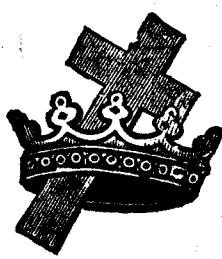


Northwest Review.



"AD MAJOREM DEI GLORIAM."

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A PLENARY INDULGENCE.

We here print the text of a letter recently received by His Grace the Archbishop of St. Boniface from the Cardinal Prefect of the Propaganda, and of a rescript enclosed in that letter, granting a plenary indulgence, under the usual conditions, viz., confession, communion, visit and prayers, to all those who contribute to the Manitoba Catholic School Fund. It will be observed that Cardinal Ledochowski, who is the head of the Department on which all North and South American dioceses depend, highly approves of our School Fund. This is not, however, His Eminence's first utterance on this question. Already, under date of December 12th 1896, Cardinal Ledochowski wrote to Archbishop Langevin, strongly urging His Grace to protest against the "settlement." Thus the latter was perfectly justified in saying that Rome had spoken. In fact Rome never speaks more plainly than when she grants an indulgence, especially a plenary indulgence, for a work which she distinctly calls "pious." Catholics need hardly be reminded that a plenary indulgence is the greatest blessing the Faithful can obtain in this world. The true and thorough conversion of soul which it supposes in the recipient—for no one can gain such a blessing unless he be free from all attachment to the slightest sin—makes it a powerful instrument of sanctification. Those who really wish to gain this indulgence in its fulness will not find the five months intervening before the 27th of next August at all too long to prepare themselves by frequent acts of spiritual detachment. It is well also to bear in mind that a plenary indulgence, if not gained in all its fulness because of imperfect dispositions, may yet be gained in part, and that any diminution of the temporal punishment due to past sin is a priceless boon. To be sure, ignorant Protestants, because they are ignorant, sneer at all indulgences; but better informed infidels have witnessed in spite of themselves to the excellent effects produced by the religious exercises required for indulgences: D'Alembert complained that the jubilee of 1775 had delayed the French Revolution twenty years, and Voltaire said that one more jubilee like that would be the death of his philosophy.

LETTER FROM CARDINAL LEDOCHOWSKI.

Sacred Congregation for the Propagation of the Faith.

Rome, February 5th 1897.

MOST ILLUSTRIOUS AND MOST REV. LORD,

It has afforded very great pleasure to this Sacred Congregation to learn that Your Grace has instituted in your Archdiocese of St. Boniface a pious fund for the support of the Catholic Schools overthrown by unjust laws in Manitoba. Such a pious work is assuredly deserving of the highest praise, and I hope that it will take on a happy increase and produce abundant fruit. Gladly also do I communicate to Your Grace the Sovereign Pontiff's blessing bestowed on this work; and I here enclose a Rescript granting certain spiritual privileges to those who shall promote the aforesaid work.

Meanwhile I pray that God may very long preserve you.

Your Grace's

Most devoted servant,

M. CARD. LEDOCHOWSKI, Prefect.

A., Archb. of Larissa, Secr.

To The Most Reverend

Adelard Langevin,

Archbishop of St. Boniface.

RESCRIPT.

From an Audience With the Holy Father Jan. 26th 1897.

Our most Holy Father Leo XIII, by Divine Providence Pope, on report by the undersigned Secretary of the Sacred Congregation for the Propagation of the Faith, in answer to the prayer of the Most Reverend Adelard Langevin, Archbishop of St. Boniface, kindly grants and imparts mercifully in the Lord,—to each and every one of the Faithful of both sexes who shall give some assistance to the pious work of supporting Catholic schools in Manitoba, and who shall visit each their own parish church on the feast of St. Joseph Calasanzio, Patron of Schools (August 27th), provided, being truly penitent, having confessed and received Holy Communion, they offer up prayers to God during some time for the propagation of the Holy Faith and according to the Sovereign Pontiff's intention—a Plenary Indulgence valid and applicable also by way of suffrage to the souls detained in Purgatory.

Given in Rome from the house of the Sacred Congregation for the Propagation of the Faith, on the day and year as above.

A., Archbishop of Larissa, Secr.

Brieflets.

We have received from the editors of "The Studio," 5 Henrietta St., Covent Garden, London, W. C., extracts from two articles in the January and February numbers recommending the erection of a gallery of art to be called The Victorian Gallery, situated somewhere in the heart of the English metropolis, and intended to contain specimens of painting, sculpture decoration and design of the finer kinds, architecture, water-color and black-and-white drawing. As it is designed to commemorate Her Majesty's unprecedentedly long reign, nothing will be admitted to the Victorian Gallery which has appeared before Queen Victoria's accession or which may appear after the reign shall have come to an end. "The whole thing must be planned from the very first on the most generous lines, and never must it be forgotten that upon the perfection of the memorial depends its value."

The Scientific American, March 6th, considers the Brambel rotary engine, of Sleepy Eye, Minn., a very poor invention, which has been advertised by a story of patent sale that turns out to be a hoax. The transfer of any money from the capitalists to the inventor has not been proved, in spite of the publishing of a facsimile check for several millions of dollars by one of the exemplars of the new journalism.

A sleeper is one who sleeps. A sleeper is that in which the sleeper sleeps. A sleeper is that on which the sleeper which carries the sleeper while he sleeps runs. Therefore, while the sleeper sleeps in the sleeper the sleeper carries the sleeper over the sleeper under the sleeper until the sleeper which carries the sleeper jumps off the sleeper and wakes the sleeper in the sleeper by striking the sleeper under the sleeper, and there is no longer any sleeper sleeping in the sleeper of the sleeper.

In Victoria, Australia, it appears that in the State schools no religious instruction is permitted. As the experiment has now been in operation for twenty-five years, it is interesting to know how the system has affected the generation that has grown up under its influence. In regard to the criminal returns the melancholy fact appears that in 1895 268 boys and 198 girls under ten years of age were arrested; also of youths from ten to fifteen 568 were brought before the Courts, and sixty-six girls of the same ages; in other words, 113 per 10,000 of the population under fifteen, and twenty-five per 10,000 of girls. As most of these were of school age, or had passed through the schools (education being compulsory), their training there had in no way improved their morals. Much, of course, has been done by the various religious bodies to counteract the evils of such a system, but the fact remains that the absence of Christian teaching from the State schools has had a baneful

effect upon the community.—Church Evangelist.

