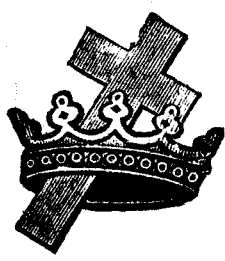


# Northwest Review.



"AD MAJOREM DEI GLORIAM."

THE ONLY CATHOLIC PAPER PUBLISHED IN ENGLISH IN NORTH-WESTERN CANADA.

VOL. XII, No. 24.

WINNIPEG, MANITOBA, WEDNESDAY, DECEMBER, 16 1896.

\$2.00 per year.  
Single Copies, 5 cents.

Senate Reading Rm Jan 7

## A PROTEST.

The Roman Catholics of the Parish of St. Pierre Jolys, Place Thémesselles 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 the fathers of confederation, among them Sir John A. Macdonald, had considered that as it was possible a majority might eventually attempt to impose upon their weaker countrymen, a provision of some kind was necessary. The late government had brought a bill before the house on the question of Separate Schools. Some thought Manitoba Catholics did not amount to much. As a matter of fact they had turned the scale in the late election. Mr. Laurier had promised relief to the Roman Catholics, but what had he done? His so-called settlement did not settle. The document itself was not the result of a master hand. No Catholic conceded that a settlement had been made. The minority of Manitoba had not been consulted. Every fair-minded man must say, "If this is a settlement, what was there to settle?" After all the fuss and consultation with Dalton McCarthy and conference with farmers, this only was the result. Catholics want more, and more they shall have. (Loud applause.)

No. 8.—Moved by Mr. Carroll, seconded by M. R. Driscoll.

The carriage of Mr. Carroll's resolution was so thunderously enthusiastic, that he said, "I think this meeting settles the school question." (Applause.)

No. 9.—Moved by Mr. D. B. McIlroy, seconded by Mr. Thos. Jobin.

Mr. D. Deegan then moved, seconded by Mr. Burke, that a committee be appointed to have the above series of resolutions printed and circulated, this committee to consist of Messrs. Golden, Carroll, Marrin, Cass and Russell.

Mr. Deegan's resolution was unanimously adopted.

Mr. N. Bawlf said that he thought the Catholics were bettered in every way by their continued support of their own schools. He would like to hear from other speakers as to the future maintenance of these schools.

Mr. J. J. Golden stated that when the clause guaranteeing protection to the Catholic minority was inserted in the constitution, the minority in Manitoba were protestant.

The chairman stated that he was glad to notice that no tincture of politics characterized the present meeting.

Hon. Mr. Burke explained further why the so-called settlement was impossible. Very few districts could afford twenty-five pupils without which there could be no Catholic teacher. The number, twenty-five, was a principal matter of dispute. Seven children would not allow of a Catholic teacher. He thought Mr. Tarte must be in the D. Ts. when he endorses such a settlement. (Laughter, and cries of give it to him.) He at least must have had too much champagne, or been troubled with mental aberration.

Chairman Carroll said that it had struck him during the evening, while listening to the various speakers, that instead of the school question having been settled, it had simply been intensified. (Applause.)

Mr. N. Bawlf thought commendation should be given to the Catholic school board. Anything he could do in its interests would be done.

Mr. Marrin thanked Mr. Bawlf, and declared that in the future, as in the past, the school board committee would always be very active in the best interests of Catholic education.

Mr. Joseph Carroll occupied the chair, and Mr. P. Marrin acted as secretary.

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 Northwest, La Minerve, 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 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.

## A ST. LAURENT PROTEST.

St. Laurent, Dec. 12.—At a meeting held today in the schoolhouse the following resolution was unanimously adopted:

Moved by Francis Ward, seconded by Laurent Atkinson,

Whereas, the so-called settlement of the school question unsettles that question more and more, and proves nothing short of being an infamous betrayal of our constitutional rights into the hands and power of our persecutors;

We, the Catholics of St. Laurent, Manitoba, are proud of the firm and just stand taken by our beloved archbishop in denouncing said settlement, inasmuch as it does not restore to us our rights and privileges as guaranteed by the constitution and sustained by her gracious majesty's holy council; and,

We do hereby resolve, that we pledge ourselves to faithfully continue to assist and stand by our beloved archbishop in his brave and just efforts to regain our complete constitutional rights for our separate schools, which were lawfully taken from us by the School Act of 1890.

Signed: DANIEL DEVLIN, Chairman. JOSEPH HAMELIN, JR., Secretary of Meeting.

## MEETING OF CITIZENS HELD LAST WEEK.

A few weeks ago a number of gentlemen met in the city to consider what steps, if any, should be taken to deal with the alleged spread in our midst of the three great evils—gambling, illicit liquor selling and what is called the social evil. As a result of their deliberations a public meeting was held in the Bijou Theatre on Tuesday evening. It was presided over by Mr. Sifton, and was fairly well attended. Addresses were delivered by several prominent citizens, and amongst the speakers was Mr. F. W. Russell, who addressed the meeting as follows:

"You will pardon me if, at the outset of my remarks, I make a brief personal reference. I desire to say that I find it difficult to account for my presence on the platform this evening, not because of want of interest in the movement which we are

met here to inaugurate and to promote, but because I think that some one of greater influence in the community, some one more used to addressing public audiences and some one certainly possessing greater oratorical ability, might well occupy my place here whilst I would have been gladly content to take a seat amongst the audience to listen to and to profit by what others might have to say. However, no matter what causes have led to the result here I am, and I am free to say that I feel it a great honor to be allowed to take so prominent a part in the inception of a movement which is calculated, if properly directed, and I would lay special stress on that qualification, to have a most important effect upon the future of this city and the people who may live here in years to come. This is a young city, and it is a small one yet as to population, but we all believe that it is destined to grow into one of the largest and most important centres of population in the west. Located as it is at the gateway of the great prairies, the metropolis of a vast territory which is being rapidly settled and developed there can be little doubt that our brightest hopes regarding the material prosperity of Winnipeg will be fully realized. But after all material prosperity is not all that we desire, for as Christians we are undoubtedly bound to do all that in us lies to so lay the foundations that our city shall in time to come be not only a centre of commerce and wealth, but above all things the home of a moral, God-fearing, virtuous people. This is why we are here this evening! The movement originated in a small gathering held a few weeks ago in the Y. M. C. A. rooms when certain statements were made regarding the prevalence of various forms of vice in the city and a committee was appointed to decide what should be done about it. I understand that this committee has endeavored that the first thing to do is to enlighten the general public, and to try to form a healthy public opinion. Now, ladies and gentlemen, I am not going into any details as to what we have got to fight; personally I know nothing as to the correctness of what we are told, but having lived nearly twelve years in this city and met all sorts and conditions of men, I am compelled to say that my experience leads me to believe that some of our reformers who have preached and written lately have allowed their zeal to run away with their discretion and been guilty of exaggeration. However, if only a part of what we hear is true it is certainly time for us to be up and doing, and it seems to me that we have not only to deal with the present, but we have above all to consider the future; we have not only to try to educate public opinion up to such a point that the authorities will be forced to carry out the laws which at present exist for the prevention of vice and to enact other laws which may be necessary, but we have, if we wish to do our whole duty in the matter, to take the rising generation which is growing up and which will take our places as the future citizens of Winnipeg, and try to instill into them correct principles which will bear good fruit when they reach maturity. What I mean to say is let us by all means insist on the laws we at present have being properly administered, let us if necessary pass more laws, but whilst we are trying to educate public opinion up to a point where this will be insisted on let us not lose sight of that public opinion of the future which is being educated today in the homes and in the school-rooms of the city. Let us if we desire to be consistent remember that it is during childhood that the seeds must be sown which will afterwards blossom forth into good fruit, and let us, therefore, as the first step in the movement which we are to inaugurate take our boys and our girls and so train them up in the way they should go that when they are old they will not depart therefrom. For why does man do wrong? Some people will say because his mind is unenlightened, and that crime and viciousness are owing not to the perversity of the heart, but to the ignorance of the understanding. But we as Christians know better than that, for we must heed the words of the Holy Spirit that not from the head, but from the heart comes forth evil thoughts, murders, adulteries, fornications," etc. The spread of education during the past century has been marvellous and we can boast of unparalleled multiplication of schools, colleges and other centres of intellectual with increased knowledge. How far life; of a prodigious increase in teachers and professors in number as well as proficiency; of the diffusion of literature of all kinds. But let us ask ourselves how far virtue has increased with increased knowledge. How far has the so-called remedy really stemmed the tide and held the evil in check? If we look beneath the sur-

