

# Northwest Review.



"AD MAJOREM DEI GLORIAM."

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

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### FREEMASONRY.

Continuation of the Commentary

By Rev. Father Foquet, O. M. I.—Capital Is a Greater Obstacle Than all the Christian Sects to the Reign of Brotherhood Amongst Men.

MR. EDITOR.—In a former correspondence we have looked at the frontispiece of the Temple of the great architect of the Universe; we concluded that whether the Word of God is inscribed on it or not, it makes no essential difference amongst the various branches of Universal Freemasonry, whether French or German, or Italian, or English. To day we will dare to step farther and go to the threshold of the temple, I will invite to come with us two friends of mine, sons of Anglican clergymen; Lord Beaconsfield; Lord Plunket; our inevitable and indispensable worshipping Master, brother D. J. Goggin, with his friend, the Yankee pedagogue; Frederick Prince of Orange; Henry Holbrook formerly of New Westminster, etc. etc. It will be a strange assemblage, but we cannot help it, when we deal or come in contact with the family of the triangle. My first friend, the parson's son, look disgusted at the sight of Anglican clergymen in the masonic temple. In England his father had to give up freemasonry before he could be ordained priest of the Anglican church, and here in America he sees, bishops and priests of the English church priding themselves in being freemasons and giving precedence to the craft, over the church, even in church matters; Anglican Bishops and parsons are reduced to be the valets of the Worshipful Masters; whether pedagogues, or grocers, or something less. I had read, that as early as 1745 the Protestant consistory of Hanover declared that any preacher who was already a Freemason, should be compelled to resign his membership and abandon all practices connected with it; and that in future all clergy should be forbidden under strict penalties to join the craft. And the same was enacted by the Lutheran congress at Kammun. I was not aware that in England a part of the English church was opposed to Freemasonry; although "I never wonder at any contradictions in that Tower of ecclesiastical Babel, with its Low, its High, its Evangelical, its Ritualistic, its Broad, its Catholic branches. My friend, an honest, sincere and bright Anglican, seems to be truly scandalized at the conduct of his clergy in the North West.

the common run of men: they never looked keenly and attentively to their true meaning and especially to the meaning of the oath as did my friend, the parson's son, and many others, even in B. C. who have left the craft in a quiet way and manner. If they had looked as he did they also would have recoiled at the masonic oath, and opened their eyes to what is the real meaning of that which they swore so rashly, they depended on the honest men whom they knew, and who had taken the same oath before them without considering its import and significance. All the varieties of oaths in the different rituals, degrees and rites contain two elements: a penalty amounting to death—inflicted by the private authority of the masons outside of the law, and constitution of the country, and against the laws of the realm of any civilized nation. Being of Frankish blood and suspected of sacrificing common sense to logic, I will quote from a German writer, whose work has been translated into English with the title: "Secret Warfare of Freemasonry;" he says: "To promise silence with regard to teaching and a course of action about which we know absolutely nothing at the time we make the promise, is intrinsically evil. When, moreover, this secrecy is enforced by the sanction of an oath—the most solemn and indissoluble bond by which the freedom of the human will can be fettered the heinousness of the crime is proportionally increased. Is it not in violation of the natural order and stability, that a body of men should exist within the state bound by oaths of authority, and shielded from all possible supervision either of constituted authority or public opinion by so awful an oath of secrecy?" "I consider," says Lord Plunket, "an association bound by a secret oath to be the common law, inasmuch as they subtract the subject from the State, and interpose between him and his allegiance to the King." And he speaks against the most fundamental principles of political and social life, which forbid us to abdicate the freedom of our will in favor of an unknown and self-constituted authority, or to bind ourselves irrevocably to the propagation of orders about which we are in utter ignorance at the time, and are therefore unable to determine whether they be consistent or not with our moral obligations to ourselves, our neighbors, and our God.

I don't think he wrote the name so dear to Christians, tells you that we will replace the Bible in the schools by the fearless and faithful teachers, formed to our image and likeness, as the living epistles of the truth. Soc.—We thank you, Mr. Pedagogue, for getting rid of the church's authority; but we want you to teach us how we can get rid of the state's and government's authority—Gog.—Oh, my good man, the government pay me a fair salary; I would not speak against its authority and destroy it; it would not be just. We do not need a church, but we need a government; we English people cannot follow the French and be dynamiters.—Soc.—You are right, Mr. Pedagogue; our brotherhood will not admit dynamiters. On the other hand we, workingmen, we look on the capitalist as a worse apple of discord than Christianity, which, after all, promises a share in the kingdom above even to a poor workman if he dies a good Christian; but the capitalist, there is the enemy, the cause of wars, robberies, murders, etc. etc. Capital is a greater obstacle than all the Christian sects to the reign of brotherhood amongst men. The capitalists can buy traitors to our cause much easier than traitors to yours; for the simple reason that the brother masons have fat situations, in the government, in all the capitalist societies, and companies for railroads or any other purpose; while the workingmen have the poorest, the thinnest situations. If poor, we have some kind feelings, and for the sake of not jeopardizing your salary, we won't ask you to tell us how to pull down the government, and to replace it by one suitable to the workingmen; we will be satisfied for the present to have our brotherhood out of the grasp of the government so that we could inflict a severe penalty, even the penalty of death, upon the traitors. We will consent to enthrone in the workingmen's reverence the labor and the state of government, as you do for the children provided you would tell us how the workingmen could have tenets, rules, laws of their own with the penalty of death in their brotherhood, as you are said to do by your craft's awful oath, under the same penalty of death, to keep the strictest secrecy; that is what we want, so that in our brotherhood we could put any traitor to death in spite of the laws of the government but according to the laws of our brotherhood, just as they say you do in the masonic brotherhood. Gog.—My good man, how can you think I would ever sentence or be accomplice or in any way to countenance a sentence for the murdering of a man against the law of our country.—Soc.—Do you mean to say that, if you were ordered by your craft, according to its laws, to take part in the punishing of a traitor even by the penalty of death, you would not fulfill your awful, solemn and sacred oath or that you would rather be a masonic perjurer with danger of death from brothers more faithful to their oath, unless your awful, solemn and sacred oath is only a farce, a mockery of the great architect of the Universe, and all your grand rites and ceremonies are only symboleries.—Gog.—My good man, I assure you my oath of secrecy forbids me telling you the tenets and secrets of our craft.—Soc.—Thus you, who are the grand pedagogues, the master-teacher of the workingmen in the North West, you enlighten the school teachers in normal schools and to inspect the school children.—Soc.—I will pay you \$100, in \$20 pieces of American money, if you would enlighten me on the point in question, only just as you will enlighten the state and how, at the same time you can administer the masonic oath now to the and afterwards to the children when they will be grown up to maturity for your craft. As a grand pedagogue your duty is to explain to them, if not to me, how they can take the masonic oath without being either fools or perjurers or murderers viz. ready to put a traitor to death in the masonic brotherhood in spite of the law of the country and of the government, without danger of being looked upon as murderers in a court of justice. I request you, Mr. Pedagogue, to give as soon as possible such a necessary answer to the school teachers in the normal schools for male teachers. We will pay \$100 to the teacher who will communicate to us the answer, he will have received from you and your associates. I certainly feel sorry we cannot have it directly from the grand pedagogue, who is the most worshipping master of a brotherhood which boasts with a world wide bragadocio of its philanthropy, in the love of men. Are we not men, because we are hard workingmen? Any how, we will get the information from some badly paid school teacher, unless you make them all freemasons. Good bye; I thank you for your polite ways, but not for the enlightenment I seek.—Gog.—Good bye, let us part friends.—Soc.—Oh! yes, sir, but I must tell you that if we cannot get enlightenment from you, we will go back to the church; Christian charity never refuses the enlightening it has, at its disposal. Good bye.—Gog.—By himself, that fellow must be a Frenchman in disguise; he wants me to sacrifice everything to logic; he ignores that I know enough of logic to forego it, when convenient, and still be a doctor in logic, I hate these French, they always carry principles to their logical conclusions; they are too stupid to twist around when necessary. The Yankees say, "make money honestly when you can, but any how make money; I say to you, save yourself logically if you can, but any how save yourself.—(What do you think of it, Mr. White? It is implicitly what I insinuate in my pedagogy). They say: "the French tongue is the language of civilization and the English of commerce in the Northwest. It is not civilization we want, it is the commerce

