"AD MAJOREM DEI GLORIAM."

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HRISTMAS 貒

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.

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## CHRISTMAS GREETING

In this months' issue of the Canadian, the omeral organ of the C.M. B. A., in Canada, the Grand President, Hon. M. F. mache., afteresses the following touching and inspiring Christmas greeting to the metabers: --

"The near approach of the greatest and granuest or an tab Unrudian restivals, with its divine message of peace associations of earthy the aid nea-venly love, naturally suggests the joyous and familiar greedings which flow spontaneously to all tips during the holiday segoon. It would therefore ill become me if I did not gladly seize this most sunable of all occasions and this hest of all chainels to conform to a time-honored custom, and, while retter ting my thanks for the honor done me oy 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 New Year." 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 growd 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 However, let valuable time. briefly say that the familiar Christmas greeting, which in too many cases sounds so hollow and conventional, conveys a deeper and holier meeting when exchanged between the members of the brotherhood of the C.M. 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 heraided 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 Godlike 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 e all, by the exercise of love and charity towards our neighbors as towards ourselves, to help on the great doctrine of moral and material regenenation 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 feet and the local 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 tid-ings of great joy to their bruised and bleeding spirits, and to rejoice the

And, above all, let us try to remember that the golden feast of Christmas is the little children's festival, par exsin-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 the 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 esason, with all its loving and pleasant memories, with all its traditions of good cheer and nospitality, no brother, of the C.M.B.A. especially, should be suffered to want, ner his little ones to imagine that the dark cloud which towers over their homes, possesses no silver lining for Let the gladness which irrathem. diated and still irradiates the whole world at the coming of our Saviour, find them out also, and bri cheerless 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 noor. -Goa's poor-whether they belong to the brotherhood of the C.M.B.A. 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-ike 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 Its snowy wings are nor clime. 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

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

anniversary of whose lowly but glor-

ious birth we shall celebrate on the

25th of December. At least such is the sincere prayer, with the Christmas

## A PROTEST.

The Roman Catholics of the Parish of St. Flerre Jolys, Flace Themselves on Recora.

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

Wh reas, before the year 1890 the Catholics of the Province of Manitoba had their Cathoric schools, their Catholic trustees, their Catholic teachers, their Catholic text books, their Catholic board of education and the educa lic superintendent in a word, enjoyed tht 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 to the end the decision of her Majesthese rights and since that time we have not ceased claiming them;

Whereas, the compromise of Laurier-Greenway, despising 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 part of the Holy See at Ottawa. On schools, where we would be compelled the other hand, his "Friar Joseph," to send our children, are good but to his famulus, Mr. David, has just isschools, where we would be compelled avert them from the Catholic religion sued, under his inspiration, a pamphlet As a matter of fact, no class of men

Resolved as follows: We, Catholic one were to believe this pamphlet the incessantly than the Catholic clergy: efforts to have our cause succeed. We the Congregation of the Index. Unanimously carried.

onded 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 Mine ve. La Presse. Le Courrierdu-Canada and Le Courrier-de-St. Hyacinthe. Carried.

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

BERNARD RACICOT, Secretary.

Mr. A. Lasalle, merchant, in moving the above resolution said that the socalled 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 so emn protest against what is called the settlement of the school question in this

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. Pref ntaine in a few well chosen words thanked those who had addressed the meeting and the proceedings were brought to a close.

Authentic Account of the Vatican's Opinion of the Socalled Settlement

The following very interesting letter is taken from the last issue to hand of the Liverpool Times, one 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-Arch-bishop 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 is the Manitoba schools question and pointed out the misleading character of Mr. Laurier's diplomatic action. They received from the Hely 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 ty'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 Chevaller 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

tlement. We declare that we will ac- Laurier and his friends the are recept no settlement by which the au- garded as "the enemy." The bishops tonomy of our schools would not be have submitted the pamphlet to the appeal also to the friends of justice, Lauri r evidently wants war, and he will have it. The Canadian Episco-Proposed by Joseph Labonti, sec- pate have on their side right, justice, reason, moderation and intelligence. The emissaries of Mr. Laurier were received coldiy by the Prefect of Propaganda. They set forth their case as fellows: The school question of Manitoba, arranged between the province and the Federal government, is the maximum of concessions; to go beyend it would be to ask for the impossible. Now this system stipulates for the spoliations of 1890 and for neutrality on the school question by tolerating religious instruction during halfan-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 twentyfive 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 restration 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 Huly See. Still Mr. Laurent's representa-tives have not lost hope. They juint 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 delia 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 colleague that the Hely 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 urior has 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 Sates 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