face do we find that society has become more virtuous? Has public opinion become purer? Certainly not—our presence here tonight and our objects prove the contrary. Are men less tolerant of vice and has sin become more loathsome and crime more detestable in the eyes of the world? It hardly seems so. I could point out to you the record of the past few years of many cities in different parts of the world, but I am an Englishman, and I do not want to attack other nations when I can draw a lesson from my own land. Look at London. 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 bursts itself the most civilized and enlightened on the face of the earth. Were the offenders poor, ignorant and uneducated? 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. I have spoken of these matters, gentlemen, because they seem to me to point out the most necessary features of the work we have to do. The objects of this gathering are such as will interest the whole community. People of all creeds and of all nationalities who have the true interests of the city of Winnipeg at heart can join together in a movement of this kind, and this platform is a witness to the fact that they are ready to join together, but I am sadly afraid that when it comes to practical working we shall find that we are of different opinions as to what it is most necessary to do. Some will think that all that needs to be done is to have good laws, to elect men who will see that the laws are carried out, and others will say that in this enlightened age the enormity of the danger needs only to be shown to the people to effect its own cure. But there are others who will hold that whilst there may be some truth in this it is by no means the whole truth and that for the sake of the future something much more radical and far-reaching must be attempted. 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 signify 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 by all means join hands in educating public opinion as we are requested to do by the committee which arranged this meeting; let us be manly with a Christian manliness, and let us above all beware of putting the slightest stumbling block in the way of our neighbor, who, being responsible to God for the training of his children, is trying to do his duty. I am not voicing my own sentiments only, but those of the leading Christian statesmen of the world when I say that the very best way of fighting the social evil is to attend to the training of the rising generation. If this is not done thoroughly and systematically we might as well try to sweep back the rising tide with a broom as endeavor to stem the flood of evil by passing human laws and endeavoring to carry them out. In the name, therefore, of our children let us be up and doing, preparing them to take their places as the future citizens of the country, and let us above all be charitable, one to another and avoid all risk of ourselves giving scandal.

## CARDINAL GIBBONS ON CONFES-SION.

"My experience," says the cardinal, "is that the confessional is the most powerful lever ever erected by a merciful God for raising men from the

mire of sin. It has more weight in withdrawing men from vice than even the pulpit. In public sermons we scatter the seed of the Word of God, in the confessional we reap the harvest. In sermons, to use a military phrase, the fire is at random, but in confession it is a dead shot. The words of the priest go home to the heart of the sinner. The confessor exhorts the penitent, according to his spiritual wants. He cautions him against the frequentation of dangerous company, or other occasions of sin; or he recommends special practices of piety suited to the penitent's wants. Of all the labors that our sacred ministry imposes on us, there are none more arduous or more irksome, than that of hearing confessions. It is no trifling thing to sit for six or eight consecutive hours on a hot summer's day, listening to the stories of sin and sorrow and misery. It is only the consciousness of the immense good he is doing that sustains the confessor in the sacred tribunal. He is one who can have compassion on the ignorant and erring, because he himself is also encompassed with infirmity. He is one upon whose lips is set a human and divine seal, for the words whispered into his ear can never be uttered by human voice."

## A SERMONETTE ON ETIQUETTE.

"One hardly likes to say the word 'etiquette' when the question is that of being kind and lovely in one's own family. Yet if members of the same household used a little more ceremony towards each other, no harm would be done. What true gentleman would treat his mother or his sister with less courtesy than he would a chance acquaintance? No one would greatly respect a boy whose custom it was to let his sister trot about his errands; run up stairs for his handkerchief, or fly hither and thither to bring his bat or his racket. 'I was making a pastoral call,' says a priest, 'in a certain family, where a young lady acquaintance happened to be calling also. I well remember the surprise of the young lady when, the brother' (in the family) 'sprang up to light the gas for his sister, and when the latter attempted to put coal on the open fire, quickly took the hod from her hand, and did the work himself.'"

"You wouldn't catch my brother being so polite to me!" she said.

"So much more shame to your brother!" I thought.

Every boy ought surely to feel a certain care for his sister, even if she be older than he. As a rule, he is physically stronger, and consequently better able to bear the burdens of life than she. There is nothing more charming than the chivalrous protection which some boys (bless them) lavish on their fortunate "women folk." And nothing is so attractive to other girls as to see a boy gentle and tender to his sister.

As for you, dear girls, you would never be so rude as to fail to acknowledge any courtesy which your brother paid you? If you would deem it extremely unbecoming not to thank any person who gave up his seat in a street car to you, or who helped you across an icy spot on the sidewalk, you would blush to be less grateful for a similar kindness on the part of your brother. If he is ready to place a chair for you, or open a door for you, to make sure that you have an escort after dark, to take off his hat to you on the street, to ask you to dance with him at a party, surely you are eager to please him. To sew on a stray button, or mend a rip in his gloves; to thank him for taking pains to call for you and bring you home from a friend's house; to bow as politely to him, and to accept him for a partner with the same pleasant smile which you would have for some one else's brother.

A boy should learn the habit of easy politeness in all circumstances, but if there be one place on earth where one should use freely his very best manners, it is "in his own home."

The Independent says: "No one objects to Catholic parochial schools." But is that saying true? Protestantism objects to them; Free Masonry objects to them; all the secret, proscriptive, "patriotic" orders object to them; the preachers of the Gospel of Hate, like Doctor Fulton, object to them; and the devil objects to them. The number of persons objecting to them is legion.—Catholic Review.

Assuredly Mary would deem herself but little honored if we were to content ourselves with coming day after day before her altars, merely to protest that we love and admire her. Our protestations will be pleasing to her only in proportion to our sincere determination and efforts to form ourselves after her model. It is essential that she see us apply ourselves to acquire her virtues, and regulate our actions with such exactitude as to make our lives, as much as possible, a copy of hers.—Rev. D. E. Hudson, C. S. C.

# NORTHWEST REVIEW

PRINTED AND PUBLISHED EVERY WEDNESDAY WITH THE APPROVAL OF THE ECCLESIASTICAL AUTHORITY.

At 188 James Avenue East. WINNIPEG.

Subscription, \$2.00 a year. Six months, \$1.00.

P. KLINKHAMMER, Publisher,

The NORTHWEST REVIEW is on sale at the following place: Hart & Co., Booksellers, 364 Main St.

## ADVERTISING RATES.

Made known on application. Orders to discontinue advertisements must be sent to this office in writing. Advertisements unaccompanied by Specific instructions inserted until ordered out.

## AGENTS WANTED.

Agents wanted, in town and country places of Manitoba and the Northwest, who shall solicit and collect subscriptions for the NORTHWEST REVIEW. Very liberal terms made known on application to the Publisher.

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

# Northwest Review.

WEDNESDAY, DECEMBER 16.

## 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. We hope to receive remittances for our Christmas box.

## CURRENT COMMENT.

### A Spitfire.

A copy of a recent issue of the REVIEW was sent to Mr. A. M. Dechene, M. P., of Village des Aulpaies, P. Q. Though it was intended only as a specimen copy to call attention to certain articles it contained, Mr. Dechene was so much afraid of a possible continuation of our unflattering remarks that he took the trouble first to have the local postmaster send us a notice of refusal, and secondly to write us a postcard himself, from which we cull the following gems: "Mr. D. says he has better advisers than you or Monseigneur Langevin on the school question. With all of you, party goes before all, even religion, which latter has been so abused to serve the Conservatives. Our eyes are open now, our confidence is in Laurier and Tarte and our independent clergy." Who the 'independent clergy' are Mr. Dechene would be at a loss to indicate; but it is characteristic of the writer that he should pin his faith to two men who have proved that they have none, and that, serving a leader who has put party interests 'before all, even religion' and has made his followers abuse religion for the service of of party, he should accuse us of his own besetting sin.

