

Northwest Review.



"A MAJOREM DEIGLORIAM."

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

NC 10 VOL 30.

WINNIPEG, MANITOBA, WEDNESDAY, FEBRUARY 6, 1895.

\$2.00 per Year.
Single Copies 5 cent

FATHER LANGEVIN.

BY LEA FAIL.

[The Northwest Review has been officially informed of the appointment of the Very Rev. Father Langevin O. M. I., D. D. and Vicar of Missions to the Archbishopric of St. Boniface, rendered vacant by the death of the late lamented Mons. Tache. The first intimation of the appointment reached Winnipeg on January 2. It was in the shape of a telegram from Rome. Nothing was authoritatively known however until January 29, when Father Langevin returned from a visit to Bishop Grandin. Among the many letters awaiting him was one from Very Rev. Father Soullier, Superior General of the Oblates of Mary Immaculate. This communication conveyed to Father Langevin the news that Rome had selected him to be the next Archbishop, and was official in its nature, inasmuch as the Propaganda had notified Father Soullier, and he in turn notified Father Langevin. The papal brief is probably now on its way, and will in all likelihood reach here within the next two weeks. After it has been received steps will be taken towards completing arrangements for the consecration, which will take place in the cathedral of St. Boniface. Who the consecrating Prelate will be is not yet known, nor is the date of consecration decided on. It is expected that the ceremony will be one of the most imposing ever witnessed in the Northwest; prelates from the East and West will be in attendance; priests from all the outlying missions will also assemble in St. Boniface on that occasion. On the evening of the day of the consecration special commemorative services will be held in St. Mary's church, Winnipeg, when the new archbishop will officiate. Steps are now being taken to present a gold pectoral cross to Archbishop-elect Langevin, after his consecration. This will be the gift of St. Mary's parishioners. On Sunday last Father Langevin relinquished the pastorate of St. Mary's church, and installed Rev. Father Guillet, C. M. I., his successor.]

When, in the roll of time the veil concealing the future from the present is lifted up, when the past with all its intricate workings is laid bare, how easy it is for us to discern the many little causes which had been silent workers towards the accomplishment of some particular fact whose existence we are now beholding. This is the thought which comes to my mind as I pen these lines intended to convey to the reader my impressions of the man whom Rome has chosen to be our next spiritual ruler. I distinctly remember talking with the Very Rev. Father Langevin at the door porch of St. Mary's presbytery one clear calm night of the summer that has just past. We both were looking in the direction of St. Boniface and speaking of that saintly man then in the throes of his deathly agony. 'Twas the night which immediately preceded the morrow of the demise of the Archbishop. "Do you think the Archbishop will recover from his illness?" I said to Father Langevin. "I have very grave doubts upon the matter" he answered, and he then shook his head ominously. A moment or two of silence ensued followed by a deep sigh from the good priest. "What will we do if God calls him away? What will we do?" He muttered. I then felt that a priest was in very truth praying the Creator of all to spare the life of the Holy Archbishop. The sad event of the following morning must not now be recalled, when Catholics of the Northwest have occasion to rejoice. Not that we Catholics have forgotten that holy man, that much loved father, that revered Archbishop, Mons. Tache who now lies cold in death beneath the cathedral of St. Boniface. No indeed, for the name and memory of Archbishop Tache will live forever. But we have too great occasion to rejoice, and to be glad, and to be ever grateful to Rome for having given us as successor to our departed Prelate, another in every way worthy to walk in his footsteps, to fill the chair which death made vacant at St. Boniface, in a word, for having chosen to be the next Archbishop of St. Boniface, our spiritual ruler and father that good and holy man, the Very Rev. Father Langevin, O. M. I.

Upon special request of the Northwest Review have I undertaken to furnish to its readers a narrative of the life and character of the man who in very short will be Archbishop of St. Boniface. True it is, I have not known him longer than a year, but during that time I have met him often, have made a study of his disposition—never for a moment dreaming that I would soon be called upon to write his biography as it were—but because I always saw in him a something

which bespoke his greatness, which clearly pointed out to my own mind at least the characteristics of the true missionary of Christ. I have known him only since he first took charge of the pastorate of St. Mary's church, Winnipeg, and upon this knowledge alone my remarks concerning him are founded. The brief biographical sketch of Father Langevin, herewith given is taken from the Northwest.

Biography.

Very Rev. Father Louis Philip Adelard Langevin, O. M. I., D. D., and Vicar of Missions, was born at St. Isidore, county La Prairie, Province of Quebec, on the twenty-third day of August, 1855. His father is Francois Theophile Langevin, a near relative of Sir Hector Langevin, to whom the present Father Langevin is said to bear striking resemblance in look and voice; and his mother was a Pamela Racicot. Both parents are descendants of families noted in their respective circles, and are highly educated, being possessed, in addition, of unusual natural gifts. They are both alive today and will now receive the consolation of hearing of the elevation of their son to one of the highest positions in the Catholic church—a position rendered doubly honored by the greatness of the man who for well nigh half a century filled it. Rev. Father Langevin has six brothers and one sister, one of his uncles is a priest, being a canon, and bursar of the Archdiocese of Montreal.

When a boy Adelard Langevin received his early education at Montreal, entering at the age of eleven the Sulpician college in that city. Here he remained until he had attained the age of nineteen, when he became professor of classics, which position he filled for the three following years. He then spent two years in the Grand Seminary at Montreal. While here he received tonsure, minor orders, and finally became a sub-leacon. He also acted in the capacity of private secretary to Archbishop Fabre. Before leaving the Grand Seminary the young ecclesiastic was ordained deacon. At the expiration of his term here he went to St. Mary's college, Montreal, which is under the care and guidance of the Jesuit Order. Here he remained one year, filling the position of Master of Studies.

BECOMES AN OBLATE.

In 1881 Rev. L. P. A. Langevin, as deacon, entered the Order of Oblates of Mary Immaculate, commencing his novitiate at Lachine, near Montreal. In 1882, he, having completed his novitiate, took perpetual vows and was ordained a priest in the chapel of the Good Shepherd, Montreal. The first three years of his sacerdotal career were spent as a missionary Father in connection with the Oblate church of St. Peter's, Montreal. He then was moved to the Catholic University of Ottawa where he assumed the chair of Professor of Theology. During the next eight years he continued in this pursuit acting also as Director of the Grand Seminary and subdean of the faculty of theology. In 1892 the degree of Doctor of Divinity was conferred upon him.

