"AD MAJOREM DEI GLORIAM."

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

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CONTROVERSY

BETWEEN DR. KING AND MR. EWART.

Dr. King and Separate Schools. To the Editor of the Free Press.

and properly, held in regard to him. Nothing could be further from my purpose. I do desire, however, to show that being an "uncompromising foe," he thinks as one, and thus makes grievous, and very palpable, errors with regard to the school case-errors, too, wholly without excuse, for their true character has

often been exposed.

while there have been difficulties in not been solved without invasion of pro-Vincial rights by the central prrliament." By this time even uncompromising foes ought to know that there never were any school difficulties in Nova Scotia; and that with regard to the New Brunswick school case, the full extent of its jurisdiction. If Dr. King means to point out merely that parliament went no further than that, I ean only wonder what use he can imagine the precedent is to him. And when he uses the phrase, "invasion of provincial rights," he forgot that he had just admitted that he could not depreeate Dominion interference, "as an unconstitutional procedure-invasion of tled, that in the matter of education, the province is not possessed of unqualified autonomy, but exercises its right subject to appeal."

peal to the Governor-General-in-Council communities as are found in Winnipeg." in the Jesuits' Estate case. It is a mistake to think that the Catholics in Manitoba were the first to appeal to the Governor-General-in-Council as provided for in the constitution. It was the Protestants in Quebec that are entitled to that distinction. By what straining of language, too, can it be said that a proceeding in exact accordance with a statutory constitution, amounts almost to "a revolution. A word like that, surely, means something different from parliamentary action, upheld as to its authority by the highest court in the empire!

3. Dr. King's resolution opposes "the bestowment of public moneys in support of denominational or sectarian schools." "He would have more freedom," he said, "in denouncing the action if it were attempted by a branch of the Protestant church." Dr. King was perfectly honest when he said this, and that fact constitutes the interesting part of his case; for every one knows that although schools of his own denomination have been assisted by public moneys, he has never exercised any freedom whatever "in denouncing the action."

4. Prior to 1890 the doctor's college received a share of the public funds raised by the sale of marriage licenses. The same session which deprived the Catholies of support for their schools, deprived also Dr. King's college of this portion did it; and at the same time, upon fundamental principles, praised them for stopping the Catholic supplies.

support of denominational and sectarian always honest, can pen such a burleschools," the Rev. Prof. Hart presented sque of it, is I say, psychologically phenthe report "of the present condition of omenal. the various schools and reserves under the care of our Church in Manitoba and over this province and the Northwest the Northwest Territories." "This work Territories the Protestant denominaextends over twenty-two reserves, with tions, in the wildest rivalry, are buildfifteen mission centres." Towards the ing little bits of churches, and fighting Sir,-The Rev. Principal King, when maintenance of these schools the Dom- one another for possession of the setthinking freely, is a clear headed and inion Government contributes large tlers. How does this happen. The first austute reasoner, but in a matter involv- sums of money. The report does not eight or ten families worship together. austute reasoner, but in a matter involving says on but the Dominion accounts do. When there are a few more, it becomes This ground is just about on a par with ing "Popery" (of which he says his at the solved at Raying receives about a matter of conscience to set up, say, a the former. The college was placed where church is "an uncompromising foe," if The school at Regina receives about a matter of conscience to set up, say, a there is one anywhere) he is, to my \$15,000 per annum, and the other schools Presbyterian church. That is to say, mind, a mere psychological phenomenon. S72 per scholar per annum. Here was a Presbyterians will go to a Methodist need not say it gives back to the city mind, a mere psychological phenomenon. I shall not be great chance for denunciation, brought church until they are strong enough vastly more than it receives in the means In so saying I trust I shall not be great chance for denunciation, brought church until they are strong enough thought to attack the rev. principal's promptly under Dr. King's very nose; good faith, or to have in view the depre- but it passed by, and the Catholic schools, have a room to themselves, and then, as eiation of the very high opinion usually, which were in no way before the synod, a matter of conscience, they separate taxation in common with the churches and properly, held in regard to him, were dragged there in order that they and go to their own church. I say "as and various other institutions. There may be denounced.

6. But the doctor need go neither to the past nor to the mission fields for a chance to denounce "a branch of the Protestant church." In this very city the denominational college of which he lic funds; for it enjoys immunity from better. Is not that clear? 1. Dr. King said: "Up to this date, city taxation, which means that others have to pay more than their share in orseparate schools, he is an uncompromising friend of Manitoba college.

7. But the "uncompromising foe" thinks that there ought to be a compromise. Dr. King's better nature strugcentral parliament did interfere to the gles hard to assert itself against his professional antagonism. But what an extraordinary result ensues. While the Presbyterian dominates him he would have a compromise, which would not "deserve the name of compromise"-a mere modification "in slight details." But when the kindly nature of the man asserts itself he speaks in this way :

"A large portion of the Roman Cathohe population is situated along the two rivers, where there are almost no Proprovincial rights, for it seems now set- testants; accordingly in nine cases out of ten the trustees would be Roman Catholics, and Roman Catholic teachers could and would be chosen. If they used their school houses outside of ect to appeal."

2. Dr. King added: "If there was to might be shortened for that purpose) for be interference now it would be a new such religious teaching as a teacher havbe interference now it would be a new ing their confidence might be willing to thing in our system, almost amounting give, all that moderate people would reto a revolution. If it would be "a new gard as reasonable would be gained: thing in our system" it is only because and other portions of the community Dr. Caven, Mr. Dalton McCarthy, and than Roman Catholics might be led to look with more favor on the system their Equal Rights association, failed to through such relaxation of the law as to sufficiently arouse the "sleepy Protest- school nours. Some other arrangement ants" of Quebec to go on with their ap. might need to be made for such mixed

Catholics, as I have often said ask that in schools which none but Catho- of Ottawa in the way, either of overthrowlies attend it should be permitted that the Catholic religion might be taught to to constitute the Catholic children and that with the catholic children and that will be catholic children and the catholic children an Catholic children, and that where (as in To Mr. Ewart it is "a straining of langu-Winnipeg) there are children enough of age, both denominations to require several in exact accordance with a statutory conschools, that the Catholic children ought stitution." Take another case as an example. The queen's veto of a decision to be allowed to occupy one or more of reached by both houses of the Imperial them, so that they might get the benefit parliament, is also in strict accordance of religious instruction. Dr. King, if I interpret him aright, is not very far much short of a revolution would its exaway from this. It is the concession of a very large portion of weat Catholics have requiring attention is that in which on been most strenuously denied. The three grounds he seeks to convict me and doctor's reservation as to "outside of school hours" may be to him a matter of stowment of public moneys in support of everlasting principle; but if the school denominational education is wrong in prinhours can be arranged so that they will not interfere with religious education, terian church (in common with the Anto my mind the principle is one "with a glican, Methodist and Roman Catholic swivel to it'-to use the Rev. Mr. Grant's expressive phrase.

