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"AD MAJOREM DEI GLORIAM."

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THE LATE REV. FATHER HUDON.

At One Time Rector of St. Boniface College.

A WELL SPENT LIFE.

The funeral of the late Father Hudon, whose death occurred at the Jesuit scholasticate on Rachel street, Montreal, on Feb. 26th, took place at eight o'clock the next morning from the Church of the Immaculate Conception, and was very largely attended by the members of the Jesuit Order, and by the various Roman Catholic communities in that city. The requiem mass and libera were sung by the Rev. Father Filiatrault, who was Father Hudon's second successor as Superior-General of the Jesuits in Canada, the musical portion of the service being rendered by the boys of the Jesuit College. The ceremonies in connection with the funeral were most simple and impressive, no display being allowed by the rules of the Order with which the deceased was connected for so many years. After the service the body was taken to Sault aux Recollets, where it was interred in the cemetery of the Jesuits at that place.

Henry Hudon was born September 6, 1823, at Riviere Ouelle, seventy-five miles below Quebec. The first of his ancestors in Canada was Pierre Hudon, from the parish of Notre Dame de Chemille, in the province of Anjou, France.

In 1690 Pierre Hudon was one of that brave band of settlers who, by their vigorous defence of their homesteads, prevented the Maine adventurer, Phipps, from landing with his troops at Riviere Ouelle. In more than two centuries the Hudon family, all sprung from Pierre, has become very numerous in different parts of Canada, and is distinguished in clerical and business circles.

Henry was a student at the college of St. Anne de la Pocatiere, on the Lower St. Lawrence, when the Jesuits returned to Canada in 1842. In October of the following year he left his home and kindred to enter the Society of Jesus. No little will power was needed to be the first of all his acquaintances to join an order that was known to him only through tradition and history. One novice had preceded him in the novitiate at Montreal, but this first Canadian novice was unknown to Henry Hudon, when the latter took so momentous a step on the 18th of October, 1843, at the age of 20.

After his two years noviceship in Montreal, young Hudon was sent to Kentucky, where the Jesuits then had a college, and there he learned English so well as to soon be able to make himself useful in Fordham College, New York. There he pursued his philosophical and theological studies, with the exception of one year, 1850-51, spent at St. Mary's College, Montreal. In 1861-62 he was

again stationed in Montreal, as prefect of studies; but people were clamoring for him in St. Francis Xavier's College, New York, where he had already been vice-president. This office he filled again for eight years, till in 1870 he was appointed president of that large and flourishing day college. The first natives of this continent to rule the Jesuit colleges in New York were four Canadians, one of whom was Father Hudon. He ruled with so much gentleness and skill that he was continued ten years in office, a record which none of his predecessors or successors has equalled or even approached.

HIS WORK IN NEW YORK.

During this long term he had the chief management of a parish of eight or ten thousand Catholics in the heart of New York city, of well appointed parochial schools, and of 500 students in the college of St. Francis Xavier, which has the power of conferring degrees and is proverbial for the number of its graduates who have become priests. One of Father Hudon's pupils, Very Rev. W. Pardow, is provincial of the Jesuit province of Maryland, New York. Many others who once were under his paternal care have made a name for themselves in the ranks of the clergy, of the liberal professions, and in commercial pursuits. The many thousands, young and old, over whom his benign influence was felt look back to his rectorship with reverent affection.

It was he who planned and made the contracts for the beautiful St. Francis Xavier Church, which is an architectural gem. But in 1880, before the completion of that Church, Father Hudon was called to Montreal, with most of the Canadian Jesuits in the North Eastern States. Shortly after his return to Canada he was appointed the first Canadian superior of what was thenceforth to be known as the Mission of Canada, the Canadian Jesuits forming a separate organization from that of New York.

BUILT A JESUIT SCHOLASTICATE.

Hitherto the younger members of the Order in Canada had been sent to Europe for their training in philosophy and theology. Now, however, since the separation from the New York body, the resources of the mission were unequal to the expenses of foreign travel. Besides, there was a manifest advantage in home training. Consequently Father Hudon built just outside the then limits of Montreal a scholasticate, that is to say, a house of higher studies for Jesuit students, where the mental and sacred sciences are taught with unusual thoroughness and depth.

During his superiorship, which was prolonged much beyond the customary

term, he also took a prominent part in the movement to colonize the Northern regions of the province of Quebec, appointing members of his Order to lecture throughout the province in support of the movement. He even sent some of his men to start a colony at Lake Nominique, North of Ottawa.

In 1884 he went to St. Boniface with Father Lory, and then accepted His Grace's offer of St. Boniface College. In the following year, 1885, he picked men from France, from England, from Nova Scotia, Ontario and Quebec, and commissioned them, under the leadership of the late lamented Father Lory, to man and direct that college, in which everything, thanks to the able management of the former directors, was found in perfect

working order.

This new addition to the Canadian houses of the Society of Jesus considerably lengthened the visitation tours Father Hudon had to make every year as superior of the mission. From the city of Quebec to Winnipeg, and afterwards to Brandon—which post he also accepted for a time,—was a far cry, especially when he had to visit on his way the remote Indian mission of Manitoulin Island.

Just here it may be well to insert a sonnet read to him at St. Boniface College, on the occasion of one of these yearly and most welcome visits. These lines have the merit of voicing the love which the gentle wisdom of his ways everywhere won for him.

Four-score and six—the name we give this year—
If halved, recounteth just the noble span
Of thy true Jesuit life. As it began,
So hath it held its course, serene and clear,
Mid clouds of labor and of grief. Severe
To self alone, most kind to brother man
Whene'er he failed to reach with thee the van
Of heavenward march, to him thou art most dear.
As first of his Canadian-born in age
And place, Ignatius blesses thee to-day,
With love of all thy widespread family.
And we, thy brothers of the West, presage
For thee, of crown well won a long delay,
E'en far beyond the golden jubilee.

Feast of St. Henry, July 15th, 1886.

