

Northwest Review.

"AD MAJOREM DEI GLORIAM."

THE ONLY CATHOLIC PAPER PUBLISHED IN ENGLISH IN NORTH-WESTERN CANADA.

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A COMPLAINT.

Mr. N. Bawlf addressed the following letter to the Public School Board:

To the Chairman and Members of the Board of Public Schools Trustees, Winnipeg.

GENTLEMEN,—I beg most respectfully to bring the following to the attention of your board:—

Mr. Mulvey, your secretary, became a candidate for election to the provincial legislature last December, and was absent from his office in that campaign for several weeks. Apart from all other objections, I protest that Mr. Mulvey had no right to absent himself from his duties for that period of time. If it be said that he was entitled to a holiday, the manifest answer is that it did not happen during the holiday season—it was in a part of the year when the duties of his office very particularly demanded his attention.

If it be said that during his absence his duties were satisfactorily performed by someone else, and that the public did not therefore suffer, the answer at once suggests itself that this fact—if it be a fact—only proves that Mr. Mulvey's services cannot be essential to the due performance of the duties of that office.

But, then, Mr. Mulvey was engaged for the purpose of performing those duties: for that he is paid. The public who pay the salary are entitled to his services being honestly given according to his employment, and the public are wronged if by his absence someone else has to be engaged to do the work. If Mr. Mulvey himself is competent to perform the duties, he ought to be at his place for the purpose—if incompetent, he ought to be discharged.

But Mr. Mulvey has also been sitting in the house during the entire session, extending over a period of, I think, nearly six weeks. The sittings of the house, including committee work, take the greater part of the day, and frequently continue to a late hour in the night. I happen to know that Mr. Mulvey took a somewhat active part in committee work. He must, therefore, have necessarily been absent during a very great part of the session from his daily duties. His attention being necessarily absorbed by his legislative duties and the matters that are usually incident to them, he must in any event, have been wholly unfitted to perform the daily work of his office, even if he gave extra hours to it.

I protest that Mr. Mulvey was again evading the services he agreed to perform for the public, and that he has wrongfully given to other objects the time for which he is being paid by the ratepayers. He cannot properly serve two masters, and I respectfully submit that the time has come when your board should call upon him to say which he will serve. It can scarcely be held to justify your secretary that he is in receipt of an additional \$600 a year and an allowance for mileage as a legislator. But there are other circumstances which make Mr. Mulvey's offences much more grave than merely robbing the public of the time for which he is paid and neglecting the duties which he engaged to perform.

I have the most positive information that Mr. Mulvey in the course of the election campaign referred to, in his public addresses, repeatedly made statements relating to certain public matters, on which the public were divided, that were not only out of place for a man who is a public servant, but that were most obnoxious and offensive to a large portion of the community whose servant he is. I protest that a public servant is bound by the most sacred obligations to serve all sections of the community without discrimination and with equal respect. I protest that he should always guard his public utterances on questions that divide the people, so as to avoid giving offense to any section of the community by which he is paid to serve all alike.

Again, I charge that in addressing the legislature during the session, your secretary was equally offensive in some of his statements, and he was offensive also in the manner of making them. The circumstances are so notorious that I need not refer to them. It is impossible to conceive of your board justifying the secretary in making such statements. The fact that his offensive attitude was

in a measure connected with the very subject of education, as to which it is his special duty to serve all classes impartially, only intensifies the wrong in my humble judgement.

I make no apology for bringing this matter under the notice of your board. As a somewhat heavy taxpayer of this city, I have to contribute my share to pay for Mr. Mulvey's services. My taxes in Winnipeg are over \$2,000 a year, and for public schools alone they exceed \$400, nearly one-fourth of his whole salary. I know I speak for scores of other taxpayers from whom money is collected every year to pay your secretary, while he is allowed to spend his time in offensively parading opinions which are distasteful to them, and that in relation to questions of a delicate character on which public opinion is peculiarly sensitive.

Another matter I desire to mention before closing. It is known to your board that on a Friday evening a short time ago, a number of persons paraded our streets, and marched to the Government buildings in a demonstration that was intended to be, and was, offensive to a large portion of the community. I have been informed that amongst the participants in that ignoble parade was one of the teachers of the city staff. I do not affirm that this is true, and I hope it is not, at the same time the statement has been so positively made that I think it is right to bring it to your notice in order that your board may have an opportunity of investigating the facts. I am

Your obedient servant,
N. BAWLF.

If Not Why Not.

To the Editor of the Northwest.

SIR,—In reading your account of the meeting of school trustees held on Tuesday evening, I notice that no mention was made of the reading of Mr. N. Bawlf's letter addressed to the board. On enquiry I learn that it was not read at all by the secretary, among the other communications; and I am anxious to know why. No society or board would ever dream of filing an important communication, without first letting those present know its contents. Apart from the courtesy that is due to a courteous correspondent, surely no corporation elected by the ratepayers has any right to utterly disregard a communication made by an elector. Please let me know how the matter stands.

A PROTESTANT RATEPAYER.
Winnipeg, April 16.

Kick a Catholic.

To the Editor of the Northwest.

SIR,—It would seem to be rapidly coming to this pass in Winnipeg that a Catholic has no rights to be respected and no claim to courteous treatment; while, on the contrary, a premium is ready for those who go out of their way to do his feelings and sentiments violence. A case in point is the treatment received by Mr. Nicholas Bawlf's letter to the city school board. In that letter Mr. Bawlf complained that the secretary-treasurer of that board should be permitted to use his time, liberally paid for by Catholic and Protestant alike, in securing election to, and sitting in the legislature, and in doing both making himself particularly conspicuous by deportment most offensive to Roman Catholics. Mr. Bawlf also complained that another employee of the school board had (so he understood) recently been prominent in a public demonstration hurtful to Catholic feeling and sentiment. He called the attention of the school board to these matters, and, in respectful terms, asked their attention thereto. And what did the board do about it? Without a dissentient voice, a motion to file the letter was passed! Could more contemptuous treatment be accorded Mr. Bawlf himself, or his letter? Do the school board and every member of that body intend that that shall be the end of the matter? We shall see. Then as to the public press what have we from it? The Tribune suppresses the important letter entirely in its report of the proceedings of the school board; and the Free Press, in editorial comment thereupon, would not have it of much importance or very

objectionable that Major Mulvey should hold the dual position of secretary-treasurer of the school board and member of the legislature, though, with its characteristic independence (?), it finds it necessary to so far harmonize with abstract decency, and to mildly, very gently, rebuke the Major for having left himself open to attack. But not a word from the Free Press as to the treatment accorded Mr. Bawlf's letter by the school board, or of that body's apparent entire acquiescence in their secretary-treasurer's conduct. The secretary-treasurer is not responsible to the public for his shortcomings, but he is to the school board and the school board in turn to the public. I don't pretend to set the limits of Protestant toleration of insult to Catholic feelings at the present time, but of one thing I am quite sure and that is that, inasmuch as the average ratepayer recognizes that he is robbed in being compelled to assist in paying Major Mulvey a salary of \$1,500 a year for filling the office of secretary-treasurer of the school board and an assistant \$420, while he is allowed to sit in the legislature drawing therefor \$600 more, the said average ratepayer, the Free Press to the contrary notwithstanding, is decidedly averse to his holding the dual position. It is possible that many of our broad-minded people can look with perfect complacency upon the school board's insolent treatment of Catholic Mr. Bawlf, but I venture to assert that there are few indeed amongst the taxpayers not sufficiently virtuous to be indignant at the robbery referred to, especially seeing that they are the victims.

