

Northwest Review.

"AD MAJOREM DEI GLORIAM."

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THE IMMACULATE CONCEPTION CHURCH.

Inauguration of the New Organ—Magnificent Services—Sermon by Father Sinnett and Address by Rev. Fr. Cherrier.

Sunday last was a red letter day in the history of the Church of the Immaculate Conception, and that it was so regarded by the parishioners and their friends, was abundantly proved by the hearty manner in which they assisted at the various services. At 10.30 the church was filled to the doors when His Grace the Archbishop of St. Boniface, with all the pomp and ceremony with which our Holy Mother the Church delights to surround every function, solemnly blessed and dedicated to the service of Almighty God and His Church, the grand organ which has recently been erected there. The hour for the commencement of the proceedings having arrived, a procession headed by His Grace the Archbishop, who was followed by a number of the clergy and attendants, emerged from the sacristy and made its way to the choir loft, the congregation reverently kneeling to receive their Archbishop's blessing as he passed amongst them, and the choir singing appropriate psalms without accompaniment. The ritual for the blessing of church organs having been completed, the procession commenced to retrace its steps to the sanctuary, and this was a thrilling moment for all the parishioners present as it was then for the first time they heard the noble tones of the new organ, and as it burst forth in the magnificent peals of a grand triumphal march realized as they had not before done what an important step forward the acquisition of the organ really is. The Archbishop having robed himself in his pontifical vestments, proceeded to offer up the holy sacrifice of the Mass, assisted by the following: Rev. Father Chartier, S. J., Rector of St. Boniface College, as deacon of honor; Rev. Father Guillet, O. M. I., parish priest of St. Mary's, as sub-deacon of honor; Rev. Dr. Beliveau, His Grace's secretary, as officiating deacon; and Rev. Father Gravelle as deacon, with a number of boys from the college as attendants. The choir rendered Lambillotte's grand Mass in D, which was, as the daily press put it, a most suitable selection for so joyous an occasion. As will be seen by the list of prominent members the choir was a most complete and powerful one: Sopranos, Mrs. Lloyd, Mrs. Geo. Germain, Miss Vallade, Miss Corwin, and Miss F. Tobin; altos, Mrs. A. Buzzard, Mrs. F. W. Russell and Miss Howard; tenors, Rev. Father LaRue, S. J., and Mr. Markinski, J. Shaw and W. Shaw; Basses, Mr. A. Picard, Mr. Clement, Mr. LaLonde, Mr. A. Germain and Mr. J. Corwin. The rendition was perfect, each one taking his or her part in a manner which not only proved their ability but gave evidence also of careful training and faithful practice. We have before on many occasions referred individually to most of the ladies and gentlemen mentioned, and of these we need only say, that they surpassed all previous efforts, whilst at the same time the effect of the accompaniment played on the new and powerful organ gave them greater confidence and enabled them to show what they really could do. The addition of a few new voices since Christmas was, too, plainly noticeable, and of these we would particularly mention that of Mr. Albert Germain, who will prove a most valuable member of the organization. Of Prof. Sale, who officiated at the organ, we could not speak too highly. In our opinion, he was just the man needed to shew off such a grand instrument to the very best advantage, and this he was successful in doing, not only in the accompaniments, but also in the marche he played at the commencement, at the offertory, and the close of the service. A special collection was taken up for the organ fund by Mrs. A. Bernhart and Mrs. F. W. Russell, two members of the choir, who have devoted themselves for the past few months to raising funds with which to pay for the

instrument, and to whose indefatigable efforts in this direction the parishioners undoubtedly owe it that the purchase has been made. The congregation gave very liberally. Speaking after the first gospel the pastor of the church, Rev. Father Cherrier, said:—

"I feel it an appropriate occasion to give a brief history of the organ. Some two years ago Mr. E. Brodeur, the manufacturer, passed through the city and visiting the church remarked on the need of an organ. To have an organ for the church was a wish dear to my heart for years, but I had not the means and there was no use entertaining the idea for the time being. However, some of the ladies of the choir devised a scheme, and submitted it to me. I went to the Archbishop, and with his approval, the ladies started to work immediately, and it is owing to their great success that we have now the pleasure of possessing such a beautiful instrument in our church. The organ is there to sing the praises of the Lord; it will be here also to remind the coming generations of the generosity of those who have so liberally contributed towards helping to pay for the instrument. Here I consider it my duty to tender my heartfelt thanks not only to the members of the congregation, but to the members of the sister congregations of St. Mary's and St. Boniface, and last, but by no means least, to our good friends who are not of our creed. I do not think there was one who was called upon by the ladies who did not respond, and that very generously. To them I extend my sincere thanks, and assure them that I shall pray to the heart of Jesus to give them the hundredfold promised in the gospel. With regard to the organ itself, I would say that I have known the builder, Mr. Brodeur, for many years. He has been in the business since 1866, and has met with great success. This is the eighty-sixth instrument of the kind he has placed in different parishes, and when he passed through here two years ago it was with an instrument which he donated to an Indian reserve in the west, called the Blood reserve, where he has a sister, a nun, devoting herself to the spiritual and temporal good of the Indians in the mission. We shall pray that he may receive abundantly a reward for the good he has done us in undertaking the work at such a low figure."

Rev. Father Sinnett then ascended the pulpit and gave a most eloquent and touching instruction on the feast of the day—the purification of the Blessed Virgin. In the course of his remarks which held the closest attention of the whole congregation, he pointed out how they might learn several lessons from the example set them by Mary as related in the gospel of the day. First, there was the lesson of humility, and then, too, they might learn a noble lesson from the willingness with which she gave her Son to the service of His Heavenly Father. In this connection he spoke of the duty Christian parents owed of willingly giving up, if called upon to do so, their sons and daughters to the service of God and His Church. Speaking particularly of this country he paid an eloquent tribute to the work done by French-Canadians in not only sowing the seeds of the faith here, but in keeping it alive, and on the other hand asked how many children of English-speaking Catholics from the western boundary of Ontario to the Pacific Coast had been given to the Lord, either to serve him in the convent or as priests. He would not give the answer to that question, but would rather leave it to their earnest consideration and when they had pondered over it see if they could name a single one. In stirring language he urged them to be true to their duty in this respect, and trusted that it would not be long before such a cause of reproach would have disappeared.