8. It seems impossible to get an "uncompromising foe" to understand the purpose. Everyone who has given any conscience argument. By the rules of better than Mr. Ewart, that the position the Catholic church it is the duty of Catholics (1) to establish Catholic schools wherever they can; (2) where there are government stands to them "in loco parents," In taking their lands it has wherever they can; (2) where there are entis." In taking their lands, it has such schools to send their children to come under distinct obligations; one of them; and (3) where there are none which is the obligation to educate their send them to the public schools. If this be their duty surely it is a matter of conscience to perform that duty. This of its revenue. While in enjoyment of seems plain and easy enough; but what that revenue the doctor took the money does the doctor make of it? According and denounced pobody. When it was to him "Roman Catholics say that our from the public chest in support of the taken away he denounced the men who public school system is an offence to their consciences, that their consciences forbid them to have anything to do with it, except to oppose it"-an "uncompro-5. At the same meeting of the synod | mising foe" very seldom understands his at which the doctor made his recent enemy's position. Dr. King would not ship persons towards whom the govern-

Perhaps an illustration will help. All (with the help of the mission funds) to of higher education which it brings within a matter of conscience," for it is not a matter of economy, nor as a beautiful example of Christian harmony. In the same way, Catholics will go to a public school until they can do better, when, as a matter of conscience and in obedience is at the head, is to-day assisted by pub- to the rules of their church, they do do

9. I do not blame Dr. King for falling in with the current nonsense about withother provinces-in Nova Scotia and der to relieve its exchequer. That the drawing the remedial order. In a law-New Brunswick—there never has been doctor can fail to be shocked at this yer of course it would be inexcusable, for any case in which these difficulties have is, I say, psychologically phenomenal, there is no more power to withdraw the explainable, possibly, by this only, that remedial order than there is to restore while he is an "uncompromising foe" of a corpse to life. Our Constitution says that when certain conditions are fulfilled the Dominion Parliament is to have jurisdiction over education to a certain extent. These conditions have happened-a remedial order has been made and compliance has been refused. Nothing that can happen can remove the jurisdiction which the Dominion Parhament now has to pass legislation.

> JOHN S. EWART. Winnipez, Nov. 29.

A REPLY TO MR. EWART. To the Editor of the Free Press.

Sir.—I notice that the speech given by me at the late meeting of synod on the education question has received Mr. Exart's attention in your issue of this morning. This was to be expected. If it had failed to encounter his criticism, I would have been led to doubt the soundness of the position taken in it. however, needs to be said in reply. Indeed, but for the endeavor to fasten the charge of inconsistency on me and by con-sequence on the church which adopted the resolutions proposed by me, I should have thought it unnecessary to take any notice of the letter.

The statement made in the first paragraph "that there never were any school difficulties in Nova Scotia" intended as a correction of what I had said, will be news to the Rev. Mr. Pitblado, the Rev. Mr. Hogg and other citizens from that

I still adhere to the statement as both fair and moderate, that the interference thus to characterize "a proceeding with her constitutional rights.

The only part of Mr. Ewart's letter by consequence the church with me of inconsistency in maintaining that the be-

The first ground is, that the Presby churches) is in the receipt of public moneys in connection with its educational work among the Indians. This ground is obviously of no account for Mr. Ewart's attention to the subject knows, and none of the treaty Indians is altogether peculiar. They are the wards of the nation, the government, having regard to the civilizing influences of Christian ideas, choose to call in the aid of the various Christian organizations in conducting the educa-tion of Indian children; and these organizations respond to the call, and accept assistance (for it is no more than is given) work, their doing so may be expedient or it may be inexpedient, it is certainly not inconsistent with the strongest protest against the use of public moneys in support of sectarian education, in respect of persons possessing the full rights of citizen-

that in which all Christian governments employ and pay chaplains in the army and penitentiaries. One can surely maintain the right and even duty of the British government to send chaplains with the Queen's troops in camp and battlefield, and yet consistently protest against statesupported separate schools for the children of ordinary citizens.

The exemption of Manitoba college, in common with the other colleges, from municipal taxes, is the second ground on which the charge of inconsistency is based. it is on the understanding with the council that it should enjoy this exemption. I the reach of every citizen at a very moder-It shares this exemption from are no doubt some excellent men amongst us, who disapprove of all such exemption, as inconsistent with the entire separation of church and state, but thus far the healthy common sense of society has re-

fused to give its sanction to such extreme It may be due to my obtuseness, but it will need a great deal of argument from my friend Mr. Ewart to convince me that the exemption of Manitoba college from municipal taxes ought to close my mouth on the subject of the injustice of a separate school system supported by public money. It is obvious at least, that any charge of inconsistency based on this consideration would hold equally good on the ground of being a member of a congregation exempted from municipal taxation on its place of worship.

That the college of which I have the honor to be principal was, in common with the other colleges, in the receipt for a time of a small annual sum from the government supplies the third ground on which the charge of inconsistency is based. I at once admit its force; only ask leave to add a word or two of explanation. I do not insist at all on the fact that the college, while connected with and sustained by the moneys of the Presbyterian church, is not sectarian in the senso that the separate schools of the Roman Catholic church were and are. For not only is the whole teaching of the college acceptable to Pretestant and Catholic ailko, the daily religious exercises even are such that Catholic students, which the college has soldom been without, have uniformly attended them. But not to insist on this I may say that the college was in the receipt of this grant—made up of the proceeds of the marriage license money of persons married by Presbyterica ministers—when I came to teach it. It had, indeed, enjoyed it from the beginn-The grant grew, in a manner out

of the voluntary bestowment on the then existing schools of similar moneys by ministers in the early pre-confederation As the gevernment did not find tself in the possession of funds to undertake itself the work of higher education, it seemed a very small departure from right principle that to the colleges which, amid many difficulties, were actually do ing this work, this old allowance should be continued, and I thought at the time, and may have said that it was rather a shabby act to withdraw it until the time, then thought to be near, when the gov-It was, however, withdrawn, and if it be offered again to-day, I would de-cline for myself and believe I could say the same for the board of the college, cer tainly for its chairman, Chief Justice Taylor, decline to receive it. This may be news to Mr. Ewart; it has been well know! for years past to the friends with whom I am accustomed to speak on college mat-

The only other point on which I may be allowed a word of comment is Mr. Ewart's account of the Catholic conscience. Even a cursory reader can scarcely fail to see how widely it differs from that given in various pronouncements on the subject by the head of that Church in this province. Which is correct? Archbishop Langevin's or Mr. Ewart's? On such a matter most people will probably come to the conclusion that it is safer to take the priest's than the lawyer's interpretation; though one might wish it otherwise, be cause the Roman Catholic conscience in Mr. Ewart's hands, if it has not, to use Mr. Grants's phrase, a swivel in it, is certainly more accommodating than is the conscience speaking through the lips of the archbishep.