> HOW MUCH PRIESTS READ THE BIBLE.

party to create misunderstandings on

a great question which affects the in-

terests of a whole people and the

Cardinal Gibbons' new book, "The Ambassador of Christ," is about to be issued from the press. It is intended for priests and ecclesiatical 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 Sacerdotalis.' 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."

hearts of the fatherless and helpless. in which we want to educate them; against the clergy of Canada. If read the Bible more prayerfully and

citizens of the Parish of St. Pierre Canadian clergy are a fanatical body, They are obliged to devote at least Joiys, Manitoba, reject with indignations of one hour each day to reading the Saceliel.ce,—that the great Master of all tion and in a most absolute manner Rome, anii-National, and accustomed cred Scriptures and homilies on them good came upon this sorrowful and the so-called Laurer-Greenway setto thench on political ground. By Mr. by the saints and fathers of the church.

Though the Cardinal's latest book is addressed to the clergy, a perusal assured. We pray all the Catholes of judgment of Rome, and the matter of it will prove valuable to lay readers sanctity and august character of the priesthood .- N. Y. Freeman's Journal.

#### WHO IS THE INTERPRETER?

"Our excellent contemporary, The Freeman' 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 busines more than ours."-The Independent.

Here our contemporary first refuses to admit the sufficiency of any auauthority whatever to interpret the Scripture, and then in the same breadth claims that, "so far as is important, the Scripture will interpret itself to any candid reader." 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 usaien all authority whatsoever.

The theory above set forth by the Independent first takes the bible as a record of historical even s, 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 interpretater, and as a consequence men have a ways, 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

Just why this common sense, and at the same time most rational practice in the case of civil taws 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—sup-

The theory of the Independent that laws are their own interpreters and executors must, common sense dictates, he rejected as dangerous to society and subversive of all order. But ere 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 with out a commissioned guardian and interpreter. In the old laws it was Moses, and other inspired prophets, and the Sanhedrin. When tht 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 heather and a publican." There are still other difficulties. The

Independent ays: 31 Sec. 360

So far as is important the Scripture interprets itself to any candic meader."

"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? It certainly does not. Then it is not sufficient or satisfactory interpreter

(Continued on page 3).

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# Morthwest Keview.

WEDNESDAY, DECEMBER 23.

## TERMS OF OUR

SETTLEMENT.

## THE CATHOLIC PLATFORM

- 1 Control of our schools.
- Catholic school districts.
- 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.
- 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 remark able was the speech made by Mr. F. W

diet.

Russell at the Public Morals meeting in this city a fortaight since. We reweek; 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 with out a healthy public opinion become 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 ing to weak-kneed Catholics to read revealed which was eating into and such expressions as the following from corroding the very heart of the great the latitudinarian but appreciative English empire, which boasts itself the most civilized and enlightened on the Catholic, no mere safeguards or hours face of the earth. Were the offenders reserved for doctrinal teaching will poor, ignorant and uninstructed? Were satisfy. He wants the Catholic atmosthey men whose minds had no training? No, Sir, but on the contrary many of wants the child's whole character the educated, the refined, the cultured moulded upon the Catholic model. Nor were implicated in the most nefarious practices. Education had not taught ified in compelling him to send his

Secretary of the Sec.

from its throne."