I will continue to keep as much as possible the French out of the schools; too many of these Low Canadians speak the two languages, look at Royal, Laurier, and many others; if they did not speak the two languages, they would never have occupied the high positions they did. I am bound to keep the French out of the schools; any how I cannot examine the children on their French, that settles the question. Some of these French children, who speak English as well as if it was their mother tongue, think they know more than I do; it is unbearable. The unreasonable French have for logic, Holy St. Peter, upon which sits the Rock of St. Peter, upon which sits the Holy Father, in which I am a worshipping master. Down with the French!!! If you please, Mr. Editor, we will leave for next time Disradit, the Prince of Orange, and sundry others, Our dear Mr. Goggin and his Soc. took too much of our time

Logically Yours,  
L. FOQUET.

### EQUAL RIGHTS.

Montreal Gazette.

Rev. Dr. Carman, a distinguished divine of the Methodist church, contributed to the Witness of Saturday an article upon the relations of Church and State, which, for vigor, trenchant, caustic rhetoric, is scarcely surpassed by the utterances of the public were accustomed to read from the mouth of the late Rev. Dr. Douglass. But, while we admire the power of the pen, we may fail to discover the logic of the whole argument. The indignation of Dr. Carman has been aroused to white heat by the published statement that the expense of the recent requiem mass for the repose of the soul of Sir John Thompson in the Roman Catholic cathedral at Ottawa will be borne by the Government; and the point of his invective is that the Protestant people of Canada ought not to be compelled to pay their portion, through the public purse, for a ceremony which is repugnant to them, or which, at any rate, they have no faith in: "On civil and political grounds in this free country," says Dr. Carman, "all who choose such hindrance, enjoy it of course, without let or on the same grounds, pay for it. But who do not for a moment accept it, be 'for it?' This is a view that will probably meet with a good deal of acceptance, although we do not propose to point out its the palpable inconsistency on to say:—

"When I consider these things I am not taken down the heaven and earth are moved system of Manitoba and patriotic school. Anti-national, pro-sectarian schools are a part of a system. Conscience and purity against anti-public, unpatriotic can have in favor of making the schools little churches, Methodist or any other."

It appears, then, that, in the opinion of the worthy Doctor of Divinity, it is an intolerable outrage to compel the Protestant people of Canada to pay for the ceremony of a requiem mass, because they are Roman Catholics, because it is a sweet, and tender, and generous thing to make Roman Catholics pay repugnant to their conscience, their faith, and their convictions, where is the difference? At what point does Dr. Carman draw the line? If Protestants, like masses, why may not Roman Catholics with equal reason resent being taxed for schools of which they cannot in conscience avail themselves for the education of their children? It is not a Protestant conceives to be the true system of schools, but a case of what the Roman Catholic believes to be just and right. The Roman Catholics do not ask that the schools of the majority shall be made little churches, Methodist or any other; nor do they insist that Protestants shall send their children to what Dr. Carman calls "anti-public, unpatriotic and purely sectarian schools." All they desire is the privilege of employing their own money, of using the taxes levied upon them, for the support of an educational system in accord with their views, and they willingly concede exactly the same privilege to their Protestant fellow-citizens. When the learned divine rails against the money of those of his religious persuasion being used to pay for masses, let him not forget that he is standing upon the very ground taken by Roman Catholics when they protest against being taxed for public non-sectarian school. What is a good principle in the one instance ought surely to be equally valid in the other. To paraphrase Dr. Carman's interrogation: "on civic and political grounds in this free country all who desire a public school system, may, of course, without let or hindrance, enjoy it and pay for it; but on the same grounds, why should those who do not for a moment accept it, be committed to it and taxed with and for it?"

The Hon. Mr. Bowell flatly denies Carman's statement and has written to him saying that he ought to be sure that there is any game before shooting off his gun.

Watts: "Do you don't believe that the good die?" Potts: "That used to be a good deal when I was a boy, but I know better now."

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4. The Ascension.
5. Nov. 1st, All Saints.
6. Dec. 8th, The Immaculate Conception.
7. Dec. 25th, Christmas.

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2. The Wednesdays and Fridays in Advent.
3. The Ember days, at the four Seasons being the Wednesdays, the Fridays and Saturdays of
- a. The first week in Lent.
- b. Whitson Week.
- c. The third week in September.
- d. The third week in Advent.
4. The Vigils of
- a. Whitsunday.
- b. The Solemnity of St. Peter and Paul.
- c. The Solemnity of the Assumption.
- d. All Saints.
- e. Christmas.

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### Freemasonry

Continuation of the Commentary

By Rev. Father Foquet, O. M. I.—Capital Is a Greater Obstacle Than all the Christian Sects to the Reign of Brotherhood Amongst Men.