JOHN M KING.

Winnipeg. Nov. 29, 1895.
P. S.—It will be seen that I have taken no notice of Mr. Ewart's characterization of my speech as a "psychological pheno-nemon." Mr. Ewart is fond of employing these piquant catch-words. they may (under certain limitations) youth. If, in these circumstances, the myself, in any discussion, I trust I shall not be tempted either to use such personal characterizations or to criticize the use of them by others. They do not aid us in reaching either truth or justice.

Rejoinder by Mr. Ewart. To the Editor of the Free Press.

Sir,-Dr. King seems to think that my object in writing a criticism of his speech was "to convict me, and by consequence the church, with me, of inconsistency in maintaining that the bestowment of public monies, in support of undenomiational education, is wrong in at which the doctor made his recent speech, and denounced, upon principle, intentionally travesty Catholic doctrine. Speech, and denounced, upon principle, intentionally travesty Catholic doctrine. In the bestowment of public moneys in that a man usually clear headed, and i.e. those with whom treaties have been denounced, upon principle. In the deducation, is wrong in make them feel bad by doing otherwise. In the deducation, is wrong in make them feel bad by doing otherwise. In the denomiational education, is wrong in make them feel bad by doing otherwise. In the denomiational education, is wrong in make them feel bad by doing otherwise. In the denomiational education, is wrong in make them feel bad by doing otherwise. In the denomiational education, is wrong in make them feel bad by doing otherwise. In the denomiational education, is wrong in make them feel bad by doing otherwise. In the denomiation of the deno

made-the principle here is the same with college, and other Presbyterian institutions, were in receipt of public monies, it could not, even from his own standpoint, be "wrong in principle," and that by a curious mental twist it only appeared to him to be so when Catholics got the money. By his own admission the principle was violated in favor of his college (although he says it was "a very small departure") up to the year 1890; and that he "may have said that it was a rather shabby act to withdraw it" at that time. That is my point, exactly, "It was a shabby thing" to put an end to this violation of principle, when the doctor's college was getting the benefit of it; but it was a praiseworthy act to term the same sort of thing violation of principle in the case of Catholic schools.

As to the public assistance given at the present day to his college, Dr. King says three things: (1) That it was so agreed with the city council-but surely if the principle be wrong the fact that there is an agreement will not make it right; (2) That the college "gives back to the city vastly more than it, receives in the means of higher education, etc.,"granted, but if the principle of "the bestowment of public monies in support of denominational education is wrong, giving back value in education will not make it right. Let the doctor apply the same reasoning to Catholic schools and he will at once see the fallacy of such an argument; (3) That the same argument would apply to exemption from taxation of churches-I am not concerned to say whether or not it would. If the principle be wrong, the fact that its enforcement would hit the churches, will not make it right.

With reference to public monies given to the Presbyterian church for educating Indians, Dr. King says: That "the position of the treaty Indians is altogether peculiar"; that the case is "not inconsistent with the strongest protest against the use of public monies in support of sectarian education, in respect of persons possessing the full rights of citizenship"; and he says that the government has by treaty agreed to educate the Indians. Now supposing that the government has agreed to educate the Indians is that any reason for violating the principle that "the bestowment of public monies in support of denominational cenools is wrong"? Surely the government can carry out its bargains without inducing the church to do that which "is wrong in principle," It is probably right, in principle, for the government to pay every dollar required both for equipment and running expenses of a Presbyterian school at Regina-a school in which Presbyterian converts are made. ernment itself was to commence to do and it is absolutely wrong, in principle, something in the matter of higher education for the government to organize the Catholies of Manitobaso that they may tax themselves for the support of their own schools, in which no converts are made! And why? Because in one case the Government has agreed to educate the Indians, and in the other there is no agreement, but only a duty to educate the half-breeds!

As to the Catholic conscience, I have no doubt that "a cursory reader can searcely fail to see how widely" my account of it "differs from that given in various pronouncements on the subject by His Grace Archbishop "Langevin." ATTENTIVE readers will find no difference. If Dr. King can do so I would be glad if he would point it out.

For fear of further misapprehension, let me add that I do not object to Presbyterian colleges getting government support, for I am perfectly satisfied that that they give value thirty-fold for every dollar they receive. All that I do object to is the condemnation of Catholic schools upon a principle that is of no value whatever when applied to Presbyterian institutions.

JOHN S. EWART.

Winnipeg, Nov. 29, 1890.

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The Morthwest Review

WEDNESDAY, DECEMBER 11.

EDITORIAL COMMENT.

Read "A Protestant Layman's" letter and our reply. Both exhibit our agreements and differences.

Mr. Fisher's Fourth Letter to the Nor' Wester deals exhaustively with Mr. Laurier's proposed commission of inquiry. He shows that the whole School question has been thoroughly investigated, and that the suggestion of a further inquiry coming from the Manitoba government, which has always persistently refused to help in the Federal government's investigations, is a mere subterfuge. Mr. Fisher closes with this telling reference: "I am not surprised that Mr Dalton McCarthy at Orangeville the other day felt called on to declare that there was not a shred of justification for a commission of in-

In reproducing the spicy exchange of letters between Rev. Dr King and Mr. Ewart we omit all reference to Mr. Wardlaw Taylor, Jr.'s letters. These latter are incorrectly pedantic: pedantic, because they can serve no purpose except to make a vain show of their author's misplaced learning; incorrectly so, because, after asserting that the phrase "psychological phenomenon" belongs to the realm of science—thereby inadvertently and falsely resigning all claim to rank his own pet metaphysics as a science-he quotes in support of his assertion a list, not of scientists, but of metaphysicians. Besides, the best usage of men of letters (which is after all the proper standard), as exemplified in the International Dictionary under the word "phenomenon," favors Mr. Ewart and not the great T. W. T. Jr.