Father Hudon was indeed by that time the first "in age and place" among the Jesuits born in Canada, for the first novice, mentioned at the beginning of this article, Father Regnier, had already gone to his reward. Yet on his resignation of the superiorship, in 1887, Father Hudon cheerfully took any work that was offered him, being gladly subject to those whom he had erstwhile governed with undisputed sway.

In the summer of 1891 he was named rector of St. Boniface College. Spite of advancing years and failing health he took the greatest interest in the spiritual, educational and temporal welfare of that important institution.

In 1893, at St. Boniface, Father Hudon celebrated the golden anniversary of his entrance into the Order. On that occasion he was the recipient of congratulations and good wishes from many distinguished prelates and priests in the United States and Canada. A purse of gold was also presented to him by the then Mayor of St. Boniface, at the close of a soiree given in Father Hudon's honor, during which the chief events of his long career were lovingly described in a spirited dialogue.

We had forgotten to mention that, in 1889, during the absence of the Rector in Europe, Father Hudon was acting Rector of St. Mary's College, Montreal.

In 1894 and 1895 Father Hudon was Minister of the novitiate of the Jesuits at Sault aux Recollets, and from 1895 up to the time of his demise was Spiritual Father in the scholasticate of the Immaculate Conception in Montreal.

PRAYER TO ST. JOSEPH.

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

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

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

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

THE MANITOBA SCHOOLS.

The "Tablet" and the Question.

(The Irish Catholic).

We regret to observe that the TABLET is allowing its imperial sympathies to overcast those which it ought to, and, no doubt, does, feel with the Catholics of Canada who are struggling to preserve that freedom of religious education in Manitoba of which Mr. Laurier and his Liberal colleagues are, apparently, willing to see them deprived. Recently our London contemporary has devoted no small amount of space to the production of arguments devoted to showing that the present Canadian premier can do no more than he has done, and that "the state rights" of Manitoba entitle the local legislature of that portion of the Dominion to act as it has done. In view of the fact that the course adopted by the body in question has been of a nature to inflict grievous injustice upon the Catholic population of Manitoba, and has aroused the gravest indignation amongst the French-Canadian people and their prelates, it might have been thought that the TABLET would have adopted a tone less clearly dictated by English desire to secure tranquillity in a dependency of the empire at the cost of injury to Catholic susceptibilities. There has not been a single argument admitted to the columns of the paper in question which might not have been with equal appropriateness urged against O'Connell's agitation for Catholic emancipation, or which might not be adduced with equal force as a reason for refusing to yield justice to the Catholic voluntary schools of England at the present moment. We are perfectly aware that the TABLET has in some degree endeavored to avoid editorial responsibility for the policy which has found advocacy in its pages. It has, however, allowed those who have used its columns for the inculcation of the doctrines of expediency and time-serving a freedom and extent of expression which cannot fail to remind its readers of the conduct of those English Catholics who almost feared to cast off the broken links of the fetters which the strong hand of O'Connell rent asunder.

In its latest issue, however, the TABLET has gone further than it has hitherto ventured to do, and has committed itself to the open advocacy of a doctrine which seems to us slavish in the last degree. Commenting on an able and useful letter which it publishes over the name of "A London Priest," it expresses dissent from the views of its reverend correspondent and writes as follows:—

It is worse than useless, it is misleading to talk in this connection of the violation of "fundamental laws," or to speak as if "a formal treaty, like the Manitoba Act, involving the honor of the federal government and the word of the Queen," had been "torn to shreds."

The clauses in the Manitoba act which govern the situation are these two:

(1). Nothing in any such law shall prejudicially affect any right or privilege with respect to denominational schools, which any class of persons have by law or practice in the province at the union.

(2). An appeal shall lie to the governor-general in council, from any act or decision of the legislature of the province, or of any provincial authority, affecting any right or privilege of the Protestant or Roman Catholic minority of the Queen's subjects in relation to education.

The judgment of the privy council, delivered in July, 1892, decided that the first clause does not cover the case of the separate Catholic schools in Manitoba. We may regret the effect of the judgment, but it is obviously idle for any individual to set up his own interpretation of a statute against that of the highest tribunal in the empire. THE DECISION OF THE PRIVY COUNCIL IS FINAL, and we must, therefore, take it that the Manitoba legislature, when it abolished the separate school system, was at least not acting ultra vires.

"The decision of the privy council is final!" We have rarely read a more craven suggestion, where there was question of maintaining Catholic rights, than that contained in the words which we have emphasised and now quote. Of all the tribunals of England, probably the privy council has been the one most consistently unjust, unsatisfactory and despotic wherever it has been called upon to adjudicate upon matters connected with religion. To tell the Catholics of Canada, therefore, that its decisions are "final" in their regard is to insult a brave and high-spirited people. We shall be much astonished if our co-religionists of the Dominion will accept any such doctrine of finality in order to please their present Liberal governors, their agents in London, or the TABLET and its Tory friends, who fear that agitation in Canada may weaken the bonds of Imperialism.

We decline, for our part, as we feel certain the earnest Catholics of the Dominion will also do, to recognize the question at present in dispute in Canada as one which can be adjudicated upon by any existing law, or settled by the quirks or quibbles of political and pettifogging lawyers. A gross injustice has been done the Catholics of Manitoba, compelling them to inflict upon themselves heavy pecuniary mulct in order to secure for their children an education under auspices consistent with their ideas of the duty they owe to those for whose souls they are responsible. If a people treated in this manner were content to accept the decision of the London privy council as "final," the blood in their veins could scarcely be that of free men. The time seems to us to have come when the Catholics of Canada should make it apparent to all parties concerned that they are determined to insist upon the full vindication of their rights and the restoration to their fellows in Manitoba of those privileges which they enjoyed before the spirit of Orangeism and religious ill-will became dominant in that state. Never, probably, did occasion exist more favorable for the assertion of Catholic claims successfully despite Protestant domination. The rule of the Empress-Queen in Canada depends upon the good will of her Catholic subjects, and not upon the decrees of her privy council, or upon the pleas of lawyers. It is scarcely for us to say what steps they should take in order to make manifest their determination to secure justice—although we have a pretty clear conception as to the line of conduct which would most accord with their own dignity and with its maintenance. We feel, however, that it would be nothing short of deplorable if the idea went forth that the TABLET in any important degree voices the sentiments of the Catholics of these countries, or if it was to be assumed that they adopt the intolerable doctrine that the assertion of the rights and claims of their co-religionists in any portion of the British Empire is to be governed by the supposed needs of imperialist expediency. If we had our will, we should gladly see the conceding of such rights and claims made not merely a question of expediency, but a matter of absolute necessity. If in these words we seem to offer some counsel to our Canadian co-religionists, we do so simply because we express only the views which we have always sought to enforce nearer home.