Archbishop Tache first met Father Langevin in 1883, and seemed at once to take a great liking for the then young priest. In fact it is told now when Father Langevin did at last come to Manitoba, Archbishop Tache said: "It is ten years that I have been wanting you."

On the first of July, 1893, Father Langevin's labors were changed from those of a professor and director to that of an untiring and active missionary. On that date he arrived in Manitoba whether he was sent by the Superior General, to fill the position of Superintendent of all the Oblate missions of the Northwest—this was at the special request of the late Archbishop Tache. Early in 1894 Father Langevin was appointed to the pastorate of St. Mary's, Winnipeg, which position was vacated by the removal of Father Fox to Rat Portage.

St. Mary's Pastor.

It is from that date that the writer intends to start his own remarks. On an occasion last spring I visited Archbishop Tache for the purpose of asking his advice on a matter of importance. After listening to all I had to say he re-

ferred me to Father Langevin whom he said was "better versed in such matters" "Ite ad Josephum." At the time I did think it strange that so experienced a man as the late Archbishop would send me to Father Langevin, especially concerning something in which I knew he himself would naturally be well versed. But so great was his confidence in Father Langevin that he referred me to him, rather than give me advice from

interested enter into a project with greater zeal and fervor.

HE IS AN HUMBLE MAN

Humility is one of the very prominent traits of Father Langevin. Learned as he is possessed of elocutionary powers in no small degree, advanced to the high position of Vicar of Missions, he never acted in any way other than as a humble missionary. He was to the world at large on the same footing as his co-



FATHER LANGEVIN.

himself. This confidence dates back to 1883, and lasted to the dying breath of the Archbishop. It is stated by those well informed on the subject that Archbishop Tache procured the coming of Father Langevin to Manitoba for the sole and only reason that he might become his successor in the Archbishopric of St. Boniface. It would require no very vivid imagination to conceive that one of the last wishes which the dying prelate entertained, one of his latest prayers, was that Providence would furnish as successor a man worthy of the position, a man capable by reason of his piety, his wisdom and his learning to continue the good work so auspiciously begun by Mons. Provencher, and so faithfully furthered by himself. That his desire has been ratified before God is amply manifest today, and there is no doubt that that venerable old man can now look down upon his recently orphaned children, and rejoice, for the third father to whose care they are entrusted will certainly not be neglectful of them and their interests.

Many are the salient features of Father Langevin. As I consider his doings during the year just past, I try hard to recall one which might be more prominent than another. His earnestness is a marvel; his humility is of the genuine type; his piety is writ in his every action and word; his zeal in missionary labors is unfathomable; his stern determination to follow out the tenets of the Church in their entirety is too well known; his endearing qualities as a priest, a father are on the tongue of everyone who knows him; his love for his fellow priests is deep-founded. Let me then take these up in the order named.

AN EARNEST WORKER.

Everything Father Langevin does, or attempts is done well. There is no half doing with him. He never ceases at that which he has begun until he brings it to a successful issue. Be it the getting up of a church choir, the bringing about of a new society or organization, be it what you will, once Father Langevin undertakes it, success is insured. This I venture to state, is not my own individual opinion; it is the universal belief of those who know him, and especially of his parishioners. His very presence inspires courage, gives renewed hope, fresh vigor to an undertaking, and people once they see him

laborers. Owing to my own calling in life I have had ample opportunity of perceiving how truly humble a man Father Langevin is. Several times I took occasion to report his sermons for one of the daily papers, and in every instance would furnish as near as possible his exact words. Afterwards when he would meet me he would say "you have put words into my mouth which I could not think of. Gracious, I could not have used as fine a language as that. The ideas are all right, but that is not my language." I would then assure him that I reported his sermon accurately, and yet he always seemed to think himself incapable of the efforts ascribed to him. The lowliest of his people could approach him as easily as the most opulent, and to the poor as well as to the rich he extended the hand of greeting. There was nothing whatever in his look, mien or word which bespoke pride. On the contrary humility was stamped upon his very countenance. And this is, perhaps, the one characteristic which endears him to all those who know him. In very truth he is the simple, meek black robed friar going round among the poor even as his Master.

HE IS A PIOUS PRIEST.

How often do we meet with priests who though holy, are not as pious as we would expect a priest to be. Somehow or other we Catholics expect a great deal from our spiritual Fathers, and what is there on earth which we love and venerate and respect, more than we do a good saintly priest. We are never surfeited with too much sanctity in our clerics. The more we see in them the more are we drawn towards them, for we realize that they are God's anointed. Surely Father Langevin is not wanting in this respect. Words of mine are not required to speak of Father Langevin's holiness. Whether celebrating the mass, or singing the psalms with the choir boys, he is always the same, a good holy priest, inciting by his example his congregation to pray, inspiring them with pious thoughts. Even on the street, there is a look of sanctity on his countenance, and more than once have I heard Protestants remark, "what a good face he has," meaning of course in their way of putting it what a saintly man he is. Yes, Father Langevin is a credit and glory to the Catholic church, a worthy disciple of Jesus Christ.

"IGNIS ARDENS."

He is an "Ignis Ardens," full of zeal, activity and energy in his calling. Few there are who know how really much he labors for the salvation of souls. The majority of his congregation see him once or twice on Sundays; they listen to his burning words, and go away filled with deep impressions. But they never for a moment dream that perhaps that sermon was being pondered over during a long and lonely drive through the bleak prairie, when on the way to some distant mission. They perhaps think that two, or six hours were devoted to its preparation in a comfortable room surrounded with everything that he might wish for. Such, I can assure my readers, is not the case. Father Langevin has never a spare moment. On Monday morning early, he may have to leave for an outlying mission, either to hear the confession of another Father, or to administer to the wants of perhaps the poor Indians. It matters not to him where the call be from, or for what purpose, if his presence is required at a certain place, there he will go, and if necessary to do so will deprive himself of sleep and rest and comfort. Speaking of his zeal the Northwest says:

"As a worker the coming Archbishop has no equal. He never knows what rest is; he never seeks it, always on the alert, preaching oftentimes twice on a Sunday, fasting till after the noonday mass, taking a hurried trip to some distant mission, driving in the cold of night eager in his missionary labors, Father Langevin is a worthy follower of the indefatigable prelate whom he succeeds. Many a time has he been heard to say "Would that I had more time; I have so much to do that I cannot really attend to everything." Necessarily he does himself injustice, for he cannot devote sufficient time to preparations of his sermons."