George Augustus Sala, whose death was announced the day before yesterday, came of a Catholic family, and had always been of our faith, although | between this province and the Dominuntil last summer he had not been formally received into the Church. He confided his belief to his second wife, says the Tablet, on their marriage in 1890, and received her solemn promise that, should he be taken ill she would send for a priest. When Mr. Sala was brought home in a fainting fit last summer from the Orleans club at Brighton, his wife telegraphed to Father Donnelly, of Norton-road, Brighton, and went herself the following day to see Cardinal Vaughan, who immediately repaired to Brighton to see Mr. Sala | five years the population of the city inaccording to a promise he hed given him creased to 200,000, and the city council the previous winger in Rome. Of course, declined to fulfil its contract with the our Protestant contemporaries, in their | Senator, saying: That bargain was notices of the brilliant journalist, will be made 25 years ago, when the city concareful not to hint that the man who de- tained only 12,000 people. Now we are

SENATOR BOULTON'S LETTER.

Senator Boulton, like many men of narrow ideas and contracted vision, but with a consuming thirst for notoriety, loves to impress his borrowed views of large questions on men high in the councils of the nation. This explains the appearance of a two-column letter in the daily press from the worthy Senator, addressed to no less an individual than the Premier of Canada, Sir Mackenzie Bowell. An open letter to Sir Mackenzie Bowell from Senator Boulton! This has a lofty sound about it that attracts attention, and, moreover, it provokes the inquiry: Who is Senator Boulton! Why, don't you know him? That's strange. He has been living in this country for years and has lost no opportunity of advertising himself and his (?) views. Well, Senator Boulton ouce ran for Parliament, but was defeated, and the Government, recognizing his stupendous abi lities, and wishing that such a great mind should not be lost to his country, appointed him to the Senate. As a mark of his gratitude, Senator Boulton has had his knife in the Government ever since The cause of this may be found in the fact that the Government did not recognize his wonderful abilities,or rather, capabilities, for a seat in the Cabinet. That is Senator Boulton.

With regard to his open letter to Sir Mackenzie Bowell, it does not contain a single thought or idea that has not been put forward with much greater force and plausibility by others. We need only mention some of his notions and our readers will recognize their familian features at once. In his discus sion of the school question, while admit ting that the guarantees placed in the Constitution were designed to protect the Protestant minority in Quebec and the Catholic minorities in the other provinces, yet, in this instance the Constitution should not be maintained. Why Because, for sooth, it will be found ounworkable, not having the will of the majority to back it up. If that be a sound reason for withholding redress in this instance, it ought to hold good in every similar instance, because this constitutional guarantee must necessarily apply only to refractory majorities. Mr. Boulton admits that these guarantees were placed in the Constitution to protect minorities from the will of majorities, and yet he tells the Premier that any remedy granted must be unworkable because it has not the will of the majority to back it up. Strange line of argument, surely! But not more strange than what follows. We quote his own words:

"The compact of confederation, where the Province of Manitoba is affected, is governed by the Manitoba Act, and the compact was entered into with 12,000 people twenty-five years ago, covering an area of what is now only a few townships of the vast extent occupied at present by 350,000, who cannot with the self-respect of a free people be restricted within the narrow limits you interpret their rights should be confined."

Our readers will admit that there is nothing very original about this statement of the Senator's. It has been repeated a hundred times by every demagogue in the province until honest people are fairly sick of it. Because a bargain was made and solemnly ratified ion Government at a time when there were only 12,000 people here, it should be repudiated now, because a majority of the present occupants of the province so desire it! Let us see where the Senator's logic lands him, and to do so we will suppose a case in which he appears as an interested party. In 1880, we will suppose the population of Winnipeg was 12,000. At that time the city agreed to exempt certain property of Senator Boulton's from taxation, provided he performed certain duties. In twenty-

that case what would the Senator do? We fancy he would be very indignant at the 200,000 citizens of Winnipeg, and would take action in our courts of law to uphold his rights. Manitoba entered confederation on certain conditions? The Manitoba of that day was only 12,000: but who will say that that 12,000 had not a right to say on what conditions they would enter confederation. The Imperial Government recognized that fact fully, for, although Canada had purchased this country from the Hulson's Bay Company, and had the right of ownership in the land, yet the Imperial Government would not allow Canada to force the newly acquired country into Confederation against the will of the settlers here. Canada, therefore, conciliated the settlers by granting them certain rights. That bargain was solemnly made with the people of this country and cannot be repudiated. Every man who came and made his home here is supposed to have done so with a full knowledge of the position of affairs. In coming here he accepted the position and must abide or 2,000,000. The enemies of Catholic education must be reduced to sad straits when they have to preach a doctrine of repudiation.

THAT SETTLES IT.

Some years ago, the Winnipeg Tribune, in an article headed "The Tribune for Ross," deprecated the supposition, then current, that Mr. Daly was to be taken into the Cabinet as Minister of the Interior, and strongly advocated the selection of Mr. Ross for that important portfolio. After reading the Tribune article carefully, we expressed our sympathy for Mr. Ross and regretted that his chances for preferment should be thus blasted by the indorsement of the Tribune. We not only expressed our sympathy for Mr. Ross; but we ventured to assure our readers that the Tribune's advocacy of his claims would surely lead to his being passed over. Our prediction was verified by the selection of Mr. Daly.

History repeats itself. There is an election pending for mayor of the city The candidates are both very worthy citizens and have, by their past services to the city, earned the honors which they are seeking from the electors. One of these candidates has, however, from no fault of his own, been unfortunate enough, at the outset of the contest, to obtain the indorsement of the Tribune. That settles it. "The Tribune for Bole," we greatly fear, will prove too heavey a load for that gentleman to carry. The other candidate, on the contrary, has been, like Mr. Daly, fortunate enough to earn the displeasure of the Tribune, and, therefore, we predict for him the success which invariably follows those whom the Tribune opposes. A question of veracity between the Free Press and Tribune arose, and the latter tried to ride out of the difficulty on Ald. Jameson's back; it was soon given up as unworkable. In but the worthy alderman, despite the such cases Catholics suffer from the the taffy of the Tribune, was not to be superficialness and incompleteness of the turned from the path of truth and decided the question in favor of the Free Press. By this happy incident he won the Tribune's mity and, of course, will win the Mayoralty for 1896. This will be the result of the Tribune's indorsement of Ald. Bole.