A correspondent writes to us from Ottawa: "Your usually correct paper, when stating that Judge Joseph McKenna is the first Catholic member of a presidential cabinet since R. B. Taney, falls into a fault of omission. James Campbell, of Pennsylvania, who served as Postmaster General under President Franklin Pierce from March 5th 1853 till March 6th 1857, was an excellent Catholic. I knew him personally, and a most able man he was. He died quite recently." Many thanks.

William Pilz of Johannesburg, near Gablounz in Bohemia, has invented glass type. The body of the type is of hard rubber or celluloid, topped with glass, which constitutes the real face of the type. The peculiar merit of using glass for this purpose is that it will keep its sharpness for a much longer time than metal does, not being subject to wear away so soon.

The intention of the Apostleship of Prayer for March is that Catholics may fight bravely for their faith, following in the footsteps of the Blessed Peter Canisius, Apostle of Germany and Switzerland in the sixteenth century, the three hundredth anniversary of whose death occurs this year.

The N. Y. Catholic Review, which immediately understood that our anecdote in a recent issue about a woman crying out in the delirium of chloroform, "For God's sake don't let me die a Protestant!" was a fact, will be pleased to learn that the good woman has quite recovered from a most successful though exceedingly dangerous operation and is now fully restored to the communion of the Catholic Church.

The late T. W. M. Marshall in his masterpiece on "Christian Missions" has accustomed us to the idea of the Chinese making slippers out of Protestant Bibles, and now Mr. Hodgetts, a recent traveller in the East, informs us that Persian papier mache articles are made of the Bibles sent out by British mission societies. He quotes the British consul at Tareez as saying: "You have no idea what a boon these Bibles are to the village industries of Persia." Whereon the Catholic Review comments: "The contributors who provide the funds for the dissemination of these Bibles will no doubt be delighted to hear how welcome and useful their gifts are to the benighted artisans of Persia."

MR. BLAKE'S OPINION.

(The Casket.)

The surprise created by the cabled summary of the Hon. Edward Blake's opinion on the school question is in no wise diminished by a perusal of the full text of the document as it appears in The Tablet of the 6th instant. It was written in response to a request in writing from the Hon. Charles Fitzpatrick, Solicitor General of Canada, for the views of the senior counsel of the minority in the second appeal as to the precise effect of the Privy Council's judgment in the case.

Considering the well-known fact that that minority and the present government of the Dominion are sharply at issue as to the course that ought to be taken to carry out that judgment, it seems to be a most extraordinary proceeding upon the part of the latter to apply to the former counsel for a written opinion to help out their contention. Under such circumstances one would expect a courteous declination on the part of the counsel applied to to furnish an opinion to be used against his clients. Mr. Blake, however, not only hastens to comply with the request and to give an opinion, the nature of which was no doubt carefully ascertained by his correspondent before it was formally asked for,—but he goes much further than he was asked to do, constitutes himself a special pleader against the position now well known to be taken by his clients, and gratuitously offers his advice upon a matter on which his opinion was not asked at all,—to wit, the relative merits of Mr. Laurier's so-called settlement and of Federal legislation as a means of redressing the grievance of the minority.

With regard to the effect of the second judgment of the Privy Council, in so far as Mr. Blake's opinion is based upon the contention that the government and Parliament of Canada are not compellable to act upon that judg-

ment, we should have thought that there was little need of a labored demonstration of that point. That the learned counsel devotes so much attention to this very trite proposition can hardly be explained on any other supposition than that of a weakness on his part for

—uttering platitudes

In stained glass attitudes."

But it does not from the physical freedom of either government or Parliament follow that the Privy Council did not decide that the minority had a right to the restoration of their separate schools. The passages in the Lordship's judgment cited by Mr. Blake in support of that contention are strikingly inadequate to maintain it. When they say that "it is not for this tribunal to prescribe the precise steps to be taken; their general character is sufficiently defined by the 3d sub-section of section 22 of the Manitoba Act,"—what is this but saying "it is not necessary for us to prescribe a remedy, seeing that the Act itself does that?" Mr. Blake remarks: "So far from indicating any impression that the Roman Catholic minority are entitled to be restored to the old position, the judgment says 'it is certainly not essential that the statute repealed by the Act of 1890 should be re-enacted, or that the precise provisions of this statute should again be made law.'" Is it not most extraordinary that Mr. Blake should have regarded this sentence, in which the italics are his, as a declaration in favor of his contention? Who ever contended that it was essential that all the provisions of the old law should be re-enacted? No one; and their Lordships immediately explain why; for they at once add: "The system of education embodied in the Acts of 1890 no doubt commends itself to, and adequately supplies the wants, of the great majority of the inhabitants of the province; and all legitimate ground of complaint would be removed if that system were supplemented by provisions which would remove the grievance upon which the appeal was founded, and were modified so far as might be necessary to give effect to those provisions." In other words, the judgment says: Parliament need not interfere with the schools of the majority, because these are quite satisfactory to those for whom they were intended; it is only the minority that needs redress, and this redress can be given by adding to and modifying, instead of repealing, the law complained of.

It betrays a striking lack of comprehension to quote that passage in proof that the Judicial Committee expressly declared against the right of the minority to be restored to their former position, when in the next breath they declare for a removal of "the grievances upon which the appeal is founded." What are these grievances? They are thus stated in a preceding passage of the judgment:

"Contrast the position of the Roman Catholics prior and subsequent to the Acts from which they appeal. Before these passed into law there existed denominational schools, of which the control and management were in the hands of Roman Catholics, who could select the books to be used and determine the character of the religious 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 toward the support of Catholic schools. What is the position of the Roman Catholic minority under the Acts of 1890? 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 Roman Catholic community, while the taxes out of which state aid is granted to the schools provided for by the statute fall alike on Catholics and Protestants. Moreover, while the Catholic inhabitants remain liable to local assessment for school purposes, the proceeds of that assessment are no longer destined to any extent for the support of Catholic schools, but afford the means of maintaining schools which they regard as no more suitable for the education of Catholic children than if they were distinctly Protestant in their character."