April 16.

ARGUS.

THE C. M. B. A.

Winnipeg Branches Issue a Circular on the School Question.

A copy of the following circular has been sent by the two Winnipeg branches of the Catholic Mutual Benefit Association to every branch in Canada:

WINNIPEG, MAN., April 2, 1896.

TO THE PRESIDENT, OFFICERS AND MEMBERS OF BRANCH NO.

DEAR BROTHERS:—

Thoroughly believing as we do in the fraternal spirit which pervades all ranks of our noble Association, we have decided to approach our fellow members throughout the Dominion to lay before them a plain statement of the grievous persecution which we, in common with all Catholics resident in Manitoba, have been undergoing for six long years and the hopes we at present have of relief, feeling sure that we shall thereby enlist in our behalf the sympathy and support of our brothers in bringing our period of trouble to a speedy and effectual termination.

Eight years ago the future of political parties in Manitoba was hanging in the balance. A single election would decide the fate of the Ministry and decide which party should rule the destinies of the Province, and it was an election in which the Catholic vote was an important factor. Throughout the campaign the leaders of what is known here as the Greenway party lost no opportunity of pledging their honor to the electors, that if returned to power they would protect and guard all the rights then enjoyed by the Catholics in this Province, especially those affecting our Separate Schools, and thinking them to be men of honor the Catholic voters supported their candidate with the result that he was elected and Mr. Greenway became Premier. Within two years, however, for certain political reasons best known to themselves, the New Government suddenly raised the Race and Creed cry and in a most brutal manner and with every insult they could level against us and our Religion, passed an act abolishing our Separate School System, confiscating our school properties, handing them over to the Protestant School Boards, and compelling us to pay taxes to support the Protestant schools, which they made the public schools of the country. Our protests were of no avail, our petitions were unheeded, but our appeal to the Courts met with more success, for we ultimately obtained a decision from the Privy Council, the highest

court in the Empire, to the effect that we have a grievance and that the Dominion Government has a right to grant us relief, should the Local Government refuse to do so. The Local Government, knowing that their best chance of remaining in power lay in keeping up the anti-Catholic agitation, have time and again refused to give us relief, and the Dominion Government bravely taking their political lives in their hands have nobly faced their responsibilities and introduced, as you know, a Remedial Bill based on the lines of the Privy Council's decision and satisfactory to the Catholics of Manitoba. We certainly expected that this measure, satisfactory to us who are most concerned, and approved by our Archbishop, and our legal advisers, would have received the support of at least every Catholic member of the House regardless of party affiliations, but much to our surprise and regret it was the Hon. Wilfrid Laurier himself who tried to effectually kill it by moving the six months' hoist. 'It is proper here to point out that in 1894 all the Archbishops and Bishops of the Dominion presented a petition to the Governor-General-in-Council asking the Government to give just exactly the relief which the Remedial Bill contemplates. Mr. Laurier, therefore, has not only placed himself in opposition to our dearest interests, but also in direct conflict with the wishes of the entire Catholic Hierarchy of Canada, which was surely an action one might have looked for from a narrow-minded Protestant bigot, rather than from an enlightened Catholic statesman.

In this connection we have to say that it has been with great pain, not unmingled with indignation, that we have read in "The Canadian Freeman" of the 25th March a report of a speech delivered by our Grand President, Bro. O. K. Fraser, in support of a motion endorsing Mr. Laurier in which he said:—"He never had to regret or excuse the public course of Hon. Wilfrid Laurier..... He admired Mr. Laurier for his Canadianism and his success in raising superior to any attempt to play upon Race or Creed. He instanced Mr. Laurier's attitude on the School Question." We suppose that in the words "the attempt to play upon Race or Creed" Mr. Fraser referred to the constitutional agitation by which we have sought to bring our case before the people of Canada, and also to the petitions and deliverances of the Hierarchy, and it is, to say the least, humiliating to see our Grand President so far forget himself and what is due to the position he occupies. As Grand President of our noble Association, Mr. Fraser's speech will have a weight and importance it would not have had he not occupy this exalted office, and we deeply regret that he was so injudicious and thought so little of his fraternal duties to assist his brothers in Manitoba in their distress, as to rush into the political arena to defend a politician who has taken a course which to all appearances would prevent us from getting the relief we so much need. We feel that if Mr. Fraser had not the courage as a Catholic to condemn the un-Catholic stand of Mr. Laurier, he should out of sympathy for his co-religionists and fellow C. M. B. A. men in this province have observed a discreet silence, and not by any act of his for mere political reasons do anything to hamper the Dominion Government in their noble task of passing the Remedial Legislation. We desire therefore to put on record our most solemn protest against the utterances of the Grand President and his action in publicly placing himself in opposition to the Bishops of Canada, the well-known tradition of our Mother the Church, and the interests of his Brothers in Manitoba.

Allow us in conclusion to say that in thus addressing you we are actuated by no political motive. We are most of us from the older portion of the Dominion, some from Ontario, others from Quebec and the Maritime Provinces, and not a few of us have in days gone by been engaged in fighting for the Catholic cause in our old homes. Many of us have been life-long members of the party which Mr. Laurier now leads, and to such of us his action has been a cause of bitter disappointment. This is a question into which party politics cannot be allowed to enter. As Catholics our most vital interests are at stake: our future is bound up in and depends upon the fate of

the Remedial Bill; our hope for ourselves and our dear religion in this country is that the Bill may become the law of the land. We feel we need all the support and assistance we can get, and we have great confidence that in this most critical period, our good Brothers will rally to our support and by using all the influence they possess, do what they can to secure the passage of the Remedial Bill and thus help us to recover the inestimable rights of which we have been so unjustly deprived.

We have the honor to remain,
Yours fraternally,
On behalf of St. Mary's Branch No. 52.
L. O. GENEST, President,
H. A. RUSSELL, Secretary.
On behalf of the Immaculate Conception Branch No. 163.
A. PICARD, President,
P. O'BRIEN, Secretary.

In connection with the above the following letter from the spiritual adviser of Branch No. 52 was read at the meeting held on Wednesday last:

ST. MARY'S PRESBYTERY,
WINNIPEG, April 15th, 1896.