A PROTESTANT EXPOSTULATES.

To the Editor of the Northwest Review, SIR,-I have just read your strictures on the action and words of Dr. King, and, though not a controversialist, would like to say a word on the point you raise as to the right man. I presume you do not look on the Lord's prayer as sectarian or the Bible as a sectarian book. I think I am as good a Protestant as Dr. King, and when this question was up in my native land twenty years ago, I publicly said then and repeat now that if I were in a Catholic community where no other Protestant lived but myself, I would still send my children to the Catholic school and if they read the Donay Bible or such parts of it as suited the age and comprehension of my children, I would have them read it too, believing as I do that there can be no solid foundation even for moral education outside of the one book we all profess to believe. The

the purport of Dr. King's opinion, also I ask, do the pupils of Catholic schools read the Bible in class, or if not, why not? Yours

A PROTESTANT LAYMAN. Winnipeg, Dec. 7, 1895.

[While admiring our correspondent's liberality in the matter of sending his children to a Catholic school, we beg to assure him that, admirable as such conduct would be on his part, it would be quite the reverse on ours. His is a fragmentary presentment of Christianity, ours a complete one. His children could receive in a Catholic school no teaching that is not true; ours might, in a Protestant school, hear many false interpretations of the Bible and of the history of face College, Reverend Father Cherrier, Christianity. Once more this brings us back to Principal Grant's reminder of the fundamental separation of Christendom into two great divisions, the Catholic and the non-Catholic. This essential separateness appears in our correspondent's question: "Do the pupils of Catholic schools read the Bible in class, or, if not, why not?" The conviction underlying by it, whether the population be 200,000 this question is that "no solid foundation even for moral education" can be found outside the sacred text itself. Now Catholics yield to none in their reverence for the Bible as the Word of God; they use it as the source of all their doctrine; all treatises on theology are based on the right understanding of Scripture texts; but, as a general rule, Catholics do not use the Holy Bible in its entirely in the schoolroom, they use only, to quote the very words of our correspondent, words which exactly express our view, "such PARTS OF IT AS SUIT THE AGE AND COMPRE-HENSION OF CHILDREN." Catholic schools generally use Bible histories, containing the marrow of the facts and teachings of Holy Writ, presented in a clear systematic way suited to young minds, with the more important passages quoted verbatim. Although every thought in the Bible is held by us to be divinely inspired, yet many passages, nay many chap ers were never intended for promiscuous reading. Moreover several truths contained in the deposit of faith are not explicitly taught in the Bible, though they are legitimately inferred from its teaching. Thus the Bible alone is not with us, as with Protestants, the rule of faith. Our rule of faith is the Bible and Tradition interpreted by the infallible Church.

The Protestant Bible, shorn as it is, of several of its inspired books and passages, is distinctly a sectarian book. The Lord's prayer, of course, is not sectarian, except when there is tacked on to it that spurious gloss of an unknown copyist: "For thine is the power, etc."

We are aware that, in certain count ries, Catholics have sometimes accepted like all compromises in matters religious, religious teaching.—Ed. N. W. R.]

VISIT OF THE LIEUTENANT **GOVERNOR**

TO ST. BONIFACE

The Cathedral, the College, the Convent the Hospital—The "New Woman."

On Tuesday, the 3rd inst., shortly after noon, His Honor Lieutenant-Gov ernor Patterson, accompanied by Mrs. Ellis, Miss and Mr. Patterson, Mrs. Patterson being unwell and unable to go out, visited His Grace Archbishop Langevin at the palace, where the party were cordially welcomed and introduced to the priests. Then all, His Grace included, proceeded to the college, where, besides the Faculty and students, a number of ladies and gentlemen had assembled to honor Her Gracious Majesty's representative. The reception room had been gracefully decorated for the occasion with inscriptions, shields flags and a bank of growing flowers. The seats for the distinguished guests were placed under a neat canopy. After a piano overture, Rev. Father Chartier, Rector of the college, read the following

ADDRESS. TO THE HONORABLE JAMES COLEBROOKE Patterson, Lieutenant-Governor of

that we will stand by that bargain. In Bible as the word of God; that I think is come in the name of the Faculty and end Mother Superior.

students. This is the oldess educational institution in the Northwest, in fact, one of the oldest in Canada. During the tirst year of Father Provencher's missionary labor here-in 1818 -he laid the living foundations of a classical school. and as early as 1822 we read that he had a few youths already advanced in the humanities. When he afterwards became the first bishop of this Great Lone Land, he continued to direct the studies in what had now grown to be a college. And, when the late lamented Monseigneur Tache succeeded him in 1853, he gave the college a new and almost a recreating impulse. The direction thereof was confi ed successively to the Christian Brothers, the Reverend Oblate Fathers and to the Secular Priests, one of whom, formerly Principal of St. Boniis still with us. The Fathers of the Society of Jesus have been in charge since the summer of 1895. But they, as well as their predecessors, are subject to the ruling of the President of the Corporation, His Grace the Archbishop of St. Boniface. When the University of Manitoba was organized in 1877, our college united with St. John's and Manitoba College to form a republic of teaching institutions preparing for the examinations of the University. Later on the Medical and Wesley colleges were also affiliated to the University. Though the number of our candidates is small, because of the limite! Catholic population, yet, in friendly competition with the other affiliated colleges, we have won a very large share of the University honors. For instance, the Governor-General's Bronze Medal, which is the most valuable prize in the gift of the University because it means that the winner has secured first place out of a large number of students, either hailing from four different colleges or non-collegiate, has been bestowed upon nineteen men during as many years and five of these nineteen belong to St. Boniface college; in other words, we secured more than 26 per cent, of the total award, although the number of our candidates does not average more than 5 per cent. of the entire competing Previous year.

I have thought that this short summing of our educational status would not be uninteresting to Your Honor on the occasion of your first visit to this college. We have already learnt to admire your just and kindly spirit, and we trust that Your Honor may always meet with a welcome as cordial and as sincere as is this humble offort of ours.