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Northwest Review.

WEDNESDAY, MARCH 10.

**TERMS OF
OUR SETTLEMENT.**

THE CATHOLIC PLATFORM

- 1 Control of our schools.
- 2 Catholic school districts.
- 3 Catholic teachers, duly certificated,
but trained in our own training
schools as in England.
- 4 Catholic inspectors.
- 5 Catholic readers, our own text-
books of history and descriptive
geography, and full liberty to
teach religion and comment on
religious questions at any time
during school hours.
- 6 Our share of school taxes and gov-
ernment grants, and exemption
from taxation for other schools.

CURRENT COMMENT.

Archbishop Grace.
The North-
western Chron-
icle brings us
full details of
the life and death of the saintly Arch-
bishop Grace. He was born in Charles-
ton, S.C., Nov. 16, 1814 and was therefore
in his eighty-third year when he died
on the 22nd of last month. He had
entered the great Dominican Order at
the age of sixteen and always remained
a faithful imitator of St. Dominic's learn-
ing and virtue. His first priestly min-
istrations were in Kentucky and Ten-
nessee. It was while he was laboring
with great success in the city of
Memphis that he was appointed bishop
of St. Paul in 1859. Owing to advanc-
ing years and failing health he resign-
ed his see in 1884 into the hands of his
coadjutor, the then Bishop Ireland,
who had held this office with right of
succession since 1875. In 1889, shortly
after the see of St. Paul had become an
archdiocese, the Most Rev. Thomas L.
Grace was made archbishop titular of
Siunia. Before his retirement at this
time he had acted as aid and counsellor
to his successor and as vicar general of
the diocese.
To those who were personally ac-
quainted with the distinguished Dom-
inican prelate, Bishop Grace seemed to
combine in a very striking way the
simple dignity and innate refinement of
the Southern gentleman with the
tenderness, meekness and devotion of
the saint. Whatever might be the
subject of one's interview, one left his
presence with the perfume of heavenly
recollection clinging around one's in-
most soul.

**Recovering
Stolen
Property.**

On October 25th 1888, we published a biographical article, written ex-
pressly for the REVIEW, on Rev.
Father Henry Hudon, S. J., then
Rector of St. Boniface College, who
had just celebrated his golden jubilee
as a Jesuit. In due course of time we
noticed that our carefully prepared
biography, checked by the Reverend
Father himself, was being reproduced
in sundry American Catholic papers
without a word of acknowledgment and
with some characteristic omissions.
This mutilated version now bobs up
serenely in the Montreal Star and is
there credited to the Philadelphia
Catholic Times. Of course we experi-
ence no qualms of conscience in claim-
ing as our own the literary property
thus pirated from us, and we therefore
print it as it was originally with the
Star's recital of subsequent events.

Recantation.

Mr. S. A. D. Bertrand, the
defeated candi-
diate for St.
Boniface, published last Wednesday in
the Free Press a letter which is a
curious specimen of the noble art of
mystification. He condemned the
"settlement," but would have been
sure to approve it in the long run. He
did not wish to try it, since the Arch-
bishop said he ought not, but he would
have liked to give it a show. And, as
for separating himself from the Hon.
Mr. Laurier on this question, he really
could not dream of such a thing. Thus,
like the "settlement" itself, according
to the now famous phrase of His Grace
of Rupert's Land, he takes back with
this after-election right hand what he
gave with the ante-election left-hand.
This is the only clear residue of that
letter. It is an abject apology to Mr.
Laurier for the conscience-saving
declaration which he mysteriously
communicated to those only whose
votes it was calculated to win. Father
Cherrier replied to Mr. Bertrand in
Saturday morning's Free Press, show-
ing that the defeated candidate has
distinctly sided with his political chief
against his archbishop, and adding—
what must be evident to every reflect-
ing mind—that, had Mr. Bertrand be-
fore the election explained away his
declaration as he now does, his defeat
would have been still more over-
whelming. Of all the dark and devious
dodges with which the ruling party
are attempting to delude the people on
the school question this last is decid-
edly the most tortuous. Mr. Bertrand's
best friends feel sorry for him and
wish that he had never apologized
himself into a metaphor.

**Slender
School
Attendance.**

Col. McMil-
lan's carefully
elaborated
budget speech
contains many
interesting statistics. It appears that
there are now in Manitoba 1026 schools,
understanding by that term classes
under one teacher, not so many school
houses. In 740 schools, i. e. in almost
75 per cent. of the total number there
is an average attendance of only 14;
250 schools have an average of 10 and
under 15, and 211 schools have a daily
average of less than 10 pupils. We
cannot help thinking that this slender,
almost disheartening attendance is due
to the injudicious adoption of the
American square homesteads. When
each farm has at least half a mile of
frontage, the distance children have to
walk to the school house soon becomes
too great for regular attendance espe-
cially in winter. The French system of
long narrow farms which prevails in
the Province of Quebec is far better,
because it brings neighbors nearer and
thus allows of four or five times the
number of children on a given stretch
of road. The arrangement does not
look so well on maps but it is much
better suited to the social wants of
human beings. And the supposed
superior advantage of ploughing and

harvesting a square field is really more
apparent than real; whether the sur-
face be oblong or square the same
ground has to be covered in both cases.

