

Northwest Review.

"AD MAJOREM DEI GLORIAM."

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MERRY CHRISTMAS

Merry, merry Christmas,
Haste around the earth;
Merry, merry Christmas,
'Tis the Saviour's birth.

Merry, merry Christmas,
Be to one and all!
Merry, merry Christmas,
Enter hut and hall.

Merry, merry Christmas,
Be to rich and poor!
Merry, merry Christmas,
Stop at every door.

Merry, merry Christmas,
Fill each heart with joy!
Merry, merry Christmas,
To each girl and boy.

Merry, merry Christmas,
Better gifts than gold;
Merry, merry Christmas,
To the young and old.

Merry, merry Christmas,
May the coming year
Bring as merry a Christmas
And as bright a cheer.

FATHER RYAN.

A CHRISTMAS GREETING.

In this month's issue of the Canadian, the official organ of the C.M.B.A., in Canada, the Grand President, Hon. M. F. HACKETT, addresses the following touching and inspiring Christmas greeting to the members:

"The near approach of the greatest and grandest of our Canadian festivals, with its divine message of peace to the world, and its sacred associations of charity and heavenly love, naturally suggests the joyous and familiar greetings which flow spontaneously to all lips during the holiday season. It would therefore ill become me if I did not gladly seize this most suitable of all occasions and this best of all channels to conform to a time-honored custom, and, while reiterating my thanks for the honor done me by my brethren of the C.M.B.A. in electing me their Grand President, to heartily wish them, far and wide throughout the Dominion, 'A Merry Christmas and a Happy New Year.' The coming anniversary of the Nativity is the first upon which it has been given me to preside over the destinies of our great association, and the thoughts which crowd my mind at such a time, naturally come so thick and fast that I find it difficult to express them all, even if I had the audacity to so far trespass on your valuable time. However, let me briefly say that the familiar Christmas greeting, which in too many cases sounds so hollow and conventional, conveys a deeper and holier meaning when exchanged between the members of the brotherhood of the C.M.B.A. We should and can never forget that 'the good tidings of great joy,' which were flashed from heaven over the bleak hills of Judea nearly nineteen hundred years ago, and which heralded the coming of the Christ-Child and His wondrous mission of human redemption, with its glorious message of 'peace on earth to men of good will,' were the precursors of that spirit of brotherly and neighborly love of God-like charity which have revolutionized this world of ours, and which it is the great object of our order after the example of its Divine Model, to inculcate and extend. We may, perhaps in our day never hope to witness the universal brotherhood of man, but we can at least do our feeble mortal share by our example and teachings, by the cultivation of fraternity, and above all, by the exercise of love and charity towards our neighbors as towards ourselves, to help on the great doctrine of moral and material regeneration involved in the mystery of the Incarnation. And with the blessing of God and of His holy church, which He came on earth as a feeble and lowly infant to found, we shall continue to do this, confident in the success of our heavenly mission and seeking by all the means in our power to extend to our fellow-Catholics the benefits of our organization. Unlike the Messiah, we may not be able to altogether heal the broken-hearted, or to comfort the mourning widow, as He comforted the Widow of Nain, but we can at least help to pour balm upon their sorrow, to bring glad tidings of great joy to their bruised and bleeding spirits, and to rejoice the hearts of the fatherless and helpless.

And, above all, let us try to remember that the golden feast of Christmas is the little children's festival, par excellence,—that the great Master of all good came upon this sorrowful and sin-laden earth in the form of a poor little Humble Child to manifest His divine love for the little ones; and that it is our duty, therefore, at such seasons, to set to our own youthful offspring this example of that thoughtful affection, that brotherly love, and that charity towards our neighbors which will inspire them to take up and continue the good work of the C. M. B. A. when we are gone. At such a happy, joyous time as the Christmas season, with all its loving and pleasant memories, with all its traditions of good cheer and hospitality, no brother, of the C.M.B.A. especially, should be suffered to wane, nor his little ones to imagine that the dark cloud which towers over their homes, possesses no silver lining for them. Let the gladness which irradiated and still irradiates the whole world at the coming of our Saviour, find them out also, and by cheerful existence. Let them have a recollection of their childhood's days. Happy children make virtuous, devoted parent-loving youths, and good members of our Order in the future. So do not forget that the coming Christmas must be a merry one for the children. But still of greater importance even than they are the poor—God's poor—whether they belong to the brotherhood of the C.M.B.A. or the greater brotherhood of mankind in general. We have these ever with us, and there is always scope, especially at this blessed season, for that God-like virtue which, we are told, covereth a multitude of sins. While the rich and comfortable are feasting, the poor should not be forgotten. Moreover, charity knows neither creed nor clime. Its snowy wings are spread over all in need and all are welcome to their shelter. Thus God's work is done and the bruised heart is comforted. And most certainly the sweet recompense of doing good to others exceeds all the pleasure that can be derived from selfish enjoyment. Let each member of the C. M. B. A. resolve, therefore, that this will really be a glad Christmas for all—the young and old—the rich and the poor! Let the Christmas greeting be not a mere expression from the lips. Let it be accompanied by some tangible evidence that it has a real and holy meaning, in keeping with the principles of our great order. And let us pray that when another Christmas comes it will find our order even still happier, stronger and more numerous and prosperous than we are this year, with the blessing of the Divine Child, the anniversary of whose lowly but glorious birth we shall celebrate on the 25th of December. At least such is the sincere prayer, with the Christmas greetings of

Yours fraternally,
M. F. HACKETT,
Grand President.