This was immediately followed by stirring chorus by the students, with words adapted to the present visit. Then His Honor replied at considerable length and in a manner that won the hearts of all. Having interjected a few words in French, he added: "You see I am not a well educated man, as I do not speak the beautiful French language well; but I have taken care that my sons should know French and have sent them to a French Canadian college." The Lieutenant-Governor said that Bishop Provencher was known to him through history, that he had had the honor of the friendship of the late lamented Monseigneur Tache, and that he hoped often to enjoy familiar intercourse with the present Archbishop. He was warm in his commendation of the a compromise. This was done in Ireland students' success, and encouraged them in the earlier half of this century; but, to make good use of the advantages they enjoyed under such excellent masters.

After the singing of God save the Queen, the Faculty and guests were introduced to His Honor, who then drove

TACHE ACADEMY

or girls' boarding school. The reception was tasty and interesting. Addresses, dialogues and music were all charming. A little tot, only 4 years old, Ernestine Schwartz, presented a bouquet in the nicest possible way with a pretty little French speech. His Honor was so touched by this that he called a few days later with Mrs. Patterson and made the dear child a present of a fine doll, whereupon Ernestine vigorously hugged the Lieutenant-Governor and Mrs. Patterson, and repeated by special request of the distinguished pair her tiny address. To return to the official visit, His Honor's reply was full of congratulation and sincere interest. Among other good things he said was this: "I don't believe in the 'New Woman.' She is no more than a huge newspaper joke and has no reality in the world. But, if she is to regenerate the world, it is from among such as you that she will come, and from such schools as yours."

ST. BONIFACE HOSPITAL

was next visited by the Government House party. They were greeted by the Sisters and eight physicians. Under the guidance of Dr. Dame, they spent an hour and a half inspecting the whole building and talked most kindly to the patients everywhere. His Honlighted a whole generation of literary 200,000 and it is unfair for you to expect of whatever creed who reverences the face College, I am happy to bid you well made a generous donation to the ReverPrices tell and Everybody

tells the Prices.

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20 cents. Self-rising Buckwheat, in 2½ lb. packages,

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A FAMOUS REFORMER.

REV. C. J. FREEMAN SPEAKS OF HIS LIFE AND WORK.

He Has Written and Preached on Both Sides of the Atlantic-Recently the Vic-

From the Boston Herald.

No. 157 Emerson Street, South Boston, is the present home of Rev. C. J. Freeman, B. A., Ph. D., the recent rector of St. Mark's Episcopal church, at Anacon-da, Mont. During the reform movement which has swept over Boston, Dr. Free-man has been frequently heard from through the various newspapers, and al-

ences in the old world, as well as to the rough pioneers in the mining towns of the Rocky Mountains, and his utterances as well as his writings have been also say the roll of in the line of progress and liberality, well-seasoned with practical common sense. Dr. Freeman has written this paper a letter which will be read with interest. He says:—
"Some five years since I found that

suffered from a dull pain in the head suffered from a dull pain in the head tation of the heart, pale and sallow com-and great weariness, and all thought plexions, all forms of weakness either in and great weariness, and all thought and study became a trouble to me. I lost appetite, did not relish ordinary food, after eating suffered acute pain in the chest and back. There was a soreness of the stomach, and the most of my food seemed to turn to sour water, with some seemed to t most sickly and suffocating feeling in vomiting up such sour water.



REV. C. J. FREEMAN, B. A., PH. D.

"At this time I consulted several physicians. One said I was run down, another said I had chronic indigestion; but Special Rates for 'Xmas. this I do know, that with all the pre-scriptions which they gave me I was not improving; for, in addition, I had pains in the regions of the kidneys, a very sluggish liver, so much so that I was very much like a yellow man, was de-pressed in spirits, imagined all sorts of things and was daily becoming worse and felt that I should soon become a confirmed invalid if I did not soon understand my complaints. I followed the advice of physicians most severely, but with all I was completely unable to do my ministerial duty, and all I could possibly was advised to take absolute rest from months, with stop off privileges both ways. all mental work. In fact, I was already anable to take any duty for the reason that the feeling of complete prostration after the least exertion, precluded me from any duty whatever, and it appeared to my mind that I was very near being a my mind that I was very near being a my mind that I was very near being a my mind that I was very near being a my mind that I was very near a my mind that we want with the my mind that we want with the my mind that we want with perfect wreck. As for taking absolute rest, I could not take more than I did unless it was so absolute as to rest in the grave. Then it would have been absolute enough.

"It is now quite three years, since, in addition to all the pains and penalties which I endured, I found creeping upon me a peculiar numbness of the left limbs. and in fact could not walk about. If I tried to walk I had to drag the left foot along the ground. The power of loco-motion seemed to be gone, and I was consoled with the information that it was partial paralysis Whether it was or not I do not know, but this I do know, I could not walk about and I began to think my second childhood had com-menced at the age of 41 years.

"Just about two years ago or a little more, a ministerial friend came to see me. I was sick in bed and could hardly move, and he was something like old Job's comforter, although not quite. had much regret and commiseration which was a very poor balm for a sick man. But the best thing he did say was this: "Did you ever see Pink Pills?" I said. "Who in the world is he?" He said, "Why do you not try Pink Pills?" He said good bye very affectionately, so much so that doubtless he thought it was the last tarewell. he thought it was the last farewell. Nevertheless, after thinking a little, I just came to the conclusion that I would make an innovation and see what Pink Pills would do. I looked at them, and I said can any good possibly come out of those little pink things? Anyway, I would see. I was suspicious of Pink Pills, and I remembered the old provero "Sospetto licerzia a la fede," "suspi-cion is the passport to faith." So Pink Pills I of tamed, and Pink Pills I swallowed. But one box of them did not cure me, nor did I feel any difference. But after I had taken nine or ten hoxes of win. of pills I was decidedly better. Yes, I was certainly improving, and after eight

months of Pink Pills I could get about. The numbness of the left limb was nearly gone, the pains in the head had entirely ceased, the appetite was better, I could enjoy food and I had a free, quiet action of the heart without palpitation. In fact, in twelve months I was a new creature, and to-day I can stand and speak over two hours without a rest. I Sides of the Atlantic—Recently the victim of a Peculiar Affliction From Which
He Was Released in a Marvellous Mando all the walking which I have to do,
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the Was Released in a Marvellous Mando all the walking which I have to do, Fine imported citron, orange and lemon peels, per lb, and am thankful for it. I can safely say I was never in a better state of health Fine Vostezza currants, 3 lbs. for than I am to-day, and that I attribute it

to the patient, persevering use of Dr. Williams' Pink Pills. "I fully, cordially and strongly recom-mend Dr. Williams' Pink Pills to all or mend Dr. Williams' Pink Pink to all or any who suffer in a similar way, and feel sure that any one who adopts Pink Pills with perseverance and patience cannot find their expectations unrealiz-ed or their reasonable hopes blasted. But he will find that blessing which is through the various though a resident of a comparatively recept date, he has exerted much public influence, which has been increased by the fact that he was ten years on a commission appointed in England to investigate the troublesome question of the vice of great cities.