FULL OF DETERMINATION

The Archbishop-elect is most determined. Nothing will daunt him, nothing will persuade him to turn aside from the course of action which he considers proper. In this regard many may consider him an extremist, for his utterances from the pulpit, when occasion requires are certainly of the very strongest nature. Only recently did he display this characteristic. Speaking of the question of Catholics contracting the tie of marriage in a Protestant church before a Protestant clergyman, he said that Catholics were at full liberty to leave the Catholic church if they felt so inclined, but while Catholics they would be obliged to comply with the tenets of the Catholic church, and could not under any circumstance be justified in contracting marriage before a minister of another denomination. He said he would not absolve them, for he could not. The Archbishop alone could deal with them. In connection with this feature I might mention his attitude on the School question. From the very beginning of his pastorate in St. Mary's, he has taken a strong stand in the matter of our Catholic schools. Over and over again has he been heard to say from the pulpit "our schools will be retained, yes, if we had to go to Europe to beg for money to sustain them." His utterances on this point have been noticed by the press, especially by such newspapers as are opposed to us. In fact I remember having read in a Toronto paper a remark akin to the following: "Father Langevin from the pulpit of St. Mary's Church denounced the present system of Manitoba Schools. He said the School Act of 1890 was not a law, for the first principle of law was justness. And this is the man whom rumor says will be the next Archbishop of St. Boniface." No longer is it a rumor, it is now a confirmed fact, and perhaps those same eastern papers will say "what a terrible man is to become Archbishop of St. Boniface!" Yes, he is terrible, if being a staunch supporter of Catholic rights be terrible. There is no doubt whatever that the Catholic school cause will be advanced under his leadership. He will now be a tower of strength to it. Asked by a reporter as to what he thought the outcome of the decision of the Privy Council would be he said:

"I cannot tell you any more than that we Catholics will continue to demand redress of our grievances, until redress be given. On Feb. 15 a petition will be laid before the Governor-General in Co-

uncil. That petition will be signed by every Catholic of the Dominion. This question is no longer confined to Manitoba; it now is of interest to the Catholics of the entire Dominion, and regardless of party we Catholics will be a unit. Today the School question is more alive than ever. We feel that our rights will be restored."

HE IS AN ORATOR.

I have had the fortune to have heard some of the greatest pulpit orators of the present day, among whom I might mention the names of the late Father Tom Burke, and Archbishop Ryan of Philadelphia. Father Langevin of course cannot be placed on a par with either of those. But nevertheless he is a preacher of most powerful eloquence, an eloquence which appeals strongly not only to the feelings but to the intellect of his hearers. When in the pulpit and speaking upon common place topics he does not seem to possess that fluency which is his when discussing subjects of a higher order. His language on such occasions is not nearly as good as when he loses himself in flights of oratory. Then he never knows what it is to stop for the correct word or phrase, but his sentences flow smoothly out unimpeded by any hindrance. People have been seen to shed tears while listening to him and on one occasion especially he completely captivated the congregation. Father Langevin has but one superior in the Catholic church in Manitoba. He is by nature a pulpit orator, and at times when discussing suitable subjects ascends into realms of highest eloquence. Lamenting as he does from the difficulties of a racial tongue, his power as a preacher is a little impaired, but so intense is his fervor that either he masters all such obstacles in the climax of his oratory, or his hearers becoming lost to themselves, forget for the time the taint of racial accent which is his. Those who heard him from the pulpit on that Sabbath day when the remains of Archbishop Tache were lying in state, will not soon forget him. Rarely if ever was heard such an outpouring of sorrowful emotions, such a spontaneous burst of oratory as was that when turning to the vacant throne he cried out "Our father is dead." That was one of those occasions which people remember forever; it was as when the orator was at his best, one in which Father Langevin surpassed himself.

This then is the man whom Rome has chosen to be Archbishop Tache's successor, this is he who very soon will be in possession of the See of St. Boniface. I trust that from the outline which I have given of him, enough will be gleaned by my readers to show them that Father Langevin is no ordinary man, but on the contrary one among many, fitted by nature and education to fill the high place which Mons. Provencher occupied and from which Mons. Tache only recently passed away. "God always raises up the right man in the right time and at the right place," is an adage most applicable in the present case. No more fitted priest could have been chosen for the highest position which the church offers in the Northwest, and there is no doubt whatever that the appointment will tend towards the marked advancement of Catholic interests in this country. Before concluding this brief sketch of the Archbishop-elect, I feel it my duty to state that what I have written herein is prompted solely by the affection and esteem which I bear towards Father Langevin. During the short time I have known him, he has proved himself to be my truest friend, a kind father, a faithful director, and above all a noble priest. I feel that I have done nothing but my duty in penning these lines, and I am heartily glad that such an occasion has been offered to me. As Archbishop of St. Boniface, Father Langevin will not be in such close contact to those with whom he has labored during the year past. But he will not forget us, neither will we forget him. He will always look upon us as his earliest friends in Manitoba.

We in turn must consider that in Fr. Langevin we will ever have an unflinching leader in the Catholic cause, one who fearlessly will proclaim our rights and until such be granted will never for a moment cease fighting for them.

Then, dear Father, we will say farewell to you as our pastor. Our words are not needed to convince you of our love. Accept this offering from one of the many who rejoice with you in your elevation, who would feign have you remain among us, but who are willing you should go, that the entire country should reap the reward. That your career as Archbishop of St. Boniface be "ad multos annos" fraught with prosperity and happiness and success is the sincere wish of one of your many friends who subscribes himself
LEA FAIL.

The Northwest Review

PRINTED AND PUBLISHED AT 294 McDERMOTT AVE. EVERY WEDNESDAY BY

E. J. DERMODY, Publisher and Proprietor.

ADVERTISING RATES.

made known on application. Orders to discontinue advertisements must be sent to this office in writing.

Subscription Rates. All Postage is paid by the Publishers. The Northwest Review \$2 a year, \$1 for six months.

Club Rates.—Six copies of the Northwest Review for \$10. In ordering for clubs, the full number of subscriptions, with the cash must be sent at one time.

Agents wanted to canvass for the Northwest Review, in every town in the Northwest. Write for terms or the Northwest Review, in every town in the Northwest.

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NOTICE.

The editor will always gladly receive articles on Catholic matters, matters of general or local importance, even political subjects, whether conveying or asking information or controversy. (3) Notices, especially such as are of a Catholic character, from every district in North America, Ontario, Manitoba, the Territories, Western Canada, and the Northwest.

OUR ADMINISTRATOR'S LETTER.

ST BONIFACE, 28th Dec., 1891. To Mr. E. J. Dermody, Proprietor of Northwest Review:

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

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The Northwest Review

WEDNESDAY, FEBRUARY 6.