The licately, to draw Only Remedy. 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 elo-

quent speaker alluded to them in a way

derstand. 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 wno believe that, whilst knowledge is great power, yet without religion it is worse than use less, 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, per-verted 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

> A Ludicrous Interpolation.

must have

been sorely puzzled when they tackled our last week's report of their great proofs had been corrected the pagemakers, 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 .GoldwinSmith shows how

well he understands our position on the school question. If must be bumiliatprofessor: "The thoroughly devout phere, the Catholic surroundings. He is it very easy to see how you are just-

not made them spiritually wise. Yet when you take from him, by the schoolthis is but an example, an illustration, tax, the means of sending his child to a of the truth that learning is no match school of his own." We earnestly comfor debauchery and that secular know- mend this passage to the consciences of ledge cannot cope with the spirit of un- those deluded politicians who, while cleanness, nor hurl the idol of passion professing the Catholic faith, imagine that "hours reserved for doctrinal teaching will satisfy the thoroughy Mr. Russell then devout Catholic," i. e., the only conwent on, very de- sistent and logical Catholic.

> The disting-He Takes It uished Profes-All Back. sor sees the

> > facts and re-

cognizes the reasonableness of our stand; but, as the Archbishop of Rupert's Land said of the "Settlement," he presently "takes back with one that no intelligent hearer could misunhand 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 fag-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 persescribers and cutors but it assuredly deceives no one. All the world knows that in going back Pierre Jolys 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 dastardmeeting of the 6th inst. After the ly 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 and 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 mot only refuses to do bis duty but actually assists in perpetuating the outrage, his truth. It is known that there are one or hope evidently being that the victims two Catholics in Manitoba who from bewill be forced by the intolerable nature ing out and out opponents of any settleof their burden to accept that which he ment which would not restore separate offers them. The man who does this is schools have, since the government arnot only a coward, and a traitor to his rangement has been made public, turned religion, his nationality, and the consti- a complete somersault, gone entirely tution of the country, but he is the arch- back on their record of the past few

#### 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 Regins. In reply we have received the following letter:-

To the Editor of the Northwest Review

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

pose as a representative of the Catholics of Manitohs.

As a reply is no doubt expected, let me say at once that it is quite possible I may be the party referr d 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 sincer 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 tria.

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 1 a holics of Manitoba or of any oher place. No such inference can, I believe, be drawn from the remarks of the Hom. Minister. It is true, however, that so in more selection 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 be, anyway, that his opinions should have any weight in the matter. If Mr. Forget could sell his opinious 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 appparently 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 appear that the Mr. Forget he was re ferring 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 quesby saying—in no sense at all. He does not live in Manitoba, he never did live

a spokesman or representative.

here, it is an impertinence on his part to

even insinuate that he has the slightest

ight to speak for Manitoba Catholice.

and in a word, so far as we know any-

thing of him, he is one of the very last

men in the world whom any body of

self-respecting Catholics would choose as

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 circum stances. If he means Manitoba Catholies we tell him he is not speaking the coercionist of the age, and as such merits years and rendered themselves utterly and the "Free Press" it may not be them virtue, and worldly wisdom had child to your school, as you must do the contempt of all right thinking men. | contemptible in the estimation of those amiss if we tell them that their efforts to

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 Catholies" 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 disap-

pointed 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 luring 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 mency 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. Betournay 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. Betournay 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. Betournay 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 shought Mr. Betournay was entitled the office after his service in the Comecil 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"

divided regarding the Archbishop's stand simply makes them ridiculous in the eyes of those who know anything about that fact that some of the Protestant the matter. There may be one or two dissentients in the town, but we are speaking the exact truth when we say that the citizens are practically unanimous in their condemnation of the socalled settlement and should they be given a chance of voting fairly and squarely on the issue the malcontents would not receive the support of a corporal's guard of the electors. We do not, however, mean to say that the school question had no bearing at all on the result of the mayoralty contest. Mr. Betournay and some of his friends did their best to repudiate the rumour which had got abroad, but there is no doubt that there did exist amongst sections of the electorate, who did not hear this positive denial, a feeling that there was ground for suspicion and this undoubtedly tended to damage the chances of the candidate. With his great personal popularity and the fact that he had as managers of his campaign a small body of politicians well-versed in the art of successful electioneering he was a particularly strong candidate, and when all things are considered, including the large outside vote that Mr. Betournay polled, the result is a great victory for Senator Bernier. We congratulate him on his success and the town on having him for its mayor for next year. He will make an ideal chief magistrate and we are sure the citizens will have no cause to regret their choice.

