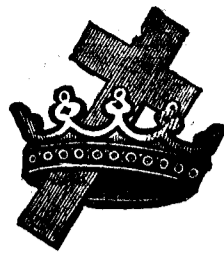


Northwest Review.



House of Commons Dec 7

"AD MAJOREM DEI GLORIAM."

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

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Monsignor Del Val's MISSION.

Translated from "La Presse" of Montreal (April 22th.)

Since the Sovereign Pontiff has deigned to send to Canada a Delegate chosen from among his most intimate friends, in order to re-establish religious peace, that is to say, order, for without order there is no true peace, we have thought it right to abstain from all comment both as to the object of his mission and as to the facts that have brought it about. We believed that we thus showed our respect for the Holy See, and especially we did not wish to embarrass in any way the labors of its Delegate. God knows, however, how many provocations thereto we have met with.

But here comes yesterday's "Minerve," no doubt weary of the respectful silence, which, like us, it had observed hitherto, now publishing an article in which, through all sorts of insinuations, restrictions, nebulous phrases and doubtful expressions, it pretends to explain the causes and purpose of Mgr. Merry del Val's mission. Party considerations, fear of displeasing certain allies, are read in every line of this article; after reading it through, one asks one's self: If the "Minerve" thinks its information correct, why not say so plainly? And one feels inclined to doubt the sincerity of the Conservative organ.

We also have personal information on the question at issue; correspondences from Rome, the indiscretions of certain politicians in Canada and the irrefutable logic of facts have enabled us to reach certainty, and, as the question has been put before the public by the "Minerve," which has incorrectly stated it and has not solved it properly, we will say plainly what we know. For we deem it better, in the interests of truth, peace and religion, that the public should know exactly what to think, and should not be misled by more or less doctored stories from partisan journals. This will be our excuse in the eyes of Mgr. del Val.

We know that the petition of the forty-five Catholic Liberal members and senators, supported in Rome by the Abbé Proulx and Mr. Drolet, met with a peremptory refusal. Those of our bishops who were still in Rome at that moment, received the formal assurance that the Holy See would not send an ablegate to Canada in order to inquire into their conduct during the elections. The logic of facts agrees with our personal information, if the Holy See had granted what was asked for in that petition, what would have been the use of Mr. Fitzpatrick's journey to Rome?

Mr. Fitzpatrick was sent to Rome to try to make up for this discomfiture, but by the use of new methods. Since the despatch of the first petition events had moved on. A settlement had been concluded between the federal government and the provincial government of Manitoba. Mr. Fitzpatrick was charged—not officially by the government but semi-officially (officialism) by the group of Catholic Liberal ministers and parliamentary members—to bear this settlement to Rome.

The ambassador of the Liberals, knowing full well that this set-

tlement was unacceptable, was instructed to present it as a provisional arrangement, to which modifications favorable to Catholics might be obtained, and to represent to the Holy See that, the Bishops being unwilling to make any concession, it would be advisable that the Vatican send to Canada an ablegate empowered to impose upon them a policy of conciliation.

Like a skilled diplomatist Mr. Fitzpatrick began by securing the kind intervention of His Eminence Cardinal Vaughan, head of the Church in England, whose paper, "The Tablet," published at that time an article that created a painful sensation, because people did not immediately realize who had inspired it. This article, the publication of which coincided with Mr. Fitzpatrick's sojourn in London, ended with an appeal to all the Catholics of Canada to rally round Mr. Laurier in order to enable him to obtain the best possible terms for the Catholics of Manitoba. Now, at that date, the settlement had been concluded and accepted at Ottawa and Winnipeg. Evidently, Mr. Fitzpatrick had tried on Cardinal Vaughan the game that was to stand him in good stead at the Vatican.

Warmly recommended by Cardinal Vaughan, and accompanied by Mr. Charles Russell, one of the notables of high English Catholic society, Mr. Fitzpatrick succeeded in his mission to the Vatican; he obtained the sending of a Delegate, not to discipline the Bishops, there was no longer any question of that, but to help the Catholics in their negotiations with the Manitoba government, to unite them, to restore peace among them, so that, being united, they might have more influence with the provincial and federal authorities.

This was no more the old pretext; but, for the government the main point was to obtain the sending of a Delegate from the Holy See. Three elections were to take place in the province of Quebec; cost what it might, the government must win in these elections, so that it could say that the province of Quebec approved and ratified the settlement. For that end, it was necessary to make the Catholic electors believe that the Pope was not in agreement with the Bishops; it was necessary, therefore, to be able to say that the Pope was sending hither an ablegate. Thus the appointment of Monsignor del Val, for motives hitherto unknown here, came just in the nick of time for the government, which turned it to account in the least scrupulous way in Bonaventure, Wright and Champlain.