EDITORIAL NOTES.

OUR NEW ARCHBISHOP.

At last the vacant Archbishopric of St. Boniface is filled by the appointment of the Very Rev. Father Langevin, O. M. I., D. D., Superior of the Oblates of Mary Immaculate and parish priest of St. Mary's church, of this city.

More than ordinary interest was taken by not only the Catholics but also the general public in the appointment of a successor to our late lamented Archbishop. It was universally felt that it would be a most difficult task to get a man to fill that vacant place with the sagacity, prudence and wonderful tact of our late chief pastor.

Knowing the difficulties that beset his path, in his new and exalted position, we do not know whether to congratulate or compassionate His Grace, but of one thing he may always be sure, and that is that he shall always receive a most loyal and loving support from us in everything affecting the dignity of his position or the interests of the Church over which he is called to preside.

May God grant him length of days and all the graces and blessings he may require to make his episcopate a glorious and fruitful one for the honor and glory of God and the advancement of His Kingdom upon earth. Ad multos annos.

TWO MINISTERS ABROAD.

If anything had been needed to show the utter unfairness of some of the members of the Local Government and their total unfitness to fill the position of ministers of the Crown it might surely

be found in the ungoverned manner in which they have so freely and unbecomingly expressed themselves during the past week regarding the Privy Council decision on the School Case and its possible effects. It was of course to be expected that being the authors of the obnoxious law, and having ridden into place and power on the wave of bigotry and prejudice which that law created they would solemnly declare it to be their intention to do all they possibly could to dissuade the Dominion Parliament from passing remedial legislation, and if they had been contented with making such a declaration we would certainly not say they had overstepped the bounds of what such men might have considered propriety, or done anything which they, even through ministers of the Crown, might have thought they were justified in doing.

The judgment was no surprise to the Manitoba Government and would make no difference to them. They were bound to have one efficient school system for all, would treat all alike, and cared little whether the Dominion passes remedial legislation or not. They had taken their stand, it was a constitutional one, and they were perfectly satisfied.

Now with regard to Mr. McMillan we have only to say that we are sorry to see that a gentleman who once occupied such a high position in the estimation of all his fellow citizens, and one too who has held a commission in Her Majesty's service, should have fallen so low as to practically declare that he will not under certain circumstances obey the laws of his country. It seems to us a striking illustration of the corrupting influence of bad associations.

Assuredly, this statement of a fundamental principle is not dazzlingly clear, in spite of the tautological expression, "surrounding circumstances;" but it seems to imply that these circumstances, which, by their very etymology, cannot help standing around, have a great deal to do with the meaning of words. And this is precisely what the Catholics contended for. They said that "in practice" meant volentes. The late Archbishop showed, in his historical sketch of education in Manitoba, that the practice was for the Hudson's Bay Company to subsidize the schools, both Catholic and Protestant. Yet, when the Lords of the Privy Council speak, in this recent decision, of the status of education here before 1870, they affirm that "none of the religious denominations received state aid."

He talks very glibly about the constitutionality of the Manitoba school law; does he not know very well that according to the decision of the same Privy Council that declared that law to be constitutional, remedial legislation is equally within the power of the Dominion Parliament; and does he not also know that if such legislation if passed it will have to be obeyed? O course he knows this, and it is certainly a shame and a disgrace to this Province that one who holds such a high official position here should make such a deplorable exhibition of himself before the people of the east as he has done lately.

THE PRIVY COUNCIL'S DECISION.

The second judgment of the Privy Council on the Manitoba School case stands absolutely without a parallel in the history of English Law. Never before has that great tribunal so solemnly reversed the general effect of one of its own previous decisions. No doubt, in doing so, it was bound to preserve its dignity and make believe that it was not contradicting a former judgment; but everybody admits that this second judgment practically reopens the whole question. And it is rather curious to note that the preamble of the judgment, the part which deals with the former decision, is decidedly obscure and weak in argument, while all that relates to the motives of the new decision is clear and instinct with logical vigor.

The question is not that may be supposed to have been intended, but what has been said. Whilst it is necessary to resist any temptation to deviate from sound rules of construction in the hope of more completely satisfying the intention of the legislation, it is quite legitimate, where more than one construction of the statute is possible, to select that which will best carry out what appears from the general scope of the legislation and surrounding circumstances to have been its intention.

On the other hand nothing can be clearer than the language of the Privy Council when they proceed to consider the case as now submitted to them. Of course the way in which it was submitted by the Hon. Edward Blake and Mr. Ewart had a preponderating influence on their Lordships' judgment. When the case went against us the first time, Mr. Blake was not there and the then Attorney General of England, in his lofty conceit of superior knowledge would not give due consideration to Mr. Ewart's masterly plea, and, being engrossed with the general election then preparing, practically sacrificed our interests and astonished even our opponents by losing to them a suit which they had hardly hoped to win.

teaching. These schools received their proportionate share of the money contributed for school purposes out of the general taxation of the province, and the money raised for these purposes by local assessment was, so far as it fell upon Catholics, applied only to Catholic schools. What is the position of the Roman Catholic minority under the acts of 1890? The schools of their own denomination conducted according to their views, will receive no aid from the state. They must depend entirely for their support upon the contributions of the Catholic community, while the taxes out of which the state aid is granted to the schools provided for by the statute, fall upon Catholics and Protestants.

It shows that we never counted on Protestant support for our schools, but provided for them out of our own pockets by Catholic assessment for Catholic schools. It shows also clearly that Catholics are now made to pay taxes for what they do not want or use in any way.

After this concise and telling summary of our grievance, Their Lordships add, by way of inference: "In view of this comparison it does not seem possible to say that the rights and privileges of the Roman Catholic minority in relation to education, which existed prior to 1890, have not been affected."

"All legitimate ground for complaint would be removed if the system was supplemented by provisions which would remove the grievance upon which the appeal is founded, and if it were modified so far as might be necessary to give effect to those provisions."

A PASTOR'S FAREWELL.

St. Mary's church was well filled on Sunday at the high mass, says the Northwest, when Archbishop-elect Langevin severed his connection as pastor from the congregation. He himself was the celebrant of the mass, with Rev. Father Guillet, O. M. I., as deacon. Rev. Father O'Dwyer as subdeacon. The day was the feast of the Purification, and prior to the mass the blessing of candles took place.

The well known familiar intercourse between these two men seems to be an evidence that the United States ought to be conjoined in concord and amity with the Catholic church. And not without cause, for without morality the state can never endure, a truth which that illustrious citizen of yours whom we have just mentioned, with a keenness of insight worthy of his statesmanship, perceived and proclaimed.