### The Great Meeting.

Never have the Catholics of Winnipeg held such an enthusiastic and harmonious meeting as the one which they conducted with such admirable spirit last Wed-

nesday. It was thoroughly representative of all classes of the Catholic community. Liberals and Conservatives, English, Irish and French combined in one fraternal protest against triumphant fraud. Hardly one Catholic family was unrepresented. And it was, from first to last, preeminently a laymen's meeting. No significant was the great demonstration of an indignant minority that the Tribune strove to minimize its effect by naming two of "the best French Canadians" in Winnipeg who were conspicuous by their absence. To be praised by the Tribune is rather a reflection on the goodness of these two worthy but misguided gentlemen, one of whom, by the way, is not a resident of Winnipeg. Nor has their abstention any influence on the heart of the Catholic body in our capital city. The loss is theirs not ours.

### Three Blunders.

"La Presse" of Montreal, which, having the largest daily average circulation of any newspaper in Canada, can afford to be accurate in its information, has unfortunately allowed a very great blunder to creep into its reporting columns. In the issue of December 9th, p. 5, in a report of a small meeting (some dozen members) of the Laurier Club in Montreal we find this extraordinary statement put in Mr. Raymond Prefontaine's mouth: "Les commissaires des écoles de Manitoba ont même ratifié le règlement par une majorité de deux sur huit;" that is, The Manitoba school commissioners have even ratified the settlement by a majority of two out of eight. This short sentence contains no less than three errors of fact: (1) The school trustees of the small town of St. Boniface are magnified into commissioners for the whole of Manitoba, though they represent only one twentieth of the Catholic population of the province; (2) The St. Boniface school trustees did not in any way approve or ratify the settlement; they merely abstained from protesting, because they thought the government situations held by the majority of the meeting did not allow them to act as free agents; it is well known that not one of those who declined to protest would send his children to any but the most Catholic schools; (3) The majority was, not two out of eight, because only seven persons were present, and as no vote was taken the majority was never counted.

### THE OLD SYSTEM

One of the speakers at the recent mass meeting of Catholics in this city said that although they did not ask for the restoration of the old school system yet they did not thereby mean to admit that all the hard things said about that system were founded on fact. With strict accuracy he added that they could point to the results achieved as a sufficient vindication of the education given to Catholic children prior to 1890, and they could compare the boys trained in that very school in which the meeting was held (St. Mary's) with the boys educated at the same time in the public schools of the city and could show that the Catholic boys were more than holding their own in the keen competition for employment and preferment which exists in the business and commercial life of Winnipeg. It is, indeed, an outrage to attempt to force Catholic parents to take their boys from the excellent teachers who are now imparting to them a perfectly sound education which will give them an immense advantage over their contemporaries who are being trained in the Public schools. And if it is an outrage in respect to our boys it is an infamy in the matter of our girls, for where, we may well ask, are the girls to be found in the community who can compare with the pupils who pass through the hands of the nuns in being fitted to adorn and to grace that station in life which almighty God intends our women-folk to occupy.

### THE MASS MEETING.

The meeting of the Catholics of the city held at St. Mary's school-house on Wednesday evening last at which resolutions were passed denouncing the so-called "settlement" of the school question was the most largely attended, the most enthusiastic, the most determined meeting ever held by the Catholics of Winnipeg—and this is saying a good deal when the grand meetings which were held in the early days of our trouble are taken into consideration. It was called by public advertisement and every Catholic in the city was invited to attend. Practically every Catholic family was represented, the absentees being so few as only to serve to mark the general rule; laymen of both political parties and of many nationalities took part in the proceedings, the greatest freedom of discussion was allowed, and there was not one dissentient voice, the most perfect harmony prevailing throughout the proceedings and each resolution being carried amidst intense enthusiasm. The meeting clearly evidenced the splendid unanimity which prevails amongst the Catholics of Winnipeg—for six long years they have shown a united front to their enemies—without one traitor, and now, thank God, they can claim that with the exception of one or two unfortunates with whom political interest or reward has been too strong the Catholics of the city are prepared again to shoulder the burden and carry on the great fight until victory shall be achieved.

### INFORMATION WANTED!

Who is the Mr. Forget named by the Hon. Israel Tarte as one of the representative Catholics of Manitoba whom he consulted in connection with the negotiations between himself and the Provincial government over the school question? Can it really be the government official of that name who resides at Regina and, if so, when we would ask and under what circumstances did he become entitled to pose as a representative of the Catholics of Manitoba? If it is not this gentleman then we should like to know who it is, where he to be found, and all about him. No Catholic in Winnipeg seems to know him, and all the Catholics of Manitoba resent the imputation that they have given their confidence to, or accepted as a representative, anyone of the name. We say nothing at present about the other two gentlemen mentioned in conjunction with the mysterious Forget, except that we know them, and we are sorry for them.

### THE CANADIAN FREEMAN.

The Canadian Freeman again declares that it is a small band—Tories first and Catholics afterwards—who are objecting to the arrangement made between the Dominion and Provincial governments. It also claims that Mr. Greenway is anxious to be the very good friend of the Catholics of Manitoba and concludes a remarkable article with these words:

"We want to see Catholics of Manitoba get all that can be obtained for their benefit, but we are decidedly opposed to their being used by factionists for the benefit of a faction that is responsible for whatever loss they have sustained and suffering they have endured."

Now what in Heaven's name does the Freeman mean? Everyone knows that all our troubles have come from the action of Mr. Greenway and his followers—and this being so it is positively dishonest on the part of the Freeman to take the stand it adopts in the article we are referring to. We are not partisans, but it is so plain that the only measure for our relief that has yet been taken emanated from a Conservative government and that that government fell in its attempt to give us justice whilst on the other hand a Liberal government has sold us to our enemies that we are forced into the conviction that our only hope of relief lies in the success of the Conservative party. The Freeman's attitude is un-Catholic and an insult to the persecuted Catholics of this Province who for so many years have been the victims of a gang of unscrupulous politicians

one of whom—Clifford Sifton—has been promoted by Mr. Laurier to a position in the cabinet of the Dominion. The Freeman and all others of its kind may throw all the cold water it can on our efforts to regain our rights, may misrepresent us and calumniate our Archbishops, past and present, and all our friends to its heart's content, but it cannot put us down and with the assistance of our Eastern friends who are many and powerful the politicians who have been parties to the late disgraceful bargain will be eventually brought low and statesmen will be put in their place who will vindicate the constitution of the country and give us again the precious rights of which we have been robbed.

### POWERFUL FRIENDS.

Once more be beg to thank our excellent English-speaking Catholic contemporaries of Toronto, London, Montreal and Antigonish for their noble defence of the Catholic minority of Manitoba and of our beloved Archbishop against the vile attacks those who thereby try to cover up the disgraceful arrangement Mr. Laurier and his cabinet have made with the Greenway government. With such powerful and sincere friends our confidence in the ultimate success of our cause is strengthened, and the Catholics of Manitoba will buckle on their armour for the fight that is before them with the assurance that although they have bitter and unscrupulous enemies to combat they have on their side an able press before which the mass of misapprehension, misrepresentation and calumny which will have to be met and dealt with will be overcome and eventually brought low. These papers can well afford to disregard the dirty insinuation of such partisan journals as the Canadian Freeman and United Canada, which have completely lost all right they even possessed of pretending to voice Catholic sentiment, and evidently for the sake of their political masters would be willing to sell not only the rights of the Catholic minority of Manitoba but Catholic interests in all parts of the Dominion.