He has preached before cultured auditured the remainder of the vice of great cities.

He has preached before cultured auditured the remainder of the friend who said to me buy Pink Pills. I have tried them and know their true value, tried them and know their true value, and am truly glad I did, for I have found them, from a good experience, to do more

than is actually claimed for them."

Very faithfully yours,
C. J. FREEMAN, B. A., Ph. D. Late rector of St. Mark's, Montana. Dr. Williams' Pink Pills contain, in a condensed form, all the elements neces-"Some five years since I found that deep study and excessive literary work, the blood and restore shattered nerves, in addition to my ordinary ministerial duties, were undermining my health. I detected that I was unable to understand things as clearly as I usually did; that after but little thought and study I that after but little thought and study I taken the after effects of la grippe, palpings. sary to give a new life and richness to ville, Ont., or Scheneetady, N. Y.

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do was to rest and try to be thankful.

After eighteen months' treatment I found I was a victim of severe palpitation of the heart, and was almost afraid to walk across my room. Amid all this 1

Was advised to take absolute rest from the months of the heart, and was almost afraid to walk across my room. Amid all this 1

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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. J. Markinski: Rec. Sec., P. O'Brien,
290 Lizzie St; Fin. Sec., Rev. A A. Cherrier;
Treas, J. Shaw; District Deputy of Manitoba, Rev. A. A. Cherrier, 191 Austin Street,
Winnipeg.

The Northwest Review is the official
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(atholic Mutual Benefit Association.

ST. MARY'S COURT No. 276.

Catholic Order of Foresters.

Meets 2nd and 4th Friday in every month,; in unity Hall, McIntyre Block. Chaplain, Rev. Father Guillet. O. M. L.; Chiet Ran., D. F. Allman; Rec. Sec., T. Jo-bin; Fin. Sec., H. A. Russell; Treas., G. Germain. J. D. McDonald, D. H. C. R.

St. Joseph and Catholic Truth Society

OF NORTHWESTERN CANADA.

Meets every Thursday at 8 p. m., at 188 Water Street. Water Street.

Honorary President and Patron, His Grace
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Pres., A. H. Kennedy; Rec. Sec., T. J.
Coyle; Fin. Sec., N. Bergeron; Trea., G.

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A. C. MORGAN, 412 Main St.

CALENDAR FOR NEXT WEEK.

DECEMBER.

- 16, Third Sunday of Advent.16, Monday—St. Eusebius, Bishop and Martrr.
- 17. Tuesday-Ferial office. 18, Wednesday-Ember Day Fast. Expectation of the delivery of the Blessed Virgin
- 19, Thursday-Ferial office.
- 20, Friday-Ember Day Fast and Vigil of St Matthew.
- 21, Saturday-Et. Thomas, Apostle. Ember Day Fast.

CITY AND ELSEWHERE.

An interesting account of a festival at Prince Albert is held over till next

Rev. Father Sinnett was a guest of the Fathers of St. Boniface college on Mon-day and Tuesday.

His Grace the Archbishop set out for St. Albert on Monday and will not be home again until the 20th inst.

Monseigneur Grouard reached the eity on Saturday from Montreal and went west on Monday with the Arch-

St. Mary's Court, No. 276, Catholic Order of Foresters, hold their regular meeting at Unity Hall, McIntyre Block, on Friday evening.

Rev. Father McCarthy, O. M. I., of St. Mary's is at present at Edmonton re-placing Rev. Father Lacombe, during the latter's absence in the east.

We had a visit on Saturday from Mr. D. McKinnon, of St. Eustache. Mr. Mc-Kinnon is one of the best friends of the REVIEW and we are always pleased to have a call from him.

He does ladies' and gentlemen's tailoring in first class style and at reasonable rates. Ladies furs altered to latest fashions and repaired.

News was received in town last week of the death at his home, Arthabasca-ville, P. Q., of Mr. John Toohey, brother-in-law of Messrs. J. and H. O'Connor, Miss K. O'Connor and Mrs. Corwin, of this city. Some years ago his family spent a few months here and made many friends who will sympathize with them in their bereavement. Deceased was an old employe of the Grand Trunk, being one of their most trusted engineers, and a well known member of the Brotherhood, R. I. P.

Rev. Father Sinnett will at an early date take charge of the mission at Portage la Prairie. It is learned to at the Catholics of that place amongst whom he formerly labored and by one and all of whom he was beloved have drawn up a petition to the archbishop asking for Rev. Father Sinnett's appointment and have appointed a deputation consisting of Messrs. M. Blake, J. Costigan, J. Bann, C. McFarlane and J. Fitzgerald to prese t the same at the first available opportunity. It is altogether likely that their request will be acceded to.

At Sintaluta on the 3rd instant Mrs. D. Quigley died after a long sickness and after having received the last rites of the Church. Her last advice and recommendations were most edifying. Her farewell to her family was of a heart-breaking nature. She was conscious to breaking nature. She was conscious to the last breath recommending her soul to her Saviour and her family to the Almighty. Deceased was fifty-seven years old and leaves her busband and four children to mourn her death. The funeral took place at Wolseley where a large number of friends gathered to her their last respects. The remains pay her their last respects. The remains were buried in the Roman Catholic cemetery at Wolseley. The family have the heartfelt sympathy of the entire community in their very sad bereavement. R. I. P.—Com.