A PROTEST.

The Roman Catholics of the Parish of St. Pierre Jolys, France themselves on Record.

On Sunday, Dec. 6, the citizens of St. Pierre Jolys held a meeting in the public hall. Mr. Albert Prefontaine, reeve of the municipality of De Salaberry, was voted to the chair, and Mr. Bernard Racicot acted as secretary. The following resolution was proposed by Alfred Lassalle, and seconded by Charles Mignault:

Whereas, before the year 1890 the Catholics of the Province of Manitoba had their Catholic schools, their Catholic trustees, their Catholic teachers, their Catholic text books, their Catholic board of education and their Catholic superintendent in a word, enjoyed the autonomy of their schools;

Whereas, this autonomy of their schools is guaranteed by the fundamental laws of the country as interpreted by the highest tribunal of the empire;

Whereas, since the Public School Act passed in 1890 by the legislature of Manitoba we have been deprived of these rights and since that time we have not ceased claiming them;

Whereas, the compromise of Laurier-Greenway, despoiling the constitution and the decision of the Privy Council, does not restore to the Catholics of this province the autonomy of their schools, and the said compromise places virtually the Catholic minority of this province under the tutelage of a Protestant majority;

Whereas, the text books of history and of morals used in the public schools, where we would be compelled to send our children, are good but to avert them from the Catholic religion in which we want to educate them;

Resolved as follows: We, Catholic citizens of the Parish of St. Pierre Jolys, Manitoba, reject with indignation and in a most absolute manner the so-called Laurier-Greenway settlement. We declare that we will accept no settlement by which the autonomy of our schools would not be assured. We pray all the Catholics of the Dominion to join with us in our efforts to have our cause succeed. We appeal also to the friends of justice, Unanimously carried.

Proposed by Joseph Labonté, seconded by Ferdinand Marcotte, that a copy of the present resolution be sent to the Hon. Mr. Laurier, premier of Canada, to the Hon. Mr. Tarte, representative in the cabinet of the French Canadian population, to His Grace the Archbishop of St. Boniface, our religious leader, to the Hon. Sir Adolphe Caron, leader of the Opposition in the Province of Quebec, to the Hon. Mr. Greenway, premier of Manitoba, to the following papers: Le Manitoba, the Northwest Review, the Nor-Wester, La Merveille, La Presse, Le Courrier-du-Canada and Le Courrier-de-St. Hyacinthe. Carried.

Signed:
ALBERT PREFONTAINE,
Reeve of the Municipality of the De-Salaberry, Chairman.

BERNARD RACICOT,
Secretary.

Mr. A. Lassalle, merchant, in moving the above resolution said that the so-called school settlement cannot be too highly or strongly repudiated by the Catholics of this province.

Mr. C. Mignault in a few and well-chosen words said that the Catholics of St. Pierre Jolys were not the last ones to protest against the action of the local government in 1890, and now they wish to put on record their solemn protest against what is called the settlement of the school question in this province.

C. H. Royal and J. Bernier were the two principal speakers of the meeting and they acquitted themselves of their task in a very creditable manner.

Mr. A. Prefontaine in a few well-chosen words thanked those who had addressed the meeting and the proceedings were brought to a close.

FROM ROME.

Authentic Account of the Vatican's Opinion of the So-called Settlement.

The following very interesting letter is taken from the last issue of the best-informed and most influential Catholic papers printed in England, or perhaps in any part of the world. The communication appears over the signature of its special correspondent at Rome, who is recognized as a reliable authority on matters of the kind, and readers may take it for granted that any information he gives regarding the views of the Pope on any question of public interest is not based upon mere rumor, but upon actual knowledge of the facts. His statement, therefore, as to the opinion of the heads of the Catholic church concerning the proposed settlement of the school question and the drastic action the Vatican may take if Mr. Laurier persists in his present policy may be considered as absolutely authentic. The letter reads as follows:

"Monsignor Begin, Coadjutor-Archbishop of Quebec, Monsignor Gravel, Bishop of Nicolet, and Monsignor Labreque, Bishop of Chicoutimi, have just left Rome, where they have fully explained to the Holy See the rights of the Catholics in the Manitoba schools question and pointed out the misleading character of Mr. Laurier's diplomatic action. They received from the Holy Father and from Cardinals Ledochowski and Rampolla assurances of inflexible firmness. 'You can count upon it with certainty,' said his Holiness to them, 'that we shall uphold to the end the decision of her Majesty's Privy Council.' The Vatican has in its hands proofs that Mr. Laurier is pursuing that 'mysterious policy' of which Montaigne speaks, and to which weak natures readily lend themselves. On the one hand, he has sent to Rome two secret ambassadors, the Abbe Proulx and the Chevalier Drolet, for the purpose of gaining over the Pope to the views of his Government and requesting the establishment of an official representation on the part of the Holy See at Ottawa. On the other hand, his 'Friar Joseph,' his familiar, Mr. David, has just issued, under his inspiration, a pamphlet against the clergy of Canada. If