H. A. RUSSELL, Esq.,
SECRETARY BRANCH NO. 52, C. M. B. A.
DEAR SIR,—As Spiritual Adviser of your branch, I have to thank you for the stand taken by the C. M. B. A. Branches here on the School Question.

I notice by the local press that Mr. Fraser, Grand President, calls your action "political" and says politics must be kept out of the C. M. B. A. affairs.

Mr. Fraser, however, did not seem to realize that his conduct in endorsing Mr. Laurier's stand on the School Question, was not only political, but un-Catholic. Had it been a mere political action, no body could find fault with him for using the right enjoyed by every citizen throughout the whole Dominion; but when there was a question of religious liberty at stake, Mr. Fraser before taking the stand he did should first have abdicated the noble title which he holds of Grand President of the C. M. B. A.

To Catholics the Manitoba School Question is not a political, but a Catholic question, involving the liberty of conscience of every member of the Church. You, as good and devoted Catholics of Manitoba, who have been called upon, by conscientious convictions, to make so many sacrifices in the interests of Catholic education, deserved the highest praise for your fearless defence of a truly Catholic principle, and I cannot too highly praise you for it. I remain, gentlemen
Your devoted Pastor,
D. GUILLET, O. M. I.

OFFERINGS FOR THE CATHOLIC SCHOOLS OF MANITOBA.

Drawing of Prizes—List of the Winners.

On Wednesday March 25th, the drawing of prizes to be given those who had made offerings for the support of the Catholic Schools of Manitoba, took place in the sacristy of St. Mary's Church in the presence of a large number of citizens. The following is the list of winners:

Pony—L. H. Larche, Sherbrooke, P. Q.
Gold watch—Valerie Morin, 32 Elice St., Valleyfield, P. Q.
Gold watch—Alice Copping, 44 avenue, College of Ottawa, Ottawa.
Silver watch—Jules Beauchamp, 29 Agnes street, St. Henry of Montreal, P. Q.
Picture of Mgr. Langevin—C. F. Poulin (no address).
Silver watch—Edward Gifford, 74 Montcalm, Montreal, P. Q.
Silver watch—Arthur Tetrault, St Joachim de Shefford, P. Q.
Silver-headed cane—Dame N. P. Lapierre, Ste. Jules de Vercheres, P. Q.
Crucifix—Louise Limoges, 34 Desaberry, Montreal, P. Q.
Silver watch—Patrick Ryan, 155 Lower Water street, Halifax, N. S.
Silver mounted beads—Mrs. Molloy, 20 Florence street, Toronto, Ont.

We take advantage of this occasion to offer our sincere thanks to all who have assisted us, either by their contributions or labor, in this charitable work; and we hope and pray that God may reward them a hundred-fold for their noble efforts in the cause of justice and religion.

D. GUILLET, O. M. I.,
St. Mary's Church, Winnipeg.

Senate Reading Rm Jan 7

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The Northwest Review

WEDNESDAY, APRIL 22.

CURRENT COMMENT.

Persecuted Mr. Nicholas Bawlf's Mulvey. letter, which we print elsewhere, states

calmly and fairly the Catholic grievance against Mr. Stuart Mulvey. This person, who, being a major of volunteers, an ex-Grand Master of Orangemen and Secretary to the Board of Public School Trustees, ought to behave as a loyal public servant: who, moreover, as member of the Legislature, receives a second salary from the public purse and ought to be above reproach, has repeatedly gone out of his way to bully and browbeat Catholics and crowned his ridiculous braggartism by offering to shoulder a musket against the Federal Government. And yet, when one of our most respected citizens and one of those who pay the heaviest taxes protests, in guarded and temperate language, against the offensive conduct of this drawcansir, the Tribune gives prominence to an anonymous letter deploring the "persecution" to which Major Mulvey is subjected for "his courageous utterances on the floor of the house," as if courage were needed to shout the loudest in a crowd of yahoos. This suggests an addition to the fable of the wolf and the lamb. After the wolf had eaten the lamb, the wolf's family complained that the ewe was persecuting the gentle wolf in that she told how that the wolf had avowed that he would eat the lamb's brother if he got a chance.

The Purple. This name was well chosen as that of the journal of a college which has already produced nine bishops. Holy Cross is one of the most solidly successful Catholic colleges in the United States. While other institutions owe their fame chiefly to achievements in football or cognate athletic sports, the classic pile that overlooks from its proud heights the beautiful city of Worcester is famed especially for the thoroughness of its mental and moral discipline. The monthly organ of its students is a fitting representative of so flourishing an academe. Its get-up is in the best taste: unglazed, thick paper, faultless print, and—rarest of all American products—a page that is aesthetically pleasing. The last number is full of interesting and original contributions. One of the most sprightly gives some reminiscences by the first student of the College, which opened in 1843. In the domain of Belles-Lettres, so appropriate for Catholic university men, we have a delightful parallel between Horace and Dryden as satirists; in that of fiction, a well-told story; in criticism, an essay on Mallory's *Morte d'Arthur*; in booklore, an account of Glass's Latin Life of Washington, *Washingtonii vita*. Then follow good editorials, terse book notices, appreciative exchange notes, and —cosy corner for old students—gossip about the alumni, college societies and entertainments and the indispensable athletic column. A couple of months ago an eloquent paragraph from The

Purple on one of Senator Lodge's speeches was quoted in full as "a just view" by the New York Sun, a very unusual honor for a college journal.

A German-English Quarterly.

We have just received the first number of "St. Joseph's Post," a quarterly, half of which is printed in German and the other half in English. This organ of the "Catholic Gesellen Verein" costs only 25 cents a year and is published at 411 E. Fifth St., Dayton, Ohio. The editor thus modestly explains why this new venture appears only once in three months: "We confess that we have much to learn in the journalistic line, and we prefer to take our apprenticeship leisurely, feeling then all the more assured of a safe footing for the future. Hence have patience, dear friends. When the proper time arrives we hope to be on deck for a more frequent issue of St. Joseph's Post, but for the present we will try our best to offer a presentable Quarterly only." In an article on "Catholic Paper and Periodicals" we note a sentiment which we heartily indorse. "Every Catholic family should regularly subscribe to at least one good weekly paper of its own faith. In these earnest times it behooves every true child of the Church to be well informed on what happens in matters religious, the dangers menacing us as Catholics, as well as the progress the Church is making in this and other lands. Without a good Catholic newspaper in the family, there is imminent danger that religious interests of every kind will sooner or later suffer, perhaps be shipwrecked altogether." The German department gives a very good portrait of the Rev. John F. Hahne, first president of the Catholic Gesellen Verein. Nothing could be more genial and edifying than the whole tone of this excellent periodical, which we would especially recommend to those of our readers who are familiar with the scholarly German language.

The English Education Bill.