**A
Growing
Minority.**

The Provincial
Treasurer is dis-
appointed to find
that "the result
of the census of
1896 was to increase our population by
only 8,425." This cuts down the estim-
ate quoted from the Hon. Chas. Fitz-
patrick's article in the London Tablet.
He stated the population of Manitoba
to be 204,000; Col. McMillan, who
ought to know, regretfully acknow-
ledges only 193,425. True, the gallant
Colonel believes that the census is not
correct; his only motive for so believ-
ing is that the Dominion enumerators
returned about 4,000 people less in the
city of Winnipeg than the city enumer-
ator did. Our experience of the way
local enumerators exaggerate inclines
us to the opposite view. When it is
everybody's interest to magnify the
number of residents in order to attract
trade and immigration, many are apt
to yield to the temptation. No such
temptation besets the Catholic parish
priest or missionary whose census is
necessarily checked by his record of
baptisms and funerals; and therefore
we consider our figures of the Catholic
population of Manitoba—at least 25,000
—far more trustworthy and less liable
to exaggeration than even the conserva-
tive estimate of the total Manitoba
population, viz., 193,425. Moreover of
the 1896 increase—8,425—a very large
share, certainly one fifth and probably
one third, is to be credited to the nat-
ural increase of Catholics and to Catholic
immigrants. All this proves, as we
have before asserted, that the propor-
tionate increase of the Catholic element
in Manitoba is far greater than that of
any other part of the population, and
that, instead of being a "dwindling
minority," as Mr. Fitzpatrick called us,
we are a steadily and rapidly increas-
ing minority.

**Wanted:
A Catholic
Party.**

On another
page we print a
second letter
from "A Priest
in London" to
the Tablet of Feb. 13th. He replies to
"A Catholic Canadian" with the same
skill and straightforwardness which
we had occasion to admire before; and
he throws out a hint which is all the
more valuable as coming from one who
—we have learnt this since last we
commented on his valiant defence of
our interests—is a strong Liberal in
English politics. In answer to the ob-
jection that the Catholics are in a hope-
less minority, he says: "Even a small
Catholic minority, if roused to action,
and driven by what is considered per-
secution to form one purely Catholic
party, may make their hand very heavy
in constitutional warfare, as we have
seen in Germany in our own day." This
is the true solution of the diffi-
culty. In the face of a tyrannical ma-
jority all other settlements can be only
temporary. The final settlement will
come when once a group of Catholic
members is formed which, while sitting
loose from either the Liberal or the
Conservative party and siding with
either according to their better judg-
ing in other matters, will stand as a
united phalanx for the defence of Catholic
educational interests. They must be
men of incorruptible honesty, who can-
not be bought off by a government sit-
uation. They must forego the enervat-
ing sweets of office and devote them-
selves heroically to the sacred cause of
Catholicism. But, as soon as they
make up their minds to this manly and
independent course of action, they will
find that they wield a paramount in-
fluence over the destinies of the nation.
They will it be to make and unmake
governments; no cabinet could afford
to spurn the just demands of twenty,
or at most thirty such men. Surely
there must be, among the two million
Catholics of the Dominion, at least
thirty men, who are Catholics above

all, practical Catholics strengthened by
the grace of God, and who are capable
of winning and holding a seat in the
Ottawa House of Commons.

**THE "IRISH CATHOLIC" AND "THE
TABLET."**

Our best thanks are extended to the
"Irish Catholic" for its eloquent de-
fence of our Catholic schools. Its arti-
cle, which will be found in this num-
ber, meets with our hearty and entire
approval excepting only the passage
condemning the Privy Council, to
whose credit it must in all fairness be
said that it did its best to repair by its
second judgment the inexplicable incon-
sequence of its first.
The attitude of the "Tablet," so vig-
orously scored by the "Irish Catholic,"
is one that deeply grieves the Arch-
bishop of St. Boniface, his clergy and
all true friends of our Catholic schools.
Though we applaud the efforts of our
brethren in England, we carefully re-
frain from giving them any advice on
the Voluntary School fight; why, then,
should they meddle with our affairs in
a way that is positively hurtful to us?
If the Tablet knew how easy it is even
in Catholic rural districts, where fami-
lies are twice or three times as large as
in the Protestant ones, to get together
from 25 to 30 school children within
two miles from a schoolhouse; if it was
familiar with the question of text books
and of religious instruction; above all,
if it knew the steps taken by His Grace
of St. Boniface to obtain from the Hon.
Mr. Laurier a fair settlement, the
Tablet would not have assumed an atti-
tude that favors certain professional
politicians, but that is not at all ap-
proved by the Canadian hierarchy,
whether English or French-speaking.
Once more we thank the editor of the
"Irish Catholic" for having so vividly
realized that, free and loyal British
subjects as we are, we have no intention
of licking the foot that kicks us.

LETTER TO THE TABLET.

The Manitoba Schools.