In the evening the services were of a special nature. Instead of the usual vespers they opened with an overture by Prof. Sale, followed by "Lauda Sion" by the full choir; "Ave Maria," a solo by Miss Vallade; sermon by Father Sinnett, and Benediction of the Blessed Sacrament at which Mrs. Lloyd sang an "Ave Maria." The church was again filled, the attendance being larger than in the morning and including many more strangers. Father Sinnett's sermon was a masterly effort and one of the finest orations we have ever listened to. He commenced by asking what had brought them there and answered the

question by saying it was the inauguration of an instrument which was to be used for the honor and glory of God. Until that morning the organ was silent, for the church reserved the right to bless everything she consecrated to divine worship. An organ was essentially a church instrument, for by its very construction it was unfitted for the livelier airs of the world. He wished that evening to call their attention to a few characteristic notes of music in general and the application of the same to religious music. Speaking first of the origin of music he said it came from God and was as old as human nature itself. The history of the first two thousand years after creation was all reduced in the sacred writings to about three hundred sentences, yet throughout they found distinct notice of music and in particular of the organ. It was the oldest of the sciences and the arts; it went back to the days of Adam, and it was right and natural that it should do so, for besides being the language of the youngest child and the untutored savage it was the language that appealed to the heart, to the intellect and to the sentiment. Ordinary language was only composed of conventional terms, the inhabitants of no two countries understanding each other, but music spoke to men of all nationalities. More than this, music was the language of God, who created the angels to sing His praises, and all nature, animate and inanimate, all things that exist, by performing their proper functions, their actions were in the ears of God as so many instruments of music. Father Sinnett then carried his hearers through old pagan times shewing how the labors of ancient statesmen, orators, philosophers, architects and builders were enlightened and inspired by music, and when they came down to the time of their Divine Saviour they found His birth was heralded by the chanting of angels; at His entry into Jerusalem the people sang their Hosannas, and when He was about to leave the world they were told in the scriptures "the hymn being sung He went out to meet His enemies." Passing on to another branch of the subject he appealed to their own experience of the power of music. In patriotic terms he referred to the effect the singing of such great songs as "Ella Britannia" and "God Save the Queen," which went straight to the heart of Britons and touched their noblest sentiments; he pointed out the enthusiasm of the sons of Erin for their national music; and how the hearts of French-Canadians could be stirred by the singing of "Vive la Canadienne." As another instance he cited the famous march of Sheridan when "Marching Through Georgia" enabled the men to forget their difficulties and excited them to renewed efforts. The power of music was enchanting, infinite; it aroused all the manly spirit that had been dormant until it struck the strain that God Himself had placed in every human breast. Speaking of religious music, he said it was as old as the church, and the same psalms which were sung in the catacombs were still sung every day in the Catholic church. He traced the progress of the music of the church, referred to the hymns of St. Ambrose, and St. Augustine and spoke of the services rendered music by St. Gregory in the year 600, whose chants were still unrivalled. Coming particularly to the organ he showed how the world owed the present organ to the Catholic Church, and then proceeded to give many interesting statistics regarding celebrated instruments. From this he passed on to a description of the organ inaugurated that day, and in glowing language praised the congregation for the noble manner in which they had built such a worthy temple to the honor of God and were continually augmenting it. He paid a deserved tribute to the untiring zeal and energy of the worthy pastor, and in graceful terms referred to the assistance rendered by many not of their faith. In conclusion he reminded his hearers that that church stood on the very spot where Bishop Provencher offered up the first Mass ever celebrated in this country, and he brought his eloquent oration to a most fitting close by offering up a fervent appeal to that great man now in heaven to watch over the congregation and bless it.

Before closing our report of this interesting occasion we would wish to ex-

tend our earnest congratulations to the pastor and people of the Immaculate Conception parish on the progress they are making. In all matters pertaining to their religion and their church the Catholics of the North end are united as one man under the guidance of their beloved pastor. We read "it is not in man to command success, but to deserve it" and their success is only in accordance with their deserts. For what they have done and are doing they are entitled not only to the admiration but also to the support of all Catholics in this country, for they are an honor and credit to the faith. So far as the Review is concerned we shall always give them this to the fullest extent of our power. We praise them for what they have done, we rejoice in the success they are achieving, and we wish them God speed in their future undertakings.

The following is a detailed description of the organ: It has been built at a cost of 2,000 by Mr. Eusebe Brodeur, of St. Hyacinthe, P. Q., who has the reputation of being one of Canada's most successful organ builders. It has two key boards of fifty-eight notes, with pedals C to D, extending over twenty-seven notes; and is divided into three parts, viz., the grand organ, the swell and the footboard. The grand organ has ten stops, divided as follows: First, Montre, 8 feet in metal, 58 notes; 2nd, Bourdon, 8 feet in wood, 58 notes; 3rd, Salicional, 8 feet in metal, 58 notes; 4th, Dulciana, 8 feet in metal, 58 notes; 5th, Flute Harmonique, 5 feet in metal, 58 notes; 6th, Prestant, 4 feet in metal, 58 notes; 7th, Nazard, 2-3 feet in metal, 58 notes; 8th, Doublette, 2 feet in metal, 58 notes; 9th, Mixture, 3 rows in metal, 174 notes; 10th, Trompette, 8 feet in metal, 58 notes.

The swell organ has seven stops, divided as follows: First, Principal, 8 feet in metal, 58 notes; 2nd, Clarabelle, 8 feet in wood, 58 notes; 3rd, Gamba, 8 feet in metal, 58 notes; 4th, Voix Celeste, 8 feet in metal, 58 notes; 5th, Violina, 4 feet in metal, 58 notes; 6th, Flutina, 4 feet in metal, 58 notes; 7th, Hautbois, 8 feet in metal, 58 notes.

The footboard has two stops: First, Bourdon, 16 feet in wood, 27 notes; 2nd, Violincelle, 8 feet in metal, 27 notes.

These make a total of 1,156 speaking notes, in addition to which there are the following: First, Tremolo in the swell; 2nd, union of the swell with grand organ; 3rd, union of the swell with the pedals; 4th, union of the grand organ with the pedals; 5th, stop for shutting off the pedals; 6th, signal to the pumper. There are also three coupling pedals in the grand organ, and two similar ones in the swell, each of which has a double action, and there is another pedal of expression in the swell. The organ box is of hardwood, the panels and the frame being in ash and the mouldings in black walnut, and it has a very handsome appearance, quite in accordance with the beautiful interior decorations of the church.

THE CATHOLIC TRUTH SOCIETY.

Address by Rev. Father LaRue, S. J.—The Dangers Ahead and How They May be Averted—Lessons to be Learned From the German Catholics.