These are the "grievances" which are to be "removed." What is their removal but the restoration of the minority, in respect to the above matters, to the position which they occupied previous to 1890?

The judgment was that the case came within sub-section 2 of section 22 of the Manitoba Act of Union, conferring upon the minority, whether Catholic or Protestant, a right to appeal from any Act of the provincial authority affecting their rights. The effect of the judgment then depends upon the intention of the Parliament of Canada in establishing that right

of appeal. That is to be sought in the intention of the Imperial Parliament in granting the same right to the respective minorities in the other provinces; and this again in the object which the Fathers of Confederation intended to effect when they drafted that clause. Of this last there can be no doubt; the right of appeal was given for no other purpose than to render inviolable the rights it was intended to protect; else why was it given at all? That it was put in the form of an appeal to the Governor-General-in-Council instead of an absolute prohibition to the provincial authorities, was evident because it was not intended to curtail the provincial jurisdiction in cases where the minority did not complain. The right of appeal is intended to prevent the educational status of a minority from being affected without its consent.

But, as we have said, Mr. Blake is not content with expressing a legal opinion upon the effect of the judgment; he further declares his belief that Remedial Legislation is practically impossible, and that Mr. Laurier's settlement is "infinitely more advantageous." He arrives at these conclusions from the consideration that, as appears to be assumed, Parliament cannot compel Manitoba to contribute provincial funds to separate schools. He seems quietly to assume that such provincial aid is absolutely essential to the success of those schools; whereas the minority, who are much better able to judge of this matter than Mr. Blake, and who alone are concerned, have expressed perfect willingness to accept the municipal and sectional

with exemption from taxation of public schools. This fact absolutely and irrevocably disposes of all objections to Remedial Legislation on this score from any other quarter. Are the minority to get nothing just because it is impossible to give them four things, of which they are perfectly willing to accept three in full?

But then there are so many practical difficulties in the way of enforcing Remedial Legislation upon an unwilling province! Why did not Mr. Blake remind his clients of this before he accepted a brief from them to obtain a decision which he now informs them is so much waste paper? Is, then, the right of appeal given to minorities by the British North America Act and the Manitoba Act of Union a mockery, a delusion, and a snare? Have the Fathers of Confederation ignominiously failed to protect the rights of minorities, of which they took such jealous care in framing the constitution? With all due respect to Mr. Blake, we consider something more than his opinion to induce us to accept an affirmative answer to these questions.

There are other thoughts suggested by his opinion and the comments of The Tablet upon it, as well as by a communication from "Canadian Catholic" in the same Journal, to which we shall return.

PRAYER TO ST. JOSEPH.

We come to thee, O blessed Joseph, in our sore distress, and having sought the help of thy most blessed spouse, we now confidently implore thy assistance also.

We humbly beg that, mindful of the dutiful affection which bound thee to the immaculate virgin mother of God and of the fatherly love wherewith thou dost cherish the child Jesus, thou wilt lovingly watch over the heritage which Jesus Christ purchased with His blood, and of thy strength and power help us in our urgent need.

O Most Provident Guardian of the Divine Family, protect the chosen race of Jesus Christ; drive far from us, most loving Father, every pest of error and corrupting sin; from Thy place in Heaven, most powerful deliverer, graciously come to our aid in this conflict with the power of darkness; and, as old thou didst deliver the child Jesus from supreme peril of life, so now deliver the Holy Church of God from the snares of her enemies and from all adversity; have each of us a ways in thy keeping, that, following thy example and borne up by thy strength, we may be able to live happily, and so enter into the everlasting bliss of heaven. Amen.

An indulgence of seven years and seven quarantines for each recital of the above prayer. (Pope Leo XIII., August 15, 1889.)

To Meet in Heaven.

To meet in Heaven! how sweet the thought
When life's short years are past,
No more to weep, no more to part,
To meet in Heaven at last.

To meet in Heaven! O blessed thought,
All care, all suffering o'er,
Meet in the mansions of the blest
And love for evermore

To meet in Heaven around the throne
Of Him who died to save,
Be this our hope, our anxious care,
To meet beyond the grave.

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Northwest Review.

WEDNESDAY, MARCH 17.

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 text-
books 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 gov-
ernment grants, and exemption
from taxation for other schools.

CURRENT COMMENT.

**The Mover's
Speech.**

The Mani-
toba Legisla-
ture has lately
been debating
the Bill to settle the school question.
Hon. Mr. Cameron opened the ball by
a fairly accurate review of the later
events which had led up to the settle-
ment. The temperate tone of his speech
was in striking contrast with the vio-
lent diatribes of his predecessor in of-
fice, the present Minister of the Inter-
ior at Ottawa. Otherwise the effort
was a sad disappointment for those ob-
servant minds that would fain taste
the fruits of the new learning. Here is
the pet university man, the double
medallist from Toronto, that gem of
the universe, doing his best on a mo-
mentous occasion and, alas! producing
a speech utterly barren of ideas. Not a
single reason that would approve itself
to a thoughtful man does he adduce in
favor either of the Schools Acts of 1890
or of the present "settlement." He
simply reiterates the oft-repeated as-
sertion that the present system tends
to amalgamate all classes of the people
—a consummation which it is the very
essence of the true Church to prevent.
Catholics want good fellowship but not
amalgamation, the latter being but an
insidious move toward the protestant-
izing of Catholic children.

One sentence of Mr. Cameron's speech
ought to bring the blush of shame to
the cheek of the Ottawa chiefs who
pretended that they were doing won-
ders for their Catholic brethren. Here
is: "I regard the terms of the settle-
ment arrived at as a distinct triumph
on the part of this legislature and gov-

ernment." All those whom party bias
did not blind saw that it was triumph
for the Greenway government; but it
must be galling to the Hon. Mr. Tarte,
who held out such fine hopes of what
he would obtain thanks to the grip he
had on the local legislature, to hear the
latter crow over its victory in this
bland and childlike fashion.