### ST. MARY'S ACADEMY.

Last Tuesday being the Feast of the Immaculate Conception, former as well as the present Children of Mary of St. Mary's Academy united in spending a very happy afternoon and evening within the walls of their dear convent.

The Benediction of the Blessed Sacrament, which was a fitting and beautiful commencement for so joyous an entertainment, was presided over by His Grace Archbishop Langevin, assisted by Rev. Fathers O'Dwyer and George. The music and singing were all that could be desired and the altar decorated as it was with rare and lovely flowers and illumined with many delicately shaded lights was a perfect vision of sacred beauty.

Before the conclusion of the service eight new members were received into the sodality, and His Grace in a short but impressive address not only explained the duties involved on entering the society, but also dwelt on the glorious privilege of being thus placed under the special protection of the Queen of Heaven.

The names of the newly received were as follows: Lucy O'Brien, Jennie Benoit, Albina Lauzon, Marie-Ange Cormier, Julia Burke, Catherine Lynch, Nellie Healy, Mary Ellen Ryan.

Although the above mentioned young ladies were undoubtedly the honored ones of the day, their enthusiasm was shared by the many former pupils, who gladly responded to the invitations; of these were Mrs. Brisbois, Mrs. Tomlinson, Mrs. Fournier, Mrs. Gaudaur, and the Misses F. Dubuc, B. Chevrier, L. Barrett, A. Chevrier, E. Golden, S. McDermot, A. Haverty, E. Gelly, W. Cummings, M. L. Caron, F. Caron, M. A. Caron, A. Caron, G. Lanclot, J. Furlong, M. Furlong, E. Connell, A. Flanagan, L. Motta, R. Birch, Y. Rocan, M. L. Bertrand. Invitations were also extended to the officers of the parishes of the Immaculate Conception and St. Mary's. Miss Klinkhammer, Miss Corwin, Miss Wise, Miss Tobin, Miss Shaw and Miss Cleary represented the former parish and Miss McPhillips, Miss Brownrigg and Miss Gingras the latter. The dramatic and musical portion of the fête was not neglected, and the following programme, which was successfully carried through from beginning to end, is sufficient proof of the excellency of the entertainment.

The introductory orchestra selection was well rendered. Miss L. Becher, Miss M. O'Brien, Miss B. Stanford and Miss M. Tennant were the mandolinists; Miss B. Dubuc, Miss A. Prud'homme and Miss M.

McIntyre the young guitar players, and the banjo was cleverly handled by Miss M. Lander. The accompanist was Miss L. Daunais.

"Festal Chorus" next followed and was ably sung by the Misses Gelly, Healy, Becher, Coyle, Daunais, Wood, P. Wood, Tennant, McDonald, Burke, Cass, Kelly, Guilmette, Chevalier, Lynch, Chevrier, Dubuc, Prud'homme, Benoit, McIntyre, Landers, Healy, Head, McKenzie, Germain, Ryan, Barrett and Chenier, accompanist Miss A. Doyle.

The drama of Mrs. Willis' Will was truly a sketch from real life and was cleverly acted by the young ladies composing the caste:

Mrs. Robinson—Miss M. O'Brien. Lady Spindle—Miss L. Becher. Mrs. Dwindle—Miss D. Chevalier. Jennie—Miss L. O'Brien. Rachel—Miss M. Molloy.

The French dialogue, "Un rat dans un panier," was probably the most humorous part of the programme, and so well did Miss Chevrier and Miss Cormier illustrate the feminine dread of the rodent order that the audience was in a constant state of laughter.

The artistic performance of the "Japanese Fan Drill" was very graceful and pretty in its effect. Those who took part were the Misses Daunais, Wood, McIntyre, Becher, McDonald, P. Wood, Healy, A. Healy, Burke, Chevalier, Lauzon, Doyle, Benoit, Prud'homme, Malloy. Accompanist, G. Cass.

The sweet song, "La Liberti Catholique," was touchingly rendered by Miss E. Gelly and the chorus was full and heartfelt.

The drama of Mary Queen of Scots next appeared among the list of attractions and proved itself a worthy page from history. Miss Mary Marrin as Mary Queen of Scots, and Miss Blanche Stanford as Francis II, as usual did justice to their parts and were ably assisted by the minor performers. Those of the caste were:

Mary of Lorraine—Miss E. O'Donnell. Francis II—Miss B. Stanford. Katherine of Medicis—Miss C. Whymys. Queen Elizabeth—Miss C. Germain. French Ambassador—Miss E. Dubuc. Kenny—Miss M. Tennant. Earl of Kent—Miss C. Lynch. Mary Queen of Scots—Miss M. Marrin. Mary (Francis' sister)—M. A. Coyle. Lady Laura—J. Kelly. Lord Dudley—Miss M. Landers. Page—Miss D. McKenzie. Alice—Miss J. Burke. Executioner—A. Lauzon.

The mandolins and guitars again did duty in playing the sweet old ballad, "Blue Bell's of Scotland," and with the crowning tableau of the Children of Mary the entertainment was brought to a close.

The guests and fair performers then descended to the dining-room, where a dainty supper was served and all did justice to the delicate viands set before them. The evening was passed amid songs, laughter and gay conversation, and with the recitation of the congregational prayers another sweet memorable day was laid to rest, and one and all felt that Our Mother's Feast had been indeed happily spent.

## FATHER LEDUC

### HONORED AT EDMONTON.

The following address was presented to Rev. H. Leduc, V. G., last week at Edmonton:

On this blessed Feast of the Immaculate Conception of the ever Blessed Virgin, we, the Catholic population of Edmonton, are most happy to celebrate, today, the thirty-second anniversary of your elevation to the sacred ministry of the priesthood. Whilst coming here this evening to offer you our heartiest good wishes on this auspicious occasion, we cordially unite in begging that the Lord may spare you to us for many years to come.

A well merited repose should be yours today, after the long and saintly life which you have devoted to the salvation of souls, and which forms a very beautiful apostolic career. But not so. Yet awhile, you must fight for the great and good cause, that of education and of maintaining our rights as Catholics. You have never flinched in this arduous task: "non recuso laborando." The solicitations of our venerable and saintly bishop have been responded to by your generosity in the struggle of every day, in protecting the flock confided to your paternal care from the dangers of an education which would lead to the loss of our children's faith. Therefore we, the Catholics of Edmonton, consider it a sacred duty to come forward today and tell you how great is our appreciation of your untiring devotedness to our welfare.

Guided by our zealous pastors, we will follow their teachings, and, with them, we shall endeavor to keep our rights intact. Allow us to vouch, Reverend Father, that we will ever be ready to obey the dictates of our holy religion and to follow the teachings of our devoted pastors, being always united with them in claiming our religious and school rights.

May our prayer be heard! May health be granted you, Reverend Father, and may success attend your undertakings in the good cause.

(Signed by nearly all the Catholics, heads of families, without distinction of nationality or political party.)

# THE GREAT WORK OF AN OBLATE FATHER IN BRITISH COLUMBIA. THE KAMLOOPS WAWA A MESSENGER OF RELIGION AND CIVILIZATION. A STENOGRAPHIC APOSTLE.

From the N. Y. Sun: The story of a curious and probably unique missionary enterprise comes from the little village of Kamloops, near Vancouver, British Columbia. A number of years ago a French priest named Jean Marie Raphael le Jeune came to that region to labor among the Indians. Beginning after the manner of the old time missionaries, who made for themselves places in the history of North America, this priest learned the language of each of the twenty tribes that were found in his spiritual domain, so that he could freely communicate with them all, a task which he accomplished because of a natural aptitude as a linguist, after a brief residence with each tribe. This done, he started in to educate the entire number—several thousand all told—in the ways of religion and civilization.

Going from tribe to tribe he devoted enough time to each to get a number of the brighter members fairly well grounded in the rudiments of education and then passed on to the next. The Indians were found to be intelligent and apt when judged by an aboriginal standard, but there were so many different tribes that months necessarily elapsed before the missionary had gone through the entire list and was ready to return to the first tribe he had tried to instruct. Indeed, the time was so long that on starting in on his second round he found that the lessons given during the first round had been utterly forgotten.