At the regular weekly meeting of the Catholic Truth Society held on Thursday evening, the members had the privilege of listening to a most interesting and instructive address by the Rev. Father LaRue, S. J., of St. Boniface College. In the course of his remarks he said he wished to speak to them of the great work their society was performing, the dangers which were ahead, and the means they might take to avert them. There was a people to-day who offered a great example to the whole world—the German Catholics, who had been fighting for their rights in a most wonderful way. The great work in that country dated from the year 1848, when, seeing the necessity of uniting together, the Catholics began these great assemblies which are still held at regular intervals. Putting all considerations of party to one side these German Catholics took the sign of the cross as their emblem. It might seem a dream to think that the

same thing could be done in Canada, however, they might profitably study the situation in Germany, and learn whatever lessons were to be derived from the spectacle presented to the world by the union there of Catholics of all classes and parties in one harmonious whole. In this connection too Catholics surely had an example set them by their very enemies. Look at the societies which the opponents of the Church get up under the pretext of Charity! A great many good people and even some Catholics, seemed to think that what was said about the dangers of Freemasonry was exaggeration, but many events had shewn lately that the object of this and kindred organizations was simply the denial and overthrow of the Christian religion. This could not be successfully denied, although so many were ready to believe that such societies were simply doing a work of benevolence. The German Catholics, however, understood from the very beginning the true nature of the enemies they had to contend with, and the necessity, if they wished for success, of grouping all the faithful in one powerful alliance. The year 1871 was a critical one, and memorable were the words in which the President of the German Catholic Congress opened the first assembly, stating that although the Catholics numbered only 14,000,000 and formed but one-third of the population of the great empire, their enemies would find they had deep rooted convictions, and they would see everything crumble away rather than allow their faith to diminish. The address was a masterpiece and contained very much that the Catholics of this country could draw profitable lessons from. In 1881 German Catholics assembled in congress once more. There were grave fears entertained in certain quarters as to the final result of these assemblies, but when the President arose those fears were soon dispelled so noble and truly Catholic were the words which he addressed to his audience. Father LaRue went on to point out another lesson which might be learned from their enemies who on every possible occasion made use of the press, seeking as it were, to deafen the ears of the multitude by the voices of innumerable papers. Here, again, the German Catholics shewed they thoroughly understood the situation. The foremost man amongst them was the great Windthorst, one whose noble deeds were not only the glory of Germany but of the whole Catholic world. He laid down as a principle that Protestantism was not the great antagonist Catholics had to cope with, but rather Socialism, which was the natural outgrowth of its parent stem, Protestantism. Windthorst quickly saw that one thing necessary was to change the nature of the Catholic League and make it combine all classes of people; he went further than that for he said: "Let our answer to Socialism be a union of Catholics of all nationalities in the world." Freemasonry, he recognized, with its numerous ramifications was nothing but the banding together of the enemies of Christ and His Church. He (Father LaRue) cared little what denial this assertion might meet with, the attitude of the Church in the matter being sufficient proof of its truth, for they knew how the Church had branded those societies one after another. Had the Church and society in Canada the same dangers to fear as the Germans had? He need not answer the question in such an assembly for Catholic instinct made them sensible of the breakers ahead. What then remained to be done? He would say follow simply the example of Catholic Germany, and adopt the means made use of there. He had mentioned already that the Press was a most powerful weapon in the hands of their enemies and was it not a distressing fact that the enemies of the church and society should be all powerful, triumphant, in the field of journalism. What could be the cause? Some might answer "the means are wanting," but was that a fact? Visit the homes of Catholics and there they would find a daily paper in every house—a paper which besides not being truly christian in spirit was very often a medium through which the enemies of the church vented their feelings and lost no opportunity of misrepresenting and distorting Catholic practice and doctrines.

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WEDNESDAY, FEBRUARY 5.

EDITORIAL COMMENT.

We publish to-day a translation of the preface of a work, now in press, by Rev. George Dugas, formerly missionary in Manitoba, and author of the life of Monseigneur Provencher, the first bishop of St. Boniface, "La Premiere Canadienne du Nord-Ouest," and "Legendes du Nord-Ouest." Though, to judge from this preface of "Canadiens de l'Ouest," the view which the Reverend Father takes of the conflict, at the beginning of the century, between the Hudson's Bay Company and the Nor' Westers, may not approve itself to all, yet this new book will be eagerly read, because its author has a facile pen and has had exceptional opportunities for forming a correct judgment.

Alluding to the expressions of hatred for everything British which have lately disfigured the columns of some Catholic journals across the border, the Antigonish CASKET says:

As we read the command to honor our parents, it does not involve the dishonoring their neighbors. It is not the attachment to their own country on the part of some of our United States Catholic exchanges that we object to; it is their virulent hatred of ours. The former is highly commendable in all; the latter is unworthy of a pagan, much more of a Christian and a Catholic.

The same able editor, whose weekly notes are gems of criticism, calls Mr. Charles A. Dana "the Supreme Grand Tail-twister of American Journalism," and thinks that, instead of being, as he is frequently referred to, its Nestor, he might more appropriately be styled its Thersites. Without indorsing this extreme view—for Thersites was a coward, which the fearless editor of the N. Y. Sun certainly is not—we deem it high time that Mr. Dana's paper should cease to be considered almost as an equivalent for a Catholic organ. Doubtless it has the unique merit of never sneering at things Catholic or Irish simply because they are Catholic and Irish. But it often harbors articles that are dangerous to faith and morals. As to the latter, Mr. Dana himself defends a very loose view of what he considers legitimate catering to the curiosity of the people. As to faith, a recent instance is the review, in the N. Y. Sun of January 19th, of "A Scientific Demonstration of the Future Life," by Mr. Thomson Jay Hudson. This five-column review (some 9,000 words) complacently dwells on Mr. Hudson's supposed demolition of the standard arguments for the immortality of the soul and adds but a brief and very unsatisfactory account of a new argument discovered by Mr. Hudson, an ar-

gument which, though asserted to be conclusive by its author, is the veriest nonsense. Of course Mr. Hudson does not really disprove any of the cogent proofs of a future life; but, as the reviewer produces a vivid impression that he does so, the unlearned and unwary reader is likely to be shaken in his accepted belief. We wonder our esteemed friend, Mr. Arthur Preuss, of the Chicago REVIEW, who evidently based his remarks about this book on the Sun's summary of it, did not warn his readers against the evil drift of a work which, in order to rebut St. Paul's insistence on Christ's resurrection as the pledge of our own, travesties the Pauline argument and carefully ignores the fact that it is based on the doctrine that Christ is the Head of the Mystical body and our exemplar in everything.