On another point the Attorney-Gen-
eral indirectly supports our view as
against the Hon. Charles Fitzpatrick.
We mean the vast difference between
the terms of the "settlement" and the
offer made by the Dominion commis-
sioners a year ago. The Hon. Mr.
Cameron insisted on just the same dis-
similar features as we dwelt upon some
weeks since, and concluded in these
words: "There was not the slightest
resemblance between the 'commissioners'
offer and the offer of to-day."

Mr. Roblin.

Mr. Roblin,
in moving the
amendment,
adopted a line of argument which may
indeed flatter mere party interests, but
with which we have not the least sym-
pathy. He contended, as the Nor-
wester has lately done, that the pro-
posed settlement violated the principle
of the act of 1890, and that there could
be no longer a national school system
if it carried. This, of course, is mere
Protestant claptrap. But Mr. Roblin
was right when he charged Laurier and
Tarte with wilfully deceiving the
electors of Quebec and with using the
school question to win the election of
1896.

Mr. Fisher.

Mr. Fisher's
voice was for
compromise.
He reminded the House that in 1890 he
had introduced a bill to bring all schools
of every kind under the department of
education, "giving the Catholics the
opportunity of continuing their relig-
ious exercises." These last words show
how even so considerate and well-mean-
ing a man as Mr. Fisher fails to real-
ize our point of view. How often must
we repeat that what we desiderate is
less the continuance of our religious
exercises than the continuance of a
Catholic atmosphere, and this we never
can secure unless we are separate. Mr.
Fisher's own inability to enter into our
minds, despite his earnestness and sin-
cere good-will, is the best proof that the
entire non-Catholic atmosphere is, as
regards the Church and its members,
a mist and a haze. An intelligent Cath-
olic teacher will ever and anon find
opportunities for illustrating the every-
day events of school life by references
to Bible history, the history of the
Church and the true record of secular
happenings. How can such a teacher
speak of Luther, Calvin, Queen Eliza-
beth, Cromwell, Garibaldi, or that arch-
conspirator Lord Palmerston, as he
could wish, in the presence of Protest-
ant children. And yet the way he
would wish to speak of them is the only
true way. Silence only shirks, does
not meet the difficulty, and encourages
that vast conspiracy against the truth
in which the Protestant world lives
and moves and has its being.

Mr. Norris.

Mr. Norris
exemplified in
his remarks the
tenacity with which falsehood sticks to
life. He said the recent election in St.
Boniface proved that a large percent-
age of Catholics do not want separate
schools; and yet everybody who is
honest must admit that, in the defeat-
ed candidate's small minority, made up
largely of the Protestant vote, his few
Catholic supporters were induced to
vote for him because he condemned the
settlement and the act that abolished
separate schools. "Mr. Tarte," said
Mr. Norris, "required only one trip to
this country to see that his countrymen
had not had a chance to acquire a decent
secular education"; and yet we all
know that Mr. Tarte did not visit a
single Catholic school in this country
and exclusively cultivated the society
of the official maligners of everything
Catholic.

Mr. Sutherland

Mr. Sutherland
manfully
straddled the fence. "He had made up
his mind to support the bill, but he had
sympathy with his friends of the oppo-
sition. He remembered the promises
made at the time Manitoba entered
confederation. He thought the present
settlement should have gone further;
he could not understand why the mi-
nority should not have been consulted."
Yes, Mr. Sutherland, that is one of the
many things in this whole crooked
business which no sensible man can
understand.

Mr. McFadden.

Mr. McFadden
was more
consistent; he not only sympathized
with the minority, but he supported
them by seconding Mr. Roblin's amend-
ment. "The decision of the highest
court in the British Empire meant to
him that certain rights and privileges
had been taken away from the minor-
ity, and should be restored. He had
taken it that the duty of the legislature
was to propose to the minority to con-
sider the matter."

Mr. Pare.

Mr. Pare's dis-
course is so
fraught with
ideas and in this so refreshingly differ-
ent from all the government speeches
that we intend publishing it in full
next week. Meanwhile we cull there-
from a very pertinent question:
"Would it not be better to spend less
for immigration and abandon a policy
which hinders immigration?"

Mr. Lauzon.

How much
that suicidal
policy does
hinder immigration Mr. Lauzon showed
in his brilliant maiden speech, in
which he stated that he could point out
sixty-five persons worth \$3,000 or \$4,000
each who had left the country on ac-
count of the school question. The Free
Press tells us that "Mr. Lauzon spoke
for an hour and three quarters in a very
fluent and vigorous style, and that he
enjoyed the inspiration of the largest
audience that has filled the galleries
during any debate so far this session."

**Mr. Charles
Devlin.**

Mr. Charles
Devlin, ex M.
P. for Wright,
has been giving
various explanations of his retirement
according to the views of his various
audiences. At Farrelton he said his
past denunciation of the Manitoba
Government had been too fierce to en-
tertain the idea that his good offices
would hasten a policy of conciliation.
At Hull he averred that the school
question had nothing to do with his
resignation and referred to the explana-
tions he gave in the Cornwall campaign.
And now a well-informed correspond-
ent in Ottawa writes: "Mr. Devlin
still emphatically tells his friends in
private that he opposes the settlement
and that, on this account, he could not
sit this coming session. He smiles as
he talks of how cleverly he threw dust
in the eyes of the good Catholics of
Hull by his so-called explanation. Mc-
Dougall, Conservative, is making a
big fight for Wright County, and may
be elected."

**Letter From the Persecuted
Homestead Inspector.**

Oak Lake, March 8th 1897.

My DEAR REVIEW,
I notice what you say about my dis-
missal in your last issue. In the inter-
ests of the public, I appreciate it very
highly. When Dalton McCarthy landed
in the Brandon constituency he attacked
my race and my creed on the platform.
He knew the great majority were bigoted.
He expected and did get support by
his insults and abuse launched out
against the French Catholics. It is not
much wonder that I voted against him
and advised my friends to do the same.
It is not much wonder that I felt the
meanness of his action against my coun-
trymen and co-religionists who are in
such small numbers in this constituency.