To the Editor of the Tablet.
Sir—It is plain that I cannot be as
fully informed about Canadian affairs
as "A Catholic Canadian." I shall
have no shame, therefore, in acknowl-
edging myself to be in error in any par-
ticular in which he may be able to
correct me. My apology for writing
at all is that I do not know any Catho-
lic Canadian now in Europe author-
ized to set forth "the other side" of
this momentous controversy. In his
reply your correspondent gives no
attention whatever to many portions
of my letter. Nevertheless I will try
not to repeat myself, because I am
writing for those who are able and
willing to examine seriously for them-
selves the allegations or arguments of
both sides. I will merely say now
what occurs to me concerning the let-
ter of February 6, following the order
of its paragraphs.
1. As regards the Catholicity of some
who have proposed a certain "settle-
ment" all that I object to is the endeav-
or to make their supposed loyalty to
the Church an argument in favor of a
measure which must be judged on its
own merits. When, for instance, Mr.
Hogan, M. P., after a short visit to
Canada, assures us that the "settle-
ment" is all right, as Mr. Laurier is
"a devoted Catholic himself," he talks
in a way which is not merely too
jaunty and off-hand, but is positively
unfair to the multitude of Catholic citi-
zens and voters who have no time to
form opinions for themselves. It was
on account of a similar "argument"
that I was driven to express a doubt
which "A Catholic Canadian," having
fullest knowledge, has done nothing to
remove. I regret, indeed, that some
unnamed priest should have preached
"an excited political sermon," or have
said anything unfair however inno-
cently concerning Mr. Laurier. But
the "story," instead of mending mat-
ters, itself calls for explanation. It
tells us what I did not know a fort-
night ago, viz., that ecclesiastics in his
own country do not look upon Mr.
Laurier as a devoted Catholic. How
is this to be explained? The quotation
from a speech merely proves what is
not in question—to wit, that Mr. Laur-
ier is eloquent and a Liberal.
2. If all the bishops of Canada were
in favor of the total repeal of the
School Law of 1890 it is only fair to
presume that they do not now approve
what the Most Rev. Archbishop
O'Brien has called "a cynical injus-
tice." Perhaps the six bishops are the
six Metropolitans, the Archbishop of
Montreal being now dead. The silence
of the bishops for the moment is said
in some newspapers to be caused by
the Holy See's wish for delay. The
Tablet itself announces that a Catholic
Canadian member of Mr. Laurier's
government has just returned from
Rome to England.

3. "A Catholic Canadian," writes as
if what was said about the Northwest
Review were in contradiction with my
criticism of a statement which he
neither withdraws nor tries to justify,
viz., that Catholics have not given Mr.
Laurier fair play. Has he understood
my words? It must be so, because he
cannot possibly wish his readers to
think what is not true. I will there-
fore explain. The circumstance that
the Winnipeg Catholic paper met with
reproaches is not a contradiction, but
a proof of my assertion that Catholics
went out of their way to offer their
hand to Mr. Laurier. This organ of
the Manitoban Catholics and their
Archbishop was, of course, strongly
in favor of the Remedial Bill, and
therefore of the Conservative govern-
ment. The reproaches to which it ex-
posed itself came from Conservative
journalists or politicians. I am not at
all sure that they were Catholics. At
any rate, they are party men, and
of course the only Catholics of whose
unfriendliness a new Liberal govern-
ment might reasonably complain are
Liberals, or those who are outside and
above mere party divisions.

4. "Forty-five Catholics follow Mr.
Laurier." That is a vague statement.
Will they follow him if he sticks to his
"settlement"? Did they, or any of
them, and did the premier himself,
give any public pledges last year in
reference to the Manitoba schools? I
speak as one who sees things only
through an Atlantic mist, but I seem
to see that the state of mind of the 45
followers must have something to do
with the Solicitor General's visit to
London and Rome.

5. I did not know until now that
some Manitoban Conservative mem-
bers of Parliament had been unseated.
Indeed the date, if mentioned, would
perhaps excuse my ignorance. A Lib-
eral paper which I see every day has
never mentioned the fact. All that I
knew a week ago was that some Con-
servatives were accused of electoral
frauds, and the Liberal officials of
falsification of the voting lists of the
province. I left these two accusations
where I found them, facing each other.
The return of Tory representatives by
Manitoba was not put forward by me,
as anything very "serious." I men-
tioned it as something that might make
us question whether there was any
extraordinary "hostility" on the part
of the Protestants of Manitoba. I can
see the smile on the lips of one who,
after passing over so much of my let-
ter, says "the most serious and dam-
aging!" What is really serious (and
hitherto damaging to the Catholic in-
terests) is that Mr. Greenway is in
power. The statement that the Con-
servative candidates in Manitoba dis-
owned "the policy of the Remedial
Bill" puzzles me, because their party
went to the country on that policy,
and still, I understand, keep it as one
of the planks of their platform.

6. Now I reach "the most serious and
damaging statement in my opponent's
letter." What shall I say about Mr.
Blake's opinion, and the money ques-
tion? Even if I were a lawyer, I might
not be bold enough to argue a point
of constitutional law with Mr. Blake.
And assuredly his opinion, though
given in favor of his old colleagues
at Ottawa, must receive the careful
consideration of those whom it con-
cerns. But, of course, it cannot "be
accepted as final," in spite of the sur-
prising editorial notes in The Tablet.
There are constitutional lawyers on
the side of the Catholic claimants,
whose opinion must count for some-
thing. There are, for instance, the
legal advisers of the late cabinet. There
is Mr. Ewart, Q. C., who has de-
nounced the "settlement." I speak
with impunity, but, as an ordinary
newspaper reader, I cannot help seeing
the way of accepting Mr. Blake's opinion
that the settlement now under discus-
sion is "infinitely more advantageous"
than any Remedial Law which would
not be a dead letter, it is only coming
that I should put my difficulties
in the shape of questions. I ask then,
is this the result of Mr. Blake's knowl-
edge, ability and zeal, in presence of
the Privy Council; that the Catholics
have no legal rights (as far as educa-
tion is concerned), but must accept
whatever Mr. Greenway offers, and
part forever with what he forever
takes away? Is this the practical
value of the favorable decision which
Mr. Blake had so large a share in ob-
taining from the Imperial Privy Coun-
cil? And why was the Remedial Bill
so strongly opposed by the Liberals
if it were to have no effect when
passed into law? Must one really be-
lieve that a "settlement" which a
friendly journalist here calls "not sat-
isfactory," and an official defender
now calls a mere "basis for negotia-
tions," and the Free Press, usually Mr.
Greenway's supporter, declares un-
workable, is "infinitely more advan-
tageous" than a Remedial Bill offered
by a responsible government, and ac-
cepted by the Canadian bishops, as
well as by the Catholics of Manitoba
with their legal advisers?