My second friend, the parson's son, is already under the true Christianshelter; where other Freemasons such as Lord Ripon, and many others in Europe and America took refuge. My friend. When still a Protestant, joined the Freemasonry as a pleasant, social brotherhood, said to be a philanthropic, useful, and beneficial society: he paid no special attention to the real meaning of the masonic oath, rites and ceremonies. After a while, being naturally a keen, deep and wise student for his age, he began to study the full and real meaning of the oath he had taken. His bright mind and honest heart recoiled at once, at the evil and dark ways he had entered, without proper and due consideration. How many like him, become freemasons without reflection; they are duped into the dark temple and remain in it dupes all their life time; no doubt such is the case with the great majority of the English freemasons. I have known personally hundreds of them, but I acknowledge there is only one, Mr. Henry Holbrook a long time in New Westminster; I could point as well informed of the real secret doings and aims of the heads and agents of the secret craft, leading the others blindly. I travelled with Mr. Henry Holbrook in France and I met him again in 1860 in New Westminster. He had been in Russia but had to leave it, otherwise he would have been arrested, as he told me. Besides Mr. H. Holbrook, there were very likely amongst my acquaintances, a few others, I had no opportunity to find out, who were as well informed as he was of the genuine secrets, aims and designs of the real leaders in the craft; but I feel sure, that the great mass of the brothers' saw in the brotherhood nothing, but an opportunity for social meetings, fine amusements, joyful banquets; for these free livers the formulas, oaths, rites and ceremonies have no reference to ordinary life, and are not to be gagged by ordinary rules; they are only for the inside of the temple, to be orsaken and resumed at the threshold: for the outside they have only the ensigns, like the ensigns of the fire brigade, or brass bands: They serve only to make them more noticeable than

the common run of men: they never looked keenly and attentively to their true meaning and especially to the meaning of the oath as did my friend, the parson's son, and many others, even in B. C. who have left the craft in a quiet way and manner. If they had looked as he did they also would have recoiled at the masonic oath, and opened their eyes to what is the real meaning of that which they swore so rashly, they depended on the honest men whom they knew, and who had taken the same oath before them without considering its import and significance. All the varieties of oaths in the different rituals, degrees and rites contain two elements: a penalty amounting to death—inflicted by the private authority of the masons outside of the law, and constitution of the country, and against the laws of the realm of any civilized nation. Being of Frankish blood and suspected of sacrificing common sense to logic, I will quote from a German writer, whose work has been translated into English with the title: "Secret Warfare of Freemasonry;" he says: "To promise silence with regard to teaching and a course of action about which we know absolutely nothing at the time we make the promise, is intrinsically evil. When, moreover, this secrecy is enforced by the sanction of an oath—the most solemn and indissoluble bond by which the freedom of the human will can be fettered the heinousness of the crime is proportionally increased. Is it not in violation of the natural order and stability, that a body of men should exist within the state bound by oaths of authority, and shielded from all possible supervision either of constituted authority or public opinion by so awful an oath of secrecy?" "I consider," says Lord Plunket, "an association bound by a secret oath to be the common law, inasmuch as they subtract the subject from the State, and interpose between him and his allegiance to the King." And he speaks against the most fundamental principles of political and social life, which forbid us to abdicate the freedom of our will in favor of an unknown and self-constituted authority, or to bind ourselves irrevocably to the propagation of orders about which we are in utter ignorance at the time, and are therefore unable to determine whether they be consistent or not with our moral obligations to ourselves, our neighbors, and our God.

The grand pedagogue, D. J. Goggin, the master of education in the North West, is the most zealous missionary to propagate and deliver the masonic oath. He is of the duped English Brothers? He will not say; he has a sleek and smooth face, inclined to be a winner. He has imported a Yankee pedagogue, who tells us at his page 325, edition, American Book company, that the pedagogues will enthrone the authority of the school and "of the state in the P. P. J. Goggin cannot enthrone the authority of the state in anyone's reverence as long as he administers the masonic oath or remains a Worshipful Master, unless his teaching contradicts his conduct. For the sake of argument I will beg to introduce a dialogue, a *tele-a-tele* conversation between Mr. Goggin and Mr. Socialist. Mr. Socialist, respectfully, says: "I am deputed to you, the grand pedagogue of the North West, by a mutual, beneficial, protective brotherhood of workingmen; we heard you were worshipping master in the masonic brotherhood, which, we know, is the parent and prototype of all secret brotherhoods, and that you carry the masonic and the pedagogic business together all over the North West, as you did so successfully in Manitoba. There our party, and I suppose, you also, expect to see soon godless schools, if Joe Martin don't betray his promises. Practically the Christian churches are out of the schools, which will be soon proclaimed secular. We may allow for the consolation of the old people, the Bible to remain there closed and locked, a dead word of God. We have got rid of the worst and most powerful church of Rome; thanks to you and to Joe Martin, the Romanists are not only out, but have to pay their money for our schools; no doubt you will have the same success here with the help of Mr. Haultain. As for the Protestant churches indeed they have a shadow of authority in school matters out it being only a shadow, we look upon it as evil. Thus we don't fear any more the Christian churches authority. But we fear the authority and power of what you call the state and what we call the government: we wish, you would be kind enough to help us to get rid of the state's authority as you did of the church.—Gog.—You will be kind enough my dear man, to consider that Freemasonry does not care nor set any importance on Christianity? We leave it to the churches; but we want Christianity out of the schools and out of the government; for, count, if you can, the number of sects in Christendom outside of the 260,000,000 of Catholics who have a fearful unity: tell me if Christianity is not an apple of discord, and the greatest obstacle to the universal brotherhood of mankind; and we disciples of the great architect of the universe, we don't care about being disciples of Christ. You see, in my speeches even at the laying of the corner stone of Anglican churches, I would not even name Jesus Christ, and my great friend Emerson White in the last page of his pedagogy, (in which

the common run of men: they never looked keenly and attentively to their true meaning and especially to the meaning of the oath as did my friend, the parson's son, and many others, even in B. C. who have left the craft in a quiet way and manner. If they had looked as he did they also would have recoiled at the masonic oath, and opened their eyes to what is the real meaning of that which they swore so rashly, they depended on the honest men whom they knew, and who had taken the same oath before them without considering its import and significance. All the varieties of oaths in the different rituals, degrees and rites contain two elements: a penalty amounting to death—inflicted by the private authority of the masons outside of the law, and constitution of the country, and against the laws of the realm of any civilized nation. Being of Frankish blood and suspected of sacrificing common sense to logic, I will quote from a German writer, whose work has been translated into English with the title: "Secret Warfare of Freemasonry;" he says: "To promise silence with regard to teaching and a course of action about which we know absolutely nothing at the time we make the promise, is intrinsically evil. When, moreover, this secrecy is enforced by the sanction of an oath—the most solemn and indissoluble bond by which the freedom of the human will can be fettered the heinousness of the crime is proportionally increased. Is it not in violation of the natural order and stability, that a body of men should exist within the state bound by oaths of authority, and shielded from all possible supervision either of constituted authority or public opinion by so awful an oath of secrecy?" "I consider," says Lord Plunket, "an association bound by a secret oath to be the common law, inasmuch as they subtract the subject from the State, and interpose between him and his allegiance to the King." And he speaks against the most fundamental principles of political and social life, which forbid us to abdicate the freedom of our will in favor of an unknown and self-constituted authority, or to bind ourselves irrevocably to the propagation of orders about which we are in utter ignorance at the time, and are therefore unable to determine whether they be consistent or not with our moral obligations to ourselves, our neighbors, and our God.

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OUR ADMINISTRATOR'S LETTER.