one were to believe this pamphlet the Canadian clergy are a fanatical body, disobedient to the instructions of Rome, anti-National, and accustomed to trench on political ground. By Mr. Laurier and his friends the are regarded as 'the enemy.' The bishops have submitted the pamphlet to the judgment of Rome, and the matter will come under the consideration of the Congregation of the Index. Mr. Laurier evidently wants war, and he will have it. The Canadian Episcopate have on their side right, justice, reason, moderation and intelligence. The emissaries of Mr. Laurier were received coldly by the Prefect of Propaganda. They set forth their case as follows: The school question of Manitoba, arranged between the province and the Federal government, is the maximum of concessions; to go beyond it would be to ask for the impossible. Now this system stipulates for the spoliation of 1890 and for neutrality on the school question by tolerating religious instruction during half-an-hour on condition that it be given by a clergyman of the same denomination as the children, and by permitting a parish of twenty-five Catholic children to establish a school on condition that the master is duly qualified. But it is well known that organized parishes containing twenty-five Catholic children form an insignificant number when the many scattered hamlets which compose the agricultural colonies of Manitoba are taken into account. Moreover in the Northwest the authorities have never granted diplomas to masters and Sisters who had passed satisfactory examinations. How could it be done in Manitoba where the party in power desires to exclude religious influence? Accordingly Cardinal Ledochowski has replied with that precision and lucidity which always characterizes his language, that the Propaganda was guided by the judgment of the Privy Council as by an immutable rule, and that that verdict demanded the restoration of the status quo ante. As the Prefect of Propaganda has had conferences on the subject with Leo XIII. and Cardinal Rampolla, his attitude may be taken as that of the Holy See. Still Mr. Laurier's representatives have not lost hope. They paint in sombre colors the state of Canada, the uncertainties of politics, and the changes of popular feeling. They have even gone so far as to get published in the 'Voce della Verita' a manifesto drawn up by certain revolutionaries calling for the annexation of Canada to the United States. The procedure has evoked some smiles. Finesse and artifices do not suffice to convert men of long experience at the Vatican, who have so often probed complicated affairs. Leo XIII. has declared to Mgr. Begin and his episcopal colleagues that the Holy See will not diverge from the course traced out by the Pastoral of the Bishops at the time of the elections and the decision of the supreme tribunal of the British Empire. As to the delegation for which Mr. Laurier has asked, the Pope deems it useless, and this is also the opinion of the Bishops, who, it may be stated, are ready to accept a permanent delegate of the Holy See at Ottawa, devoted to Canadian affairs, but not an extension of the United States delegation to Canada. If Mr. Laurier persists in his policy, especially if he carries on a warfare against the episcopate, the Vatican may publicly condemn the Manitoba Schools Bill, as it will not allow any party to create misunderstandings on a great question which affects the interests of a whole people and the rights of conscience."

Cardinal Gibbons' new book, 'The Ambassador of Christ,' is about to be issued from the press. It is intended for priests and ecclesiastical students. Speaking of the Bible as a book of study for priests, the Cardinal says, among other beautiful things:

"The book that I recommend to the minister of Christ, first and last and above all others, is, of course, the Word of God. The Bible is the only book of study that is absolutely indispensable to a priest, and hence it is appropriately called by St. Ambrose 'Libre Sacerdotale.' He might be familiar with the whole range of ancient and modern literature, and yet his sermons would be lamentably cold and defective if he happened to be ill-instructed in the Sacred Volume. On the other hand, if he is well versed in the Holy Scriptures, though a comparative stranger to human science, he will preach with edification and profit. The clergyman that draws his inspiration from the Sacred Text is easily recognized by the sweet unction that flows from his lips."

As a matter of fact, no class of men read the Bible more prayerfully and

incessantly than the Catholic clergy. They are obliged to devote at least one hour each day to reading the Sacred Scriptures and homilies on them by the saints and fathers of the church.

Though the Cardinal's latest book is addressed to the clergy, a perusal of it will prove valuable to lay readers as well. They will learn from it the sanctity and august character of the priesthood.—N. Y. Freeman's Journal, n. a.

WHO IS THE INTERPRETER?

"Our excellent contemporary, The Freeman's Journal, says that if we deny the necessity of competent authority in the interpretation of Scripture, we therefore admit the sufficiency of incompetent authority. Even more; we admit the sufficiency of no authority at all. So far as is important, the Scripture will interpret itself to any candid reader. Beyond that, it is not really serious, religiously, if people make mistakes on matters of form, ceremony or ecclesiastical order. Any one not a fool can understand the Sermon on the Mount. It needs no authority to interpret it. If people fail to interpret aright the utterance, 'On this rock will I build my Church,' it is a matter of no vital account, and Christ will interpret his own words by his own action. It is just as with election, another hard matter, which is God's business more than ours."—The Independent.

Here our contemporary first refuses to admit the sufficiency of any authority whatever to interpret the Scripture, and then in the same breath claims that, "so far as is important, the Scripture will interpret itself to any candid reader." This claim commits it to the admission that there is a sufficient authority. Thus the Independent denies in one proposition what it affirms in the next. It may explain that it referred to authority external to the Scripture and the individual reader, but it should have said that, and not denied all authority whatsoever.