I simply grant that force is no rem-
edy—except in Ireland. Troops have
gone up once or twice to the Red River,
but it was to shoot down Halfbreeds
and Indians. No one wants them to
go up now to force the Provincial gov-
ernment to act justly or even con-
stitutionally towards the Catholics of
the province. No one wants Mr. Green-
way to be quartered because he has
snapped his fingers at the Queen's Or-
der-in-Council. I guess he belongs to
the Imperial race. No Canadian Dr.
Jameson will set out from Quebec to
run in by the police on the road to the
Northwest. I think I understand what

was expected by those who favored the Remedial Bill. It seemed to them that amongst civilized people a law once passed gets itself obeyed, somehow or other, and more or less automatically, and when it is a just law, gets itself accepted with a good grace. If not today, then tomorrow. If there were on the Statute book a law of the Dominion, which could not have full effect without the application of some provincial moneys to a good purpose, it does not seem extravagant to expect that provincial taxpayers, taxgatherers and voters of taxes, would quietly help to carry out the law. A sense of law and order, a sense of justice, a love of peace, to say nothing of party needs, would favor the ending of contest in some way "perfectly fair to all parties." It is quite sure besides, that provincial funds are needed? I only express a doubt, I have read something about the federal Parliament having power to make grants to the Manitoba schools, and about the existence of Dominion lands in the province.

With all that Mr. Blake says about the need or taking action according to the dictates of policy, expediency and prudence, I am in perfect agreement—in principle. It is true that Governments and Parliaments would do well to bear always in mind that honesty and justice are the surest foundation for policy, whether public or private. Nevertheless, Catholic Bishops do not expect rulers or legislators to go about crying, Fiat justitia, ruat cœlum! It would be deplorable if anything should be done that would make a road for some scoundrel or bigot to ride the Protestant horse from East to West of the Dominion. But would justice to the Manitoba Catholics have any such effect? The Conservatives of Canada, mostly Protestants, do not seem to think so. Mr. Blake fears that if there is not sufficient submission to Mr. Greeway and his friends, Catholics may have to suffer all the more, not only in Manitoba, but in several other provinces. But then public policy requires us to face another consideration which seems to me of greater gravity. What will be the effect upon the Catholics of six or seven of the provinces if they at long length should reach a conviction that Confederation gives no protection to minorities, and that even a formal treaty, like the Manitoba Act, involving the honor of the Federal government and the word of the Queen, may be torn to shreds, if Catholics alone suffer loss? Perhaps some one will say, Let the Catholics do their worst or best; they are, in seven separate jurisdictions, a miserable minority. But to that there are two replies. Even a small Catholic minority, if roused to action, and driven by what is considered persecution to form one purely Catholic party, may make their hand very heavy in constitutional warfare, as we have seen in Germany in our own day. Secondly, there is the province of Quebec to be reckoned with, especially by Mr. Laurier who has been placed in power in Quebec. It is there and likelihood that the Catholics of Quebec will abandon the Catholics of Manitoba? Hitherto, for six or seven years, the Catholics of Quebec, Manitoba, and the Dominion at large, have been patient and hopeful, looking to the Courts and to Parliament for redress of their admitted grievances. But I am not surprised, though I regret, that a few men have already thought the time of waiting too long, and have begun to say, "Perish Confederation." If it is a mockery and a delusion, and does not observe its own fundamental laws. Such words are to be regretted, because a remedy for the injustice suffered by Catholics in Manitoba and the Northwest must be found eventually and soon, if not by other means, then by the united political action of bishops, priests and people throughout the Dominion. I am only pointing out some considerations of "public policy" not dwelt upon by Mr. Blake, but I turn now to thoughts of still more immediate and practical importance.

There are two ways apparently of settling the school question. It is not my place to express a preference for one or the other. The two existing political parties might come to terms and remove this question outside the region of partisan politics. It is pitiful to see the best intellects in the country distracted from the works that await them in their young Dominion by a matter which is miserably petty from a political point of view, although its religious bearings make it loom very large. Mr. Blake, Mr. Laurier, Sir Mackenzie Bowell, or Sir Charles Tupper, and one of the bishops if they were all willing, could in half-an-hour close this controversy. But, if there be too little love of country, or too much love of party, to make this mode of settling the matter practicable, then let Mr. Laurier dish the Tories. Nothing is more loyal than to dish one's opponent by an act of justice to the injured, which involves no hurt or loss to any one. False economy seems to have had more to do than bigoted with the educational changes made in 1900. The old Protestant School Board of Winnipeg (unlike the Catholic one) was very expensive. But the new "Public" Board (practically Protestant) has turned out still more expensive. What reason remains for denying to Catholics an essential portion of their religious liberty; that is, a really religious education? Would not the Liberals by allowing right to be supreme, do a work for the promotion of peace, and for the benefit of their own party?

Irish Wit.
The wall from which Irish stories are drawn is inexhaustible. Here is a good sample of Pat's wit and readiness: An Irish witness was being examined as to his knowledge of a shooting affair. Did you see the shot fired? the magistrate asked. 'No, sorr, I only heard it,' was the evasive reply. 'That evidence is not satisfactory,' replied the magistrate sternly—stand down! The witness turned around to leave the box, and directly his back was turned he laughed derisively. The magistrate, indignant at this contempt of court called him back and asked him how he dared to laugh in court. 'Did you see me laugh, your honor?' queried the offender. 'No, sir, but I heard you,' was the irate reply. 'That evidence is not satisfactory,' replied Pat, quietly, but with a twinkle in his eye. And this time everybody laughed except the magistrate.

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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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CALENDAR FOR NEXT WEEK.

MARCH.

- 14 Second Sunday in Lent.
- 15 Monday—Votive office of the Holy Angels
- 16 Tuesday—Votive office of the Apostles.
- 17 Wednesday—St. Patrick, Apostle of Ireland.
- 18 Thursday—St. Gabriel, Archangel.
- 19 Friday—Feast of St. Joseph, Spouse of Our Lady. Anniversary of the consecration of the Archbishop of St. Boniface.
- 20 Saturday—St. Cyril, Bishop of Jerusalem, Doctor (transferred from the 18th).

CITY AND ELSEWHERE.

St. Mary's court, No. 276, of the Catholic Order of Foresters, held a regular meeting in Unity hall on Friday evening.