ST. BONIFACE, 28th Dec., 1894. To Mr. E. J. Dermody, Proprietor of North West Review: MY DEAR MR. DERMODY,—

As New Year's Day is coming near at hand, I am glad to be able to send you herewith the heartfelt expression of my earnest wishes for a happy and prosperous year for yourself, and an increasing prosperity for your paper.

The Northwest Review

WEDNESDAY, FEBRUARY 20.

"PERILOUS TIMES."

The Protestant Bishop of Liverpool has recently delivered an address to the clergy of his diocese, in which he describes the perils of the day.

"The times are perilous in the matter of religion. What are the facts? Infidelity abounds. Multitudes of people in every part of the country seem to have totally cast off all religion."

Yes, your Lordship, this is perilous indeed, and wonderful (!) at the same time. How is it possible that after three centuries of battling against Popery and boasting of Protestant sanctity and Protestant advantages, multitudes of people have totally cast off all religion?

This is perilous and very perilous for the established Church, but it is a peril, which will save England from the first mentioned peril, infidelity.

"Romanism is increasing. Real Popery has revived, and extreme Ritualism is helping it. Some churchmen seem little better than Papists. They scoff at Protestants and the Reformation. They delight in the very Popish ceremonies, which our forefathers deliberately rejected."

"Indifferentism grows everywhere! Multitudes seem to care nothing about the distinctive doctrines of Christianity and to perceive no difference between truth and error. Everybody is thought right, and nobody is wrong! Religion is only a matter of words and names, and it does not signify a jot what a man believes! Is not this perilous?"

We do not doubt in the least the correctness of this statement, but who is to blame? Was it "Romanism" that started this peril,—that preached that every man was the infallible interpreter of the Bible?

rectness of this statement, but who is to blame? Was it "Romanism" that started this peril,—that preached that every man was the infallible interpreter of the Bible? If everybody is thought right and nobody wrong, it is but a consequence of the Protestant rule of faith.

The Bishop went on: "Look at the Sabbath breaking of the times. An enormous proportion of the inhabitants of our towns have not the slightest idea of keeping the Sunday holy. They like idling about, and not working, and pleasure seeking on Sunday well enough; but they never give the day to God. Millions around us are robbing God regularly once a week. Is not this perilous?"

To be sure, it is. It is bound to bring the curse of God over the nation. But My Lord, pray, whose fault is it, if millions neglect to frequent your dull, dry services, your monotonous sermons; if they are not attracted inside the bare walls of your churches, where there is no God residing in the tabernacle, and where, consequently, they do not find more than in a music hall or other place of amusement? Have you no reason to strike your breast and to say: "through my fault, through my fault, through my most grievous fault," when right there, in your own neighborhood, the humble Irish Papist keeps the Sunday holy, not only by not working, but by going regularly to his church? Of him it cannot be said that he has "not the slightest idea of keeping the Sunday holy."

He has been instructed, both by his parents and his spiritual superiors, what is due to the Lord on the first day of week, and he observes it too. Let us listen once more to the Rt. Rev. Doctor: "Look at the drunkenness of the times. In spite of Christianity, temperance societies, teetotalism, and education, we are very intemperate people. The number of public houses, gin palaces, and beer shops in every large town tells a tale, which cannot be mistaken. This sum of money spent in spirits and beer every year are perfectly astonishing. The testimony of judges and magistrates about the effects of drinking, as a cause of crime, is enough to make one's blood run cold. Is not this perilous?"

It is a good thing that "Romanism" had nothing to do with these things! These English Protestants must be another set of men than our Canadian Protestants. The latter, if we are to believe what they pretend, are the most temperate people on earth; they not only do not drink themselves as they claim, but they try to prohibit others from drinking. The great sin of the Catholics in this country, according to Protestant saying, is to indulge too freely in spirits. But if Protestantism in England be not powerful enough to stop drunkenness, by what special grace of heaven can it stop it in this country? Either the English ministers of the Gospel neglect their duty in that respect, or their conferees here state falsehoods, and therefore, Protestantism counts for nothing in this temperance question, and cannot claim credit for bringing about habits of temperance.

All the perils enumerated by the Bishop of Liverpool, "Romanism" excepted, like infidelity, indifferentism, desecration of the Lord's Day, drunkenness, etc., emanate from the same source, the "Reformation." Without subordination, relaxation in morals must follow; and without the spiritual and absolute authority of the Church, error, indifferentism, and infidelity will soon make their appearance and have a rank growth.

WRONG, INDEED SIR: Our esteemed weekly contemporary the Winnipeg Saturday Night in its latest issue ventured an opinion on the Manitoba School Question. The peregrinating editor of that five-o'clock-tea journal, who by the way resides in Toronto, paid this province a visit not many days ago, and while here managed to take a cursory glance at the state of things, especially the feeling of Catholics upon the School Question. No doubt on his return journey to the east, he gave the matter much cogitation and by the time he reached his editorial sanctum was quiet imbued with the idea that after all the Catholics of Manitoba were not heart and soul with their church upon the very important question of separate schools. We have always had a certain amount of respect for the Saturday Night, inasmuch as it informed us of the doings of the upper ten, but when it crosses the political threshold and gives vent to views erroneous and unfounded then of course we no longer look upon it as an organ of authority. In a long time, the Saturday Night has not given utterance to a more fallacious statement than that wherein it says that the Catholics of Manitoba have grown contented with their lot. Had its editor gone deeper into the study of this now burning question, he would never have expressed himself thus, and he would have spared us the pain of addressing him in the following lines:

"A little learning is a dangerous thing; Drink deep, or taste not the Pierian Spring, In a dreamy rapture he kissed her golden tresses. 'The future,' he exclaimed joyously, 'with its castles in the air!'" "Fitmaurice," she said decisively, "don't deceive yourself. I tell you now I shan't live above the third storey in any circumstance."

MR. EWART'S BOOK. The Manitoba School Question: Being a compilation of the legislation, the legal proceedings, the proceedings before the Governor-General-in-Council. An historical account of the Red River outbreak in 1869 and 1870: its causes and its success, as shown in the treaty—the Manitoba Act—and a short summary of Protestant Promises. John S. Ewart. Toronto: The Copp, Clark Company, 1894.

The above is the full title of Mr. Ewart's complete statement of our school question. The dedication reads thus: "To the memory of Alex. Archbishop of St. Boniface, O. M. L., my client and friend, this work is inscribed in the hope that it may be of some avail in that struggle for liberty, to which was arduously given so much of his failing strength." The book, which is a demy octavo of 401 closely printed pages, is divided into three parts. Part I contains the Statutes: relevant passages of the British North America Act, the Manitoba Act, and the Manitoba School Acts before and in 1890; various affidavits in the original case of Barrett vs. The City of Winnipeg, and in the decoy case of Logan vs. the City of Winnipeg; the Privy Council judgments in both cases; various petitions to the Dominion Government and actions of Government thereon. Part II gives in full Archbishop Tache's letter to the Free Press on religious instruction in schools as well as His Grace's pamphlet proving that the public schools of Manitoba are merely a continuation of the Protestant Schools before 1890; addresses, speeches, or extracts of speeches, and letters from Bishop Machray, Dr. King, Principal Grant, Mr. James Fisher, D'Alton McCarthy, Mr. Joseph Martin, etc. One of the best things in this Part is Mr. Ewart's clear and logical defence of our position against Dr. Bryce and the Toronto Lawyer. These articles of our eminent lawyer would of themselves give to his work an inestimable value. Take, for instance, this passage in which he exposes the absurdity of the Protestant view:—(p. 245).