#### Who is the interpreter? (Continued from page 1).

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. Besides, those who claim to understand the bible, have never by following their private judgment been able to agree upon what is important and what is not. And even where they agree upon some one point as important, they do not agree on its interpretation. They all agree that the onservance of a day of rest is important but private interpreter do not agree as to what day to observe. The Bible interpreting itself to the Independent as a candid reader, tell it that it must observe the first day of the week-Sun-It tells the equally candid Seventh Day Baptist that he must observe the last day of the week-Saturday. Now, taking the Independents' ground, one of three things follows:-either the Bible does not interpret itself correctly, or the Independent or the Seventh-Day Baptist is not candid. Assuming that the Scripture interprets itself to the candid reader, the Independent must assume that every reader who does not agree with its interpretation is uncandid, and every reader dissenting from it must consider it uncandid. Any theory that on practical application brings about this state of mutual suspicion and distrust is not a safe theory to follow.

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? If God, through inspired writers, has revealed His will to men, it matters much whether people make mistakes or not. Everything that God has revealed is important. To deny this is to impeach His infinite wisdom. The mere fact that a truth or a law has been revealed is sufficient evidence of its importance. The truth, however difficult to understand, must be believed, and the law complied with until revoked. To treat mistakes on this point as matters of indifference is a very serious error.

The Independent continues: "Any one not a fool can understand the Sermon on the Mount."

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.

Again: "If people fail to interpret aright the atterance, "On this rock I will build my church," it is a matter

of no vital account."

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? He establishes His Church that men might make no mistake about the revealed will of Gcd, and he who fails to hear that Church is responsible before God for every mistake he makes by following a false theory) of interpretation.-Freeman's

#### prove that the people of St. Boniface are MISSIONARY MISCHIEF MAKERS.

A recent discussion in the French Chamber of Deputies brings to light missionaries make themselves objectionable in foreign countries. St.-Germain, an Algerian representative, spoke of the ways and doings of the English Methodist missionaries in Algeria. He complained that ministers and deaconesses traverse the provinces inciting the natives against In the Kabyle country the France. evangelists had succeeded in coaxing away the greater part of the children from the French schools and had seeretly supplied the natives with arms. At Mostaganem an English missionary, who was suspected of being a spy, had worked with impunity for twelve years to inspire the Arabs with hatred and disdain for France. It was a common thing for the ministers in their attempts to gain the people to tell them that if Algeria was French

now it would soon be English. These complaints were reported by M. de Mahy, who considered that English proselytism constituted a real danger to French colonies. M. Cambou, governor-general of Algeria, in reply, made no attempt to deny what has been stated. He undertook to repress with energy all Methodist propagandism of an unpatriotic nature, and stated that he had already made remonstrances to the British consul-Some estblishments had been closed and the pastors told to moderate their methods. A motion of confidence in the Government's putting a stop to the foreign missionaries in Algeria passed unanimously, and if the missionaries abuse their privilege they may expect expulsion.

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. The trouble with some of these missionaries is that they are not satisfied with preaching what they believe to be the gospel. They have a penchant, like those in Algeria, for mixing in civil affairs and making mischief, while retaining the allegiance to the countries from which they come. This we believe to be the key to a good many of their difficulties of which they so lugubriously complain to their home governments. If the truth were known, much of the evils in Armenia originated in these foreign missionaries intermeddling in local political affairs under the cloak of religion .-Freeman's Journal.

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 Lowel, Mass., who have erected a bronze statue in memory of his work. The statue was unveiled Oct. 21 with elaborate ceremonies.

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. He began his missionary work in Lowell by alding, in 1872, the building of the Immaculate Conception church and encouraging the Sisters of Charity in establishing St. John's hospital.