Mr. Greenway's complicity in this manoeuvre appears clear from the following coincidences. The settlement was presented to the provincial legislature and read for the first time; then the second reading was put off till later. But as soon as the government was informed of Monsignor del Val's departure from Rome, Mr. Greenway immediately proposed the second reading of the settlement, and the formalities necessary to make it law were pushed through in time for the Pontifical Delegate to learn in London that the principal object of his mission was henceforth out of his reach. It will be remembered what a painful surprise this gave him.

The government had succeed-

ed in electing its own candidates in Bonaventure and Wright, thanks to the capital it made out of Monsignor del Val's mission. The Champlain election was yet to come. Mgr. del Val was on the point of reaching Canada, and, although diplomatic reserve was to be expected from him, it was necessary, directly he arrived, to close his mouth, to limit as far as possible his sphere of action, to keep on until the end making the most of the misunderstanding which had successfully spread among the people as to the object of his mission. This is what led Mr. Tarte, on the very day of Monsignor del Val's arrival in Montreal, to make known, in a speech before the House of Commons, the petition of forty-five senators and members of Parliament and to affirm that it was owing to this petition that the Papal Delegate had been sent to Canada.

The special information we possess enables us to affirm that the Vatican has been painfully surprised to find so much duplicity in the Catholic members of the federal government; that it is indignant at the way in which the appointment of a Papal Delegate has been used as a weapon against the Bishops; and that it is at a loss for expressions with which to brand the effrontery of the federal government's double-dealing in all this affair. The Sovereign Pontiff is not a prince of this world commanding sufficient forces to ensure respect for his august person. But the European princes who have relations with him respect in him the representative of a moral authority of a much higher order than armies and fleets; Protestant powers have entered into negotiations with him either for their own domestic interest or for matters of international import; they have always treated him with the consideration and honorable straightforwardness called for by his position as head of two hundred million Catholics, by his exalted station and his eminent virtues. In Canada alone have men been found base enough to drag this serene authority, which even unbelievers respect, through the mire of low electoral manoeuvres the wretched details of which are unfortunately too well known.

Hon. Senator Bernier's GREAT SPEECH

as reported in THE SENATE DEBATES (Continued.)

There is nothing strange about this; it is only a repetition of our memorials. Let us read a part of such memorials:

(3.) That it may be declared that the said mentioned Acts do affect the rights and privileges of the Roman Catholic minority of the Queen's subjects in relation to education.

(4.) That it may be declared that to Your Excellency the Governor General in Council, it seems requisite that the provisions of the statutes in force in the province of Manitoba prior to the passage of the said Acts be re-enacted in so far at least as may be necessary to secure to the Roman Catholics in the said province the right to build, maintain, equip, manage, conduct and support these schools in the manner provided for by the said statutes, to secure to them proportionate share of any grant made out of the public funds for the purposes of education and to relieve such members of the Roman Catholic church as contribute to such Roman Catholic schools from all payment or contribution to the support of

any other schools, or that the said acts of 1890 should be so modified or amended as to effect such purposes.

This petition does not ask for the repeal of the Acts of 1890; it does not ask for the re-enactment of the statutes repealed by the Acts of 1890; it does not ask for the re-enactment of the precise provisions of those statutes. We did not ask for any such things in our petitions, nor are we asking anything of the kind now. We are only asking for some amendments to the Acts of 1890, such as may be necessary to secure our rights, as it is stated in our memorials. With their lordships we say:

The system of education embodied in the Acts of 1890 no doubt commends itself to and adequately supplies the wants of the great majority of the inhabitants of the province.

But supplement these Acts by provisions which would remove the grievance and all legitimate grounds of complaint. To attain that object, it is not essential to re-enact the statutes repealed in 1890, nor the precise provisions of the same. By the Acts repealed in 1890, there was a general board of education composed of Protestants and Catholics. It is not essential for the removing of our grievances that such board be restored. It is not essential that the formation and modification of the school districts be regulated in the same way as they were by the old statutes. It is not essential that the school rate be levied in the same way. It is not essential that any of the precise provisions of the old statutes be re-enacted. I go further. We do not ask for the re-enactment of the old statutes. We are quite ready to accept the Acts of 1890, provided they are supplemented by such provisions as would remove all legitimate grounds of complaint. Ten or twelve provisions would answer the purpose. It would be hardly the work of four or five hours for an expert in law to make in good faith these modifications. This, assuredly, shows that that paragraph of their lordships' judgment can be construed so as to be consistent with the rest of the judgment, and so as to leave this parliament free to legislate in the right direction and adequately. As to the power of this parliament to legislate, as I have just said, it is affirmed in almost every paragraph of the judgment. In one place, it says:

Bearing in mind the circumstances which existed in 1870, it does not appear to their lordships an extravagant notion that in creating a legislature for the province with limited powers it should have been thought expedient, in case either Catholics or Protestants became preponderant, and rights which which had come into existence under different circumstances were interfered with, to give the Dominion Parliament power to legislate upon matters of education so far as was necessary to protect the Protestant or Catholic minority, as the case might be.

In another place it says that the precise steps to be taken in the matter are defined by subsection 3 of section 22 of the Manitoba Act. Let us see then by reading that sub-clause, what steps are referred to:

(3.) In case any such provincial law, as from time to time seems to the Governor General in council requisite for the due execution of the provisions of this section is not made, or in case any decision of the Governor General in council on any appeal under this section is not duly executed by the proper provincial authority in that behalf, then, and in

every such case and as far only as the circumstances of each case require, the parliament of Canada may make remedial laws for the due execution of the provisions of this section, and of any decision of the Governor General in Council under this section.

Hon. Mr BOULTON—There is a limit there to the power of the Governor in Council to interfere.

Hon. Mr BERNIER—Yes, as far as circumstances require. That is what we ask. We do not ask for anything more. The power given by this clause to parliament, of making the remedial laws, surely carries with it to the fullest extent the power of legislating adequately, and this power being the supreme power, its legislation would of necessity supersede the legislation or the action of the inferior power in case some clashing should occur. Moreover, the power given to this parliament creates a corresponding duty for parliament to legislate whenever it has been advised by the proper authority that such legislation is requisite. And which is the proper authority in this matter? The Governor General in Council and no other, not even the Canadian parliament, and here I would read again that 3rd sub-clause, but I suppose it is not necessary.

So the Governor General in Council alone has the right to say whether a law is requisite or not, and their decision in such matter is final on each appeal. It partakes of the character of a judicial act, and cannot be withdrawn or modified: it belongs to all the parties interested in the case, and without the consent of all it must remain, so long as there has been no compliance with the same by the provincial authorities. Now what has the Gov. Gen. in Council decided in the matter? Acting within their constitutional powers, they have determined that it was 'requisite' that the systems of education embodied in the two Acts of 1890 should be supplemented by a provincial act or acts which would restore to the Roman Catholic minority their rights.

And His Excellency the Governor-General in Council was further pleased to declare and decide, and it is hereby declared that it seems requisite that the system of education embodied in the two Acts of 1890, aforesaid, shall be supplemented by a provincial Act or Acts which will restore to the Roman Catholic minority the said rights and privileges of which such minority has been so deprived as aforesaid, and which will modify the said Acts of 1890, so far and so far only as may be necessary to give effect to the provisions restoring the rights and privileges in paragraphs (a), (b), (c), herein before mentioned.

And here are the provision, paragraphs (a), (b) and (c):—

(a.) The right to build, maintain, equip, manage, conduct and support Roman Catholic schools, in the manner provided for by the statutes which were repealed by the two Acts of 1890, aforesaid.

(b.) The right to share proportionately in any grant made out of the public funds for the purposes of education.

(c.) The right of exemption of such Roman Catholics as contribute to Roman Catholic schools from all payments or contribution to the support of any other schools.

This is the governing enactment—so much so that even if the judgment of the Privy Council did not exist, that decision of the Governor General in Council would be binding on all parties and on this parliament.

Continued on page 3.

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Northwest Review.

TUESDAY, MAY 4 1897. 4

**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 textbooks 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 government grants, and exemption from taxation for other schools.

CURRENT COMMENT.

**POLITICAL
DUPLICITY.**

The article on Monsignor Merry del Val's mission which we translate from "La Presse," is replete with valuable and perfectly accurate information not hitherto accessible to the general public. As it is guardedly expressed and eschews personalities, it will bear careful perusal. It states very clearly, though without emphasizing the fact, that the petition of the forty-five Catholic senators and members of Parliament was not what determined the Holy Father to send the Delegate. That petition, despite Mr. Tarte's flourish of trumpets on the very day of the Monsignor's arrival, was a flat failure in Rome. The winning card was Mr. Fitzpatrick's cajolery in England. Now that he and his have been unmasked, his English dupes are indignant at the double-dealing of the Federal government. The despicable trickery by which the Ottawa authorities strove to overreach the Holy Father is a curious commentary on the plaudits of political heelers who commonly speak of their immaculate chief as "the soul of honor."