The Lord knows there is enough bigotry
and intolerance already to keep down
the few Catholics here without importing
a Toronto lawyer to assist in this un-
manly treatment. Still we are told to build
up national institutions, national schools
etc. I have been singled out because I
am a Roman Catholic. My Church was
attacked by Dalton McCarthy and when
I tried to defend the stand we Catholics
took on the school question, I was sacri-
ficed owing to the power given to a brutal
majority. Strange to say this power was
given through the instrumentality of my
co-religionists in the Province of Quebec.
I have appealed to the French Canadian
Ministers and they have no doubt inter-
ceded in my behalf, but it has been of
no avail. Sifton rules his department
and rules it as a McCarthyite. I am ap-
pealing to the French Liberals. After
13 years of faithful service for the good
of the settlement of the country, travel-
ling summer and winter through cold
and heat on the plains of the Territories
as far as Prince Albert and over the
whole of Manitoba; I am now put out of
doors. I have suffered cold during 11
winters travelling for the government
and now the cold blast of the Liberal
government is ejecting me from office.
The department of the Interior is vir-
tually giving me a good certificate of official
character. They say in their letter
of dismissal: "The ground upon which
your engagement terminates is your
partisanship at the late general election."
I come out with a clean sheet; no fault
could be found, no incapacity—no neglect
of duty. It is gratifying indeed to have
such a certificate of character from the
power that employed me.

I have the honor to be, Sir, your
obedient servant,

JOHN J. ARSENAULT,
Ex-Homestead Inspector.

THE OBLATES.

(David Creedon in the Casket.)

The congregation of Oblates of Mary
Immaculate recently celebrated the
51st anniversary of their foundation.
A slight idea of the grand work which
this community is doing may be had
from a glance at their field of mis-
sionary labor. Practically the whole
of the Canadian Northwest is under
their care, divided into the dioceses
of St. Boniface, St. Albert and New
Westminster, and the vicariates of
Saskatchewan and Athabaska-Mack-
enzie. In Asia they have charge of
the dioceses of Colombo and Jaffna
in the Island of Ceylon, while in Africa
the Orange Free State and the Trans-
vaal are Oblates of Mary. In France
the Archbishop of Paris has entrusted
them with the care of the great ba-
silica of the Sacred Heart on the
heights of Montmartre, the Church of
the National Vow.

While the labors of other religious
communities have caused them to be
dubbed jocosely "Apostles of the Gen-
teels," the Oblates of Mary have faith-
fully kept the spirit of their motto,
"To preach the gospel to the poor he
hath sent me." They are rarely found
in cities, and then in the poorest quar-
ter, as for example, the east end of
Montreal, St. Sauveur in Quebec and
Inchicore in Dublin. They are genu-
ine pioneers. When they have laid
low the monarchs of the forest, and
cleared the ground for cultivation,
they press on to the wilds once more,
making way for other men less hardy,
less courageous, less self-sacrificing.

The late Northwest Rebellion might
have been a much more serious affair
were it not for one man, and that one
an Oblate of Mary Immaculate. It
is not too much to say that it was the
influence of Father Lacombe which
restrained the Blackfeet from putting
on the war paint, and if they had risen
the consequences would have been
frightful in the extreme. For they
are a tribe of warriors not yet enerv-
ated by contact with civilization.
They were still for the most part
Pagans at the time of the Rebellion, and
yet their respect and affection for the
Blackrobe were so great that on his
advice they refused to ally themselves
with Louis Riel. Sir William Van
Horne recognized what the C. P. R.
owed to Father Lacombe when he sent
him a valuable oil painting and a per-
petual pass over all the roads under
his control.

Some years ago Father Lacombe ac-
companied Crowfoot and several other
chiefs to a conference with the gov-
ernment at Ottawa. During their stay
in the city they were tendered a re-
ception by the citizens. In reply to
the address of welcome, Crowfoot
made a speech, Father Lacombe acting
as his interpreter. But before he had
finished the chief called for another
interpreter, and then spoke as follows:
"The Blackrobe would not wish to
tell you what I am going to say now."
Then he burst forth into a glowing
eulogy of Father Lacombe. And this
man with so delicate a sense of prop-
riety and so great an esteem for the
missionary priest was a savage and at
that time still a Pagan! Yet the crea-
tures in the guise of men who protest-
ed against placing a statue to Father
Marquette in the Capitol at Wash-
ington would think us violently vituper-
ative if we told them that they stood
lower in the scale of life than pagan
savages.

MR. BLAKE AND "THE TABLET."

(The Casket.)

Last week we discussed from a
constitutional point of view Mr.
Blake's recently expressed opinion on
the Manitoba school question and the
judgment of the Privy Council there-
in. As we have seen, Mr. Blake holds
it to be practically impossible to red-
ress the grievance of the minority
by Federal legislation, and expresses
the belief that Mr. Laurier's "settle-
ment" is "infinitely more advantageous
to the Roman Catholic minority than
any remedial bill which it is in the
power of the Parliament of Canada
to force upon the Province of Mani-
toba.

Now we might answer this by dem-
onstrating, as has been done again
and again, particularly in a series of
able letters by a practical and impar-
tial Ontario priest, the Rev. Father
Marion, that the concessions made by
the so-called settlement are in reality
almost absolutely worthless. But
there is another and very obvious an-
swer to Mr. Blake upon this point.
To put that answer in the interroga-
tory form—Who, may we ask, constituted
Mr. Blake an ecclesiastical court of
appeal from the Archbishop of St.
Boniface, and in fact, the entire Cana-
dian episcopate? Who gave him au-
thority to decide for the Catholics of
Manitoba, over the heads of their
rightful ecclesiastical superiors, that
they ought to accept an arrangement
which expressly prohibits separate
schools—the only system of schools
they can conscientiously patronize? If
Mr. Blake were not a man whom we
have many reasons for holding in
high respect, we should be inclined
to characterize the assumption of such
a right on his part as something dan-
gerously near to impertinence.