The Tablet of April 4th, which prints as a supplement the entire Education Bill now before the English House of Commons, says that it "is not an ideal measure and falls short of what equity requires, but it is a long step in the right direction." One sentence of the Tablet's editorial points a moral of infinite value for the Catholics of Canada in the coming elections: "Whatever success the Catholics of this country," says the great Catholic organ, "have achieved in getting their wishes attended to by the Government has been due chiefly to the fact that we have spoken with one voice." This oneness of feeling on a religious question is admirably exemplified in the case of the Irish Catholic members of the British Parliament, who, bitterly adverse as they are to the Tory majority, yet support the government in this measure of partial justice. When the non-conformist sympathizers with Home Rule expostulated with the Irish Catholic members for thus helping their natural foes and added that, if they continued to do so, they could not count on the non-conformist vote for Home Rule, the noble Catholic phalanx, with Mr. Justin McCarthy and Mr. Redmond at the head of both sections, replied that, even if Home Rule were thereby lost, they would still do their duty on the question of Catholic education. Such men would scorn to sacrifice the interests of eternity to a paltry party preference.

WHO IS TO BLAME?

Archbishop Langevin's telegram to Sir Mackenzie Bowell and Sir Charles Tupper, asking the House of Commons, in the name of the Catholic minority of Manitoba, to pass the Remedial Bill as a whole with the amendments already agreed upon, gave Mr. Laurier the best possible chance to show his good-will towards his coreligionists. He says he wants to do justice to the minority. Well, His Grace's message points out exactly what the minority desire. Mr. Laurier

pretends that the measure of relief is inadequate; but common sense should make him consent to accept this inadequate remedy, unless he meant to be more exacting than the minority, more Catholic than the Archbishop of St. Boniface. One of Mr. Laurier's pretexts was that the Federal Government were not sincere; then, why did he not support Mr. Dupont's amendments and insist upon full justice to Catholics? Had the Government thereupon refused to accept these amendments, Mr. Laurier would have been justified in saying: "You see they are not sincere." Sad as it is to chronicle so untoward an event, we are forced to own that a Catholic leader of the opposition has refused to grant us what a Protestant and an Orangeman at the head of Her Majesty's Government wanted to bestow. Whose fault is it if we have not our schools?

THE REVIEW AND THE PRESENT POLITICAL SITUATION.

What we said a few weeks ago regarding the attitude which we felt the Catholic press of the Dominion should take in the present political crisis has apparently hurt our esteemed contemporary the Catholic Register, of Toronto, and in its latest issue we are somewhat sneeringly rebuked for what it evidently considers an act of unwarrantable presumption on our part. We have no desire to enter into a justification of our former article, but we note the matter simply because the Register goes out of its way to insinuate that our motives are not so pure or disinterested as they might be, and that we are at bottom actuated by mere political or party considerations. We feel it our duty to protest against being misrepresented in this way to the readers of the Register and our co-religionists in Ontario on whose good will and assistance we count so much, and in order that our Toronto contemporary, and all others whom it concerns, may have no further excuse for thus misjudging us, we think it not out of place that we should set down a few facts to shew how entirely free we are from partisan bias. In the first place we may say that the REVIEW as a paper is under no obligations to the politicians, has received no favors in the past, and there is no prospect or reason to expect that it will receive any in the future. And what we say of the paper we can most emphatically repeat of all those engaged in its management. Not a single member of our editorial staff has in any way ever been identified with either of the two great political parties, or has any private or personal end to gain by favoring one party in preference to the other. Our publisher whilst a resident in Ontario, where he lived until a few years ago, was an ardent supporter of Sir Oliver Mowat and of Hon. Edward Blake, but now finds himself compelled by the same reasons that made him an admirer of these two eminent statesmen to oppose here the Greenway government and to disapprove of the course pursued by the Hon. Wilfrid Laurier. There is no need for us to pursue this subject any further. We regret that between us and our Catholic contemporaries such an explanation should be necessary, and particularly that we should have a misunderstanding with the Register, which has throughout our troubles here proved itself to be a bold and unflinching friend of the Catholic minority of Manitoba. We are confident that having now shown the Register that there is no ground for its suspicious it will for the future, when it feels called upon to criticize the REVIEW, abstain from imputing to us motives by which we are not and could not be influenced—and we would add that there are one or two other Catholic papers of the east which might well take note of what we have here written and govern themselves accordingly.

THE REMEDIAL BILL DROPPED.

Never, perhaps, in the whole history of Parliamentary precedent has there been a more humiliating and disgraceful attempt made to defeat the will of the majority of the representatives of the people on a measure affecting the

constitutional liberties of a loyal and law-abiding portion of our community. A factious minority in the House of Commons coalesce to obstruct the passage of a measure which the majority of the House, acting under a judgment of the Privy Council of England, had passed through its second reading. They took advantage of the liberty of debate, allowed in committee, to obstruct and defeat the final passage of the Bill. The gravity of this procedure, when we consider the intent of the legislation and the animus of the obstructionists, at once becomes manifest.

The proposed legislation was brought for the purpose of removing a grievance which the highest court in the Empire had declared to exist, owing to the legislation passed by the local authorities of Manitoba abolishing the schools of the minority. The Privy Council judgment affirmed that the aforesaid legislation was a violation of the compact of Confederation and created a grievance against which the minority had the right to appeal for redress and remedy to the Governor-general in Council. The minority did so appeal. Their appeal was listened to and the local government, who created the grievance, were requested to remove it. They refused, in the most unequivocal language possible, to remove the grievance complained of. The government of Canada brought the matter before Parliament and proposed the only remedy possible under our Constitution. That measure, brought into the House at the command of the Highest Court in the Empire and in obedience to the Constitution of Canada, was strangled in committee, by a minority composed of a few disgruntled anti-Catholic conservatives, led by one Dalton McCarthy with whom Mr. Wilfrid Laurier, Leader of the Liberal party, united his forces. Despite that unholy alliance of the Liberals with the very worst element in the House, the Remedial Bill was triumphantly carried on its second reading and would now be the law of the land, had it not been for the humiliating and disgraceful coalition of Mr. Laurier with Mr. Dalton McCarthy. The coalition of two such men as McCarthy and Laurier, though almost inexplicable, is the most positive evidence of the depth of infamy to which men will descend in the race after political preferment. In race, in education, in faith and in all the glorious traditions of his province Mr. Laurier should be the most powerful friend of the minority in the House of Commons; but instead of these reasonable hopes in him being realized we are covered with the shame and humiliation of seeing him take the sworn enemy of his race and his creed by the hand, and unite with him to frustrate, if not destroy, the constitutional liberties of his compatriots and co-religionists in the far west. And for what has this man disgraced himself and brought upon his race this deep shame? For what mess of potage did this man snap in twain all the most sacred and traditional ties of a noble race and inspiring faith? What power on earth could induce him to unite, on a question affecting the religious liberty of the Catholic minority of Manitoba, with the sworn foe and implacable enemy of everything Catholic? What, indeed! The hope of becoming first minister of Canada, by grace of the Protestant vote. We have seen politicians in Canada make similar appeals to passion and prejudice with very indifferent success; but whatever success may attend this disgraceful appeal of Mr. Laurier, we are safe in predicting that in the end it will bring upon him and his party the ruin which always overtakes the abandonment of high and just principles for base and selfish motives.

