiend incarnate. As it is, his natural cruelty of disposition and selfishness were not held in check by a wholesome dread of a Judgment to come. The News also adds: "Perhaps that is why the secular papers do not prominently announce his infidel views."—Mattawa Tribune.

Lobby brooks No Brooks.

An agitating scribe, one Brooks, has got a grant of £200 out of the public funds at the disposal of Mr. Balfour, of the battering-ram notoriety, by his genius as a begging-letter writer. This fellow is a sort of clergyman, and was a Radical, a Conservative; in fact, an everythingarian on the Vicar of Bray principle as long as it suited his pocket. That iconoclast and denouncer of fraudulent, financial and otherwise, Henry Labouchere, has unearthed the rat and pilloried him to public scorn. No party delights in the good fortune of rank impostors, but should be highly pleased at their exposure. Literary men of real worth are too often failures at pounds, shillings and pence affairs, and the Royal Bounty Fund, which is set aside to help them in penury, is too miserable to be encroached upon by humbugs of this Brooks fluency. Wiser in its inception has been Mr. Balfour's thought of making over even a trifle of £50 to the only daughter of the late Rev. Samuel O'Sullivan, D. D., a writer on Irish historical subjects.—The Universe, London (Eng.).

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