The Pope refers to the fact that the first Bishop set by apostolic authority over the American church began his labors when the great Washington was at the helm of the young Republic, and says: "The great strides by which the republic is progressing is set forth, and satisfaction is expressed that Catholicity keeps pace with this progress. The extension of the clergy and the establishment of pious societies, parochial schools, and mutual aid associations is particularly commended. But, the Pope says, while it is true that the church has progressed under the republic, yet it would be erroneous to draw the conclusion that in America is to be sought the most desirable status of the church, or that it would be universally lawful or expedient for state and church to be, as in America, dissevered and divorced."

The Pope then sets forth the efforts he has made to leave nothing undone to preserve and solidly establish the Catholic religion in America. To that end two special objects have received attention: "First, the advancement of learning; second, a perfecting of methods in the management of church affairs. The first led to the establishment under apostolic authority of the Catholic University at Washington. It is urged that education cannot be complete which takes no notice of modern science. In the keen competition of

Mary's. Before commencing to address the congregation he was seen to be visibly affected, and while bidding them adieu it was with difficulty that he stifled his emotions. His farewell remarks were divided into three parts, the first to Rev. Father Guillet, O. M. I., the new pastor; the second to the congregation, recommending to them their new spiritual Father, and the third and most touching, a heartfelt good bye. Speaking to Father Guillet he said:—

"You have come to us crowned with the laurels of success which you have won in other portions of this continent. Your zeal, practicality warm-heartedness have been heralded before you. You have come to us after a long experience in missionary work. I commend this good and excellent parish of St. Mary's to you; you will find its members exemplary Catholics; they love their priests; they are attached to their church; their religion is deep-rooted; they are submissive, docile children ready to go with you hand in hand. I commend to your gentle care our dear children; they are our gems, our pearls. You will see that they are enlightened in soul and human and divine. I confide in you to use children so dear to me. Then turning to the congregation he said: "I know that you all will find in him a devoted pastor, a true and affectionate Father. And now I will say good bye to you all. I thank each and every one from the bottom of my heart. I came here a year ago a stranger to you. You helped me in every way, co-operated with me in everything." He thanked the members of all the societies for the help they had rendered him, and concluded with the words, "there will always be a warm spot in my heart for St. Mary's. Full of gratitude and love my dearly beloved people, I leave you." The congregation was more than affected at the touching words of their much-loved pastor. The general feeling is one of regret that he should be severed from the parish, but all resign cheerfully knowing that his removal to St. Boniface as Archbishop is for the good of the entire Northwest.

WHY HE SENT SATOLLI.

Leo Will Help Draw Western Catholics More Closely to the Head of the Church.

WASHINGTON, D. C., Jan. 28.—Monsignore Satolli today made public the long-expected encyclical from the Pope. The most important features relate to the American delegate and his relations to the hierarchy in this country and also defining the Pope's attitude concerning societies of workmen. The encyclical begins as follows:

To our Venerable Brethren, the Archbishops and Bishops of the United States of North America: Leo XIII. Pope. Venerable Brethren: Health and apostolic benediction! We traverse in spirit and thought the wide expanse of ocean and, although we have at other times addressed you in writing—chiefly when we directed encyclical letters to the Bishops of the Catholic world, yet we have now resolved to address you separately, trusting that we shall be, God willing, of some assistance to the Catholic cause amongst you. To this we apply ourselves with the utmost zeal and care; because we highly esteem and love exceedingly the young and vigorous American nation, in which we plainly discern latent forces for the advancement alike of civilization and Christianity.

FOOTPRINTS OF THE CHURCH IN AMERICA.

The encyclical then refers to the interest felt by the Pope in the recent American celebration of the discovery of America:

The barks of Columbus carried not only the germs of mighty States, but the principles of religion, into remote regions beyond the seas. The first solicitude of Columbus was to plant the sacred emblems of the cross wherever he disembarked. The very names given to American towns and rivers and mountains and lakes teach how the beginnings were marked with the footprints of the Catholic church.

The Pope refers to the fact that the first Bishop set by apostolic authority over the American church began his labors when the great Washington was at the helm of the young Republic, and says:

The well known familiar intercourse between these two men seems to be an evidence that the United States ought to be conjoined in concord and amity with the Catholic church. And not without cause, for without morality the state can never endure, a truth which that illustrious citizen of yours whom we have just mentioned, with a keenness of insight worthy of his statesmanship, perceived and proclaimed.

The Pope then sets forth the efforts he has made to leave nothing undone to preserve and solidly establish the Catholic religion in America. To that end two special objects have received attention: "First, the advancement of learning; second, a perfecting of methods in the management of church affairs. The first led to the establishment under apostolic authority of the Catholic University at Washington. It is urged that education cannot be complete which takes no notice of modern science. In the keen competition of

talent Catholics ought not to be followers, but leaders. The success of the university in uniting faith with learning is dwelt upon and special mention is made of the generosity of a pious priest who permitted the building of a hall of science and literature bearing his name (McMahon). The Pope also refers to the beneficial results accruing from the third plenary council at Baltimore.

The encyclical then refers to the indissolubility of marriage and the deadly pest of divorce. The evils of divorce are forcibly stated and the Pope declares that divorce is as hostile to the state as to the family. As regards civil affairs, it is urged that justice be cultivated and the laws of the gospel inculcated, without which liberty itself may be pernicious. The virtue of temperance, the frequent use of the sacraments, and the observance of the just laws and institutions of the republic are also enjoined.

WORKINGMEN ARE WARNED.

To Catholics entering societies of workmen the encyclical says:

Now, with regard to entering societies, extreme care should be taken not to be ensnared by error. And we wish to be understood as referring in a special manner to the working classes, who assuredly have the right to unite in associations for the promotion of their interests; and rightly acknowledged by the church and unopposed by nature. But it is very important to know with whom they are to associate; else while seeking aims for the improvement of their condition they may be impairing far weightier interests. The most effectual precaution against this peril is to determine with themselves at no time or in any matter to be parties to the violation of justice. Any society, therefore, which is ruled by and servilely obeys persons who are not a fast for the right and friendly to religion is capable of being extremely prejudicial to the interests as well of individuals as of the community; beneficial it cannot be.

Let this conclusion, therefore, remain firm—to shun not only those associations which have been openly condemned by the judgment of the church, but those also which, in the opinion of intelligent men, and especially of the bishops, are regarded as suspicious and dangerous.