The theory above set forth by the Independent first takes the Bible as a record of historical events, laws and thoughts that passed through men's minds in ages passed, and then it makes this same record the sufficient interpretation of those events, laws and thoughts. This is contrary to the practice of mankind in all ages. The common sense that directs the race has never recognized the law itself as its own interpreter, and as a consequence men have always, wherever law of any kind prevails, established courts or other authority to interpret and apply the law to individual cases that require its application. This is absolutely necessary for the preservation of society and order. Our constitution would not be worth the paper it is printed on were it not that there is a court to interpret it and to whose interpretation all must submit.

Just why this common sense, and at the same time most rational practice in the case of civil laws should be discarded when there is a question of divine law, the Independent does not stop to consider or explain. Certainly, if private interpretation of civil laws would produce a state of utter lawlessness and disorder, it would have the same effect when applied to the laws of the spiritual or religious order. The very existence of law, in whatever sphere—except pandemonium—supposes an authoritative interpreter.

The theory of the Independent that laws are their own interpreters and executors must, common sense dictates, be rejected as dangerous to society and subversive of all order. But there are other difficulties in the way of this theory, when applied to the divine law. It is not, and never was, the method appointed by the divine lawgiver. He who revealed His will to man has never left His word without a commissioned guardian and interpreter. In the old laws it was Moses, and other inspired prophets, and the Sanhedrin. When the Son of God came among men He was the guardian and interpreter, and before He returned from whence He came He established an organism and commissioned it to teach mankind. That organism is His Church, of which He said: "He that will not hear the church, let him be to thee as a heathen and a publican."

There are still other difficulties. The Independent says:

"So far as is important the Scripture interprets itself to any candid reader."

"So far as is important!" Who is to determine what is important, and what is not? Does the Bible itself interpret this point and distinguish what of its contents is important or essential, and what is not? If certainly does not. Then it is not a sufficient or satisfactory interpreter.

(Continued on page 2).

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Northwest Review.

WEDNESDAY, DECEMBER 23.

TERMS OF OUR SETTLEMENT.

THE CATHOLIC PLATFORM

- 1 Control of our schools.
- 2 Catholic school districts.
- 3 Catholic teachers, duly certificated, but trained in our own training schools as in England.
- 4 Catholic inspectors.
- 5 Catholic readers, our own textbooks of history and descriptive geography, and full liberty to teach religion and comment on religious questions at any time during school hours.
- 6 Our share of school taxes and government grants, and exemption from taxation for other schools.

NOTICE.

We have mailed to all subscribers who are behindhand with their subscription, a circular urging immediate payment of arrears.

CURRENT COMMENT.

Educated Blackguards.

Very remarkable speech made by Mr. F. W.

Russell at the Public Morals meeting in this city a fortnight since. We reproduced that admirable discourse last week; but there are passages in it that will bear repeating and the entire drift of it is strikingly practical. It was a temperate yet forceful refutation of the two false theories that legislation is a cure-all and that mere mental information makes men moral. Laws without a healthy public opinion become a dead letter. An enlightened mind may wallow in sin and crime. To prove this latter proposition, Mr. Russell pointed to the lamentable failure of modern education in stemming the tide of immorality. "Look at London," said he—and he prefaced this with the remark that, being himself an Englishman, he would refrain from attacking other nations when he could draw a lesson from his own native land—"It is not many years ago that a state of things was revealed there which would have disgraced ancient Babylon and made pagans blush. The veil was drawn aside for a moment and a cancer revealed which was eating into and corroding the very heart of the great English empire, which boasts itself the most civilized and enlightened on the face of the earth. Were the offenders poor, ignorant and uninstructed? Were they men whose minds had no training? No, Sir, but on the contrary many of the educated, the refined, the cultured were implicated in the most nefarious practices. Education had not taught them virtue, and worldly wisdom had

not made them spiritually wise. Yet this is but an example, an illustration, of the truth that learning is no match for debauchery and that secular knowledge cannot cope with the spirit of uncleanness, nor hurl the idol of passion from its throne."

The Only Remedy.

Mr. Russell then went on, very delicately, to draw the obvious inference. If mere learning is unable to cope with the lusts of the flesh, religious and moral training becomes an imperative necessity. Without mentioning the burning question of separate schools, the eloquent speaker alluded to them in a way that no intelligent hearer could misunderstand. Here are his golden words:

"Our people must be trained from the cradle up; the little ones must be taught to abhor uncleanness and to reverence chastity, and if we are really zealous for the good cause let us, when we see people struggling to provide the means of training up a God-fearing and virtuous generation, encourage them by all means, and certainly put no obstacle in their way. Society has rights in this matter and is entitled to demand of the state laws for the suppression of vice and immorality and that these laws be carried out, but both society and the state have duties also, and they signally fail in one of the most important when they do anything to hamper parents who believe that, whilst knowledge is great power, yet without religion it is worse than useless, inasmuch as it will be used to work evil, and that, whilst ignorance may be a temporal calamity, there is a worse evil, namely, a misdirected, perverted and impure life."

Infinitely worse indeed. Better an ignorant, illiterate Catholic who knows the chief truths of his religion than the learned voluptuary whose disbelief in God comes from the rottenness of his soul. The latter knows a great many things that are of tenth-rate importance; the former knows a few great truths of the very first order and of the widest possible scope. How gently Mr. Russell puts it to the hypocrites who pretend to be religious-minded and yet thwart Catholic efforts for religious schools! Yes, gentlemen, if you were really zealous for the good cause, if you were not simply advertizing yourselves by making a fuss about public morality, you would encourage by all means in your power Catholics who are struggling "to provide the means of training up a God-fearing and virtuous generation." But you prefer, as Squeers preferred, to starve your children and then cure them of starvation by occasional doses of brimstone and treacle. People cannot live on brimstone and treacle; it is an essentially transient diet.