Patiently the missionary began his work over again, traveling over the mountain passes in the depth of winter and across the arid plains in the heat of summer to reach the people he sought, and at all times making himself as one of the tribe, eating and sleeping as they did and enduring all of their hardships that he might win their sympathy. But, in spite of patience and in spite of labor that was prolonged for years, he accomplished practically nothing in the way of educating his wards.

But one day, while considering the causes of his failure, and wishing for a means by which he could add written instructions to the oral he had already given, he happened to think of a simple method of shorthand which he learned while a boy in France, and, simplifying it to a purely phonetic method for the requirements of the Indian languages, he began to teach it to the natives. The result was marvellous. In less than six months over 1,000 Indians were able to read and write in it. Each one became so interested that he taught the others around him, camps gathered, and the whole nights were spent in study and practice; children and the aged alike were earnest to learn.

Just how many Indians are now able to read this curious writing is not known accurately, but the people of Kamloops estimate it at about 3,000. The story of Sequoyah of the Cherokees was in a way repeated in British Columbia.

Immediately on finding that he had established a written language among his words the missionary determined to increase their interest in it by printing a newspaper that should be issued at stated intervals and circulated among the tribes. A periodical that was unique was the result. Neither press nor type was available; indeed, type for a phonetic language would have cost a small fortune, while the missionary did not have money to buy even the paper necessary for printing the smallest edition of a weekly of a United States village.

Nevertheless the missionary got out the first number of his periodical in 1890, and since May 2, 1891, it has appeared monthly. He called the paper the Kamloops Wawa, wawa being an Indian word meaning both to speak and to echo. Translated, the title is Echoes from Kamloops.

Having no type, the missionary wrote out the entire paper and then mimeographed it. By this process enough copies were struck off to circulate through all the tribes of the district, the white paper being furnished by benevolent people interested in the work. The paper had four pages, each a trifle more than four by seven inches large, including the white margin.

The success from an educational point of view of this little periodical was very much greater than the missionary had hoped for. Not only did it please and interest his wards, but it was approved by the bishop under whom the missionary labored, and copies of it were sent to Rome and to schools elsewhere in which missionaries are educated. It was everywhere received with the greatest interest by students, and the system was taken up for use in the missions of the most widely separated parts of the earth.

Finding that the success of the paper as an educator was assured, the missionary solicited subscriptions for the periodical among the white people, and obtained sufficient money in this

way to have his written pages electrotyped and printed in letter press fashion. The issues of this year appear in a small magazine form, and number as high as twenty-eight pages, including a number of advertisements.

With the contributions of the Indians who since 1891 have been educated by the priest, and especially with the illustrations furnished by the aboriginal artists, the Kamloops Wawa is one of the most remarkable papers in the world.

Several results have followed in the introduction of a periodical which all the tribes might read. The Indians have developed an interest in civilized ways which none of the previous efforts of white men had been able to develop in all the years since the discovery of the Northwest coast. They have in most of the tribes adopted the white man's dress, built houses on the white man's frontier model and undertaken getting a living by honest industry. What is more important still, in the eyes of the missionary, they have become to a very great extent faithful and active attendants on the services of the church. Other missionaries have been sent into the district, and where not one church building existed before, a number have been erected by the Indians themselves, and it has become a matter of pride with them for each tribe to have its own church.

Following the religious interest that was so aroused came Father Chirouse, who devised a plan to give the Passion Play for the purpose of impressing on the Indians' minds the scenes in the act of man's redemption. Much has already been written of the so-called Passion Plays in Mexico, where the Indians go through all kinds of torture dances as an outlet for their heathen fanaticisms, but as given in British Columbia the play is simple and impressive. It is presented in the month of June every two years, in some quiet spot in the mountain valley, where the unclouded sky is the roof and the scenery of winding rivers and woody hills serves as the stage setting. The Passion Play is merely for an object lesson for the Indians.

The Indian Passion Play was given for the first time at Seashell, on the Pacific coast, June 6, 1889, the second and third time in 1892 and 1894 respectively, at St. Mary's Mission in the Fraser Valley. The first effort repaid the missionary. The tableaux had an instant effect on the Indians and now the Week of Passion is looked forward to with great expectation by all the numerous tribes. Each time the play is given, a great deal of preparation is required, because the play is given out in the wilds, generally 50 miles from any town. The pilgrimage of the Indians begins about ten days before hand, so that plenty of time may be had to convene and set up camp. Each tribe, headed by its leader, arrives either on horseback or in wagons, all bringing their own tents, cooking utensils and food. One sees them coming from every direction over the hills, down the mountains and through the valleys, others in little boats on the river, the gathering consisting not only of one tribe, but several, such as the Shuswaps, the Nicolas, the Douglass Lakes, the North Bends, the Chinooks, the Onitcena and the Frazers. After all the tents are pitched the performers prepare for the play, which is given with the most profound ceremony and solemnity.

The most remarkable feature of all is that all the players are pure American Indians. Not one white man is among them. The performance is patterned after the one at Ober-Ammergau, and is given generally before about 1,000 spectators, almost all of whom are Indians, with the exception of some hundred white settlers who celebrate the Week of Passion with the natives.

The play is not given from beginning to end, but in a series of striking tableaux, nine in number. It would be utterly impossible to give the whole play, as but the simplest appointments can be provided to assist the players, yet it is not doubted that these natives could carry it on successfully throughout were adequate appointments provided.

For a stage a large platform is elevated about ten feet above the ground, which the players mount by narrow stairs leading from the dressing tent. There is no curtain to the stage. The tableau is made up in a tent behind, and each set of players goes on in turn. Before the first tableau takes place a procession is formed by the spectators, first the men, then the women and children of each tribe, all chanting an old French hymn, "Au Sang Qu'un Dieu Va Repandre," translated into the Indian language, their strong voices resounding in the open air.

Each tribe sings in its own language, regardless of the ones following behind. The procession keeps in constant motion while the tableaux are presented upon the stage. The Indians accept the drama in strict faith. Curiosity, as at first, is no longer the incentive. By their very actions is shown and emphasized the fact that they are most sincere in their devotions.

The first tableau represents "Christ before Pilate." Pilate sits on a low platform, while Christ, bound with cords, with a guard on each side, stands as the central figure. A licitor in a Roman garb, with a pack of rods in his hand, poses near. The other five or six figures required to finish the picture are well executed and lifelike.

The following scene, "The Scourging," requires only three figures, Christ in a flowing white garment spotted with blood, and the two ruffins, one of whom, scourge in hand, stands as if aiming an actual blow. The costuming here, also, is appropriate.

In the third tableau, "The Crowning With Thorns," four figures complete the scene. With a crown of thorns on his head, Christ sits, having a ruffian on either side, pressing down the crown upon his bleeding brow. Another in front, on bended knee, lifts a long rod as if about to strike. The name "ruffian" is the one used by the Indians to describe any of Christ's opposers, and the very word, once spoken, has an instant and marvellous effect.

The fourth scene represents "Christ Condemned," having much the same setting.

"Christ Carrying the Cross" is the next in order. Three persons are required. Christ with bowed figure is bent to the ground with a large cross, his followers beating him with scourges. Among these natives, who seem to thoroughly appreciate the real portent of the play, anger often appears in pronounced fashion in this special tableau, and, it is said they will often make a wild dash for the platform.

The sixth tableau is an impressive one, and the first in which women take part. In this "Christ Meets His Mother," five persons make up the picture.

In the meantime it must be remembered that there is no curtain here to screen the players as they form in their tableau. For this reason a different set of Indians is trained for each picture, so that when the duration of time for one expires there are others awaiting their turn, and they mount the platform and take the positions themselves.

In the seventh tableau "Veronica Presents Christ With a Towel," with which he wipes his brow. Four figures act this.