His Grace the Archbishop of St. Boniface held an ordination service at St. Norbert last Sunday, and is expected back to-day.

Rev. Father Cherrier will be absent from the city the whole of this week, in connection with his duties as superintendent of the Catholic schools of the province.

Rev. Father Leduc, O. M. I., went to Montreal last Monday to consult a medical specialist on his heart trouble. He was accompanied by Rev. Father LaCombe, O. M. I.

Rev. Father LaRue preached a most touching sermon on the Gospel of the day, before a large congregation at the Church of the Immaculate Conception, on Sunday morning last.

Next Wednesday being the 17th March and also the night for the regular meeting of Branch No. 52 of the C. M. B. A., the members of the branch decided at their last meeting to adjourn until the first Wednesday in April.

Hon. Hugh John Macdonald has announced that, in accordance with the wishes of the Conservative party, as expressed at the recent convention, and on the advice of Sir Charles Tupper, he will step out of Dominion politics for the time being, and take the leadership of the party in provincial affairs.

The session of the local legislature drags along, and the members are earning their sessional indemnity and doing little else. When the second reading of the Educational bill comes up, an interesting time may be expected, as the rumour gains ground that the changes are meeting with opposition from quarters where the government least looked for it.

For the first time in many years St. Patrick's day is going to pass by, apparently, without the annual concert in aid of the poor of the city, and the only arrangement so far made public for the celebration of the festival of Ireland's patriot saint is a banquet, under the auspices of St. Patrick's society—which if it does nothing else during the year, generally manages to make its existence known by meeting around the festive board every 17th March.

On the eve of the anniversary of His Grace's consecration, Thursday, the 18th inst., the students of St. Boniface college will present a three-act tragedy in French verse, by Pere Delaporte, S. J., entitled "La Foi Juree," the theme of which is the heroism of a soldier who braves death rather than break his word. This entertainment will be for the benefit of the Manitoba Catholic schools. Reserved seats may be chosen at Mr. J. Frud'homme's store in St. Boniface, where the plan of the hall may be seen. Tickets are for sale there and also at Mr. E. Guilbault's, Mr. J. B. Leclerc's and Mr. T. Pelletier's, St. Boniface.

The "Seven Words" at St. Mary's.

Lovers of good music enjoyed a feast of harmony last Thursday evening in St. Mary's Church, when Dubois' classical work, "The Seven Words of Christ" upon the cross was rendered by the choir of thirty voices under the able leadership of M. Louis Bouche, the choir-master of St. Mary's. A little before 8.30 His Grace Archbishop Langevin, accompanied by several priests, took his seat in front of the reserved seats facing the organ-loft. Rev. Father LaRue, S. J., was the lecturer of the evening. He introduced each of the eight numbers, i. e., the Introductory Invocation and each of the Seven Words, with most fitting developments on the liturgical significance of music as an expression of the highest spiritual emotions and with an exegetical and

moral explanation of Our Lord's words upon the cross. These prefatory comments were both beautiful and touching, and singularly enhanced the unique religious character of the performance.

It is no small credit to the musical taste of the large audience, which completely filled the spacious edifice, that they listened with marked attention. But they did more. Many of them were evidently deeply moved and impressed, some even to tears. Who knows what seeds of faith and devotion may have been sown in that reverent assembly, more than half of whom were our separated brethren, by the tender pathos of the Divine plaints echoing in majestic numbers? The inspired words of the Holy Volume were sung together with the marvellously tender comments of Holy Church, as, for instance, in the "Fourth Word": "My God, why hast thou forsaken me? All my friends have forsaken me; they have prevailed who laid snares for me; he whom I loved has betrayed me; my chosen vineyard, it was I that planted thee. Why didst thou turn so bitter as to crucify me?" And again, the translation of the "Stabat Mater" added to the scriptural text "Woman, behold thy son": "Deep in sorrow stood the mother, by the cross, in tears lamenting, while her son in torture hung. Who is there could keep from weeping if he were to see Christ's mother bowed in agony so great?"

The solos were taken by Miss Barrett, Mr. H. M. Arnold, tenor and Mr. Arthur Crick, basso, who were all in good voice and sang out their words with much distinctness and feeling.

The musical critic of the Tribune, who is generally so fastidious, has not a word of blame and says among other things:

"The music is in many instances very beautiful and expressive. It is also difficult and full of chromatic passages for soloists and chorus, which, for the most part were very creditably executed, the fine baritone solo, 'My God, why hast Thou forsaken me,' being well sung by Mr. Arthur Crick.

The keynote of the whole cantata was struck by Miss Barrett, in her pathetic introductory solo. Mr. H. M. Arnold also sang a beautiful solo to the sixth word.

It was fitting that such a service should receive devout attention, and Monsier Dubois' music was evidently appreciated by the majority of those present, a remarkable feature, when the scholarly character of the composition is taken into consideration.

Mr. Evans had no easy task in playing the organ accompaniments. However, he acquitted himself very well indeed. The choir had also been well trained by their conductor, Mr. Louis Bouche, and as before remarked, the whole of the singing was highly creditable to himself and the members of his chorus, as well as the leading soloists.

Mr. Bouche deserves the warmest thanks, not only of all Catholics, but of all true musicians for having been the first to set before a Winnipeg audience a composition of such rare merit and of so highly educative a character.

Pre-Reformation England.