A Ludicrous Interpolation.

Our subscribers and friends of St. Pierre Jolys must have been sorely puzzled when they tackled our last week's report of their great meeting of the 6th inst. After the proofs had been corrected the page-makers, by some unaccountable oversight, inserted in the middle of the St. Pierre report the unmelted type of a previously published report of the Winnipeg protest. The mistake was noticed too late for rectification last week; but we reprint the St. Pierre report in the present issue by way of amends for an unfortunate slip.

Help From Goldwin Smith.

In a recent letter to the press Professor Goldwin Smith shows how well he understands our position on the school question. It must be humiliating to weak-kneed Catholics to read such expressions as the following from the latitudinarian but appreciative professor: "The thoroughly devout Catholic, no mere safeguards or hours reserved for doctrinal teaching will satisfy. He wants the Catholic atmosphere, the Catholic surroundings. He wants the child's whole character moulded upon the Catholic model. Nor is it very easy to see how you are justified in compelling him to send his child to your school, as you must do

when you take from him, by the school-tax, the means of sending his child to a school of his own." We earnestly commend this passage to the consciences of those deluded politicians who, while professing the Catholic faith, imagine that "hours reserved for doctrinal teaching will satisfy the thoroughly devout Catholic," i. e., the only consistent and logical Catholic.

He Takes It All Back.

The distinguished Professor sees the facts and recognizes the reasonableness of our stand; but, as the Archbishop of Rupert's Land said of the "Settlement," he presently "takes back with one hand what he gives with the other." This is Mr. Goldwin Smith's lame defence of that which he had previously admitted it was not easy to justify: "Our public school system, overriding paternal right and conscience, rests on considerations of public policy superior to natural justice." What an admission! So, according to this great non-Catholic authority, the public school system really overrides paternal right and conscience. We Catholics have always thought and said so, and it is gratifying to find our sentiments echoed so exactly by one who is as far removed from Catholicism as he can well be. But is there not a flavor of delicate irony in the further statement that considerations of public policy are superior to natural justice? Does it not smack of sarcastic comment on the universally admitted axiom that "honesty is the best policy"? The sequel of the Professor's plea would seem to support this interpretation: "To bring it (public policy) into exact harmony with natural justice is as impossible as to square the circle. In legislating to satisfy the requirements of public policy, you must get as near to natural justice as you can, and put up with the divergence that remains." This evidently implies that the divergence between Catholic schools with a Catholic atmosphere all day long and public schools with a premium set on irreligion because of the contemptuous half hour thrown to religion at the far-end of the day is only very slight, so slight that there is a real harmony between these two opposites, only not a very exact harmony. Is Professor Goldwin Smith indulging in an elusive joke?

THE ARCH-COERCIONIST.

The "Tribune" tells us "there will be no coercion under Mr. Laurier." This is one of the stock phrases of our persecutors but it assuredly deceives no one. All the world knows that in going back on his promises and playing into the hands of a tyrannical majority in this Province the Dominion premier is just now engaged in one of the most dastardly acts of coercion it is possible to conceive, inasmuch as he is trying to force upon a loyal and God-fearing minority a system of education which he knows is abhorrent to them, and which it is tyranny of the worst kind to try to enforce. He knows that we have right and justice on our side, for during the late election he repeatedly expressed himself to this effect; he knows that the constitution of the country makes it his duty to see that we are protected in the enjoyment of our rights, and he knows that the course he is now engaged in is not only false and treacherous but an act of despotism which we must go back to the old penal days to find the like of. Here in Manitoba is a people suffering for conscience sake, and in Ottawa there is a so-called statesman who having it in his power to end the persecution not only refuses to do his duty but actually assists in perpetuating the outrage, his hope evidently being that the victims will be forced by the intolerable nature of their burden to accept that which he offers them. The man who does this is not only a coward, and a traitor to his religion, his nationality, and the constitution of the country, but he is the arch-coercionist of the age, and as such merits the contempt of all right thinking men.

MR. FORGET.

Last week we pointed out that Mr. Tarte had named a Mr. Forget as one of the representatives of the Catholic minority of Manitoba whom he had consulted in connection with the school "settlement." We stated that we knew no one of this name who was entitled to speak on behalf of Manitoba Catholics and we asked whether the minister really referred to the civil servant and creature of the government named Forget who lives at Regina. In reply we have received the following letter:—

To the Editor of the NORTHWEST REVIEW.

SIR, In an editorial article which appeared in your last issue, an inquiry is made as to whether I am one of the gentlemen named by the Hon. Mr. Tarte as having been consulted in connection with the recent negotiations over the school question; and if so, when and under what circumstances I became entitled to pass as a representative of the Catholics of Manitoba.

As a reply is no doubt expected, let me say at once that it is quite possible I may be the party referred to by the Hon. Minister; for, in conversation with him, I frankly admitted the settlement was the best that could possibly have been made under the circumstances. I am of the same opinion still, and with a great number of as good and sincere Catholics as some who loudly protest against the settlement. I cannot but regret that it should apparently have been determined not to give it a fair trial.