Now the drama begins to reach its climax. "Christ's Crucifixion" takes place in the eighth, in which five or six figures are required. Christ, posing in a short white garment reaching only to the knees, has extended on the cross. The ruffins hold nails to the hands and feet and appear about to strike. This is one of the supreme moments of the little drama, and these Indians show their suppressed emotion, and their hearts centred on the central figure, afford an ever-to-be-remembered picture.

Then the ninth and last picture follows. In this "Christ Dies on the Cross." The crucifixion in this tableau, however, is represented by one of the figures often seen in Catholic churches, that of Christ pinioned to the cross. A deep red liquid oozes from the brow, side, hands and feet, and looks the same as trickling blood. All the actors who have taken part in the previous pictures now congregated around the cross, all eyes turned toward the Saviour.

Then the dolorous requiem ceases, the procession draws to a standstill, and all gather on bended knees, and as the statue is left standing, some kneel here long after the play is over.

Although the week is not necessarily kept as one of fasting, many of the Indians are so devout as to fast during the entire period.

Copies of the little paper that first awakened the interest of these Indians in religious as well as civilized matters are preserved in the Smithsonian institution and in the Astor Library in this city.

## CONSOLATION.

When Molly came home from the party tonight—  
The party was out at nine—  
There were traces of tears in her bright blue eyes  
That looked mournfully up to mine.  
For someone had said, she whispered to me,  
With her face on my shoulder hid,  
Someone had said (there were sobs in her voice)  
That they didn't like something she did.

So I took my little girl on my knee,  
I am old and exceedingly wise—  
And I said, "My dear, now listen to me:  
Just listen, and dry your eyes.

"This world is a difficult world, indeed,  
And people are hard to suit,  
And the man who plays on the violin  
Is a bore to the man with the flute.

"And I myself have often thought  
How very much better 't would be,  
If every one of the folks that I know  
Would only agree with me.

"But since they will not, the very best way  
To make this world look bright  
Is to never mind what people say,  
But to do what you think is right."  
—St. Nicholas.

**THE Very Best**

thing a young man or woman can do is to attend Business College and earn an income for a term. Do you want to know what you can learn? Then write for Annual Announcement.

C. A. FLEMING, Pres. G. W. DONALD, Sec.

## St. Boniface College.

This College, situated in beautiful and extensive grounds, is a large and commodious four-storey building provided with electric light and an excellent heating apparatus.

The Faculty is composed of Fathers of the Society of Jesus, under the patronage and control of His Grace the Archbishop of St. Boniface.

There is a Preparatory Course for younger children, a Commercial Course in which book-keeping, shorthand and telegraphy are taught in English, a Classical Course for Latin, Greek, Mathematics, French and English Literature, History, Physics, Chemistry, Mental and Moral Science and Political Economy. The higher classes prepare directly for the examinations of the University of Manitoba, in which the students of St. Boniface College (affiliated to the University) have always figured with honor.

### TERMS:

TUITION, BOARD AND.....  
WASHING.....Per month, \$15.50  
TUITION ALONE..... \$ 3.00

For half-boarders, special arrangements are made according as pupils take one or two meals at the College.

For further particulars, apply to  
THE REVEREND THE Rector of  
St. Boniface College.

St. Boniface,  
Manitoba.

**CANADIAN PACIFIC RY.**  
**EXCURSIONS.**

TO THE  
**EAST**  
**\$40**  
**RETURN.**

TO  
**Montreal, Toronto**  
and points west thereof.

Tickets on sale December 5th to 31st.  
**Good for 3 months**  
with stop over privileges.

Corresponding low rates to points east of MONTREAL, in

**Quebec**  
—AND—  
**Maritime Provinces**  
**EXCURSIONS**  
TO  
**the Old Country.**

Tourist Sleeping Cars on all trains to  
**MONTREAL**  
AND  
**TORONTO.**

These Cars are provided with bedding, cooking, range, dining tables and are in charge of a porter.

Apply for particulars to  
**W. M. McLEOD,**  
City Passenger Agent,  
**J. S. CARTER,**  
Depot Ticket Agent,  
—or to—  
**ROBERT KERR,**  
Traffic Manager,  
WINNIPEG.

## Atlantic Steamship Lines.

FROM MONTREAL

Parisian-Allan Line.....	Sept. 5
Laurentian-Allan Line.....	Sept. 12
Angloman-Dominion Line.....	Sept. 6
Scotsman-Dominion Line.....	Sept. 13
Lake Winnipeg-Beaver Line.....	Sept. 18
Lake Superior-Beaver Line.....	Sept. 9

FROM NEW YORK

Teutonic-White Star Line.....	Sept. 9
Majestic-White Star Line.....	Sept. 16
St. Paul-American Line.....	Sept. 9
Paris-American Line.....	Sept. 16
State of California-Allan State Line	Sept. 4
State of Nebraska-Allan State Line	Sept. 13
Friesland-Red Star Line.....	Sept. 9
Kensington-Red Star Line.....	Sept. 16

Cabin, \$45, \$60, \$70, \$80,  
Intermediate, \$90 and upwards.  
Steerage, \$24.50 and upwards.

Passengers ticketed through to all points in Great Britain and Ireland and at specially low rates to all parts of the European continent. Prepaid passages arranged from all points.

Apply to the nearest steamship or railway ticket agent, or to  
**WILLIAM STITT,**  
C. P. R. Offices,  
General Agent, Winnipeg.

## Northern Pacific Ry.

### CANADIAN EXCURSIONS.

**\$40**

To Toronto, Montreal and all points west on the Grand Trunk system. Tickets on sale December 1st to 31st. Good for three months with stop-over privileges.

**Choice of routes.**  
**Finest train service.**

### CALIFORNIA EXCURSIONS

Lowest one way and round trips to the Pacific Coast and all California points. The old established trans-continental route. Through Pullman Tourist Cars to San Francisco for the convenience of first and second class passengers.

**Quickest Time.**  
**Finest Equipment.**

Write for Quotations or call upon  
**H. SWINFORD,**  
GENERAL AGENT.

Corner Main and Water Streets, in Hotel Manitoba Building.  
Winnipeg, Man.

## Northern Pacific Ry.

Time Card taking effect on Monday, August 24, 1896.

**MAIN LINE.**

North Bound Read up	STATIONS	South Bound Read down
Freight No. 151 Daily	Winnipeg	St. Paul No. 104 Daily
St. Paul Daily	Portage Jct.	St. Paul Daily
St. Paul Daily	St. Norbert	St. Paul Daily
St. Paul Daily	Cartier	St. Paul Daily
St. Paul Daily	St. Agathe	St. Paul Daily
St. Paul Daily	Union Point	St. Paul Daily
St. Paul Daily	Silver Plains	St. Paul Daily
St. Paul Daily	Morris	St. Paul Daily
St. Paul Daily	St. Jean	St. Paul Daily
St. Paul Daily	Letellier	St. Paul Daily
St. Paul Daily	Emerson	St. Paul Daily
St. Paul Daily	Pembina	St. Paul Daily
St. Paul Daily	Grand Forks	St. Paul Daily
St. Paul Daily	Winnipeg Jct.	St. Paul Daily
St. Paul Daily	Duluth	St. Paul Daily
St. Paul Daily	Minneapolis	St. Paul Daily
St. Paul Daily	St. Paul	St. Paul Daily
St. Paul Daily	Chicago	St. Paul Daily