Nay, rather, unless forced by necessity to do otherwise, Catholics ought to prefer to associate with Catholics a course which will be very conducive to the safeguarding of their faith. As presidents of societies thus formed among themselves, it would be well to appoint either priests or upright laymen of weight and character, guided by whose counsel they should endeavor peacefully to adopt and carry late effect such measures as may seem into advantageous to their interests, keeping in view the rules laid down by us in our encyclical, rerum novarum. Let them, however never allow this to escape their memory—that while it is proper to secure the rights of the many, yet this is not to be done by the violation of duty; and that these are very important duties: Not to touch what belongs to another; to allow every one to be free in the management of his own affairs; not to hinder any one to dispose of his services when he pleases. The scenes of violence and riot which you witnessed last year in your own country sufficiently admonish you that America too, is threatened with the audacity and ferocity of the enemies of public order. The state of the times therefore, bids Catholics to labor for the tranquillity of the commonwealth, and for this purpose to obey the laws, abhor violence, and seek no more than equity or just permits.

IMPORTANCE OF THE DAILY PRESS.

Concerning the American press the Pope says:

Toward these objects much may be contributed by those who may have devoted themselves to writing, and in particular by these who are engaged on the daily press. We are aware that already there are in labor in this field many men of skill and experience whose diligence demands words of praise rather than of encouragement.

Nevertheless, since the thirst for reading and knowledge is so vehement and widespread among you, and since according to circumstances, it can be productive of either good or evil, every effort should be made to increase the number of intelligent and well disposed writers who take religion for their guide and virtue for their constant companion.

And this seems all the more necessary in America on account of the familiar intercourse and intimacy between Catholics and those who are estranged from the Catholic name, a condition of things which certainly exacts from your people great circumspection and more than ordinary firmness. It is necessary to admonish, instruct, strengthen, and urge them on to the pursuit of virtue and to the faithful observance, and so many occasions of standing of their duties toward the church.

It is, of course, the proper function of the clergy to devote their care and energies to this great work; but the age and the country require that journalists should be equally zealous in this same cause and labor in it to the full extent of their powers. Let them, however seriously reflect that their writings, if not precisely beneficial to religion, will surely be of slight service to it, unless in accord of minds they all seek the same end. Those who desire to be of real service to the church and with their pens heartily to defend the Catholic cause should carry on the conflict with perfect unanimity and, as it were, with serried ranks; for they rather inflict than repel war if they waste their strength by discord. In like manner their work, instead of being profitable and fruitful becomes injurious and disastrous whenever they presume to call before their tribunals the decisions and acts of their bishops and, casting off due reverence, cavil and find fault, not perceiving how a great disturbance of order and how many evils are thereby produced.

MODERATION IS COUNSELED.

Let them then be mindful of their duty and not overstep the proper limits of moderation. The bishops, placed in the lofty position of authority, are to be obeyed, and a suitable honor befitting the magnitude and sanctity of their office should be paid them. Now, this reverence, which it is lawful to no one neglect, should of necessity be eminently

conspicuous and exemplary in Catholic journals. For journals, naturally circulating far and wide, come daily into the hands of everybody, and exert no small influence upon the opinions and morals of the multitude.

We have ourselves on frequent occasions laid down many rules respecting the duties of a good writer, many of which were unanimously inculcated as well by the third council of Baltimore as by the Archbishops in their meeting at Chicago in the year 1893. Let Catholic writers, therefore, bear impressed upon their minds our teachings and yours on this point; and let them resolve that their entire method of writing shall be thereby guided if they indeed desire, as they ought to desire, to discharge their duty well.

In conclusion the encyclical speaks of those who dissent in matters of faith, and hopes that they will be at length restored to the embrace of the Church. The Pope refers to the Indians and negroes as offering a wide field for cultivation. The encyclical closes as follows: "Meanwhile, as a presage of heavenly grace and a testimony of your benevolence, we most lovingly in the Lord impart to you, venerable brethren, and to your clergy and people, our apostolic benediction."

Given at Rome, near St. Peter's, on the sixth day of January, the Epiphany of the Lord, in the year one thousand eight hundred and ninety-five, the seventeenth of our pontificate.

Leo P. P. XIII.

Rheumatism and Dyspepsia.

Combination of Troubles Which Made Life Miserable.

Mr. Eli Joyce relates his experience with these troubles—could not retain food and was thought to be beyond hope of cure—but relief came and life is now a well man.

From the Coaticook, Que., Observer.

The readers of the Observer have become familiar with the remarkable cures effected by the use of Dr. Williams' Pink Pills for Pale People through their recital in these columns, as taken from other reputable newspapers. It is now our purpose to tell them of a cure, hardly short of miraculous, which was effected on a person with whom many of our readers are acquainted. We refer to Mr. Eli Joyce, formerly of Dixville, but now living at Averil, Vt. A few days ago we saw Mr. Joyce and asked him about his recovery. He stated that for four or five years he had been afflicted with rheumatism and dyspepsia. He was laid up and unable to do anything on an average four months in a year, and was constantly growing worse, although treated by good physicians and trying numerous remedies recommended. A year ago last August he was taken seriously ill while at his sister's, Mrs. Dolloff of Dixville. He could not retain anything on his stomach and the physicians who attended him were powerless in improving his condition. One of them stated that he had cancer of the stomach and could not live long. It was while in this precarious condition that he determined to try Dr. Williams' Pink Pills, and before long was able to retain food on his stomach. His pain gradually became less and in six weeks time he was back to his home in Averil, feeling that he had obtained a new lease of life. He continued taking the Pink Pills for some time longer and gained so much in health and strength that he is now able to do the hardest kind of a day's work, and he frankly gives Dr. Williams' Pink Pills all the credit for his rejuvenated condition, and says he believes their timely use saved his life. The Observer has verified his story through several of his neighbors, who say that it was thought that he was at the point of death when he began the use of Pink Pills; in fact when he mentioned his case to one of the doctors who had attended him he said he supposed he was dead long ago. When such strong tributes as these can be had to the wonderful merit of Pink Pills it is little wonder that their sales reach such enormous proportions, and that they are the favorite remedy with all classes. Dr. Williams' Pink Pills contain the elements necessary to give new life and richness to the blood and restore shotter nerves. They are an unfailing specific for locomotor ataxia, partial paralysis, St. Vitus dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of the grippe, palpitation of the heart, nervous prostration, all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. In men they effect a radical cure in all troubles arising from mental worry, overwork, or excesses of any nature.

Dr. Williams' Pink Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., sold in boxes (never in loose form by the dozen or hundred) and the public are cautioned against numerous imitations sold in this shape) at 50c a box, or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company at either address.