Mr. Blake's opinion, however, has,
strange to say, completely befuddled
the greatest Catholic weekly published
in the English language—the London
Tablet, which "fears his opinion must
be accepted as final," and consequent-
ly announces its conversion, not to the
"settlement," the utter inadequacy
of which it has of course sense enough
to see, but to Mr. Laurier's "sunny
ways" of settling the difficulty. An
unscrupulous politician, by means of
such barefaced misrepresentation as
has characterized the dealings of his
party with this question for the past
two years, has succeeded, with the
powerful assistance of this opinion
which he induced Mr. Blake to ex-
press, in convincing The Tablet that
an arrangement which, as all Cana-
da can bear witness, was announced
as a final and complete settlement of
the question, was really never in-
tended as anything more than a "ten-
tative settlement" and a "basis of
future negotiations." The secret of this
politician's success in hoodwinking
the ablest English-speaking Catholic
paper is told in a few words by The
Northwest Review, the mouthpiece of
the Manitoba minority.

"Though the Liverpool Catholic
Times, the London Universe, and the
Preston Catholic News find it serves
their best interests to exchange with
us, the exclusive Tablet has always
declined to do so. This is, we believe,
a mistaken economy. To be sure there
is no monetary equality between the
forty pages of one of the best-edited
journals in the world and our small
sheet; but we can afford to do with-
out the Tablet because our sphere is
local, while the great Catholic organ,
as is proved by its present jejune-
ness on this subject, is crippled for want
of our humble assistance, because it
is referred to as a competent author-
ity on all questions affecting the
world-wide Church."

We too, "and we would," could tell
a little tale of refusal to exchange
and of the appropriation without cred-
it of several notes from the copy ac-
companying the request. Were we un-
scrupulous enough to take satisfaction
in that which must needs do serious
injury to the cause of religion, we
should now have our revenge in the
spectacle of this lion caught in the
meshes of a wily politician's net, and
all for the want of a knowledge of the
real facts of this most important ques-
tion. That is the cause of the unfor-
tunate exhibition which The Tablet
has made of itself.

Surely the great English weekly had
heard of Sir John Thompson, whose
tragic death occurred almost at his
own door, and of the two facts that
this man had been Premier of Canada
and was a Catholic. Might he not
then have suspected the character of
his correspondent "A Canadian Cath-
olic," when in the very first sentence
of a communication which bristles
with misrepresentations and reckless
statements upon this question, he re-
fers to Mr. Laurier as "the first
Catholic Prime Minister of Canada?"

We beg to hint to The Tablet, that,
while Mr. Blake's ability is very gen-
erally and very freely recognized and
admitted, neither he nor any other
living man so bestrides the world of
Canadian Constitutional learning like
lossus that his opinion upon any
moot question connected therewith is
final. It argues an entire lack of ac-
quaintance with Canadian affairs on
the part of our English contemporary
to assume such a thing. We have no
oracles on constitutional subjects,
either within our borders or among
those who have left us for more im-
portant spheres. Opinions are worth
just as much as the reasons adduced
in support of them. If, however, we
were asked to name a man whose
opinion was entitled, not indeed to
finality, but to perhaps greater weight
than that of any other living Cana-
dian, the Hon. Edward Blake not ex-
cepted, we should give the name of
Hon. David Mills. Judged by the
standard by which alone, as we have

just said, their value can be estimated. Mr. Mills' opinion on this particular point outweighs that of Mr. Blake very much indeed.

If the framers of the Constitution had intended to confer upon parliament an ordinary, but limited power to be governed by considerations of public policy, this section would have been differently worded.

Having quoted Lord Carnarvon to the effect that under the corresponding clause of the British North America Act the minority have a claim to a remedial law, Mr. Mills pertinently observes:

Archbishop Ryan says that at the banquet of the Press association in Philadelphia a Catholic gentleman asked him for a dispensation for that occasion only from the pledge which he had recently taken, giving as an excuse that he had many friends there from every part of the United States whom he had not met for years, and who would, as he put it, look upon him as a reformed toper if he did not drink.

WOMEN IN PUBLIC LIFE. The advocates of woman's suffrage will be surprised to see the grounds on which in the Nineteenth Century Mr. Charles Seby Oakley opposed the admission of women to parliamentary assemblies.

What is the source of this danger? The source is the influence exercised by woman over man an influence incessant, so obnoxious and so unescapable, that man in self-defence and in order to secure freedom of discussion is compelled to shut her out from those chambers wherein laws are made and administrative measures determined.

the law had wisely deprived her of all the legal rights which could possibly be withheld from her. But how would this sexual influence be mischievously exercised where woman took part in debates? Mr. Oakley undertakes to show the harmful effects of it in the mixed-discussion clubs, the Parish Councils, the Municipal Councils, and the Board of Guardians of the Poor, to which women are already admissible in England.

To sum up this paradoxical position Mr. Oakley maintains that the radical relations of man to woman were settled by nature long ago; that these are incompatible with an uncompromising sifting of truth in public debate; yet that this public debate, whether in the large field of legislation or in the lesser fields of parish and municipal councils, hospital boards, boards of guardians of the poor, and especially boards concerned with education, is of more importance to a nation than any other thing.

Walter Hyde, of Alameda, Cal., is a real genius. He has invented a contrivance that turns him over in bed once every hour during the night. When Mr. Hyde retires, he winds up a clock attached to his bed, and regularly every hour when the clock strikes the mattress is gently twisted in such a manner as to cause the occupant to roll over.

MACHINE THAT ROLLS THE SLEEPER. Walter Hyde, of Alameda, Cal., is a real genius. He has invented a contrivance that turns him over in bed once every hour during the night.

is kept in position by being secured at the sides to a clock-like apparatus, with cogs and levers to tilt the mattress frame, the motion of the rocking being governed by the clock and spring apparatus.

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AND
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412 Main St.