But to the true and loyal Canadian who loves his country and wishes to see it prosper, the fortunes of individuals and political parties are of small moment in comparison with the grave constitutional issues involved in the defeat of this measure of justice to the aggrieved minority in this province. If Mr. Laurier and Mr. McCarthy succeed in

their appeals to passion and prejudice; if they can defeat the government at the coming elections, just because of its attempt to grant constitutional relief to the minority, of what use or effect are the guarantees of the Constitution? Better far have no Constitution at all than one that is powerless to protect itself from contempt and defiance. If Canadians cannot live peacefully and happily under a Constitution that they themselves voluntarily prepared and imposed upon themselves; if they cannot respect and live up to all its compacts and conditions; in a word, if they are not sufficiently patriotic and loyal to the very title-deeds of their rights and liberties and are ready to abandon them at the dictates of every politician who, for selfish purposes, appeals to their passions and prejudices, then away with the constitution and let the farce end. If, on the contrary, Canadians love their country and, as we fondly hope, are desirous of making her great, glorious, free and mighty among the nations of earth, let them put the mark of their disapproval upon the disloyal and mercenary appeals of Messrs. Laurier and McCarthy. Confederation is on its trial and the people of Canada are the jurors. What will their verdict be? We shall soon know.

"THE PRECIOUS BILL."

Under the above heading, the Toronto Globe among many other things says:

And yet, for the sake of this measure, so generally condemned as a useless source of irritation, the Government have rejected an offer from Manitoba which would give the minority (1) Catholic religious instruction during regular school hours in every school attended by Catholics; (2) Catholic representation on the Advisory Board and the Examining Board; (3) text-books satisfactory to Catholics; (4) the Government grants, the aid of the Provincial authorities and the use of the Provincial machinery of administration for schools attended by Catholics.

This reads exceedingly nice, but it lacks one necessary requisite, truth. Manitoba never made any such offers as our contemporary says it did. We have before us an official report of the offers made by the Greenway Government to the Catholic minority, and we do not hesitate to say that the Globe makes a deliberate, and, we cannot help thinking, malicious, misrepresentation of that report. The Government never offered "Catholic religious instruction during regular school hours in every school attended by Catholics." What the local Government offered was: "If authorized by resolution of the Trustees, such resolution to be assented to by a majority, religious exercises and teaching to be held in any public school between 3.30 and 4 o'clock in the afternoon. Such religious exercises and teaching to be conducted by any Christian clergyman whose charge includes any portion of the school district, or by any person satisfactory to a majority of the trustees." Compare this offer with the statement of the Globe, that the minority were offered "Catholic religious instruction during regular school hours in every school attended by Catholics." The whole value of the offer of the local Government depends upon the will of a majority of the trustees and the majority have the power to withhold or grant the request. Anyone acquainted with the treatment accorded the minority in this province by the majority will be able to understand and appreciate the value of this offer. The trustees of the city of Winnipeg, for instance, would not be very likely to invite any Catholic clergyman to give religious instruction in a school under their jurisdiction.

With reference to the next statement of the Globe that the local government offered "Catholic representation on the Advisory Board and the Examining Board," it is an utter, absolute falsehood. The local government clearly and specifically refused to grant the Catholic minority statutory representation on either of these Boards. True, they said they would have no objection to Catholics being on these Boards, but they absolutely refused to provide for such representation. The fourth offer, which the Globe says the local government makes, reads as follows and we call the especial attention of our readers to it: "The

government grants, the aid of the provincial authorities and the use of the provincial machinery of administration for schools attended by Catholics." The ordinary reader would gather from the above that the "schools attended by Catholics" and which received the government grant, etc., were our schools. They are not. They are the ordinary public schools of to-day. The government refused to give us any other schools.

It would be impossible to put, in one short paragraph, a more deliberately misleading presentation of the offers made by the local Government to the minority. It was written with the deliberate intention of misleading the public and contains four deliberate lies. The fact that the Globe, the chief organ of the Liberal party, should descend to such studied and malicious falsehood, for the purpose of injuring the position of the minority in Manitoba and magnifying the importance of the offers of the local government is, in itself, very significant, and should destroy all public confidence in any of its utterances on this subject. It is simply disgraceful that a journal of the Globe's status should adopt such disreputable tactics.

THE GLOBE AND THE REMEDIAL BILL.

Over half a century ago the Toronto Globe with Geo. Brown at its head was waging a cruel religious war against the Catholics of Canada and lighting the fires of race and religious prejudices, the memory of which, more than anything else, begot a distrust and suspicion in the minds of Catholics which have largely contributed to keeping the Liberal party almost continuously in the cold shades of opposition ever since. At that time the Globe was in the hands of a man acting from misdirected, though honest, motives. He had come over here from Scotland, the home of Calvinism, and was by nature and education, like our esteemed friend, Principal King, "the uncompromising foe of Rome." For a man of strong will, developed in such an atmosphere, and imbuing from childhood all the prejudices and tenets of a stalwart Presbyterianism, with its horror of everything Catholic, it is not difficult to believe that he was actuated by sincere though wrong motives in his relentless war on the Catholic church. Mr. Brown, after years of this kind of warfare, and after perceiving that it was ruining every interest of his beloved Canada, called a halt and acknowledged his mistake. Like an honest man, he at once set himself to work to undo, as far as he could, the wrongs of the past. To the student of political history, his speeches during the conferences held to bring about Confederation are an acknowledgement of his blunder and an apology for his previous conduct and bring into bold relief the wondrous strength and nobility of the man's character and his genuine patriotism. George Brown was as honest in his hatred of the Church as he afterwards was in his policy of conciliation and friendship.