**MORRIS-BRANDON BRANCH.**

East Bound Read up	STATIONS	W. Bound Read down
Ex. No. 254 Mon. and Friday	Winnipeg	Ex. No. 255 Tue. and Sat.
Ex. No. 254 Wed. and Saturday	Morris	Ex. No. 255 Wed. and Sun.
Ex. No. 254 Sat. and Monday	Lowe Farm	Ex. No. 255 Sun. and Tue.
Ex. No. 254 Sun. and Tuesday	Belmont	Ex. No. 255 Tue. and Wed.
Ex. No. 254 Tue. and Thursday	Roland	Ex. No. 255 Wed. and Thu.
Ex. No. 254 Thu. and Sunday	Rosebank	Ex. No. 255 Thu. and Fri.
Ex. No. 254 Fri. and Monday	Miamon	Ex. No. 255 Fri. and Sat.
Ex. No. 254 Sat. and Tuesday	Deerwood	Ex. No. 255 Sat. and Sun.
Ex. No. 254 Sun. and Wednesday	Altamont	Ex. No. 255 Sun. and Mon.
Ex. No. 254 Mon. and Thursday	Morris	Ex. No. 255 Mon. and Tue.
Ex. No. 254 Tue. and Friday	Swan Lake	Ex. No. 255 Tue. and Wed.
Ex. No. 254 Wed. and Saturday	Indian Springs	Ex. No. 255 Wed. and Thu.
Ex. No. 254 Thu. and Sunday	Mariapolis	Ex. No. 255 Thu. and Fri.
Ex. No. 254 Fri. and Monday	Greenway	Ex. No. 255 Fri. and Sat.
Ex. No. 254 Sat. and Tuesday	Baldur	Ex. No. 255 Sat. and Sun.
Ex. No. 254 Sun. and Wednesday	Belmont	Ex. No. 255 Sun. and Mon.
Ex. No. 254 Mon. and Thursday	Hilton	Ex. No. 255 Mon. and Tue.
Ex. No. 254 Tue. and Friday	Ashdown	Ex. No. 255 Tue. and Wed.
Ex. No. 254 Wed. and Saturday	Wawanesa	Ex. No. 255 Wed. and Thu.
Ex. No. 254 Thu. and Sunday	Elliotts	Ex. No. 255 Thu. and Fri.
Ex. No. 254 Fri. and Monday	Rounthwaite	Ex. No. 255 Fri. and Sat.
Ex. No. 254 Sat. and Tuesday	Martinville	Ex. No. 255 Sat. and Sun.
Ex. No. 254 Sun. and Wednesday	Brandon	Ex. No. 255 Sun. and Mon.

**PORTAGE LA PRAIRIE BRANCH.**

West Bound Read down	STATIONS	East Bound Read up
Mixed No. 308 Every Day Except Sunday	Winnipeg	Mixed No. 301 Every Day Except Sunday
Mixed No. 308 Every Day Except Sunday	Portage Junction	Mixed No. 301 Every Day Except Sunday
Mixed No. 308 Every Day Except Sunday	St. Charles	Mixed No. 301 Every Day Except Sunday
Mixed No. 308 Every Day Except Sunday	Headingley	Mixed No. 301 Every Day Except Sunday
Mixed No. 308 Every Day Except Sunday	White Plains	Mixed No. 301 Every Day Except Sunday
Mixed No. 308 Every Day Except Sunday	Gravel Pit Spur	Mixed No. 301 Every Day Except Sunday
Mixed No. 308 Every Day Except Sunday	La Salle Tank	Mixed No. 301 Every Day Except Sunday
Mixed No. 308 Every Day Except Sunday	Bustace	Mixed No. 301 Every Day Except Sunday
Mixed No. 308 Every Day Except Sunday	Oakville	Mixed No. 301 Every Day Except Sunday
Mixed No. 308 Every Day Except Sunday	Curtils	Mixed No. 301 Every Day Except Sunday
Mixed No. 308 Every Day Except Sunday	Portage la Prairie Flag Station	Mixed No. 301 Every Day Except Sunday

Stations marked \*—have no agent. Freight must be prepaid.

Numbers 308 and 301 have through Pullman vestibuled Drawing Room Sleeping Cars between Winnipeg and St. Paul and Minnespolis. Also Palace Dining Cars. Close connection at Chicago with eastern lines. Close connection at Winnipeg Junction with trains to and from the Pacific coast.

For rates and full information concerning connections with other lines, etc., apply to any agent of the company, or  
**CHAS. S. FEE,**  
G. P. & T. A., St. Paul. Gen. Agt., Winnipeg.  
**H. SWINFORD,**  
CITY TICKET OFFICE  
46 Main Street, Winnipeg.

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. 20 Fourth Sunday in Advent. 21 Monday—St. Thomas, Apostle. 22 Tuesday—Ferial office. 23 Wednesday—Ferial office. Fast. 24 Thursday—Christmas Eve. Fast and abstinence.

CITY AND ELSEWHERE.

Dr. J. K. Barrett has gone on an official trip to Calgary.

Branch No. 52 of the C. M. B. A. hold a regular meeting in Unity Hall this evening.

The Lisgar and Selkirk election petitions will come before the courts probably to-morrow.

The Cornwall election takes place on Saturday and the returns will be eagerly looked for in Winnipeg.

The conversazione and ball of the Northwest Commercial Travellers association on Dec. 28th will be held at the Manitoba.

At the Immaculate Conception Church on Sunday morning Rev. Father Chierri preached a most touching sermon on the feast that was that day solemnized.

At St. Mary's Church on Sunday morning the Rev. Father Guillet complimented the laity on their splendid meeting of last week regarding the so-called "settlement" of the school question, and emphatically denied that the clergy had anything to do either in arranging or in even suggesting that the gathering should be held.

Municipal Elections.

WINNIPEG.

The municipal elections in Winnipeg yesterday resulted in the return as mayor of alderman McCreary with Mr. E. F. Hutchings second on the poll.

ST. BONIFACE.

Senator Bernier was yesterday elected Mayor of St. Boniface defeating Mr. Betournay. The contest was a hot one and there was considerable excitement during the day and especially when the returns were coming in.

PRIMARY EDUCATION IN CANADA.

(Translated from La Croix of Paris of Nov. 25th 1896, by Mr. W. A. F. Jones.)

Winnipeg, Nov. 24th.

Archbishop Langevin yesterday denounced the School Law from the pulpit. The concessions made to the Catholics, he said, are no more than a miserable pittance and it is an indignity to the French who discovered the country to be treated no better than the Chinese immigrants.

Who Can Dispute It?

Barry's Corners, N. S., Feb. 15th, 1894.

DEAR SIR, Your Dr. Morse's Indian Root Pills are the best selling pills in the market. This is a fact. I speak with knowledge on the subject, as I have been dealing in various kinds of pills, and sell more of Morse's than any other.

A SHAPELY FOOT AND

A perfect fitting shoe are the combi-nations which lead to the beautiful story of Cinderella. We can furnish the basis of making a romance in shoe wearing, for our shoes will fit any foot no matter how shapely or unshapely.

A. G. MORGAN.

412 Main St.

A YOUNG LADY'S ESCAPE.

FRIENDS THOUGHT THAT THE SPAN OF HER LIFE WOULD BE SHORT.

At Last With But a Grain of Faith Her Mother Administered Dr. Williams' Pink Pills and She is Now Cured.

From the Montreal Herald.

This world is full of change. There are changes that affect the constitution of the individual changes that will come, we cannot avert their coming, but we may parry the unsalutary character of their influence.

What can be done to accomplish the rejuvenation of these unfortunate ones? There is a remedy widely known and loudly applauded, whose virtues are proclaimed on the house tops and whispered on the streets.

At the Immaculate Conception Church on Sunday morning Rev. Father Chierri preached a most touching sermon on the feast that was that day solemnized.

At St. Mary's Church on Sunday morning the Rev. Father Guillet complimented the laity on their splendid meeting of last week regarding the so-called "settlement" of the school question, and emphatically denied that the clergy had anything to do either in arranging or in even suggesting that the gathering should be held.

Archbishop Langevin yesterday denounced the School Law from the pulpit. The concessions made to the Catholics, he said, are no more than a miserable pittance and it is an indignity to the French who discovered the country to be treated no better than the Chinese immigrants.

DEAR SIR, Your Dr. Morse's Indian Root Pills are the best selling pills in the market. This is a fact. I speak with knowledge on the subject, as I have been dealing in various kinds of pills, and sell more of Morse's than any other.

Catholic Book Store

ST. BONIFACE.