Anglicans on Celibacy. Here is an extract from The Churchwoman, a new Anglican organ (vol. I, No. 16, Jan. 10, 1896), published in London: "A letter appears in our correspondence column this week referring to the article written by Mr. Whatton on 'The Deaconess; her Office, Life and Work,' and our correspondent, quoting the words that 'wedlock is never in question for her,' puts the somewhat pointed query, 'Why is there not the same complete self-surrender in our clergy who are under vows? Is their work less holy, less absorbing?' The obvious reply to this is, that if a woman marries and has a house and children to care for, her natural and first duty is to attend to them, and that this attention would most certainly prevent that complete care for the work of a deaconess, which is possible in the celibate state." A very excellent reply indeed, and one which should be carefully meditated by certain mothers, who, while attempting to devote themselves to philanthropic work, let their children grow up as best they may to the no small annoyance of those who come across these ill-bred brats. The Churchwoman gives a less satisfactory reply to the other side of the correspondent's question. Overlooking the holiness on which the latter dwells as a motive for celibacy, the editorial lady treats it as a matter of strength and time: the clergyman can do all his work, therefore there is no harm in his being married. But she forgets to quote these other words of the importunate correspondent: "In the greater earnestness and life of the Church in the present day it greatly saddens one to see how few of the young clergy dedicate themselves wholly and entirely to their glorious work. If they did more and more we should have less and less appeals for augmented livings in these days of cheap food, fuel and clothing. We need more brothers Pollock—one of whom died lately in Birmingham, prematurely worn out by heroic labors—'men freed from family ties, who will give themselves more completely to the ever-increasing opportunities for evangelization.'"

THE IMPUDENCE OF IT.

The Winnipeg Tribune, as is well known, is capable of publishing anything it can get hold of that will profitably misrepresent and vilify the Catholic minority in Manitoba. If some lying and disreputable sheet publishes a calumny on that Catholic minority, or some professional slanderer of the Church gives utterance to the filthy imaginings of an impure heart and attributes them to us, the Winnipeg Tribune is always ready to give them a prominent place in its columns.

Among the most contemptible papers in Canada, after the Tribune itself, is the Hamilton Spectator. That paper said, some short time ago, that a citizen of Hamilton, who had just returned from the west, assured it that a majority of the Catholics of Manitoba were anxious to have no separate schools, but preferred the present "national" school system. The Tribune had the impudence to reproduce the Hamilton Spectator's falsehood and to assure its readers that the Spectator spoke truthfully when it made this statement.

It is too bad that the self-sacrificing and devoted Catholics of this province should be so cruelly misrepresented in and by a newspaper like the Tribune, which knows the opposite to be the truth. What are the facts?

(1) As soon as the Catholic schools in this province were abolished, the Catholics of Manitoba met and passed resolutions condemning the unjust confiscation of their schools. These resolutions were passed unanimously and were published in the public press of the province.

(2) They not only passed these resolutions but they got up monster petitions, protesting against the outrageous injustice perpetrated upon them, and sent these petitions to the Legislature of the province, where they were presented to that House on behalf of the petitioners.

(3) They also sent monster petitions to the Federal Government of Canada, begging that the act under which they were despoiled of their rights be disallowed.

(4) They took action in the Courts of law to obtain a recognition of their rights, and, if possible, to secure their restoration.

(5) For the last six years the Catholic minority have been maintaining, at great personal sacrifice, their Catholic schools, and, while paying thousands of dollars annually in taxes to the support of Protestant schools, they have imposed a second tax upon themselves for the purpose of maintaining their own schools, to which they have sent their children. For six years the Catholic population of Winnipeg, where the Tribune is published, have been sending their children to Catholic Schools. During all that time, out of 800 Catholic school children, not more than an average of five yearly have entered the Protestant public schools, although the parents of these 800 children have been forced to pay their taxes to the Protestant schools. These are facts which we defy the Tribune to controvert. These are facts which the Tribune knew, when it uttered that slander against us. For six years it has supported a government that has robbed us of thousands of dollars in taxes for the support of a system of schools which our consciences could not approve. For six years we have submitted to that grand larceny perpetrated upon us by these boisterous brigands, and manfully maintained our conscientious principles, by providing schools wherein our children could receive Catholic education. For six years our children have attended these schools and no others.

In face of all this, it requires a large amount of impudence on the part of any individual, or newspaper, to tell us that the majority of Catholics prefer the present public Protestant school system to the one they have been maintaining at such great sacrifice for six long years of persecution, and to which they have continuously sent, and are sending, to-day, their children.

Although, all this time, they have quietly submitted to this unjust law; although they have borne this double burden with heroic christian patience, yet they have never ceased to proclaim their belief in its unfairness and have never lost faith in the ultimate triumph of their cause. They have taken every constitutional means to obtain redress of the grievous wrongs under which they groan, and they will never cease to demand redress until these wrongs be righted. The Tribune and its congeners may howl for a time and deceive the people; but it will only be for a time. When they are gone and forgotten, the principles for which we contend will be strong and pervasive, the Catholic minority of Manitoba will educate their children in schools of which they can approve, and that, too, without having to pay taxes to the schools of the majority.

THE CATHOLIC WORLD FOR FEBRUARY.

The position of Catholic Schools and Charities in the State of New York under the new Constitution is ably demonstrated, in the course of a paper by John T. McDonough, delegate-at-large, in the Catholic World Magazine for February. Mr. J. A. Locke gives a comprehensive review of the proceedings of the recent General Convention of the Protestant Episcopal church. Rev. Henry Brann,

D. D., contributes "How the Church Honors the Medical Profession." Under the heading "Why Not?" the Rev. F. G. Lentz puts forward some unanswerable arguments for a more active missionary life in the Catholic Church in the United States. "A Homeless City" is the title of an article dealing trenchantly with the housing of the people and the injustice of the rent rate in New York City. This number contains several other interesting papers and good poems.

PREFACE OF FATHER DUGAS' FORTHCOMING WORK.

TO THE READER:

"THE CANADIAN WEST" such is the title we have adopted for this book, and here are our reasons for doing so: In the first place to distinguish the "Canadian West" from the "American West"; in the second place, not to confound the "Canadian West" with the "North-West," in which is not commonly comprised the Province of Manitoba; and last, because those immense countries were discovered by Canadians, explored by Canadians and evangelized by Canadian missionaries. For these various reasons, and especially, for the last, we call this country the "Canadian West."

If, to-day, the English are in the majority in the western provinces, it is not they, however, who can claim the glory of having discovered this country, or of having borne with them the first fruits of civilization. It is well to remind the people who actually govern Manitoba and the Northwest of this fact, that they may well know that the French-Canadians are not strangers who went there at the last hour. One hundred and fifty-five years ago, "Sieur de la Verendrye," with his sons, crossed the vast plains of the west to the foot of the Rocky Mountains, and took possession of them in the name of the king of France; a century and a half ago our "Canadian Voyageurs" travelled through them in every direction as the pioneers of civilization, and seventy-seven years ago the Catholic missionaries began to preach the Gospel to the poor heathens of those savage countries. No, the French-Canadians are not strangers in the Northwest!

In writing this history of the "Canadian West," we have endeavored to give to the facts we relate a judgment exempt from all partiality. It is very difficult to write history in an impartial manner; one is generally inclined to excuse the faults of his fellow-countrymen. If we had allowed ourselves to be guided by such sentiments, we should have given to certain events a judgment altogether different from what is stated here.