"The 'true Protestant' argument now runs this way: 'The state ought to protect itself from vice by education. Religion is an indispensable factor in all education, every day in the week.' Therefore it is the duty of the state to educate, but to leave nothing to do with religion. The true Protestant should observe that his conclusion 'It is the duty of the state to educate,' is contradicted by the moment he asserts that it is not the duty of the state to teach 'an indispensable factor in all education.' It is as though he said: 'It is the duty of the state to build warships but it is not the business of the state to furnish them with rudders. A rudderless warship, and an irreligious education are to Roman Catholics, similar abominations—great capacities for evil.

And again, this reference to the pecuniary motives which underlie all Protestant movements against Catholics (p. 246):— In fact the true Protestant is easily driven to admit that the question is merely one of money. He wants one set of schools because it is cheaper than a double set; and, for the sake of economy, he will forego religion in the schools. Roman Catholics maintain that the economy would be false, and the divorce disastrous to the eternal welfare of the children. I gave none answer to my pamphlet that, at present, in Manitoba the saving would be a bagatelle. But the best answer is not that, but this: that Roman Catholics in the matter is not one of money at all, but of conscience. In matters of conscience, Protestant denominations are wildly prodigal of their money; as witness the thousands of dollars which they annually spend in ungenerous competition with one another in every village in Manitoba and the Northwest Territories. They have a perfect right, no doubt, so to compete, and to urge subscriptions for the ruinous content upon grounds of conscience; but let them not say to Catholics that in a very much more important matter their consciences must be sacrificed to economy.

This was written in 1892. Had Mr. Ewart been able to foresee what has happened since, had he known that, in spite of taxes wrung from reluctant Catholics, the Winnipeg Public Schools would be a greater drain on the citizens' purses than were the separate Schools, he might perhaps have expressed a doubt that dishonesty can ever be made economical. The salient feature of this great work of Mr. Ewart's is, undoubtedly, his concise and telling summary of the Red River outbreak in 1869 and 1870. Without any attempt at rhetoric, with the cold but resistless force of a glacier crushing all before it, he proves "that, upon the whole, the conduct of the Metis throughout the movement was characterized not only by great moderation and self-control, but by a regard for legal forms, and constitutional action, which, remembering the character and education of the people, must be regarded as striking and surprising;" that the Canadian party, including Col. Dennis and his body of surveyors, and Mr. McDougall, and the people about him, were the cause of all the difficulty; that Mr. McDougall's usurpation of the Queen's name, without Her authority, in his Quixotic proclamation, led the way, more than anything else, to place Riel in the position which he afterwards held; and that the object of the Metis was attained, and large and important benefits procured by their action. Mr. Ewart's final conclusions are these (p. 313):

"The passage by the Manitoba Legislature of the School Acts (1890) was a violation of faith pledged to Catholics, upon at least three several occasions: (1) It was a violation of the spirit and true intent of the Manitoba Act—of a treaty entered

into under the direction, and with the sanction and approval of the Imperial Government; (2) it was a violation of pledges made to Catholics in 1876, when the Catholic members of the Manitoba Legislative Assembly agreed to the abolition of the Provincial Senate, the strongest guarantee for the maintenance of minority rights; (3) it was a violation (most flagrant and heartless) of the pledges made in 1888, on behalf of the Liberal party in Manitoba, at the election (St. Francois Xavier), which enabled it to defeat the Harrison Government, and thus paved the way for its own accession to office.

The history of Protestant Promises, from the capitulation of Quebec (1759) to the pie crust affirmations of Mr. Greenway in 1888 must be very painful reading to such honest Protestants as still think that might, numbers and expediency cannot counterbalance one single manifest right. By way of epilogue, Mr. Ewart, who quiet humor runs through all his writings, quotes Sydney Smith's terse advice to the "No-Popery Fool," to the "No-Popery Rogue," to "The Catholics" and to "The Honest No-Popery People." The words addressed to these last are rich:—"We respect you very sincerely—but are astonished at your existence."

As a collection of important documents and convincing facts admirably marshalled, as a chain of unanswerable argument, this is by far the best work yet published on the Manitoba School question. It ought to enlighten and persuade politicians of both parties. But unfortunately, few political partisans have enough mind and conscience to appreciate Mr. Ewart's firm grasp of principles and fearless sincerity. Of course both parties will pretend to read this standard work; but will they take it to heart and act on its practical conclusions? Promises will doubtless be made, promises before a general election, promises that are generally conscientious to the Greenway pledges, made for one purpose and broken for another. However, it behooves the powers that be to show themselves as good as their word this time; for, should they not should they, after the election, shelve the question, the spirit of indignation that is growing among all Catholics throughout the Dominion will take form and substance in a Centre party, which, keeping aloof from the blandishments of office, will yet hold the balance of power, and then—it may be in ten or twenty years, but it will come as surely as the triumph of right and justice must come—that Centre Party will insist on the restoration to Catholics of all their rights and the restitution of all the money of which the local brigands have robbed them.

IT IS HIGH TREASON. The story of the treatment of the Catholic minority in this province has no parallel in the political history of Canada since it became a part of the British Empire. It was conceived in treachery and duplicity and brought forth in dishonor and in the violation of the most sacred pledges that it were possible to make. When the first case brought by the Catholics of Manitoba was pending before the Privy Council, the members of the Greenway government and their friends openly and frequently declared that, no matter what that decision might be, they would decline to be governed by it, were it given against them. After the decision was given to suit them, these very men professed to hold the decision of the Privy Council in the greatest reverence, and called upon the minority to accept it as final. Although the Catholic minority felt that that decision was not in accordance with the law governing their pre-confederation rights and privileges, yet they accepted it without one word of disrespect for the Privy Council, recognizing, as they did, the fact that the highest court in the empire had decided against them. Having been defeated on the first case, which dealt solely on the rights which we had acquired before confederation, we fought forward our appeal to the Governor-General-in-Council, asking the relief granted to the minority by the constitution.