Contrast his conduct with the policy of the Globe of to-day. The one was the honest expression of a wrongly directed mind, the other is the dishonest expression of a man who knows he is doing wrong, but does it for the purpose of scoring a political advantage. The one was an honest man, the other is a knavish time-server. The one fought for a principle in which he believed, the other stoops to subterfuge and misrepresentation to strengthen a political party at the expense of justice to the minority and of the constitutional compacts of Confederation. Let any one read the Globe of to-day and he will perceive how frantic it has become in its condemnation of the Remedial Bill. The poor thing has gone clean mad. There is neither cogency in its arguments nor coherency in its madness. In one paragraph it condemns the government for coercing Manitoba, in another charges it with dishonesty and duplicity toward the Catholic minority. In one sentence it makes an appeal to the passions and prejudices of the ultra-Protestants and tries to create the impression that the government are acting

at the dictates of the Catholic Bishops, and in the very next sentence it tells the Catholics that the government are actually obstructing the passage of the bill and are determined to do all in their power to prevent it passing into law. In one breath it declares the government are leagued together to force separate schools on Manitoba, and in the next it states that the bolt in Sir Mackenzie Bowell's cabinet was caused by these gentlemen's opposition the restoration of separate schools. The Globe of to-day is the most phrenetic, inconsistent and untrustworthy organ of Mr. Laurier in Canada. It is taking that Hon. Gentleman as its exemplar. Mr. Laurier says that he pities his dear co-religionists because of the little relief given them in the Remedial Bill, and then he moves the six months hoist in order that they may have no relief at all. He makes a speech in which he indulges in some brave heroics, tells of imaginary attempts on the part of the Bishops to intimidate him in the discharge of his parliamentary duties and makes an appeal to the Protestants of Canada to save him from those terrible Bishops who are bent on destroying this brave man; then in the next breath he is wasting his pity on the minority of Manitoba and telling how deep and reverent in his love for the Church. In Quebec Mr. Laurier and his followers are more intensely Catholic than the hierarchy, while in Ontario he basks in the genial smiles of Dalton McCarthy and the anti-remedialists of the Conservative party. When Mr. Laurier found that his political ruin would be brought about by leading the obstructionists of the Remedial Bill, his honorable friend, Dalton McCarthy, undertook the leadership and assumed all responsibility. This was very kind and even forgiving on the part of Dalton, when we remember that Mr. Laurier so unkindly stole his thunder by moving the six months hoist. Truly it is a great combination of forces, but one from which Catholics can have little to hope for. In following such an exemplar of inconsistency as Mr. Laurier, the Globe may find material for excusing its conduct; but we would remind our contemporary that appeals to the passions and prejudices of the mob have been the ruin of the Liberal party in the larger field of Dominion policies. They may succeed in the province of Manitoba, where the mob has more influence than elsewhere, but they will come to nought wherever the majority of the people are intelligent, law-abiding and just. And this we believe the majority of the people of Canada to be.

THE DOCTORS WERE WRONG

THEY SAID MR. REUBEN PETCH WAS PERMANENTLY DISABLED.

They Apparently Had Good Grounds for Their Report and on the Strength of it he Was Paid a \$1,500 Disability Insurance—Another Case in Which Dr. Williams' Pink Pills Have Brought Health After All Other Means Failed.

From the Montreal Monitor. Mr. Reuben Petch is a resident of Griersville who has been known to the editor of the Monitor for a considerable number of years. For several years Mr. Petch has been in bad health, has been an intense sufferer and was declared incurable by a number of physicians, and was paid a disability insurance of \$1,500. Lately, to the astonishment of those who had known he was pronounced incurable, Mr. Petch has been brought back almost to his former health. This restoration he attributes to the use of Dr. Williams' Pink Pills, and knowing that his story would interest the readers of the Monitor, a reporter was sent to interview him. The following is Mr. Petch's narrative as given the reporter:

"I had been sick for some five years. I consulted in that time with no less than six of the best physicians I could find, but none seemed to help me so far as medicine was concerned. My limbs and body were puffed or bloated so I

could not get my clothes on. I had lost the use of my limbs entirely. When I began taking Dr. Williams' Pink Pills I could not dress myself and had not dressed myself for two years previous. I could not even open my mouth enough to receive any solid food, and I had to be fed with a spoon. I seemed to have lockjaw. I could not get up or down the doorsteps, and if I fell down I had to lie there until I was helped up. I could not get around without a cane and crutch. My flesh seemed to be dead. You might have made a pin cushion of me and I would feel no hurt. The doctors told me I could never get better. They said I had palsy on one side, caused by spinal sclerosis, the effect of la grippe. You might roast me and I would not sweat. I was a member of the Mutual Aid Association, of Toronto, and, as under their rules I was entitled to a disability insurance, I made application for it. I was examined by two doctors on behalf of the Association and pronounced permanently disabled, and was in due time paid my disability insurance of \$1,500. This was about two years after I first took sick. Things went on in this way for a considerable period, and my helplessness was, if anything, on the increase. I was continually reading about the cures through the use of Dr. Williams' Pink Pills, and at last determined to try them. After using four or five boxes there was a change. It first made itself manifest by my beginning to sweat freely. I made up my mind to give them a thorough trial and to my surprise I have gained in health and strength ever since. I take no other medicine except Pink Pills. I began taking them when all other medicines and the doctors failed to do me any good. I could not get off my chair without help. I never expected to get better but Pink Pills have rescued me from a living death, and now I am happy to say I can work and walk and get around finely. I eat heartily, sleep soundly, and feel like a new man, and I ascribe the cause entirely to Dr. Williams' Pink Pills. I cannot say too much in their praise and recommend them to all similarly afflicted."

The above is Mr. Petch's unvarnished statement of his case and we might add, we know him to be a respectable, reliable gentleman, who has no interest in making the statement only to do good to others who might become afflicted as he was.

This strong testimony proves the claim that Dr. Williams' Pink Pills cure when other medicines fail, and that they deserve to rank as the greatest discovery of modern medical science. The public should always be on their guard against imitations and substitutes, which some unscrupulous dealers for the sake of extra profit urge upon purchasers. There is no other remedy "just the same as" or "just as good" as Dr. Williams' Pink Pills and the genuine always have the full trade mark, Dr. Williams' Pink Pills for Pale People, on the wrapper around every box.

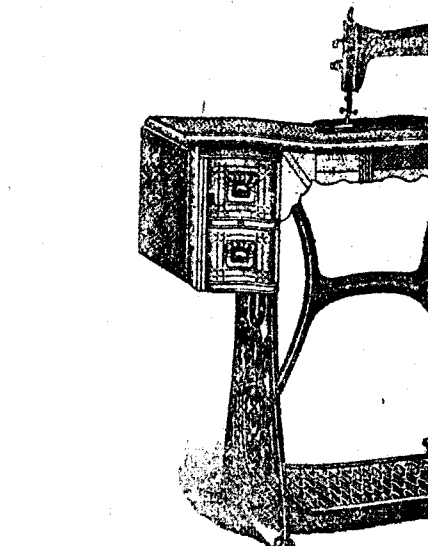
The Family Medicine. Trout Lake, Ont., Jan. 2, 1890. W. H. Comstock, Brookville. Dear Sir,—For a number of years I have used and sold your "Dr. Morse's Indian Root Pills." I consider them the very best for "Family Use," and all customers speak highly of them. Yours truly, R. LAWSON.