In conclusion, let me assure you and your readers that in the expression of the above opinion, there was no intention on my part, as there is none now, to speak for or on behalf of the Catholic minority of Manitoba or of any other place. No such inference can, I believe, be drawn from the remarks of the Hon. Minister. It is true, however, that an impression may have been created that I was a resident of Manitoba. In a narrow sense I am not; but when it is considered that my jurisdiction as Indian Commissioner extends over the Province of Manitoba as well as the Territories, and that Regina, where I reside, is within the diocese of St. Boniface, I think no very great wrong has been done.

I am Sir,

Yours etc., A. E. FORGET.

Regina, 19th December 1896.

It will be seen that Mr. Forget states he may have been the party referred to because he "frankly admitted (to the minister) the settlement was the best that could have been made under the circumstances." How did he know this, and even if he is able to prove it who is he, anyway, that his opinions should have any weight in the matter. If Mr. Forget could sell his opinions for what he thinks they are worth and buy them back at the estimate put on them by people who know him, he would get rich. He says "I am of the same opinion still." No doubt he is, for as we said last week, he is a creature of the government, and like the famous vicar of Bray he will keep his position no matter who reigns, and change his opinions just as often as he may find it necessary in order to suit his masters. He adds "I cannot but regret that it should apparently have been determined not to give it (the settlement) a fair trial." We all know that this is mere humbug, he don't care a cent one way or the other, but he thinks it will pay him to so express himself and thereby to stand in with the powers that be. With regard to the latter part of his letter we desire to say that the minister distinctly made it appear that the Mr. Forget he was referring to was a resident of Manitoba. The writer of the letter admits that an impression may have been created that he is a resident of Manitoba and says "In a narrow sense I am not." What does the man mean? If not in a narrow sense in what sense is he "a resident of Manitoba"? We will answer our question by saying—in no sense at all. He does not live in Manitoba, he never did live here, it is an impertinence on his part to even insinuate that he has the slightest right to speak for Manitoba Catholics, and in a word, so far as we know anything of him, he is one of the very last men in the world whom any body of self-respecting Catholics would choose as a spokesman or representative.

WHO ARE THEY?

Will Mr. Forget please tell us who are the "good and sincere Catholics" who think the "settlement" is the best that could have been made under the circumstances. If he means Manitoba Catholics we tell him he is not speaking the truth. It is known that there are one or two Catholics in Manitoba who from being out and out opponents of any settlement which would not restore separate schools have, since the government arrangement has been made public, turned a complete somersault, gone entirely back on their record of the past few years and rendered themselves utterly contemptible in the estimation of those

who are familiar with the stand they took in days gone by. We are ready to admit there are one or two such men in Manitoba, but although they may call themselves Catholics we may assuredly claim that they are neither "good" nor "sincere." A good Catholic and a sincere one is one who will maintain Catholic principles at all cost and under all circumstances, and not one who will change his Catholic principles with every change of Government. We repeat therefore there are no "good and sincere Catholics" in Manitoba who think that the "settlement" is the best that could be made, and Mr. Forget has no more reason to claim that there are any such than Mr. Tarte has for naming him as a Catholic of influence and standing in this Province.

THE CORNWALL ELECTION

We need not say we have been disappointed at the result of the Cornwall election—but at the same time we are by no means surprised. The general rule in Canada is for the government to win all bye-elections and when we call to mind the nature of the campaign that Mr. Laurier and his followers carried on in this instance, many reasons can be found why it would be almost impossible for the opposition candidate to succeed. We can all remember how Mr. Laurier during the general election last June went through Quebec falsely stating that Sir Charles Tupper had sneered at the idea of a French Canadian being Premier of Canada—and now in Cornwall we see that he has been making statements equally false but at the same time admirably calculated to gain votes. He told the Catholic electors that under the school "settlement" the Catholics of Manitoba would have separate schools, their own teachers, religious instruction to suit themselves, and in fact led them to believe that we would have all we ask for and are entitled to. To the Protestants he said they would decide by their votes whether Manitoba was to be coerced or not. In this way he confused the issue so far as the school question was concerned and to clinch the matter members of his Government promised the expenditure of vast sums of money in the constituency and the early completion of great public works. This was the way in which the election was won. There will be, sooner or later, a day of reckoning for the political frauds who make use of such reckless means to attain the end they have in view—and for the good of Canada that day can surely not come too soon.

THE ST. BONIFACE MAYORALTY.

The following is from the "Tribune": If His Grace and the clergy who took such an active part in the St. Boniface mayoralty election were only able to carry it by a majority of 17, notwithstanding the fact that it was run on the school settlement, it is quite evident that there is a great lack of unanimity among the Roman Catholics on the question of school settlement. Our enemies are heartily welcome to any satisfaction they may be able to extract from the result of the election which is here referred to. On the morning of election day a NORTHWEST REVIEW representative was stopped by a prominent supporter of Mr. Bétournay and requested to deny in our columns in the most explicit terms that the school question had anything to do with the contest. This gentleman also informed us that Mr. Bétournay had himself that morning emphatically repudiated the rumour which had gone abroad that he was opposed to His Grace the Archbishop in this matter, and our informant added that almost all the supporters of Mr. Bétournay were sound on the question, that they were practically a unit in supporting the Archbishop, and that they were simply opposing Senator Bernier because they thought Mr. Bétournay was entitled to the office after his service in the Council and from a municipal point of view would make a good mayor. We intended to give this statement to our readers, and leave it to their consideration without any comment, but after what has been said in the "Tribune" and the "Free Press" it may not be amiss if we tell them that their efforts to

prove that the people of St. Boniface are divided regarding the Archbishop's stand simply makes them ridiculous in the eyes of those who know anything about the matter.