Again the case of the Catholic minority found its way to the Privy Council and this time we find 'the Lord Chancellor of England giving judgment in favor of the Catholics and apologizing, in as far as he could, for the former decision given against them. No sooner does this judgment become known than Messrs. McMillan and Sifton, Manitoba's provincial treasurer and Attorney General, declare, in interviews given to the press, that they would decline to accept the finding of the Privy Council and would refuse to obey its orders. Although we could not expect either statesmanship or respectability in men who won place and power by falsehood and treachery and held it by the lowest arts of the demagogue, yet we confess that we were somewhat shocked that sworn ministers of the crown; men who, in assuming office, took oaths of allegiance and loyalty to our Most Gracious Queen and to the constitution of the empire, from which they derived all their powers, should openly and boastfully say that they would not obey the terms of that constitution, as interpreted by the highest court in the realm.

But imagine the mendacity and treason of those men and the government to which they belong putting such treason-

able words as the following into the mouth of Her Majesty's representative, to be read by him from the Throne, at the opening of the third session of the eighth Legislature of the province. His Honor Lieutenant Governor Schultz was required to read the following: "By the judgment of the judicial committee of the privy council, recently pronounced on an appeal from the supreme court of Canada, it has been held that an appeal lies to the Governor-General-in-Council on behalf of the minority of the province, inasmuch as certain rights or privileges given by prior provincial legislation to the minority in educational matters had been affected by the Public Schools Act of 1890, and that, therefore, the Governor-General-in-Council has power to make remedial orders in respect thereto. Whether or not a demand will be made by the Federal Government that that act shall be modified is not yet known to my government. But it is not the intention of my government in any way to recede from its determination to uphold the present public school system, which, if left to its own operation, would in all probability soon become universal throughout the province.

Comment is unnecessary. The language speaks for itself. It is reasonable and infamous. It states the fact that the Privy Council decides that the rights of the Catholic minority have been invaded by the school acts of 1890, and that, therefore, the Governor-General-in-Council has power to make remedial orders in respect thereto. It acknowledges all this and then it says, we will not recede from the position we have taken. The Privy Council may decide what the law is, the Dominion Government may direct that decision be enforced, but we decline to recognize the decision of the one or the authority of the other. We commend this precious piece of treason to those ultra loyal Protestant gentlemen in Toronto who are getting up contra petitions to the Dominion government against the claims of Catholic minority in Manitoba.

THE PRIVY COUNCIL DECISION. Father Drummond interviewed. We reproduce from the Northwest Review Father Drummond's interview. It hits off the situation admirably and will be read with much interest by our friends and with mixed feelings by our enemies. Those Protestants who have any shame will feel humiliated but few will escape the lash of the Rev. Father's keen satire:— Rev. Father Drummond, S. J., was approached by a representative of the Northwest being very busy could grant only a few moments.

"What do you think of the decision of the Privy Council?" asked the reporter. "I think," said Father Drummond, "it is a strong confirmation of the proverb, 'Second thoughts are best.' Their Lordships, whilst safeguarding their dignity as a practically infallible tribunal, really retract their former mistake and do so in a very forcible and interesting way."

"What, in your opinion, will be the effect of this decision?" "It is impossible to forecast its immediate effect upon the unstable equilibrium of opposing parties in the Dominion. However, I am inclined to think those of the Manitoba majority who are amenable to reason will be strongly emboldened by the Privy Council's conversion, to reconsider their own unenlightened policy, and ultimately to turn from the error of their ways. Perhaps a surgical operation will not be needed to convince them that they have been fooled by sophisms."

"How fooled?" queried the scribe. "In this way. Although it seems to us very clear that we Catholics have an inalienable right to say how our school taxes shall be used, the adverse majority seem to think that re-establishing Catholic schools would be enabling us to put our hands into other people's pockets. We are in the position of the honest farmer who happened to sit down in a crowded train, by the side of a city-bred, timid lady, mortally afraid of having her pocket picked. (This occurred at one of those lucid moments in the kaleidoscopic history of fashion, when ladies' pockets were easily discoverable.) As the unlighted car dashed through a tunnel, the farmer's right hand, which was in his own pocket, was suddenly grasped by his nervous neighbor, while she shrieked at him: 'You bad man; now I've caught you! Wait till we get out of the tunnel!' He waited, and she found, to her dismay, that her hand was not in her own pocket, as she had thought, but in that of the offending farmer. Well, our tunnel is a pretty long one; but the locomotive is whistling, and there is a glimmer of light ahead. We have hopes that deluded and fickle Miss Majority will have daylight let in upon her ridiculous position before long."

A Happy Suggestion. Mr. Editor,—You know by a sad experience that ignorance is the worst enemy of the church especially amongst those who are in some capacity leaders in one way or the other; could you not advise the Catholics after they have read the REVIEW, or any other Catholic paper, to post it to some Protestants of the neighborhood, such as clergymen, school teachers, members of the Legislative Assembly, and even Senators, whom they know, to be opposed to subscribe to a Catholic paper as a regular home paper and who still are pleased to hear occasionally what Catholics have to say for themselves on

many current topics; it would cost them only 1 or 2 cents per week. It would not be advisable to send the paper to those who love ignorance, and would be offended. It would not do for these Catholics to fall into the same blunder as did a too zealous Protestant minister. He had met in a H. B. Co. fort, the good and kind Bishop Modeste Demers, the first missionary and Bishop of British Columbia and became very interested in the good, kind and gentlemanly papist Bishop. He told the H. B. Co. officers his feelings; how he felt sad to see such a good man deprived of the Bible and kept in the church of Rome in such deplorable ignorance. The officers winked at each other, encouraging and praising the zeal of their minister they had the satisfaction to see him go and offer his finest bible to Bishop Demers. The good Bishop was somewhat surprised, but recovered himself enough to thank kindly the minister, who was in his turn taken by a great surprise to hear the papist Bishop say; he had a Bible of his own and had been learning and studying it since he was a school boy. Years after the officers of the Fort would delight in telling the comedy they had on this occasion.

L. FOUQUET. Calgary, 9th Feb'y. 1895.

A Tale From Winnipeg. How Two Prominent Citizens of the Prairie Capital Regained Health. One Suffered from the Effects of Malaria And Indigestion, the Other from Nervous Prostration—Their Story as Told a Tribune Reporter. From the Winnipeg Tribune.