As a priest, a missionary and a French-Canadian, we take the defence of the Scotch-Protestants so odiously treated by the famous company of the Northwest. The opinion we adopt in speaking of the struggles between Lord Selkirk and this company will probably surprise the reader, but having weighed during many years the value of the documents which we had in our hands, we believe that in conscience, we could not judge the facts otherwise than we have done.

If the company of the Northwest does not here act the glorious part that has been hitherto attributed to it, we will answer that success—howsoever glorious it may be, does not justify the means.

During the twenty-two years that we spent at Red River we have known tradition, we have questioned the first settlers of the country; we know by heart all the reports of the battle of "la Grenouillere," we have spoken with people who witnessed this battle; on the other hand, we have read all that the company and Lord Selkirk have written on this subject, as well as many unpublished letters exchanged between Lord Selkirk and Mgr. Plessis; in fine, we have examined all the papers relating to the lawsuit between Lord Selkirk and the Company, and, after having compared these documents with tradition, we have decided to form the opinion that we adopt in this history.

We have endeavored to revive the memory of the illustrious discoverer of the Red River, ill treated and calumniated during his life by jealous and ambitious men, and unappreciated by those of his own time; it is just that his name should be known to-day by his fellow-citizens, and praised as one of our national heroes.

La Verendrye and Selkirk are two very interesting figures in our history. If the first discovered the Canadian West, the second served as an instrument to Divine providence to conduct the missionaries and to found Catholic missions.

For this reason Catholics, especially those of Manitoba, owe him a great debt of gratitude.

G. DUGAS, Ptre.
Anc. Miss.

HOW THEY SAW THE POPE.

Audience of Western Girls.

In an interesting letter received from Miss Lucy Donovan, daughter of Mr. J. T. Donovan, she gives an account of the interview she was fortunate enough to obtain with His Holiness the Pope. Miss Donovan, says the St. Louis Republic, in company with Miss Odile Fusz, Katherine and Grace Cunningham, Blanche Duross and Augusta Dougherty, have been touring Europe under the chaperonage of Miss Louise Garesche. They reached Rome on Sept. 15. After visiting the many points of interest in Rome, they sought to receive an audience with the Pope, but in consequence of the Italian celebration of the independence of Rome the Holy Father had been in retirement, and had refused audience to every one.

The Pope is himself inclined to be somewhat unceremonious, but owing to his great age and responsible position he is compelled to surround himself with precautions, and maintain certain rigid rules of etiquette. In Miss Donovan's letter she describes the happy termination of their endeavors to see His Holiness.

"I think I mentioned in a previous letter that we had abandoned all hope of seeing Our Holy Father. We have had a number of the most influential persons in Rome interested in our cause, but the Pope had positively refused to grant audiences. Father Farrelle of the American College was working to obtain for us permission to see the Pope as he passed from his palace to the garden, but was even doubtful of obtaining this favor. Count Cassell called on me, but I was not in. He left a note asking if he could render any service. I told Miss Garesche to avail herself of his offer. Well, you can't imagine what she asked him to do. It was to deliver a letter to the Pope.

"The Count called the following morning. I was not able to see him, and he left a note for Miss Garesche telling her that he had delivered the letter to a private secretary of His Holiness. After lunch, as Miss Garesche was preparing to go out, the porter brought her a letter which required an immediate answer. The letter was in Italian. It was a summons for Miss Garesche and her six companions to appear at the Vatican at 5.30 the same evening. Can you imagine our excitement and surprise? We did not know whether it was to see the Pope in the garden of the Vatican or to receive his blessing. We were informed that audiences were seldom granted in the afternoon, and that during the celebration of the Italian occupation of Rome there would be no public audiences. We prepared to answer the summons, and, arrayed in black dresses and veils, the latter arranged in Spanish style, we procured two carriages drawn by black horses, for custom requires this.

"Arriving in the court of the Palace, where stood several of the Swiss Guards dressed in their peculiar uniforms of black and yellow—said to be designed by Michael Angelo—we passed through the arched gateway and entered the Palace, ascending a broad marble staircase. Chamberlains clad in crimson satin ushered us into a room. Here we were met by a Cardinal robed in purple, who took our invitation, bowed and walked away. We sat down and waited, and yet uncertain of what we were waiting for; if it were an audience surely there would be others coming, for the Pope had not had a private audience for a long time.

"After the lapse of probably twenty minutes the door at the further end of the hall opened, the Cardinal again appeared and ushered us into the adjoining room. Here, to our utter amazement, the Cardinal said the Holy Father would receive us in his private room. Another door opened and Miss Garesche was summoned. In a few minutes a little bell rang, and the Cardinal conducted us to the next room, I was in the lead. When I saw the Cardinal bow I did the same, though to whom I did not know. I heard a low, clear voice say, 'Venez, venez.'

"Looking up, I saw Our Holy Father with his arms stretched out towards me—only five feet away. The room was small. He was sitting at the end of a raised chair. Not another bow did I make, but, walking hastily towards him I knelt and would have kissed his foot, but he held out his hand and I kissed his ring. He then rested one hand upon my head, holding my hand with his other.

"After asking about my life and family he turned to Miss Garesche and asked if any of us were married, and, being answered that we were not married, he smiled and said: "Then you are all virgins, and God loves you all dearly. This is a beautiful and holy time of life, for you have not now the cares and troubles which may come later on."

"He spoke to each separately for five

minutes. I had ample time to look at him. He wore a white cassock and a little white skull cap, slippers and a gold chain around his neck. In his ring there was a large sapphire, surrounded by diamonds. His eyes are dark, keen and penetrating, while his smile leaves an impression never to be forgotten. He asked us if we remembered him in our prayers, and said that this was our duty. He was glad to hear that we had taken no part in the Italian celebration. He then invited us to attend his Mass on Sunday and communicate. After imparting his blessing he arose and left the room.

"The impression he made on me will always remain a beautiful and venerable one. On the following morning we reached the Vatican at 7.30.

"There were about thirty persons present, but we were the only persons to receive the Holy Communion. As the pope stood at the altar he trembled in every limb, but his voice was clear and penetrating. As he said the confiteor took the ring from his finger and recited it when he reached the side of the altar. At communion the Cardinal turned to us to approach. When he turned to bless us his voice was full and full of emotion; but when rising from the altar to the communion table he had to be supported by two Cardinals. After Mass a chamberlain approached and said the Pope wished to see us again.

"He had spoken in French during the first interview, and continued in the same language when we saw him again.

"At the second interview the Pope said: 'I have seen you all before, and you are my children from America.' We thanked him for the many privileges he had accorded us, and he said: 'Yes you have received communion from the hands of the Pope. You must treasure this in your memory as a precious souvenir and let the graces of to-day for ever remain in your hearts. I will again bless you and renew the benediction which I have granted.' Then in turn he placed his hand on each of our foreheads and imparted his blessing to each of us separately. I would have gone all the way to Rome and put up with all the inconveniences if only to have been favored as we have been favored this week. No one, much less ourselves, can understand why the Holy Father treated us so favorably. We are envied by all here, and Monseigneur says the whole proceeding has been extraordinary, but that we deserved to have our efforts rewarded as we had striven so hard to obtain the interview.