Who is the Interpreter?

of its own contents. Who, then, will interpret? The individual reader? In the independent's theory the reader is the learner, and the learner is certainly not competent to determine the relative importance of things that as a learner are yet unknown to him.

The independent continues: "Beyond that it is not really serious religiously if people make mistakes on matters of form, ceremony or ecclesiastical order."

Here again, who is that must determine what is mere matter of form and ceremony? The Scripture itself or the candid reader?

Possibly, but what of the rest of the Bible? Your theory must include the whole of it, and that it is not understood is proved by the existence of a thousand and more of jarring, conflicting and contradictory sects.

The meaning of this is that it is of no importance whether we understand or not what the Son of God deemed it necessary to declare for our instruction. If He built His church on a rock, and commanded us to hear it under penalty of being deemed heathens and publicans it is not of vital account whether we hear that Church or not?

MISSIONARY MISCHIEF MAKERS.

A recent discussion in the French Chamber of Deputies brings to light that fact that some of the Protestant missionaries make themselves objectionable in foreign countries.

We commend this matter to the attention of the Chicago Methodist Committee which some time ago appealed to the Pope in behalf of the Protestant missionaries in Ecuador and other South American republics.

TRIBUTE TO A WORTHY PRIEST.

A Statue of Father Garin, O. M. I., Erected by the People of Lowell, Mass.

Rev. Father Andre M. Garin, O. M. I., has been honored by the people of Lowell, Mass., who have erected a bronze statue in memory of his work.

Father Garin was born in France May 7, 1822, and, after being ordained a priest in the Order of Mary Immaculate, devoted much of his early life to missionary work in the Northwest.

The growing French-Canadian population was an indication to him that a church would have to be provided.

When the talk of erecting a monument to his memory was discussed, it was suggested that it should be a statue, and subscriptions came rapidly to pay for it from people of all denominations.

The statue was placed in position between St. Jean Baptiste church and the rectory. The bronze figure of Father Garin is nine feet high.

The inscription on the base gives the name of the good priest, the date and place of his birth and death, and the words, "He went about doing good," and "Erected by the people of Lowell."

All the Catholic churches and the following organizations were represented at the exercises at the statue and in the church: Lowell Irish Benevolent society, St. Jean Baptiste society, all the courts and circles of Companions of the Forest, Lowell Lodge of Elks, Mathew and Burke temperance institutes, St. Joseph's society, Association Catholique, Corporation St. Andre, La Garde Salaberry and sodalities of the churches in Lowell and Billerica.

The citizens who appeared as delegates were Hon. John E. Drury, Patrick Kelly, T. P. Hall, Col. James H. Carmichael, William C. Doherty, Daniel J. Murphy, Dr. William J. Kelley, John W. McEvoy, Richard Curt, Thomas C. Lee, James F. Norton,

Michael Corbett, Thomas F. Morris, Charles Callahan, John McCloskey, T. J. Roche, Hugh F. Gillon, John J. Driscoll, John Whitty, P. J. Mulligan, John J. Burns, Edward F. Slattery and John J. Mullaney.

Other citizens present were Mayor Courtney, Aldermen Howe, Tryder, Fleming, Wilson, Tucke and Crowley. THE UNVEILING CEREMONY.

The unveiling exercises were held on the evening of Oct. 21, in the presence of a large gathering of citizens of all religious denominations.

The exterior of the church and the ground surrounding the statue were illuminated by electric lights. The American flag covered the statue, and it was drawn aside by Archbishop Duhamel, of Ottawa, and Bishop Bradley, of Manchester.

A chorus, composed of fifty boys from the parochial school of the parish, sang "America" after the unveiling, and this was followed by the singing in French of a salutatory written for the occasion.

Prayer was offered by Rev. Father Guillard, O. M. I. An hour was occupied in dining.

Very Rev. Father Guillard, O. M. I., provincial of the Oblate Order in the United States, made an earnest address, dwelling particularly on many incidents in Father Garin's life in Lowell.

Rev. Father D. N. Forget, O. M. I., when introduced, was given a warm reception. His address, in French, was in relation to the general feeling of kindness toward Father Garin when alive, and of sorrow at his death.

Archbishop Duhamel, of Ottawa, delivered in French an eloquent address upon the work of the Oblate order, and particularly of Father Garin's work in the Northwest and in the United States.

Rev. Father Michael Ronan, pastor of St. Peter's church, spoke on behalf of members of other Catholic churches of the city, Mayor Courtney for the city of Lowell, and Very Rev. Father Lefebvre for the Oblates of Canada.

The closing speaker was Hon. L. O. Tallon, ex-premier of Quebec. Mr. Tallon was a resident of the parish in Canada to which Father Garin was sent as a missionary from France, when a young man.—New York Freeman's Journal.