The modern world is decidedly skeptical, and in the case of cures by advertised medicines, it is sometimes remarked that they occur at long distances. Recently, however, the Tribune was told that a Winnipeg gentleman had passed through an experience as remarkable as any of those published, and inquiry into the matter revealed the fact that several prominent citizens of Winnipeg had been greatly benefited by the use of Dr. Williams' Pink Pills. One of these citizens is Mr. W. A. Charlesworth, the well known contractor, who during his residence in Winnipeg has added to the beauty and wealth of the Prairie Capital by erecting some of its finest and most substantial buildings. Naturally what Mr. Charlesworth would say as to the merits of a medical preparation would be read with interest by the many citizens who have met him in business and socially, and a Tribune reporter was detailed to get from him some particulars in the matter. Mr. Charlesworth was seen at his beautiful and cosy home on William street, a few days since, and while unwilling to attract publicity, yet for the benefit of those suffering as he once "was he consented to give a simple statement of his case. About thirteen years ago, while living in the southern part of Illinois, near Cario, he had several attacks of malarial fever and ague, which left his blood poor and thin, and so deranged his system that for about ten years after he was a sufferer from chronic indigestion. He came north after residing there for some years in order to try to shake off the effects of the malaria, but without much success. He has not had, while in the north, another real attack of ague, but every season he has had incipient attacks, which were only warded off by the prompt use of quinine. Bilious fever also threatened in the same way. He also suffered severely from indigestion. Determining to make a decided effort to get rid of his complication of disorders, he began in the fall of 1891 to use Dr. Williams' Pink Pills, the advertisements of which he had read in the newspaper. Mr. Charlesworth began to use the pills in October, and for the first month scarcely felt any improvement. However, from that time on improvement was rapid and the effect marvellous. The cold of the winter of 1891-2, as will be remembered, was intense, and yet so great was the toning up of the system and the enrichment of the blood, that he scarcely felt the cold at all that winter. His indigestion was removed, and since that time he has not had another attack of malarial fever. He continued taking the pills up to about the middle of January. In closing his interview Mr. Charlesworth said:—"However, do not rely upon my authority alone, but see Mr. Fairchild, who has used the pills."

The Mr. Fairchild, it is needless to say, is Mr. Frank Fairchild, the largest dealer in vehicles and farm machinery in western Canada. Mr. Fairchild's name is too well known to readers of the Tribune to need any further introduction. He was also seen and fully confirmed what Mr. Charlesworth said. Some time ago Mr. Fairchild suffered overwork, suffered also from a dull pain in the back of the head. After spending some time at a famous Chicago sanitarium he was advised to take something to build up his blood, the doctors mentioning Pink Pills in their list of things advised. At first he took a fluid preparation, but as he found this unhandy to take with him as he travelled, he decided to try Pink Pills, as Mr. Charlesworth had very strongly recommended them. He found great benefit from their use, and continued taking them until restored to health. He has no hesitation in recommending them as a great builder up and purifier of the blood.

Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont., Schenectady, N. Y., 50c a box, or six boxes for \$2.50. The price at which these pills are sold makes a course of treatment comparatively inexpensive, as compared with other remedies or medical treatment.

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Increase Reserve of Emergency Fund, since January 1, 1894, [per month].....\$201,852.75

Total Death Claims paid since January 1, 1894.....\$2,567,000.74

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**CITY AND ELSEWHERE.**

The Territorial fair opens on Monday July 29.

The Victoria Hockey team of Winnipeg have returned home, crowned with laurels.

This evening Mrs. E. Cass will entertain a number of her friends at her residence 172 Vaughan Street.

The Manitoba school case, will come up for hearing at Ottawa on the 26th inst.

The date of Archbishop Langevin's consecration has been changed to March 19, the feast of St. Joseph.

The Nor Wester states that the Hudson Bay road will be commenced in the very near future.

It is rumored that Ablegate Satolli will be created cardinal, and in order not to deviate from past custom, he will first be appointed nuncio to Lisbon.

The bonspiel of 895 is now a thing of the past; it was highly successful, and the curlers experienced delightful weather.

Mr. DIXON the member for Landdowne, better known as the defaulting treasurer of the St. John's municipality has resigned his seat in the house.

DALTON MCCARTHY says he will "oppose any government that will attempt to foist separate schools on Manitobans. His words are more stunning than his blows!"

**Good for You, Madge.**

Miss Madge Barrett Scores a Point for St. Boniface Hospital.

The recent performances of "Robin Hood" by the Winnipeg Operatic Society have been a great success, financially and otherwise. The management elected with the aforesaid success became charitably inclined and deemed it only meet and just that a benefit matinee performance should be given for the Winnipeg general hospital. The propositions should be made to the members of the caste, and all at once the managers "struck a mag" for Miss Madge Barrett quickly asked "for what hospital the benefit was to be given?" "For the Winnipeg general hospital" was the reply. "Oh, no," responded the leading lady "you can't have my services unless St. Boniface hospital be included" and of course, they had to include it, inasmuch as Miss Barrett was the life and soul of the caste (together with Mr. Arnold). It is only proper to add that the other leading ladies sided with Miss Barrett. This goes to show that after all there is an undercurrent of antipathy against Catholic institutions. And yet it is a well known fact that fully 50 per cent of the free patients attended at St. Boniface Hospital are strangers to the Catholic faith.

**LOOK AT THIS.**

Then Look at That, and See for Yourself the Difference.

Dr. Carman the Methodist Divine says: "On civil and political grounds in this free country all who choose such a faith (Catholic) may of course without let or hindrance enjoy it and pay for it. But on the same grounds why should those who do not for a moment accept it be committted to it and taxed with it and for it?"  
The Catholic priest says:  
Same Protestant.

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**FATHER LACOMBE.**

The Far-Famed Missionary of the North, west is in Winnipeg—On His Way to Ottawa—Preached at St. Mary's Church on Sunday.

Rev. Father Lacombe the famous Indian missionary of the Northwest arrived in Winnipeg on Friday last. He looks hale and hearty and seems to be growing younger in years judging from his activity. Father Lacombe is on his way east. He has a two-fold mission: one to make arrangements in connection with Father Langevin's consecration; the other to interview the Dominion Government on a scheme which he has formulated for the assistance of the half-breeds. In connection with the latter, the Rev. Father was seen at St. Mary's presbytery by a member of the press. He said that the condition of the half-breed population of the Northwest, amounting to over 9,000 souls, was becoming deplorable. With the advance of civilization and the progress of the white man, the half-breeds were becoming poorer every day. This, of course, he said, is not to be attributed to the white man. What his scheme is he would not divulge just at present. He intends laying the whole matter before the authorities at Ottawa. "They will," he said, "answer me by saying that they have done all they can for the half-breed. But this matters little. Knowing the true state of affairs I will tell them that though the half-breed today is peaceable and quiet, the time will come when absolute starvation will force them to steal, and then they will be imprisoned. Is it not better to avert this evil now when it can be averted than to wait until more strenuous measures must be resorted to?" He spoke very feelingly about the half-breeds, saying that missionaries should never forget them. They were, he said, "our interpreters, our guides, our introducers to the Indians."  
Father Lacombe while in the east will try to arrange for a special car on the C. P. R. to Winnipeg, in connection with the consecration services at St. Boniface. He expects that at least forty clergies, including bishops and priests, will come up from the east for the ceremony. Archbishop Langevin's relatives will also come, and many prominent laymen. "You have left the hermitage at Printer's Creek, and are now at Edmonton," said the reporter.  
"Yes," replied Father Lacombe, "but my seat is in the hermitage still."  
"What about the school question?"  
"Oh, I don't know what the government will do, but you can rest assured that never will we Catholics give up the struggle for our rights, until our rights be restored. From generation to generation we will demand redress."