An Impartial View.

While bigotry asserts itself in Manitoba on the education question, an unexpected endorsement of the Catholic position in the school controversy is given in a recent issue of the Philadelphia Presbyterian which says:

"The rage in various quarters within recent years has been for the undenominational college; but it is encouraging to note a reaction in favor of institutions with a pronounced ecclesiastical constituency. They have a distinct name and history to perpetuate and enlist the support of sanctified talent and influence. They become the more potent agencies in building up many character and in fitting for responsible positions either in State or in Church. A man who has given his thousands to colleges of all kinds, has lately placed himself on record as follows: 'I prefer to help an institution which is under the care of a denomination. When a man comes in and tells me in bland and soothing tones that his college is a non-sectarian and all that kind of a thing, I don't want to have anything to do with him. It is all humbug. Men are all one thing or the other, and if they do not make a college a religious institution they soon make it the other thing. No, we want Christian, not rationalistic schools; and we must try to keep the country rooted and grounded in the old religious convictions. Besides, every college must have a constituency, and as the religious work and life of the country are now organized under denominational systems, it is difficult for a college, relying upon voluntary support, to maintain itself in an isolated position.' This is the utterance of a level head, of a keen observer and of a practical business man. A non-sectarian institution may appeal to men of no religious convictions, but not to the lover of distinctive principles and regulative truth."— Providence Visitor.

THE CATHOLIC TRUTH SOCIETY. Continued from page 1. Could not the money thus spent on these papers go to some Catholic newspaper or journal? The reply again might be "such a journal must first exist and in make up must be equal to the secular papers." Surely the difficulties in the way of publishing a Catholic daily paper as well managed and equipped as the

non-Catholic papers were not insuperable, for since Catholic readers were not wanting neither were means. Following out this idea Father LaRue carried his hearers in imagination to the year 1900 and outlined the methods of one Mr. Daring Hopeful who established a Catholic daily and achieved success. It should be one of their duties as members of the Truth Society to pave the way for the accomplishment of this great work. Notice how the German Catholic leaders had succeeded in uniting and were still uniting more and more the Catholics of that country. Not only had they 106 members in the Reichstag but the Catholic Press had wonderfully increased owing to the untiring zeal and energy of the leaders. From 1880 to the present day the Catholic papers had increased from 124 to 305, and the increase had been specially noticeable in the case of the daily papers which had almost doubled having grown in the same period from 60 to 109, whilst in Prussia where the strife was greatest the daily papers had more than doubled. In 1880 there were six hundred million subscribers, in 1890 the number was 1,000,000 and today 1,200,000. Father LaRue gave several other interesting statistics and then compared what had been accomplished in Germany with what had been done on this continent showing that Catholics of America are a long way behind their fellow-religionists of the Fatherland. These facts he said proved that such a body as the Catholic Truth Society was needed here and he strongly advocated the formation of branches all over the continent to be united under one supreme head which by managing and directing their talents and energies would secure the very best result.

On motion of Mr. F. W. Russell seconded by Rev. Father O'Dwyer, and supported by Mr. Golden, Mr. P. Klinkhammer, and Mr. D. Coyle a hearty vote of thanks was tendered Father LaRue. Father Greiner, S. J., of St. Boniface College also addressed a few words to the meeting, and an invitation was extended to him to give the next monthly talk which invitation we understand he accepted.

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ILL NICH UNTO DEATH.

THE EXPERIENCE OF A LADY WELL KNOWN IN COATICOOK.

Stricken With LaGrippe, Followed by Pneumonia, she Languished for More Than a Year—Dr. Williams' Pink Pills Saved Her When Other Medicines Failed.

From L'Etiole de l'Est, Coaticooke, Que.

The town of Averill, Vt., is situated about eight miles from Coaticook, Que., and is the home of Mrs. Ada Hartwell, who has many relatives and numerous friends in the latter place. Mrs. Hartwell has passed through an experience which L'Etiole de l'Est thinks worthy of giving the widest publicity as many others may derive much benefit therefrom. Mrs. Hartwell has ever been considered a woman enjoying a healthy constitution until about two years ago, when she was, like hundreds of others in this vicinity, stricken with influenza, or as it is more generally termed la grippe, a disease which carried off many people in this town and vicinity, and in the case of numerous others left behind wrecked constitutions. As often happens, pneumonia followed the first symptoms of la grippe and Mrs. Hartwell was sick, nigh



ABLE TO RIDE WITHOUT FATIGUE.

unto death. The best of medical aid was summoned, and Mrs. Hartwell was saved from what seemed to her friends imminent death, but when convalescence came, she remained deprived of her appetite, extremely weak and in constant danger of a relapse and all her physicians could do could not bring about her former condition of health. Numerous medicines were tried but to no avail; she was weak, dispirited and despaired of again enjoying her former vigor and health. For a whole year after her attack of pneumonia she continued to languish in this state. At last one day her husband purchased a few boxes of Dr. Williams' Pink Pills. He had read of the many cures wrought by this wonderful medicine, but procured them, he says, for his wife in order to be able to say "we have tried all," rather than from strong faith in them. To please her husband Mrs. Hartwell willingly consented to take the Pink Pills, and great was her surprise and that of her husband, when, after taking three boxes she was able to take a short ride without feeling any fatigue. She wisely resolved to continue the treatment, and before long found that she had regained her old time strength, and declares that she owes her recovery entirely to Dr. Williams' Pink Pills. Last winter Mrs. Hartwell felt a slight recurrence of her former weakness and again resorted to Pink Pills, since which time she has not had a day's illness.

Dr. Williams' Pink Pills have a more potent influence on the blood and nerves than any other kind of medicine, and speedily restore the bloom of health to pallid cheeks. Pink Pills cure when all other medicines fail. Sold by all dealers or sent by mail at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Seneca Falls, N. Y. Refuse all substitutes alleged to be "just as good."

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Many people say "I don't like porter or I don't like it," but I would use it regularly and no doubt be benefited by its use. Now, people, as a general thing, don't use only the medicines prescribed for them, that are palatable or that just suit their fancy, they take anything and everything the doctor sends. So we say to such people take your porter as an article of fully recognized medicinal value, applies equally to our old or young—as a mild stimulant that none of the depressing effects sometimes felt after using stronger stimulants is experienced.

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Grand Deputies for Manitoba. Rev. A. A. Cherrier and Dr. J. K. Barrett. District Deputies for Manitoba. F. W. Russell, Winnipeg; Edmond Trudel, St. Boniface.