CALENDAR FOR NEXT WEEK.
MARCH.
21 Third Sunday in Lent. Solemnity of the Feast of St. Joseph.
22 Monday—St. Benedict, Founder of the Monks of the West.
23 Tuesday—The Holy Winding Sheet (transferred from last Friday).
24 Wednesday—Vote office of St. Joseph.
25 Thursday—Lady-Day or the Annunciation of the Blessed Virgin.
26 Friday—The Five Wounds.
27 Saturday—St. John Damascene, Confessor, Doctor.

CITY AND ELSEWHERE.
Read Mr. Arsenault's letter and his cutting sarcasm about the men who preach brotherly love and yet abuse Catholics.
Friday, the 19th inst., will be the second anniversary of the consecration of our beloved Archbishop. May God give him a long and fruitful pontificate!

Mr. Thomas Langdale, formerly of Niaga, who has been spending more than a year in France for his health, returned quite well and strong last Sunday and went on to Niaga on Monday.

We regret to hear that Mr. Leon Cherrier has been very sick during the past week, but are glad to be able to state that he is now mending rapidly. At one time the most serious results were feared, and Father Cherrier, who was in the country on business connected with the schools, was telegraphed for and hurriedly returned to the city. The Review earnestly hopes that the present improvement in his condition will be maintained and that he will speedily recover perfect health.

To-morrow, Thursday evening, the 18th, at 8 p. m., the students of St. Boniface College give a dramatic entertainment in honor of the anniversary of His Grace's Consecration and for the benefit of the Manitoba Catholic schools. Those who wish to hear pure classical French should not miss the play. The Manitoba Mandolin and Guitar Quartette have also volunteered their services. His Grace, it is expected, will speak in reply to the address. Reserved seats at J. F. Prud'homme's, St. Boniface, 50 cents.

Rev. Father McCarthy, O. M. I., of St. Mary's, is expected home from his holiday trip to Ireland about the end of this week.

Branch No. 163 of the C. M. B. A. held a meeting last evening in their hall over the Academy of the Immaculate Conception last night.

Today being St. Patrick's day, special services will be held at St. Mary's church, and His Grace the Archbishop is announced to preach at the 10:30 Mass.

Mr. F. W. Russell has been elected recording secretary of St. Mary's Court No. 276, Catholic Order of Foresters, and was installed at the last meeting.

Branch 52 of the C. M. B. A. will not meet tonight, although it is their regular night for meeting. They have decided to dispense with it on account of it being St. Patrick's day.

At the Catholic Truth society meeting to be held on Monday evening next at St. Mary's school room the paper will be read by Mr. F. W. Russell, whose subject will be "The Church and Labor."

THE CATHOLIC FORESTER.
The official organ of the order is to hand, and contains some very interesting reading including a full report of the recent meeting of the High Court. The report shows that the order is growing rapidly and that it is in all respects in a most satisfactory condition. The greatest gain in membership was made last year in the Minnesota state court jurisdiction, of which the Winnipeg and St. Boniface courts form a part.

His very brief experience as immigration commissioner has convinced Mayor McCreary that his hastily formed opinion regarding the Galician immigrants, expressed during the majority campaign, were not founded on facts, and he now declares he has no doubt these people will make good settlers. The Review is able to endorse the mayor's latest expression, as it has received from a reliable source very satisfactory reports regarding the progress already made and the preparations for the future in the colonies which have been started. As these immigrants are all Catholics, it

is to be hoped some effort will be made to settle them in such a manner that their spiritual wants may be attended to and their children receive the benefits of Catholic education.

ST. PATRICK'S DAY CONCERT.
The annual concert under the auspices of the St. Vincent de Paul society will take place this evening at the Bijou theater. We understand that an excellent programme has been arranged, and we trust that a large audience will be present, as the proceeds will be devoted to assisting the poor of the city.

In this connection we have to make a brief explanation of the item which appeared in our last issue, to the effect that this semi-annual event would not take place this year. We understand that this announcement of ours was referred to by Rev. Father Guillet at St. Mary's church on Sunday, who said he could not understand why we should publish such a misleading paragraph, especially as he announced the concert from his pulpit the preceding Sunday. All we desire to say on this point is that at the time the announcement was being made at St. Mary's our reporter was attending mass at the Immaculate Conception, and did not, therefore, hear Father Guillet's remark. We think that an announcement regarding so important an event, and one in which all the Catholics in the city are interested, should have been made in the widest possible manner, so that all our people could hear it, whether they reside in the south end or the north, and above all, we consider that the Review should have been informed, so that we might be in a position to do as we always have done in the past, namely, give all the publicity to the event which it could get in our columns. As a matter of fact, before our reporter wrote last week's item, he took the trouble to inquire of those who are members of St. Vincent de Paul Society, and was given to understand that for certain reasons the concert would not be held this year. Whilst, therefore, we regret having published the item, we do not, under the circumstances, think we can be blamed for having done so.

THE IMMACULATE CONCEPTION ACADEMY.