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NOTICE.

AS THE YEAR is drawing to a close, now is the time to settle your account with the NORTHWEST REVIEW.

CALENDAR FOR NEXT WEEK.

DECEMBER.

- 27 Sunday—St. John, Apostle and Evangelist.
28 Monday—The Holy Innocents.
29 Tuesday—St. Thomas Becket, Archbishop of Canterbury and Martyr.

1897.

JANUARY.

- 1 Friday—The Circumcision. New Year's Day. Feast of obligation.
2 Saturday—Octave of St. Stephen.

CITY AND ELSEWHERE.

Rev. Father Grenier, S. J., goes to Rat Portage to-day for the Christmas ministration.

Miss A. Killeen met with an accident a few days ago severely cutting her hand. She is recovering as rapidly as could be expected.

Mr. Vindome arrived home from his extended trip in Europe a few days ago. He has purchased the stationary business of Mr. Pacand opposite the Manitoba Hotel, on Main street.

His Grace the Archbishop of St. Boniface, who, accompanied by Father George, reached Montreal last Wednesday, has since officiated at the anniversary mass for his departed mother and has been to Ste Anne de la Pocatiere for the funeral of Monsignor Poire, formerly (in 1838) a missionary in Manitoba.

The Rev. Father Cherrier has been appointed Grand Deputy of the C. M. B. A. in this part of the Territory. The Reverend Father is an enthusiastic member of the organization, and the honor conferred upon him is not only well deserved, but is in accordance with the wishes of the whole membership in the West.

Christmas will be ushered in at both the city churches with grand masses, which will commence sharp at 11 o'clock on Thursday night, the eve of the feast. Special music has been prepared by the choir, and as in past years special efforts will be made to ensure the services being in keeping with the solemnity of the occasion.

The Review very much regrets having to record the death of Mr. Theo. Tessier, the well-known and highly esteemed proprietor of the Grand Central Hotel. The immediate cause of his death was pneumonia, the result of a heavy cold caught whilst driving. Deceased was only 44 years of age, and he was a member both of the C. M. B. A. and the Catholic Order of Foresters.

LETTELLER.

On Sunday, the 6th, His Grace Archbishop Langevin visited this parish, arriving from St. Jean Baptiste in time for vespers. Before his Grace's sermon he was presented with an address from the congregation, expressing their fidelity and confidence.

There is a great deal of snow all over the country, but a quiet rain for several hours last Saturday morning caused some of it to diminish, and the

rest to harden. The last few days have been delightfully mild. We hope that this sort of weather will continue for awhile.

THE TRUTH SOCIETY.

The annual meeting of the members of the Catholic Truth Society was held in St. Mary's school room on Monday evening, when there was a very fair attendance, and a good deal of important business was transacted, amongst it being the election unanimously of the following officers for the ensuing year:

PHILOSOPHICAL ESSAYS AND DISPUTATIONS AT ST. BONIFACE COLLEGE.

On the evening of the 30th ult., the feast of St. Andrew, the St. Boniface class of Mental and Moral Science gave a most interesting philosophical entertainment. His Grace the Archbishop of St. Boniface presided, with the Rector of the College, Rev. Father Chartier, S. J., on his right hand and Hon. Senator Bernier on his left.

Mr. Ernest Golden opened the ball by reading a thoughtful essay in English on the Prolegomena of Ethics and the scholastic method of handling ethical questions. Mr. Raoul Tasse followed with a brilliant defence, in French, of the Schoolmen. Then Mr. Marius Cinq-Mars read his learned Latin dissertation on the Natural Law, differentiating it from positive legislation, explaining its characteristics and dwelling on the nature and origin of moral obligation.

A Latin Nota Bene at the end of the syllabus—for the programme was all in Latin and yet intelligible to all the audience—announced that any of the guests were at liberty to propound difficulties either in the scholastic form rigidly observed by the students themselves or "extra formam." Rev. Father George availed himself of this invitation to take up the cudgels in favor of Kant's autonomy of reason. He did so with technical ability and great power, though he himself admitted that his objections were sophistical.

His Grace then rose, thanked the philosophy class for their painstaking efforts and then launched forth into one of the most eloquent panegyrics of Catholic philosophy that we have ever heard, revealing by the way his thorough mastery of the subject. On sitting down amid prolonged applause, the Archbishop requested Hon. Senator Bernier to speak.

students feeling that the speeches of their guests amply repaid them for the arduous labor of preparation under Rev. Father Grenier's guidance.

Who Can Dispute It?

Barry's Corners, N.S., Feb. 15th, 1884. W. H. Comstock, Brockville, Ont. DEAR SIR, Your Dr. Mor e's Indian Root Pills are the best selling pills in the market.

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St. MARY'S COURT No. 276. Catholic Order of Foresters. Meets 2nd and 4th Friday in every month in Unity Hall, McIntyre Block. Chaplain, Rev. Father Guillet, O. M. I.; Chief Kan., L. O. Genest; Vice Chief Kan., E. Murphy; Rec.-Sec., J. Brennan; Fin. Sec., H. A. Russell; Treas., Gen. Germain; Trustees, J. A. McInnis, K. D. McDonald, and Jas. Malton; Representative to State Court convention, J. D. McDonald; Alternate, F. Jobin.

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