The growing French-Canadian pop-ulation was an indication to him that a church would have to be provided. Peing encouraged by his visits among the people, he purchased from the Unitarian society the building after-wards known as St. Joseph's church When this edifice on Lee street had been twice enlarged, and still did not accommodate the increasing congregations, land was purchased from the Lawrence Manufacturing company, fronting on Merriniac and Moody streets, and work on St. Jean Baptist church legun.

At the death, Feb. 10, 1895, Father Garin had in charge the work upon St. Jean Baptiste church.

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. It is garbed in a priestly gown. The right hand points towards the church, and the left hand contains a representation of the plans of St. Jean Baptiste church.

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 repre sented 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 80ciety, Association Catholique, Corporation St. Andre, La Garde Salaberry and sodalities of the churches in charge of the Oblate Order 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 Cuff, Thomas C. Lee, James F. Norton, SOCKVILLE. OF

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. The exercises at the statue being concluded, the invited guests and others proceeded to the St. Jean Baptiste church, where the banquet was served.

Prayer was offered by Rev. Father Guillard, O. M. I.

An hour was occupied in dining. About 250 young women, members co the Catholic churches of Lowell and its vicinity, dressed in white, waited uopn the tables.

J. H. Guillet, of the committee in charge of erecting the statue, made a brief address in French, referring to the high respect in which fatner Garin was held by the people. He concluded by intriducing Philip J. Farley as the presiding officer.

Very Rev. ather 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 owell. He referred to him as inclined to interfere in politics only when temperance legislation would benefit his people. For the Oblate or der he accepted the statue from the city of Lowell.

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

After singing by the choir, Bishop Bradley, of Manchester, N. H., was introduced. He said that people of today in Lowell and its vicinity needed no monument to remind them o the work done in this city by Father Garin. The beautiful building in which their exercises are being held, he thought, was a monument of the earnestness with which he had worked.

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 Lefebre for the Oblates of Canada. Father Magrath, who assisted in the building of the Immaculate Conception church, spoke of Father Garin as a co-laborer. Ex-Mayor Palmer spoke for the citizens of Lowell.

The closing speaker was Hon. L. O. Taillon, ex-premier of Quebec. Mr. Taillon 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

S THE YEAR is drawing to a close, now is the time to setttle your account with the NORTHWEST REVIEW. Many of you gentlemen, who so generously subscribe to this paper, should remember that your generosity ought not to be content with a promise to pay. If times are hard for you, they are not particularly easy for us.

CALENDAR FOR NEXT WEEK.

#### DECEMBER.

- Sunday-St. John, Apostle and Evangelist.
- Monday- The Holy Innocents.
- Tuesday-St. Thomas Becket, Archbishop of Canterbury and Martyr.
- Wednerday-Office of the Sunday within
- the octave of Christmas. Thursday-St. Sylvester, Pope.

#### 1897. JANUARY.

- 1 Friday-The Circumcision. New Year'
- Day. Feast of obligation. 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 1833) a missionary in Manitoba. Monseigneur Langevin has had several interviews with the dying Archbishop of Montreal.

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 mass. which will commence sharp at 12 Colock on Thursday night, the eve of the feast. Special music has been prepared by the chairs, and as in past years special efforts will be made to ensure the services being in keeping with the solemnity of the occasion. To knaure proper decorum the admission will be by tickets, for which no charge will be made, but which can be obtained free on application at the Presbyteries.

The Review very much regrets having to record the death of Mr. Theo. Tessier, the well-known and highly esteemed proprietor of Grand Central Hotel. The imme liate cause of his death was pneum-nia, the result of a heavy cold caught whilst driving. Deaceased was only 44 years of age, and he was a member both of the C. M. B. A. and the Catholic Order of Foresters. He leaves a widow and one son, both of whom have the sympathy of a large circle of friends and acquaintances in their becavement. The funeral took place on Sunday afternoon, the body being first taken to St. Mary's church and then to Fort Rouge cemetery. The members of the two Catholic secieties at tended in a body, marching in procession ahead of the hearse. The pall bearers were: Messrs. J. J. Golden, P. Shea, M. Conway, J. D. McDonald, D. F. Allman and George Germain, and there was a long line of carriages. The church was crowded, and the short service was of a most touching description. Miss Barrett sang a very affecting solo, "Seme Sweet Day," after which the Parish Priest, Rev. Father Gillet, O. M. I., recited the prayers, and the choir chanted the Libers. A large number accompanied the remains to the cemetery.