Large congregations were the order of the day at the Church of the Immaculate Conception, Point Douglas, on Sunday last the patronal feast of the parish At the early masses the church was well filled and there were many communicants, especially at the 8.30 Mass when some appropriate hymns were sung by the choir composed of the Children of Mary. At 10.30 Grand High Mass was celebrated be Rev. Father Sinnett with deacon and sub-deacon and the choir sang in a very pleasing manner Leo-nard's tuneful Mass in E. At the of-fertory Mrs. A. Bernhart, soprano, and Mrs. F. W. Russell, alto, sang for the first time in the church a new Ave Maria which was composed for the gold-Maria which was composed for the golden jubilee of the Sisters of the Holy Names last summer. Their voices blended very sweetly and the effect was greatly enhanced by the skilful violin accompaniment played by Mrs. II. O'Connor. In the evening again there was some special music at Vespers and Benediction in which Mrs. A. Bernhart Mrs. Buzzard, Mrs. F. W. Russell, Miss F. Tobin, Mr. Jutras and Mr. Markinski took important parts. We must especially refer to Mrs. Buzzard's rendition of the solo part of the "Tantum Ergo," for rarely has her rich contralto voice been heard to better advantage. The duet, "Ave Maria" of the morning was repeated. Rev. Father Sinnett preached a most eloquent sermon on the feast of the day.

pastors, Rev. Fathers Guillet, O. M.
I., and A. A. Cherrier, made strong appeals to the parisoioners to support the Northwest Review. The latter alluded in very graceful terms to the gallant fight the Review had for years own flock and loved and respected wheremaintained in defence of Catholic principles and declared that considering its size there is no better paper published in Canada or more deserving the sup-port of the constituency in which it is circulated. He said it was a well known fact that there were few papers better leaving that night can only be compared read or more eagerly looked for every week by their enemies than is the RE- word that Providence had removed our VIEW and it would be strange, therefore if those for whom it existed should neglect it. He concluded with a most complimentary reference to the editorial and other writers—"the able pens" he called them who each week brought out the paper and had made it the literary success it is to-day. Rev. Father Guil-let was equally complimentary in his remarks about the REVIEW. He said that he read it with great pleasure and complimented the paper on the zeal and ability displayed by its editorial deport ment, and urged upon his hearers the necessity of giving it a generous support.

Death of Mrs. E. Barrett.

It becomes our painful duty this week to record the death of one of the best known and most highly respected of the lady members of St. Mary's parish, namely, Mrs. Barrett, wife of Mr. Edward Barrett, of the post office staff. The sad event occurred on Wednesday evening, the end coming very suddenly, in fact without the slightest warning. Deceased had resided in Winnipeg for many years and had a host of friends who will mourn for her for many a long day, and who deeply sympathize with the bereaved husband and children in their great affliction. The funeral took place on Friday morning, the remains being first taken to St. Mary's church where Requiem High Mass was celebrated by the parish priest, Rev. Father Guillet, O. M. I., with Rev. Father St. Amand as deacon and Rev. Father Chaumont, as sub-deacon. Chief among the mourners were the three For fine tailoring go to Wm. Markin-sons of the deceased, Mr. G. Barrett, bar-aki, Rossin House Block, near C. P. R. rister, of Carberry; and Messrs. E. and sons of the deceased, Mr. G. Barrett, bar-L. Barrett, of the Vulcan Iron works, the husband being almost prostrate with grief and unable to attend and the daughters, Mrs. Wm. Snider, Miss Madge Barrett and Miss T. Barrett being sorrow stricken in the extreme. The pallbearers were: Mr. A. Haggart, Q. C., Dr. J. K. Barrett, Mr. D. Smith, Mr. Andrew Strang, Mr. W. J. Christie, and Mr. John McKechnie. The church was almost filled and the choir rendered the Mass very effectively. At the offertory Mrs. McIvor sang most tenderly Handel's "angels ever bright and fair." The services at the church concluded, We learn that in all probability the the sorrowful procession wended its way to St. Boniface cemetery where the interment took place in the presence of a large number of friends. Messrs. Hughes & Son, undertakers, had charge of the arrangements.

> The Review most respectfully tenders its sincere and heartfelt sympathy to the bereaved family.

C. M. B. A.

Election of Officers and Delegates to the Grand Council.

The annual meetings of the various branches of the Caiholic Mutual Benefit Association, have excited more than the usual amount of interest this year by reason of the fact that the members were called upon to select delegates to represent them at the important convention of the Grand Council to be held in Ottawa in the fail of 1896. St. Mary's Branch No. 52 held its meeting in Unity Hall, McIntyre Block, on Wednesday evening last and on only one previous occasion in the history of the branch has of BOOTS, there been a larger attendance. The voting resulted in the selection of Mr. F. W. Russell as representative; Dr. J. K. Barrett was unanimously appointed alternate, and the following excellent

list of officers was selected: President, L. O. Genest; first-vice do., 1575 Main St, next the Brunswick Hotel R. Driscoll; second-vice do., R. Murphy; treasurer, N. Bergeron; recording secretary, H. A. Russell; assistant recording secretary, M. E. Hughes; financial secretary, D. F. Allman; marshall, E. Laporte; guard, C. J. McNerney, trustees, J. O'Connor and T. Jobin.

At the meeting of the Immaculate Conception Branch No. 163 Mr. P. Klinkhammer was selected as delegate to the Grand Council with Mr. Jos. Shaw as alternate, and the officers for the year will be as follows:

President, A. Picard; first-vice do., M. Buck; second vice do., J. A. McInnis treasurer P. Klinkhammer; recording secretary, P. O Brien; assistant recording secretary, A. Macdonald; financial secretary, Rev. Father Cherrier; marshall, F. Wellnitz; guard, L. Huot.

Regina Notes.

The all absorbing subject of amazement to some, disappointment to others and regret to all of Regina's citizens for the last few days has been the unherald-

Speaking at High Mass at St. Mary's od removal of Rev. Father Sinnett from Church and the Church of the Impure maculate Conception last Sunday the Though for the first few of the twenty Though for the first few of the twenty own flock and loved and respected wherever he moved would be left until apparent reasons called him away. The news conveyed in one of our evening newspapers that Father Sinnett was word that Providence had removed our Father Gratton.

Well it is for those of us who lay to heart the often repeated words of our late pastor, that God is never so near to us as in our time of tribulation and surely the present is an occasion of bereavement to many families of Regina and vicinity.

Father Sinnett's estimable sister, Mrs Cunningham and her devoted son, who had but recently arrived from the east, the former to act as housekeeper in the presbytery and the latter with a view of qualifying for the teaching profession here, have also been obliged to return home, carrying with them the best wishes and sincere regrets of the many who are alive to the good they were capable of accomplishing in the way of economy and charity in the parish. Although comparatively few were aware of the impending departure, more than enough of all classes besieged Father Sinnett's footsteps to the train and (surely the spectacle of heartfelt grief and regrets displayed on the station platform by old and young caused many a bitter pang to that unselfish and sympathetic heart.

Who Cau Dispute It?

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W. H. COMSTOCK. Brockville, Ont.

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