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



Meets at Unity Hall, McIntyre Block every 1st and 3rd Wednesday.

Spiritual Advisor, Rev. Father Gullett; Pres., L. O. Kennedy; 1st Vice, R. Driscoll; 2nd Vice, R. Murphy; Treas., N. Bergeron; Rec. Sec., H. A. Russell; Asst. Sec., M. E. Hughes; Fin. Sec., D. F. Allan; Marshal, E. Laporte; Guard, C. J. McNerney; Trustees, J. O'Connor, T. Jobin, G. Germain, E. L. Thomas and R. Murphy; Representative to Grand Council, F. W. Russell; Alternate, Dr. J. K. Barrett.

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

Meets at the Immaculate Conception School Room on first and third Tuesday in each month.

Spiritual Advisor, Rev. A. A. Cherrier; Pres., A. Picard; 1st Vice, M. Buck; 2nd Vice, J. A. McInnis; Treas., P. Klinkhammer; Rec. Sec., P. O'Brien; Asst. Sec., A. Macdonald; Fin. Sec., Rev. Father Cherrier; Marshal, F. Wellnitz; Guard, L. Huot; Trustees, J. Markinaki, J. A. McInnis, J. Schmidt, J. Picard, J. Perry; Representative to Grand Council, P. Klinkhammer; Alternate, Jos. Shaw.

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

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

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St. Boniface, Manitoba.

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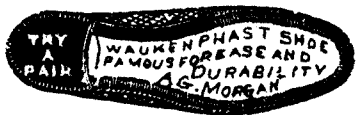
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CALENDAR FOR NEXT WEEK.

FEBRUARY.

- 9 Sexagesima Sunday - St. Apollonia, Virgin and Martyr.
- 10 Monday - St. Scholastica, Virgin.
- 11 Tuesday - Commemoration of Our Lord's Passion. The Seven Founders of the Order of Servites.
- 12 Wednesday - Transferred feast of St. Raymond of Pennafort, Confessor.
- 13 Thursday - Finding of the Child Jesus in the Temple.
- 14 Friday - St. Cyril of Alexandria, Bishop, Doctor. St. Valentine, Martyr.
- 15 Saturday - Votive office of the Immaculate Conception.

CITY AND ELSEWHERE.

The number of patients treated at the St. Boniface Hospital last week was 85, of whom 49 were males and 36 females.

Mrs. Dr. F. X. Demers, Miss D. Richer and Miss R. Richer, of St. Anne, are staying in the city the guest of their uncle, Mr. Geo. Germain.

Mr. Alberic Dupas, of Letellier, who is at the present time staying a few days with his friends at Morris, is expected in the city at the end of the week.

Mr. J. J. Bann, of Portage la Prairie, was in town last week. All his friends will be sorry to hear that he is leaving the Portage and will probably go to the States.

The many friends of Mr. Hormisdas Dupas and Mrs. Pierre Dupas will be gratified to learn that their treatment at St. Boniface Hospital has been quite successful. They are convalescing rapidly.

Messrs. Kelly Bros. & Co. have secured the contract for the erection of the new Bell Telephone Company building on Thistle street. It will be a substantial structure and work will begin early in the spring.

Mr. R. Brennan, an old resident of the City, died after a lengthy illness at St. Boniface Hospital on Saturday last. The funeral took place at Fort Rouge cemetery on Tuesday, Hughes & Son being the undertakers.

Mr. R. J. McKenna, a well known member of the Immaculate Conception, has gone to Portage la Prairie to live, having been appointed foreman at the M. N. W. Ry. shops. His family will go in a few weeks.

For fine tailoring go to Wm. Markinski, Rossin House Block, near C. P. R. He does ladies' and gentlemen's tailoring in first class style and at reasonable rates. Ladies furs altered to latest fashions and repaired.

A meeting of Branch No. 38 of the C. M. B. A. Relief Association will be held at the Hall over the Academy of the Immaculate Conception on Friday evening, as much business of importance is to be transacted the officers hope for a large attendance.

The first drawing in connection with the collection made for the Immaculate Conception organ fund will take place in the class room of the academy adjoining the church on Friday evening. The two books in charge of Mrs. A. Bernhart and Mrs. F. W. Russell having been filled, the drawing will be for all those holding tickets class A, class D. All those holding classes are invited to be present.

Mr. Joseph Landry, Sr., with his son Mr. Joseph Landry, Jr., and his daughter, Miss Rose Landry, came to St. Boniface last Saturday to see Mrs. Landry at the hospital and were pleased to find her improving. They returned to their Morris home at the beginning of this week. The father and daughter were guests of Mr. Joseph Roy, while the son stopped with his intimate friends, Messrs. Berthiaume.

ST. BONIFACE COLLEGE, Midwinter Examinations.

The half-yearly examinations of St. Boniface College took place, not before Christmas, but at the end of January and the beginning of February, this being considered a more exact division into halves of the scholastic year. Results were proclaimed on Monday last. Prizes, to obtain which the student must have at least 90 per cent. in every subject, were bestowed upon Noel Bernier, Achille Rousseau, Elzear Beaupre and Albert Dubuc. The "Optime" certificate for at least 80 per cent. in every subject was awarded to Josaphat Magnan, Jas. L. Kavanagh and Henri Painchaud. The "Bene" certificate, representing at least 70 per cent. in every subject, was given to Ernest Golden, Jean Arpin, Alfred Bernier, Rodrigue Lagimodiere, Joseph Prud'homme, Raoul Benoit, Wilfrid Tucker, Joseph Ayotte and Gustave Mager.

Rheumatism Cured.
SOLDIER'S COVY, N. S., Jan. 30, 1890.
W. H. COMSTOCK, Brockville, Ont.
DEAR SIR, - Your Dr. Morse's Indian Root Pills are the best medicine for Rheumatism that I have ever used. Last spring I was troubled greatly with it in my leg; I used one box of Dr. Morse's Pills and I am cured.
Yours respectfully,
ALLEN CAMPBELL.

THE LIEUT.-GOVERNOR

Visits St. Boniface Indian Industrial School and Orphanage.

His Honor Lieutenant Governor Patterson visited the St. Boniface Industrial School and the Orphanage Thursday afternoon. The exercises of the inmates in both of these institutions were most interesting, and showed in an unmistakable manner how efficiently each is being conducted, and what great agencies for good they are. His Honor was much pleased with everything he saw, and himself and party enjoyed the afternoon to the fullest extent. With him were Mr. Chas. Patterson and Capt. Gardiner, and His Grace the Archbishop, Senator Bernier, Supt. McColl, and other gentlemen and some ladies joined the party at St. Boniface, and remained with them during the visit to the various buildings.