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Meets at Unity Hall, McIntyre Block every 1st and 3rd Wednesday. Spiritual Advisor, Rev. Father Guillet; Pres., L. O. Genest; first Vice, R. Driscoll; second Vice, R. Murphy; Treas., N. Bergeron; Rec. Sec., H. A. Russell; Assistant Rec. Sec., M. E. Hughes; Fin. Sec., D. F. Allman; Marshal, E. Laporte; Guard, G. J. McNeerney; Trustees, J. O'Connor, T. Jobin, G. Gladish, E. L. Thomas and R. Murphy; Representative to Grand Council, F. W. Russell; Alternate, Dr. J. K. Barrett.

Branch 163, C.M.B.A. Winnipeg Meets at the Immaculate Conception School Room on first and third Tuesday in each month. Spiritual Advisor, Rev. A. A. Cherrier; Pres., A. Picard; first Vice, M. Buck; second Vice, J. A. McInnis; Treas., P. Klunkhammer; Rec. Sec., P. O'Brien; Assistant Rec. Sec., A. Macdonald; Fin. Sec., Rev. Father Cherrier; Marshal, F. Wellnitz; Guard, L. Huot; Trustees, J. Markinski, J. A. McInnis, J. Schmidt, J. Picard, J. Perry; Representative to Grand Council, P. Klunkhammer; Alternate, Jos. Shaw.

Catholic Truth Society of Winnipeg.

Meets every Monday at 8 p. m., at 183 Water Street. Honorary President and Patron, His Grace the Archbishop of St. Boniface. Pres., A. H. Kennedy; first Vice, D. F. Coyle; second Vice, M. E. Hughes; Rec. Sec., F. W. Russell; Treas., G. Tessier; Fin. Sec., N. Bergeron; Marshal, G. Gladish; Marshal, P. Klunkhammer; Guard, L. W. Grant; Librarian, H. Sullivan; Corresponding Sec., J. J. Golden.

Catholic Order of Foresters.

Meets 2nd and 4th Friday in every month; in Unity Hall, McIntyre Block. Chaplain, Rev. Father Guillet, O. M. I.; Chief Ranger, D. F. Allman; Rec. Sec., T. Jobin; Fin. Sec., H. A. Russell; Treas., G. German; J. D. McDonald, D. H. C. R.

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Table with columns: North Bound, Read up, South Bound, Read down, STATIONS, Freight No., Ex. No., Miles from Winnipeg, Freight Rate.

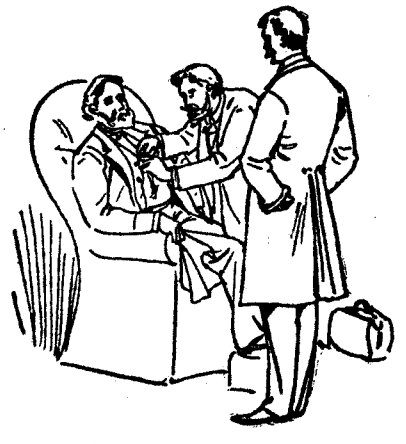
MORRIS-BRANDON BRANCH.

Table with columns: East Bound, Read up, West Bound, Read down, STATIONS, Ex. No., Miles from Morris, Freight Rate.

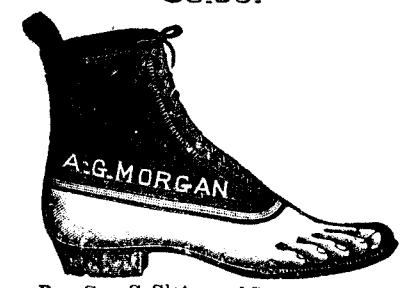
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CALENDAR FOR NEXT WEEK.

APRIL.

26 Third Sunday after Easter. Feast of the Patronage of St. Joseph.

27 Monday—St. Fidelis of Sigmaringen, Martyr.

28 Tuesday—St. Paul of the Cross, Confessor. Founder of the Passionists.

29 Wednesday—St. Peter, Martyr.

30 Thursday—St. Catherine of Siena, Virgin.

MAY.

1 Friday—Saints Philip and James, Apostles.

2 Saturday—St. Athanasius, Bishop and Doctor.

Ecclesiastical Province of St. Boniface.

I. SOLY DAYS OF OBLIGATION.

- All Sundays in the year.
- Jan. 1st. The Circumcision.
- Jan. 6th. The Epiphany.
- The Ascension.
- Nov. 1st. All Saints.
- Dec. 8th. The Immaculate Conception.
- Dec. 25th Christmas.

II. DAYS OF FAST.

- The forty days of Lent.
- The Wednesdays and Fridays in Advent
- The Ember days, at the four Seasons, being the Wednesdays, Fridays and Saturdays of
 - The first week in Lent.
 - Whitsun Week.
 - The third week in September.
 - The third week in Advent.
- The Vigils of
 - Whitsunday.
 - The Solemnity of SS. Peter and Paul.
 - The Solemnity of the Assumption.
 - All Saints.
 - Christmas.

III. DAYS OF ABSTINENCE.

All Fridays in the year.

Wednesdays in Advent and Lent.

Thursdays in Holy week

Saturdays in the Ember Days.

The Vigils above mentioned.

CITY AND ELSEWHERE.

Don't forget the lecture to-morrow night at St. Mary's Church.

Rev. Father Fox expects to be able to leave St. Boniface Hospital on Friday next.

Mrs. McKinnon, of Rat Portage, arrived in Winnipeg on Sunday on a visit to her mother, Mrs. McIlroy, who is dangerously ill.

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

Commencing this week the last Mass on week days will be at 7.30 instead of 8 o'clock as heretofore, first Mass at 6.30 at St. Mary's Church.

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

The local legislature met after the adjournment on Thursday last, but as the Government had no business to lay before the members the house was immediately prorogued.

St. Mary's Court No. 276 meet in Unity Hall, McIntyre block, on Friday evening and as it is the occasion of the annual election of officers there will doubtless be a large attendance of members.

Rev. Father Grenier, S. J., of St. Boniface College, preached at the Church of the Immaculate Conception on Sunday evening, basing his sermon on the gospel of the day and particularly on the words "I am the Good Shepherd."

First Communion will be given to the children of St. Mary's parish on the feast of Pentecost, May 24. Any person knowing of any children of age who have not made their first communion and who are not attending school are requested to inform the parish priest.

At a meeting of the members of the choir of the Immaculate Conception, held on the 20th inst., in the vestry of the Church, on motion of Mr. Alph. Picard, seconded by Mr. H. Clement, a vote of thanks was heartily and gratefully extended to Rev. Father Kavanagh, S. J., of St. Boniface College; Mr. Evans, organist of St. Mary's, and the ladies and gentlemen who have so kindly lent their valuable assistance to ensure the success of the entertainment given on Thursday the 16th inst.

Lecture at St. Mary's To-morrow Night.