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Table with 5 columns: YEAR, Insurance in force, Cash and Invested Assets, Reserve or Emergency Fund, Death Claims Paid. Rows for 1893, 1891, and Increase.

Average yearly increase, Reserve or Emergency Fund, since January 1, 1882..... \$295,307.44

Average yearly increase, Reserve or Emergency Fund, since January 1, 1889..... \$326,633.52

Increase Reserve of Emergency Fund, since January 1, 1894, [ten months]..... \$201,552.75

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

Total Death Claims paid since organization in 1881..... 20,251,334.60

Total Cash and Invested Reserve or Emergency Fund, Sep. 1st, '84..... 3,725,509.05

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Table with columns: North Bound, South Bound, STATIONS, Miles from Winnipeg, Freight Daily, Passenger Daily. Rows for St. Paul, Portage, Morris, etc.

MORRIS-BRANDON BRANCH

Table with columns: East Bound, West Bound, STATIONS, Miles from Morris, Freight Daily, Passenger Daily. Rows for Winnipeg, Morris, etc.

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CITY AND ELSEWHERE.

People who seem to know all about it state that the Hudsons Bay Railroad is a certainty. It is to be hoped so!

The bursting of the heating pipes caused a flood in the postoffice lobby Saturday.

It is rumored that Bishop McQuade of Keeweenaw has been suspended for six months.

FATHER GUILLET, O. M. I. the new pastor of St. Mary's is rapidly winning the affection of the parishioners.

Leo XIII says while laboring men have a right to go on strike, they have no right to prevent others from filling their places.

St. Mary's Hockey club composed of pupils of the school are proving themselves adepts on the ice. In three successive games they have come out victorious.

Some one asked who is the tiny little altar boy serving at St. Mary's. He is about the smallest specimen of surprised child in the Dominion.

The Papal brief confirming the appointment of Father Langevin to the Archdiocese of St. Boniface will arrive this week.

Through want of space the lecture on "Catholic societies" delivered by Mr. Kennedy at the Catholic Truth Society is held over till our next issue.

FATHER DRUMMOND'S remarks on the school question, when interviewed by a press reporter were the best and most catchy of any published in the daily papers.

Quite a large number of Catholics attended the afternoon services at the Academy on Notre Dame Street on Sunday last, where the blessing of the throat took place.

The petition to be presented to the governor-general-in-council is being signed in all the churches of the Northwest, and it is expected that every Catholic will enroll his name on the list.

Since the Privy Council decision on the school question was made public the one and only topic of conversation in political circles is "will the Catholics get back their schools," and it is the universal belief that they will. All things come to him who waits.

Who is the "Catholic layman" who complained to a Free Press reporter about the Catholic schools, who is he. Perhaps, he were known, the strength of his remarks would be very much weakened by his identity with them.

In the Catholic World Magazine for February, under the heading "Catholic and Catholic," Mr. Henry Austin Adams gives some brilliant illustrations of the absurd side of the Catholic-Protestantism abroad.

Catholic social circles are alive at present in anticipation of the advent of the Lenten season, not long ago Mr. Marria entertained a large gathering; later Mr. and Mrs. Egan invited their friends, and this week it is said there will be another such reunion.

Another of Father Elliot's chapters on missionary work amongst non-Catholics is given in the February number of the Catholic World Magazine. It is one of the most cheering of the series, and gives a glimpse of outside life as vivid as a search-light flash.

There was a theatrical company in Winnipeg last week, purporting to represent the Irish character. They won't come any more to this city, for the way in which the Press "roasted" them was a marvel, and it may be added, highly creditable to the critics. There is too much of this low vulgar misrepresentation of the Irish.

SOME unknown Catholic who has not the courage to sign his name to his effusions, has written a letter to the Nor Wester, refuting statements contained in a certain article of that paper. There is too much of this non de-plume, underhand business done, and needless

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to say with much harm, if not scandal. The Nor Wester offered to bring him into connection with the party from whom it received its information, but he declined. This goes to show that he did not have the manliness to come out boldly and assert over his own name what he purports to be true.

The Decision in the School Case.

The circumstances which led up to the recent decision of the Privy Council in the Manitoba School case are briefly as follows:

The Manitoba Roman Catholics petitioned the Governor-General-in-Council for the veto of the school Act, and they also asked for remedial legislation under the following section of the British North America Act: "An appeal shall be made to the Governor-General-in-Council from any act or decision of the Legislature of the province or of any provincial authority, affecting any right or privilege of the Protestant or Roman Catholic minority of the Queen's subjects in relation to education."

U. on these petitions the Federal Government prepared a case and submitted it to the Supreme Court, asking that a judgment of interpretation be given before they considered remedial legislation. When the court's decision, adverse to the Roman Catholic minority became known, they appealed from the expression of opinion or judgment of Canada's highest tribunal to the Privy Council, and that body now has decided on the following points in favor of appellants:

An appeal shall lie to the Governor-General-in-Council from any act or decision of the Legislature of the province or of any provincial authority, affecting any right or privilege of the protest or Roman Catholic minority of the Queen's subjects in relation to education.

Therefore, Their Lordships held that the Roman Catholics' appeal to the Governor-General-in-Council was admissible by virtue of that enactment, inasmuch as the school act of 1890, abolishing separate schools, affected the rights and the privileges of the Roman Catholic minority within the meaning of the section.

It was not the Privy Council to intimate the course that may now be pursued, but Their Lordships declared that if they had not been essential that the statutes, repealed by the act of 1890, must be re-enacted. All legitimate ground of complaint would be removed, if the education system were supplemented by provisions removing the grievance upon which the appeal was founded, or in other words granting lands for the support of the separate schools in the province.

Leading up to this judgment Their Lordship reviewed at great length the circumstances under which the Act was passed, and also its exact scope. The immediate effect of this decision, as indicated by a prominent member of the Privy Council of Canada, will be somewhat as follows:

"The procedure is simply this: The Dominion Cabinet on receiving the text of the decision will ask the Catholic minority and the Manitoba Government to appear before it in Ottawa and discuss the prayer of the petition. If the conclusion of the minority are endorsed by the Ottawa ministers, a decision will be rendered accordingly, and an order-in-council will be issued, which will be duly passed. Then the Manitoba Legislature will be asked to intervene and grant remedial legislation."