Punctually at three o'clock His Honor arrived at the Industrial school, the grounds of which were gay with flags and other manifestations of a hearty welcome. After passing through the main building the party proceeded to the recreation hall. This building, in which the ceremonies took place, was most tastefully decorated, the centre table on which there were some beautiful flowers, was in front of the chairs where the gubernatorial party sat. The north end of the hall was handsomely decorated with flags and bunting. The Indian words, "Nibwaka Mawatjibitwin Gete," with the English translation, "Welcome to the old man, wise in council" were wound in and out through the flags. It was with this greeting that the Indian tribes in Ontario hailed the then minister of militia and now lieutenant-governor. A picture of the Queen and one of Senator Bernier, Hon. Mr. Daly and Supt. McColl were surrounded by Union Jacks. The other walls were also beautifully decorated, and a pretty dais was above the guests' chairs. The boys and girls dressed in black and red, standing in tiers at the end and two sides of the room, completed a picturesque scene, which was thoroughly enjoyed by all. The Tache band was assembled in one part of the hall. This organization is composed of the pupils of the school, and has been in existence only three months. This statement is hardly credible when the excellence of the music played by the band is considered. Under the able leadership of Prof. Salle, the Indian boys have proved most apt pupils, and have already reached a high state of efficiency. In vocal music also both boys and girls excel, rendering choruses, part songs and solos in a very sweet manner. There are some splendid voices among the natives, and when properly cultivated, would undoubtedly be considered as such in musical circles.

As His Honor and party entered, the band rendered the National Anthem. Then three little boys stepped forward and presented the Lieutenant-Governor with as many bouquets of flowers, making as they did so, three neat speeches. One little gallant gave his flowers to Mr. Chas. Patterson with strict instructions to take them home to Mrs. Patterson. The band rendered another selection in a splendid manner, after which three girls, whose costumes showed they were emblematic of England, Ireland and Scotland, stepped forward and sang a trio of solos, the choruses of which were heartily sung by the pupils. Following them came a procession of girls bearing flags, and "The Maple Leaf Forever" was commenced amid applause. Calisthenic exercises to this tune were indulged in. Boys' and girls' voices were next beautifully blended in "Joyful," which was very favorably received by the large number of people present. A score of little lads supplied the next feature of the programme, singing with remarkable sweetness and considerable humor, "Johnny Smoker," which was followed by another selection by the band.

His Honor was then given the history of the institution in a most interesting manner, it being told as a dialogue by the girl pupils. Some thirty-eight years ago a little four-year-old baby was found on the prairie where it had been left by some members of its tribe. It was given to the sisters at the St. Boniface convent and was thus the first pupil under their care. Since then over 200 children have been brought up by the kind and active Sisters. The late Archbishop Tache used his influence to have the government establish an Industrial school, and in 1890 the work on the foundation of the present handsome structure commenced. On January 2nd, 1891 the school was opened and in 1895 it was enlarged and improved, until now it is complete in every respect. About one hundred Indian boys and girls are taught all sorts of useful trades, besides being well educated. The boys elect a chief from among their number, and pay the homage to him that their forefathers did to

the heads of the several tribes. The present chief, Edwin Capling, is a fine specimen of Indian boyhood, and in the eyes of his fellow pupils must be a very worthy lad to follow. The boys in a dialogue contributed their share of the chat about the institution, after which the chief advanced, looking well in the regalia of his office, and read an address of welcome to the Lieutenant-Governor. The band then played "God Save the Queen," after which His Honor replied to the address, thanking the pupils most heartily for the kind words they expressed, and giving them valuable advice for their future lives. He referred to the admirable manner in which the Indians were now being treated, and hoped that they would always be loyal to the country in which they were so well looked after and brought up. While His Honor's remark were attentively listened to and appreciated by the girls, that part of his speech which asked for a holiday for the pupils gave the most momentary pleasure, and was received with unmistakable manifestations of approval on the part of his hearers.

"Vive le Canadienne" was then played by the band. The music for this selection arrived only on Tuesday night, but in the short time the boys had to practise it, they reached a perfection which was truly astonishing. The proceedings then closed and the party returned to their carriages and were driven to the Orphanage.

Here also was the pleasure of the little ones in receiving their prominent visitors manifest by a display of flags and bunting. As His Honor entered the main hall in the building the children arose and sang a song of welcome. That the musical education of the forty orphans had not been neglected by the efficient Sisters was demonstrated by the excellence of the vocal selections of the class. Three little misses, looking very sweet in their light blue frocks, stepped forward and presented His Honor with flowers. This time one little girl told Mr. Chas. Patterson, in very good French, that she had kept a few flowers for Mrs. Patterson, and she confided them to his care to take them home. A dialogue in French was then given, and was followed by calisthenics, during which the children kept time by singing. The exercises were very pretty, and given with a precision which showed great aptitude to learn on the part of the little ones.

A bright lass read an address of welcome in English to His Honor, and after an appropriate reply had been given, the proceedings were at an end. The Sisters had arranged and they carried out a most interesting afternoon's programme, which was received with expressions of great approval by all those present.—Free Press.

THE C. M. B. A.

Changes in the List of Deputies.

The current number of "The Canadian" contains the official announcement that the list of Grand and District Deputies has been revised and some changes made. The following is the official list for Manitoba and the Northwest:

PROVINCE OF MANITOBA.

GRAND DEPUTIES.

Rev. A. A. Cherrier and Dr. John K. Barrett, both of Winnipeg.

DISTRICT DEPUTIES.

F. W. Russell, of Winnipeg, and E. Trudel, of St. Boniface.

NORTHWEST TERRITORIES.

GRAND DEPUTY.

Hon. Chas. P. Rouleau, J. S. C., of Calgary.

DISTRICT DEPUTIES.

Hon. T. H. McGuire, J. S. C., of Prince Albert; L. O. P. Noel, of Battleford, and N. D. Beck, of Edmonton.

Huxley and Spencer Refute Ingersoll.

Father Malone, of Denver, has acquired a reputation as a lecturer which gives him an honorable place on the list of the lecture bureaus, and his assignments are increasing. He has prepared a lecture on Robert Green Ingersoll, which we have had an opportunity of reading. Its plan is entirely new and original. Instead of replying to the loquacious infidel directly himself, he by selections from their writings, makes the agnostics, Darwin, Spencer, Huxley and others, whom Ingersoll lauds to the skies, refute and rebuke him. This plan of utilizing the sources from which Ingersoll draws much of his ammunition makes an exceedingly interesting lecture, and the result is a surprising revelation. The replies are so pat and so pertinent to Ingersoll that one would imagine Huxley, Spencer and the rest had their intellectual eye on the philosopher of laughter and applause when they wrote. Needless to say that when the lecture brings Ingersoll into immediate comparison with

Spencer and Huxley, he shrinks and shrivels amazingly.—N. Y. Freeman's Journal.

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