Readers of the REVIEW are strongly advised to bear in mind the lecture to be given at St. Mary's Church to-morrow (Thursday) evening and to let nothing stand in the way of their being present. The Rev. Father Hendrick, of East Grand Forks, Minn., who will be the lecturer, is to speak on a subject which is dear to his heart and which he will no doubt treat in an interesting manner, viz., "Rome," and special pains have

been taken in selecting a series of views calculated to bring the principal features of the Eternal City vividly before the audience. The lecture will be further illustrated with appropriate music, and will be followed by speeches by Rev. Father Drummond, S. J., and Rev. Father Sinnott. The members of the Catholic Truth Society are deserving of great praise for having arranged such an evening's entertainment and they deserve to be encouraged. Should they be well patronized on this occasion they will feel justified in arranging further lectures next fall and winter by eminent divines and laymen of this vicinity and from distant points, and in this way help in promoting the interests of the Catholic cause here. The price of admission is twenty-five cents and the entrance to the church will be by the side door on Hargrave street.

CONCERT AND LECTURE
At the Church of the Immaculate Conception.

The entertainment given in the Immaculate Conception Church on Thursday evening last was a pronounced success from every point of view and the organ fund, to which the proceeds are to be devoted, will be increased by at least one hundred dollars. At the time announced for the commencement the church seemed to be filled, and although a number of chairs were placed in front and down the aisle, it is safe to say that when Mr. Evans played the opening overture there was not a vacant seat in the building. The second item on the programme was a chorus by the full choir "All is Still" which was very nicely given. Following came a mandolin and guitar selection "Angel's Dream" by Messrs. Hughes Bros., Lacey and Tugwell, and after that the first half of a lecture on "The Holy Land" by Rev. Father Kavanagh, S. J. This proved to be very interesting, and as the reverend lecturer threw on the scene in the sanctuary view after view well-known places in Palestine and incidents of historical and scriptural interest, explaining each one as it came along, the large audience sat in wrapt attention. Mr. Tomney was next heard in the magnificent solo "The Palms," and part first was brought to a close with a fine solo by Mrs. Lloyd, entitled "Divine Dream." The second part opened with a mandolin and guitar selection and then came a duet by Messrs. Tomney and Lavoie who sang with good effect Lambillotte's "Grand Justus." Mrs. A. Bernhart next favored the audience with a very pretty song, sweetly sung, called "Sweet Spirit," and the musical part of the programme was brought to a close with a trio "Ave Maria," by Mesdames Buzzard and Germain and Mr. Albert Germain. Father Kavanagh then gave the balance of his lecture, and when, at the close, Mr. Evans who had throughout kindly and most efficiently acted as accompanist, played "God Save the Queen" the audience dispersed well satisfied with their evening's entertainment.

ST. MARY'S ACADEMY.
Quarterly Distribution of Ribbons of Honor and Class Reports.

On Friday morning at 9.30 the pupils of St. Mary's academy assembled in their spacious hall for the quarterly distribution of ribbons and class reports. The chaplain of the Academy, Rev. Father Guillet, O. M. I., honored the assembly with his presence, and graciously bestowed the well merited rewards upon the following young ladies:

Senior department—First ribbon of honor awarded to Miss E. Chale, second Miss E. Grasse, third Miss B. Stanford, fourth Miss E. St. Onge, fifth Misses E. Rogerson and M. O'Brien, sixth A. Prud'homme, seventh Mg. A. Coyle, eighth J. Kelly, ninth G. Cass, tenth A. Holmes, eleventh C. Denholm, twelfth M. Marrin and R. Birch, thirteenth M. Guilmette, fourteenth B. McEvenue, fifteenth L. Chevrier.

Intermediate department—First L. O'Brien, second E. Head, third N. Head, fourth A. Gauthier, fifth M. Todd, sixth G. Turcotte and M. Bernier, seventh N. Stanford, eighth J. Burke, ninth A. H. Parent, tenth A. Bertrand, eleventh B. Champion, twelfth J. Barrett, thirteenth H. Johnson, fourteenth M. Brooks, fifteenth R. Loney, sixteenth J. Chenier.

Junior department—First A. Dubuc, second E. Head, third M. M. Bernhardt, fourth E. Prud'homme, fifth K. Sprado and E. Kelly, sixth A. Courtney and A. Monchamp, seventh M. Sprado and E. Plaxton, eighth Mg. Richard and M. Richard, ninth Y. Cauchon and C. Flanagan, tenth E. Cooper and B. Marrin, eleventh H. Perkins, twelfth S. Donoghue.

Honorable mention—The Misses N. Bannerman, B. Dubuc, M. Tennant, E. Daunais, H. Guilmette, N. Tennant.

Then Rev. Father George, O. M. I., addressed to the young ladies a few pithy remarks, complimenting the happy recipients on the honors bestowed upon them. He hoped likewise that they would ever be faithful to the instructions and lessons of their teachers, and when called upon to fill a place in society, that they will not only be an honor to themselves but also to their families.

THE IRON MASK.
Success of a Winnipeg Boy in Ottawa.

The Ottawa Free Press of Thursday last has a highly complimentary notice of the histrionic ability of Mr. Walter Walsh, son of Mr. W. Walsh, the well-known clothing merchant of this city. Mr. Walsh carried off high honors as a clever student last year at Ottawa University, and now comes to the front as a good actor. The Free Press account says:

"The academic hall of the university was filled with a most select and appreciative audience last night upon the occasion of the presentation of that most powerful drama, 'The Iron Mask,' a drama filled with human interest, and replete with a display of those passions that have within themselves the potency to thrill, when interpreted as they were by those who took part. The students in past years have produced many heavy and ambitious pieces, and have produced them well, but the assertion is not extravagant or undeserved that greater skill in portrayal and greater sympathy with the thoughts and feelings of the author were never shown than in the performance of 'The Iron Mask.'"

Gaston, or 'The Iron Mask,' was a character which called for considerable histrionic power, and which, fortunately, Mr. Walter Walsh possessed. The victim of an inhuman scheme to deprive him of his birthright and make him an outcast when he should have been an honored guest at the royal courts, he was for a long time ignorant of the heritage that was his. Ultimately discovering who he was, and to what place he was entitled, he set to work to enforce his claims, in which task he was ably seconded by D'Aubigny, a plotter against the court, whose character was assumed by Mr. M. J. McKenna. Both these gentlemen most intelligently portrayed the difficult parts that had been given them."—Free Press, April 21.

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LECTURE ON ROME

BY **REV. FATHER HENDRICK,**
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AT **St. Mary's Church,**
ON **Thursday Evening, 23 April**
Limelight views by Reverend Father Kavanagh, S. J.

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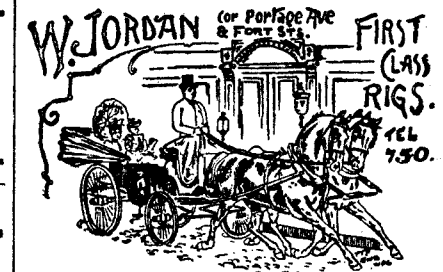
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