**PREACHES AT ST. MARY'S.**

On Sunday the Rev. Father preached from the pulpit of St. Mary's by special invitation of Rev. Father Gillet the pastor. His remarks were not characterized by fluency of language or bursts of oratory, but they certainly were most appealing, at least by reason of the sincerity with which they were made, and many times the aged missionary wept like a child. He first expressed himself as delighted to appear once again before the people of St. Mary's. He then made allusion to the new archbishop, in which he said that St. Mary's parish had just reason to be proud for having given Mons. Langevin to the archbishop of St. Boniface. He said that the late Mons. Tache before he died expressed his great desire that Father Langevin would be his successor. "I don't say too much," he added, "when I assert that the choice of the late archbishop was the choice of Rome, the choice of the Oblate Congregation, the choice of the people, and 'vox populi, vox Dei' is most applicable in this case." He then passed to another topic, in which he became visibly affected. "On Feb. 17, sixty-nine years ago, Pope Leo XII issued the decree recognizing the Oblates of Mary Immaculate as a religious community. This morning throughout this vast country, over the Rocky Mountains on to the Pacific coast far up to the north, every member of the Oblate order renews his obedience to his superior." He said he was proud of his mother, the congregation. Next July it will be fifty years since an Oblate priest and a young brother put their feet on the banks of the Red River; the young brother was the late Mons. Tache, "the old friend of my youth," who soon afterwards was to become the successor to Mons. Provencher. After fifty years of labor, he said, the whole Northwest is studded with mission homes; not little huts built in the midst of Indian camps, but churches and schools. "Forty-five years ago," he said, "I passed through what is now Winnipeg on dox sleighs. He then touched upon the school question and said that he was not a prophet, but he could predict a settlement of this burning question. Though the clouds were dark, there were some bright spots where the sunshine of hope peeped through. "Our missionaries were teaching the Indians and half-breeds in this country before any government existed; we received not a cent for our labors; and now they want to deprive us of our rights. In the words of the late archbishop he would say that the question would never be settled, until it is settled in justice; we won't accept any compromise; we want justice and right."  
Father Lacombe mentioned the name of Father Begreville, who was the celebrant of the mass; he was an old missionary; between them both they aggregated eighty-six years of missionary labors.  
He referred to his mission in going east, and said that he would arrange for the coming here of quite a large gathering, for the occasion of the consecration. The date of consecration had now been decided on March 19, the feast of St. Joseph. It was expected that either Archbishop Walsh or Archbishop Cleary would be here in time to deliver an oration on St. Patrick, at the concert to be given in the Bijou on March 16, but as it is not likely now that they will reach the city before Monday, March 18, the committee in charge are looking elsewhere for a speaker. Archbishop Ireland of St. Paul, has been invited to attend the consecration; if he accepts, steps will be taken to have him arrive in time for the concert, when he will most likely deliver an address.

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**COMMUNICATION.**

To the Editor of the NORTHWEST REVIEW.  
SIR,—Knowing that your valuable Journal takes an active interest in the welfare of Catholicity I beg to request a space in its columns respecting my trip from Killarney via Belcourt to St. Anthony's mission N. Dakota, sixteen miles south west of St. John's—accompanied by Rev. Father Accorsini. Arriving at St. John's on Friday the 9th inst, we paid a visit to the Catholic Church at St. John's which is situated in a beautiful grove of oak trees near the large belt of timber in the Turtle Mountain.  
The church is a large building and beautifully finished, the Rev. Father Desjardins is pastor, with a congregation of about 500 souls—eight miles southwest of St. John's near the large tract of timber and two fine lakes, we saw the Belcourt Convent on a beautiful rising ground situated in the Indian reserve. It is a large structure and has a grand appearance. There is room in this convent for 200 children, there are at present 163 children in the convent composed of Indians and half-breeds. There are four different classes for the children who are well educated and speak the English language fluently. All the departments are neat and clean and well ventilated. There are eleven nuns at present in the convent which belongs to the order of the Sisters of Mercy. Mother Genevieve is the Superior and Mother Angeliue is her assistant. There is a fine chapel in the convent. The Rev. Father J. A. Dupont is the chaplain and has a congregation of 1,200 people and is parish priest of the Belcourt Mission.  
Miss Sheridan was the name of Mother Genevieve before she became a Nun, and she belongs to a family of note who are well known in the United States.  
A portion of the convent was built by Miss Drexel, who is now a Nun—and the balance was erected by the present nuns and under their able management the institution has become a grand success. The very Rev. Father Malo was the first founder of schools at Belcourt and rendered valuable assistance towards the construction of the Convent. Rev. Father Accorsini remained at Belcourt and was the guest of Rev. Father Dupont, and the Rev. gentleman preached an eloquent sermon last Sunday in the St. Ann's church here—which was attended by a large congregation.  
The subject was the immortality of the soul. Your correspondent continued on his journey to St. Anthony's mission and spent Sunday with his old friend Father Malo who has been appointed Dean of North Dakota diocese, and is living at St. Andrew's church 8 miles S. W. of Belcourt. The Very Rev. Gentleman celebrated mass in St. Anthony's church last Sunday and preached an able sermon very appropriate for the occasion.  
There are about 750 people in St. Anthony's mission which fills the church to its utmost capacity.  
The total amount of Catholics belonging to St. John's, Belcourt, and St. Anthony's mission amount to two thousand four hundred and fifty. The Very Rev. Father Malo has been an Indian Missionary at Winnipegosis for ten years and four years at Lake Winnipeg, he is thoroughly conversant with the Indian language of this large mission and is giving good satisfaction to all, since his appointment here. These missions are situated along the Turtle Mountain, convenient to large tracts of timber, composed of oak, ash, elm, and popular, large enough for saw logs.  
These missions are thickly settled by well to do farmers who have fine buildings and a large stock of cattle and horses.  
The Indians and Half-breeds are now civilized and are turning to farming.  
On my return home I saw the rising town of Rolla situated six miles east of Belcourt with its lofty buildings, grain elevators, etc. and a printing establishment, and a weekly newspaper named the Turtle Mountain Star.

**Wit and Humor.**

Women may be the weaker vessel, but it's always the husband that's broke.

"Talk about absent-mindedness," said a man the other day, "why, I like it, when I was a boy I worked for a man who was so absent-minded that he dis-

charged me three times in one week and paid me a week's wages each time."  
Judge: "How old are you, miss?"  
Elderly female: "I am—I am—I am—"  
Judge: "Better hurry up; every moment makes it worse."  
"I'd like to know how I have offended Harry." Madge: "Hasn't he called this week?" "Yes, but he only bid me good-night six times last night."  
"All a woman asks is to be loved," says a gushing poet. Then all this stuff about her wanting new bonnets and jewellery must be a vile slander.  
Conductor: "How old are you, my little girl?" Little Girl: "If the company doesn't object, I'd prefer to pay full fare and keep my own statistics."

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