Continuing he said: "The Federal authorization to act comes under sub-section 4 of section 86 of the British North America Act, as follows: "In case any such Provincial law as from time to time seems to the Governor-General-in-Council requisite for the due execution of the provisions of the section is not made, or in case any decision of the Governor-General-in-Council, or any appeal under this section, is not duly executed by the proper provincial authority in that behalf, and in every such case and as far only as the circumstances of such case require, the Governor-General-in-Council may make remedial laws for the due execution of the provisions of this section, and of any decision of the Governor-General-in-Council under this section."

Clandehoye Bay.

The entertainment which was given here in the school-house last December was repeated for the benefit of the church, at St. Laurent on the 12th of this month. The old church which was decorated for the occasion was comfortably filled, though no doubt had the entertainment taken place a week or two before we should have realized a much larger sum, as the little money to spend in a place like that is spent at New Year's time and a good many of the men had already left to hunt. Those present all seem to have had a good time to judge by the laughter which was continuous, and by everything said about it afterwards. Our clown was especially good and in several scenes really excelled. For instance he had a tooth drawn, and the dentist used a spade, a pick-axe and a great tope for the operation. Then the barber, who was supposed to be a ghost tipped his victim into the lather, etc. The tableaux were also pretty and the evening terminated with the song, "Bon Soir mes amis bon soir" and "God Save the Queen." Out of the proceeds, we presented the reverend Fathers with \$15.00 and after paying all expenses we still have \$5.50 in hand for our own altar. Therefore we are well satisfied with ourselves and I think considering the size of the place, we may consider ourselves a very energetic dozen."

I suppose we may call this the "wilde of Manitoba" well would you like to know how we went to the mission: It was a cold Saturday morning but we were well protected from the wind in a sled with a canvas top arranged over our heads, ten of us made a merry party the other two proceeded us in a jumper. The twelve miles over the Lake were accomplished in a short time, and the return journey on Sunday after Mass, was even more comfortable and merry. But the pleasure was doomed to be turned to pain for on our arrival we found one of our neighbors very ill. Indeed Mrs. Lecuyer was nearly related to several of our actors and her death which occurred early on Monday morning was a great grief to all. The Rev. Father Gascon from the mission who had been sent for immediately on our arrival and a doctor from Portage were present at the time. All feel the greatest sympathy for her husband and three tiny children also for Mr. and Mrs. Pelouin her father and mother and her other relatives. The funeral took place on the Wednesday. About twenty people were going all the way to St. Laurent. What a change from the journey made a few days previous.

About six o'clock on Sunday the 13th the school-house chimney took fire, fortunately the fire was noticed at once,

Calder.

Never Before was the Cost of Living so small as now and never were the Prices in GROCERIES out so low as at CALDER'S.

New Citron, Orange and Lemon Peel, 20c per lb.

- New Currants, per lb. 5c New Raisins, 3 lbs for 25c Fancy large loose Muscatels, equal to Layers. See them. Fancy Layers, in boxes, at 50c New Figs, in boxes, each 15c Extract Lemon or Vanilla, at 10c Fresh Coconut, per lb. 30c Chocolate Icing, per Package 15c Ireland's Self-Rising Buck wheat in Packages, at 15c and 30c Condensed Milk 15c

Our Butter and Eggs require no Comment—Uniform in Quality, sweet and a flavor which cannot be excelled. Fancy Creamery, in prints 30c Fancy Dairy, in prints 25c Fine Tub Butter 20c Good Cooking Butter 15c Fresh Eggs, 1 dozen for 45c

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New Words Dictionary

Whatever does "Type Writer" mean, anyhow?

TYPIST—A masculine operator of the writing machine. TYPES—A lady performer on the writing machine. TYPER—The writing machine; prominently The Denmore.

The type-writer (?) has evidently come to stay, bless her (or him or it) and we have all sorts of typewriter things for her (or him or it).

The Ferguson Co.

and happily there was a large party assembled at the nearest neighbor's who on the alarm being given came rushing with pails of water, etc. and thanks to quick and determined efforts the danger was soon over. A high wind was raging at the time and had there not been plenty of men at hand the school house would have been in ashes in a short time. The stove pipes have been better arranged since so the danger has been lessened.

Cold in the Head and How to Cure it.

One of the most unpleasant and dangerous maladies that afflicts Canadians at this season is cold in the head. Unpleasant, because of the dull, heavy headache, inflamed nostrils and other disagreeable symptoms accompanying it; and dangerous, because if neglected, it develops into catarrh, with its disagreeable hawking and spitting, foul breath, frequent loss of taste and smell, and in many cases ultimately developing into consumption. Nasal Balm is the only remedy yet discovered that will instantly relieve cold in the head and cure in a few applications, while its faithful use will effectually eradicate the worst case of catarrh. Capt. D. H. Lyon, president of the C. P. R. Car Ferry, Prescott, Ont., says:—"I used Nasal Balm for a prolonged case of cold in the head. Two applications affected a cure in less than twenty-four hours. I would not take \$100 for my bottle of Nasal Balm if I could not replace it." Sold by all dealers or sent by mail postpaid at 50 cents per bottle, by addressing G. T. Fulford & Co., Brockville, Ont.

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The Mammoth Department Store, with a \$75,000 Stock of Choice Merchandise, a large part of which was bought this season at much under current values.

OUR CLOTHING SALE—In the South Store of the three stores all into One Big Centre—has been a great success, this was \$21,000 of wholesale purchases at sacrifice prices to clear large lots, enabling us to sell \$8 to \$10. Overcoats for \$5. About fifty of these left. Suits, hundreds of these at \$10—worth from \$15 to \$18, and hundreds sold at \$6.50, good value for \$10.50, a good number of these still to clear.

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Now for December's Big Race to advance still onward, and thus give you greater values than ever, come to

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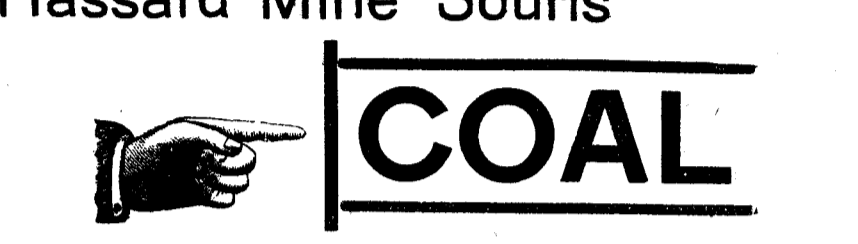
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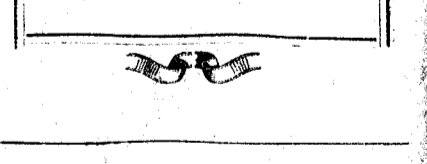
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