Entertainment by the Pupils.
The pupils of the Academy of the Immaculate Conception have for a long time past been preparing an entertainment in honor of His Grace the Archbishop, and the day they had so ardently looked forward to came on Monday last. On the arrival of His Grace at the institution, the little girls of the school were found assembled in the room over the academy, with an audience mainly composed of the children of Mary Sodality. His Grace was accompanied by a number of members of the clergy, and as they took their seats they were welcomed with a nicely sung duet and chorus "Hail, Noble Guest." This was followed by a juvenile dialogue by girls entitled "Doll's Hospital," the principal part in which was ably taken by Edna Landers, who is an admirable actress, and who in reciting her lines showed good elocutionary ability. Next came the boys with a dialogue, "Noble Revenge," in which the parts were taken by Harold Hinds, Leo Russell, Willie Markinski and J. Picard. Song and chorus by all the boys, "Jolly Boys are We," followed, and developed the fact that there are some good voices amongst the young lads attending this school. No less pleasing was the piano duet, "May Breeze," by Master Jean Baptiste Lauzon and Miss Harrington. Then came the first act in the four acts dialogue, "Gabriel," in which the leading parts were taken by Irene Connel, Gertrude McManus and Laura Landers, and minor parts by Lizzie Klunkhammer, Dora Hinds, Nellie Tobin, H. Boes, E. Landers, Ella Markinski, May McDonald, Ethel McDonald and Hattie Lowe. All the youthful performers acquitted themselves splendidly and not only spoke their lines well, but showed that they thoroughly grasped the lessons to be derived from them. A chorus "Song of the Robin" having been sweetly sung by the girls, Ernest Fahey appeared before the audience and delivered a humorous recitation, "Our Baby." The young reciter thoroughly entered into the humor of the piece and caused continued laughter among the audience. The next item on the programme was an instrumental trio, "Silvery Spray," and a very pretty chorus, "Land of the Swallows." A variety was introduced into the programme, viz.: a French dialogue, "Anniversaire Anticipe," by Miss Lauzon and Miss Lalonde. All the children engaged in the performance then assembled on the platform and Dora Hinds stepped forward and delivered an address to His Grace, in which she expressed thelove and devotion of the little ones to him and their appreciation of the way in which he was struggling to protect the young ones of his flock. His Grace made a characteristically happy reply, which pleased the children very much. The very enjoyable entertainment was then brought to a close with the chorus, "Our Saviour," and the audience departed well satisfied with the evening's entertainment. The entertainment was repeated last evening, when the hall was crowded with parents and friends of the children.

In closing our report, we must express our satisfaction at the success which is being achieved at this school. There are not many schools made up of such young pupils which could carry out so varied a programme. All the items, songs, choruses, recitations,

and dramatic representations, were given with a finish which would be a credit to much older performers. We are aware that the parents present last night were well pleased. They knew already that their children were receiving more than a good common school education, but it was a revelation to many to see that they were also being well trained in those accomplishments which go to brighten home life, and which will be valued by the little ones, and an advantage to them all their days. A deep debt of gratitude is due to the good sisters for their self-sacrificing labors and never ending patience, and we know that their services are appreciated. In this connection, too, Miss Gellie must not be forgotten, for to her the musical part of the education is entrusted, and as our readers can understand, with most satisfactory results.
ll-Jsoa,ytenedchdH.fisi,olqVN.stm

AN IMPORTANT LETTER.

SHOWING HOW A SUFFERER FROM SCIA'ICA WAS CURED.

A Correspondent of the Orillia News Letter With Permission from the Author Makes the Letter Public—it Will Be Gladly Read By Other Sufferers From This Painful Malady.

From the Orillia News-Letter.
The following letter has been forwarded to us by the Coldwater, Ont., correspondent of the News-Letter, which we have great pleasure in publishing.

Coldwater, Sept. 25th, 1896.
A few weeks ago I became very unwell from an attack of sciatica, and remembering that a while ago a well known friend of mine, Mr. C. T. Hopson of Fesserton, a few miles from here, had been a great sufferer from this painful complaint, I thought it would be well to consult that gentleman as to the medicine he gives credit to for his relief and cure, as I was aware that he was now well and hearty, and had ever since been in steady work among lumber—his regular business. He gave me the information required, and wrote out the following testimonial which he desires to have published in any way I think proper, hoping that it will meet the eye of many sufferers like myself who are anxious to get relief. I therefore forward it to you to publish:

Fesserton, Sept. 18th, 1896.
It is with the greatest pleasure that I testify to the marvellous benefit and cure that Dr. Williams' Pink Pills effected in my case. In the year 1892 I was taken very bad with sciatica. I was treated at different times by two doctors, but dispensed with their services as I found I was not getting the hoped for relief. I then tried different remedies advertised as a cure for sciatica, but with no better result. Then I tried strongly recommended electrical appliances, but still to no purpose. I did not improve any and the pain was excruciating, and I began to lose all hope of ever getting better. I could not sit down or move about without suffering intense pain, and the only relief I could get was when I lay down with my legs stretched straight out and the pain was somewhat less. I was in this position one day when I picked up a newspaper lying by my side, and there I read of a man cured of sciatica by taking Dr. Williams' Pink Pills. Always having but little faith in proprietary medicines, and in view of the experience I already had I would not have tried them but for the fact that my wife insisted on going at once and procuring some. She got a box and persuaded me to take them. By the time I had finished the box I believe I felt better, so I kept on taking the pills, and by the time I had taken six boxes I was entirely cured. I had been laid up for four months before taking the Pink Pills, and I shall continue to take them occasionally as I knew them to be an excellent medicine. I shall never cease recommending them. Yours truly,
CHARLES T. HOPSON.
Our correspondent adds that this letter is from a much respected resident of Fesserton, whose word is generally considered as good as his bond.

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Is entirely a matter of confidence, as in no other business is sophistication easier; nor does any other avenue afford so ready a means of disposing of worthless articles. You can buy a pair of shoes for \$1 or \$10—it's entirely a matter of quality. There is a much difference in the quality of drugs as there is in shoes, except in purchasing one you can use your own judgment, in buying the other you are entirely dependent upon the honesty and judgment of the Druggist. In one case it is only a matter of comfort and appearance, and in the other frequently of LIFE or DEATH. You can always rely with the utmost confidence on the DRUGS and Medicines which you get at

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NOTICE

Is hereby given that application will be made to the Parliament of Canada at its next session for an act to incorporate the order of "Les Cisterciens Reformes" commonly called and known as "Trappists" under the name of "Les Cisterciens Reformes," and to authorize such corporation to establish, organize and maintain institutions and houses of their order, schools of agriculture, experimental farms, butter and cheese-factories and any other industrial enterprises respecting agriculture in the Province of Manitoba and the Northwest Territories of Canada; to acquire, to possess, cultivate, mortgage and sell lands for the purposes and needs of their respective institutions; to secure and accept the benefit of any gift or devise by will or otherwise in its said corporate name or otherwise; and with all powers of management by constitution and by-laws as well as all other powers inherent to such religious order.

A. J. H. DUBUC,
Solicitor for applicants.
Dated at Winnipeg, 1st March 1897.

Diseases of the Chest and Lungs.
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