Books, Stationery, Pictures and Picture Frames, Religious Articles and School requisites. FRENCH BOOKS a specialty. Wholesale and Retail. Correspondence solicited.

M. A. KEROACK.

Xmas PRESENTS.

Call and see our Stock of Perfumes and Toilet Articles. It is most attractive and extensive. We are sure you will be pleased.

W. J. MITCHELL

DRUGGIST.

394 Main St. Portage Ave. WINNIPEG.

Mail orders solicited.

FOR SALE

240 ACRES

In the Municipality of Lorette, S. E. 1/4 of Sec. 9 and East half of S. W. 1/4 Sec. 9, Township 9, Range 6 East.

The lot lies between Lorette and St. Anne and is well adapted for stock raising, having excellent facilities for watering stock, as the Seine River passes through it, also the Dawson road.

NORTHWEST REVIEW. 188 James Ave., East. WINNIPEG, MANITOBA.

OVERCOATS.

OUR STOCK IS NOW COMPLETE.

SPECIAL LINE S

Prices as usual—Right.

White & Manahan's

496 Main Street.

Calder!

A current of values that defies COMPETITION.

- Freuen's Wheat Wafers, per pkg. 10 cents. Spring Chickens, finest, per lb., 10 cents. Finest Muscatel Raisins, 3 lbs. for 25 cents. Fine New Currants, 4 lbs. for 25 cents. Fines Imp. Peels, per lb., 10 cents. Extract Lemon or Vanilla, per bottle 10 cents. Finest Dairy Butter, in 1-lb. prints, 20 cents. Good Dairy Butter, in prints, 18 cents. Finest Butter, in tubs or jars, per lb. 18 cents. Finest Coffee, fresh ground, per lb., 40 cents. Finest bulk Cocoa, per lb., 30 cents. Coal and Wood at lowest prices.

Tel. 666, 525 Main St.

Save Paying Doctors' Bills

BY USING

Dr. Morse's Indian Root Pills

\* THEY are the Remedy that this bounteous hand of nature has provided for all diseases arising from IMPURE BLOOD.

W. H. COMSTOCK, ROCKVILLE, ONT.

ALBERT EVANS

316 Main Street.

Agent for Steinway, Chickering and Nord-holmer Pianos. Cheapest House in the trade for Sheet Music, Strings, etc. Pianos tuned.

STRIKE while the Iron is Hot and get your Winter Clothing

DEEGAN'S

Men's Overcoats from \$5.00 upward. Boys' Overcoats at \$3.75, 4.00, 4.50.

Freize Pants

Shirts and Drawers at \$1.50, the best value in the City. A full assortment of Gloves, Mitts and Moccasins. 25 Doz. Men's Deckies, Collar attached at 25 cents each.

Deegan's

556 Main street.

W. JORDAN.

DOES NOT KEEP CARRIAGES ON THE STAND.

NO COLLECTOR

Table with 2 columns: Description and Price. Includes items like 'By the Hour, from 7 to 22', 'Weddings', 'Christenings', etc.

Cor. Portage Ave. & Fort St. Telephone 750.

COAL!

J. G. HARGRAVE & CO. TEL. 431. 326 MAIN ST. Sole Western agents for the celebrated LACKAWANNA ANTHRACITE Coal also SMITHING Coal.

WOOD, WOOD. ALL KINDS, DRY, SEASONED, CUT 2 YEARS. PROMPT DELIVERY. PRICES RIGHT.

DREWRY'S

"All Canada Malt" Lager. A light refreshing beer. In the manufacture of this Lager the American system of brewing is strictly followed.

ICE VAULTS EVERY MORNING. EDWARD L. DREWRY, WINNIPEG.

Manufacturers of the celebrated Golden Key Brand Sterilized Waters, Extracts, etc.

RICHARD & CO.

RICHARD & CO. RICHARD & CO. RICHARD & CO. RICHARD & CO. WINE MERCHANTS, 365 Main St., Winnipeg.

AGENT OF THE C. M. B. A. For the Province of Manitoba with power of Attorney, Dr. J. K. Barrett, Winnipeg, Man.

The NORTHWEST REVIEW is the official organ for Manitoba and the Northwest of the Catholic Mutual Benefit Association.

C.M.B.A.

Branch 52, Winnipeg.

Meets at Unity Hall, McIntyre Block, every 1st and 3rd Wednesday. Spiritual Advisor, Rev. Father Guillet; Pres., Geo. Germain; 1st Vice-Pres., W. J. Bawlf; 2nd Vice-Pres., M. Conway; Treas., N. Bergeron; Rec. Sec., H. A. Russell; Asst., M. E. Hughes; Fin. Sec., D. F. Allman; Marshall, M. Savage; Guard, A. D. McDonald; Trustees, P. Shea, F. W. Russell and G. Gladish.

Branch 163, C.M.B.A. Winnipeg

Meets at the Immaculate Conception School Room on first and third Tuesday in each month. Spiritual Advisor, Rev. A. A. Chierri; Pres., J. A. McInnis; 1st Vice-Pres., Rev. A. Chierri; 2nd Vice-Pres., J. Perry; Rec. Sec., J. Marklusk; Asst. Rec. Sec., P. O'Brien; Fin. Sec., J. E. Manning; Treas., P. Klinkhammer; Marshall, F. Krinke; Guard, L. Huot; Trustees, P. Klinkhammer, J. Schmidt.

Catholic Truth Society of Winnipeg.

Honorary President and Patron, His Grace the Archbishop of St. Boniface. Pres., A. H. Kenchick; 1st Vice, D. F. Coyle; 2nd Vice, M. E. Hedy; Rec. Sec., F. W. Russell; Asst. Sec., G. Tessier; Fin. Sec., N. Bergeron; Treas., G. Gladish; Marshall, P. Klinkhammer; Guard, L. W. Grant; Librarian, H. Sullivan; Corresponding Sec., J. J. Golden.

St. MARY'S COURT No. 276.

Catholic Order of Foresters. Meets 2nd and 4th Friday in every month in Unity Hall, McIntyre Block. Chairman, Rev. Father Guillet, O. M. L.; Chief, R. L. G. Gensel; Vice Chief, R. A. Murray; Rec. Sec., J. Brennan; Fin. Sec., H. A. Russell; Treas., Geo. Germain; Trust-Matton; Representative to State Court convention, J. D. McDonald; Alternate, T. Jobin.

LEGAL. GILMOUR & HASTINGS, BARRISTERS. 700 McIntyre Block, Winnipeg, Man. T. H. GILMOUR. W. H. HASTINGS.

We have just opened up a FINE LINE OF

Catholic Prayer Books

HART & CO. BOOKSELLERS AND STATIONERS

364 Main Street. Winnipeg, Man.

St. Ann's Academy.

(KAMLOOPS, B. C.) Re-opened on the 28th of August. Pupils attending the institution have every facility of perfecting themselves in the French and English language. Free lessons are given in plain sewing and fancy work, while great attention is paid to the training and department of the pupils.

AUSTEN'S SHORTHAND COLLEGE.

Shorthand and Typewriting thoroughly taught by well qualified teachers. - Class and individual tuition given day and evening. Pupils admitted to positions when competent. Typewriting work carefully executed. Summarized and verbatim Reports of meetings, etc., by competent notetakers. GEORGE AUSTEN, PRINCIPAL.

TROY LAUNDRY.

465 Alexander Ave. West. REMARKS: Goods called for and delivered. Orders by mail promptly attended to. A list with name and address should accompany each order.

All work sent C. O. D. If not received on delivery, must be called for at Office.

Work turned out within 4 hours notice will be charged 50c on the \$ extra. Customers having complaints to make either in regard to Laundry or delivery, will please make them at the Office. Parcels left over 20 days will be sold for charges. Telephone - - - 362.

Miss A. KILLEEN, - - - Prop. WINNIPEG.

M. HUGHES & SON,

Undertakers, - - - AND - - - Embalmers,

- 212 BANNATYNE STREET, - Opp. Ashdown's

Telephone 413. Telegraph Orders, Given Prompt Attention.