At the regular weekly meeting of the Catholic Truth Society, held at St. Mary's schoolroom on Monday evening, Vice-president Bro. D. Coyle in the chair, a very interesting paper was read by W. J. O'Brien, on the subject: "English pre Reformation Catholicity." Commencing with the landing of Augustine in 596, he spoke of the rapid progress the missionary made in converting the Anglo-Saxons, and of his meeting with the remnant of the old British church, which had been planted during the Roman occupation, and which, whilst differing from Augustine on certain minor points, was absolutely at one with him in matters of doctrine. Proceeding, he related incidents of the reign and life of the great Alfred, and then gave a rapid sketch of the conflicts between the church and the barbarians, which ended in full victory for the former. Tracing the progress of events, he showed how, after the struggle between the church and the barons had been completed, the crown was gradually allowed to have more and more voice in the selection of bishops, and as a consequence it came about that men who had less of the martyr about them than the old bishops, and more of the politician, were appointed, and this, do doubt, explained why only one bishop, Fisher, withstood Henry VIII. Mr. O'Brien gave an interesting account of the monastic system, showing how it originated, and monasteries obtained their endowments, the good works done by the monks, and their general effect on the country, and he concluded by quoting some stirring lines, showing how, prior to the time of the reformation, the church had struggled for, and obtained the liberties of the people.

A hearty vote of thanks was tendered Mr. O'Brien, on motion of Mr. F. W. Russell, seconded by Mr. J. J. Golden and supported by Mr. A. H. Kennedy and Bro. Lewis.

Next Monday evening a paper will be read by Mr. F. Smith, on "The Mineral Wealth of Canada."

A REPRINT.

Two selected articles, one on "Vanity, Vanity, all is Vanity" and the other on "Women in Public Life," got so hopelessly mixed up in our last issue that we feel bound to reprint them in our next.

NOTICE

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

A. J. H. DUBUC,

Solicitor for applicants.

Dated at Winnipeg, 1st March 1897.

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Seemed Doomed to Torture and Continual Misery—Father, Grandfather and Great Grandfather Had Died From the Troubles—Released Comes in Old Age—The Cure Looked Upon as a Miracle.

From the Whitty Chronicle.

For years stories of famous cures wrought by Dr. Williams' Pink Pills have appeared in the Chronicle. During this time we have been casting about for a local case of such a nature as to leave no doubt of the efficiency of these pills. We found several, but in each case it proved to be a sensitive body who could not bare to have his or her name and disease made public. Recently, however, a most striking case came to our ears.

Mr. Solomon Thompson lives on a beautiful farm on the west shore of Mud Lake in Carden township, North Victoria. He has resided there for 40 years, being the first settler around the lake. He was reeve of Garden and Dalton townships 35 years ago, before the counties of Peterboro and Victoria were separated, and he used to attend the counties' council at Peterboro. Mr. Thompson has been a victim of asthma for forty years or more. However, we will let him tell his own story on that head.

On October 15th, 1896, we took a trip to Mud Lake to visit the haunts long familiar to us, and make it a duty and found it a pleasure to call upon Mr. Thompson and learn from seeing him and hearing his account of it how he had been cured. For 25 years we had known him as a gasping, suffering asthmatic, the worst we ever knew who managed to live at all. We often wondered how he lived from day to day. On calling he met us with a cheerful aspect and without displaying a trace of his old trouble. Being at once ushered into his house, we naturally made it our first business to inquire if it were all true about the benefits he had received from using Dr. Williams' Pink Pills. "Beyond doubt," said he. "How long have you used them, and how many boxes have you used?" he was asked. "I started a year ago, and took eight boxes." We next asked him if he felt that the cure was permanent. "Well," said he, "I have not taken any of the pills for three or four months. Still I am not entirely satisfied yet. You see my father, grandfather and great grandfather died of asthma. My people all take it sooner or later and it always ends their days. I have lost three brothers from the fatal thing. Knowing my family history it is hard for me to gain faith, but I can tell for nearly thirty years I never slept in bed until I took Pink Pills. As you must have known, I always slept sitting in the chair you now occupy. I had a sling from that hook in the ceiling and always sat with my head resting in it while I slept. I now retire to my bed when the other members of my family

do." "How old are you, Mr. Thompson?" "Seventy-six," was the reply, "and I feel younger than I did thirty years ago. I was troubled a great deal with rheumatism and other miseries, probably nervous troubles arising from want of sleep, but nearly all the rheumatism is gone with the asthma."

During the conversation Mrs. Thompson, a hale old lady, the mother of thirteen children, came in and after listening to her husband's recital of these matters, she took up the theme. "I never expected that anything could cure Solomon," said she. "We were always trying to find something which would give him relief, so that he would be able to sleep nights, but nothing ever seemed to make much difference. At first, he took on of the pills after each meal, but after a time he increased the dose to two. We noticed he was greatly improved after taking two boxes and began to have hopes. Later on, when we saw beyond doubt that he was much better, I recommended the pills to a niece of mine, Miss Day, whose blood had apparently turned into water and who had run down in health and spirits so bad that she did not care to live. Why, she got as yellow as saffron, and looked as if she would not live a week. You would hardly believe it," said Mrs. Thompson, "but that girl was the healthiest and handsomest girl in the neighborhood before three months had passed, and all from taking Pink Pills." Mrs. Thompson was called from the room at this juncture to attend to some household duties, and Mr. Thompson resumed the subject of his marvellous cure. "You can have no idea," said he, "what it is to go through twenty-five years without a good night's sleep without pain. I can find no words to make plain to you the contrasts between the comforts I now enjoy and the awful life I had for so long. I had a big family of mouths to feed and had to work when at times I felt more like lying down to die. I would come in at night completely tuckered out, but even that was no guarantee of rest. There was no rest for me. I seemed doomed to torture and continual misery. When my folks urged me to try Dr. Williams' Pink Pills, I thought it would be useless, but I had to do something or die soon, and here I am as right as a fiddle." The old gentleman shook his head to add emphasis to his last sentence, and looked like a man who felt joyful over a renewed lease of life, with all his old miseries removed.

After congratulating our old friend on his divorce from the hereditary destroyer of his kindred, we drove away. At many places in the neighborhood we opened discussions upon the case and found that all regarded it as a marvellous cure. Where the Thompson family are known no person would have believed for a moment that anything but death would relieve him from the grip of asthma. Every word that is written here can be verified by writing Mr. Solomon Thompson, Dalrymple post office, and in intimate acquaintance of twenty-five years enables the writer to vouch for the facts narrated above, and for the veracity of Mr. Thompson in any statement he may make.

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