#### LETTELIER.

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, express ing their fidelity and confidence. The sermon on the school question was attentively followed by all. It is seldom that we have the pleasure of listening to such an able discourse. Next morning His Grace officiated at St. Joseph, four mies from Lettelier.

yesterday.

There is a great deal of snow all over the country, but a quiet rain for

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

#### THE TRUTH SOCIETY.

The annual meeting of the members of the Catholic Truth sciety 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:

President-Brother Lewis. First Vice President-D. Coyle. Second Vice President-J. A. McIn-

Recording Secretary-A. H. Kennedy.

Financial Secretary-N. Bergeron. Corresponding Secretary-J. J. Gold-

Treasurer-G. Gladnich. Librarian-W. F. Jones. Marshal-W. Sullivan.

Guard-William O'Brien. For the future meetings of the society will be held every Monday evening in St. Mary's school room, and the newly elected officers hope there will be a good attendance. There is much good work for this organization to accomplish in this city, and with the assistance of the members the officers intend to do it.

## PHILOSOPHICAL ESSAYS

#### AND DISPUTATIONS AT ST. BONIFACE COLLEGE.

On the evening of the 30th ult., the feast of St. Andrew, the St. Boniface and Toilet Articles. It is most atclass of Mental and Moral Science wave tructive and existing. class of Mental and Moral Science gave a most interesting philosophical entertainment. His Grace the Archbishop Rector of the College, Rev. Father Chartier, S. J., on his right hand and Hon. Senator Bernier on his left. There were present as invited guests. besides the members of the Faculty and the Previous and Preliminary classes, Mr. John S. Ewart, Q. C.; Rev. Fathers George, O. M. I.; Dorais, O. M. I.; Cloutier, Gravel and Heynen, Doctors Lambert and Royal, Messrs. S. A. D. Bertrand, Theophane Bertrand, Joseph Dubuc, Joseph Bernier, Henri Royal, Roger Goulet, Edmond Buron, Adrien LaRiviere, Joseph Rocan and Lucien Dubuc.

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. Mr. Noel Bernier read another excellent disquisition on the sanction of the natural law. These written essays were immediately followed by an oral disputation, in Latin, on five theses described in the . yllabus with which the guests were provided. These theses bore on the whole question of Duty in relation to natural justice and were ably defended by Mr. the Marius Cinq Mars against the specious objections of Mesers. Bernier, Golden and Tasse. Alterwards, Mr. Noel Bernier took the chair against Messrs. Cinq-Mars, Golden and Tasse, who did their best to refute his arguments in favor of the five theses on the Sanction of the Natural Law which he bravely maintained against all comers.

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 ere 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 panegyries of Catholic phiboophy that we have ever heard, revealing by the way his thorough mastery of the subject. On sitting down smid prolonged applause, the Archbishop requested Hon. Senator Bernier to speak. The latter dilated admirably on the peerless genius of St. Thomas Aquinas, the Angel of the Schools, Finally, Mr. Ewart. having been invited to address the assembly, spoke charmingly of the surprise with which he listened to young men not out of their teens discoursing on | Fine chocolate cream, per lb., the deepest subjects in three languages. And dozens of varieties of candies at A vountary separate school has What a splendid answer this was, he been established here and was opened said to the current slanders about the said, to the current slanders about the Spring chickens and young turkeys. inefficiency of Catholic schools! At the Coal and wood at lowest prices. close of this intellectual treat a few several hours laste Saturday morning minutes were spent in general conversacaused some of it to diminish, and the tion and mutual congratulations, the Tel. 666,

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

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