**HOW ROME
HAS SPOKEN.**

Our able contemporary, the Dublin "Irish Catholic," in the course of a long leader on "The Canadian Struggle," quotes Cardinal Ledochowski's letter approving the Manitoba Catholic school fund and the Papal Rescript granting a plenary indulgence to those who assist in supporting Catholic schools here, and then says: "It is needless for us to indulge in comment on documents such as these, conveying as they do in the most significant manner the approbation of the manner in which the Archbishop of St. Boni-

face has dealt with the monstrous attempt made by the Liberal Cabinet to impose upon the Catholics of Manitoba a Secularist tyranny."

**THE SAME
PETITION.**

The same paper also reprints in full the petition of the Forty-five, prefacing it with this remark: "What manner of thing Canadian Liberalism is, is well attested by a document which has just become public, and which was, it appears, forwarded to the Sovereign Pontiff in October last by a group of leading Canadian Liberals."

After this document—about which the marvel is that so theologically learned a layman as Mr. Tarte should not have noticed how in the eyes of a Roman court its strictures on legitimate authority were simply suicidal—the "Irish Catholic" very properly adds:

"No one in Ireland, at all events, needs to be told what the true sentiments were towards the Hierarchy and the principles of episcopal authority which animated the gentlemen responsible for drawing up this insulting and fallacious address."

**FACTS
AND
FIGURES.**

In "Le Manitoba" for April 28th, Rev. Father Cherrier has a weighty letter embodying the result of his researches into the possible working of the "settlement" in rural districts. He had already proved that it was a delusion for Winnipeg, because owing to the scattering of Catholics, and to the current interpretation of the word "school," not one single school would have the benefit of a Catholic teacher. He now applies the test to country schools and finds that very few would have the necessary average attendance of twenty-five. He proves this by official figures. In 1896 there were 815 government schools. Of these no less than 715, that is to say seven eighths of the total, had not the average attendance of 25 required by clause 5 of the "settlement." Thus the Greenway-Laurier compromise amounts to granting us one eighth of what is written on its face.

Then he examines the prodigious expenditure, and shows how it acts as a bribe to make all schoolmasters and schoolmistress electioneering agents for the government. The government school grant added to municipal school taxes amounted last year to \$615,000, which gives an average of \$755 for each of the 815 schools. Now, considering that 207 schools show an average attendance of between 5 and 10, say 7½, each of the pupils in those schools costs the country ONE HUNDRED DOLLARS a year for bare tuition exclusive of board and lodging. When will the people awake to the reality of the plundering and blundering of which they are the deluded and benighted victims?

**THE "TRIBUNE"
On the Tripod.**

Last Tuesday the Winnipeg Tribune waxed wroth against a Montreal despatch describing the clergy and the opponents of the school settlement as jubilant over an article in which the "Tablet" declared that settlement "decidedly unsatisfactory" and said that "Monsignor Merry del Val could not come to any other decision." Thereupon the local Government organ affirms that the Delegate "was not invited to Canada to give any opinion one way or another on the school settlement. He was asked to come here in order that Papal authority might pass upon the conduct of Roman Catholic Bishops and priests." The article we reproduce from "La Presse" proves the contrary; but of course the Tribune had not had time to see it when it dashed off its frothy column, and even if it had it cannot read French understandingly.

Then the Tribune goes on to predict what will happen if the "vatican" (with a small V) "ap-

proves the conduct of the clergy either tacitly or virtually or expressly and avowedly." The preliminaries of the prediction, the preparations, as it were, by which the prophet stirs himself into a fine frenzy, are so awesome that one would expect to find that the heavens were to fall; but it all ends in a flimsy fizzle: "we venture to say this knowledge will surprise the civilized world." As the most civilized part of the world is catholic, we don't think it will.

One valuable avowal is wrung from the writer: "Mr. Laurier, Mr. Tarte and the French-Canadian members in general, we believe, regard the settlement as not giving what they desire." This is, we repeat, a very important admission coming, as it does, from so uncompromising a supporter of the Greenway government. Unfortunately, these gentlemen did not clearly manifest their desire. Last week's issue of "Le Manitoba" averred in the plainest terms and on unimpeachable authority that they never asked Mr. Greenway to give them any more than the sham concessions embodied in the "settlement."

In the heat and hurry of his ire the Tribune scribbler has run two sentences into one with the following result: "In going so far as to agree to that settlement, the legislature has gone as far as any Manitoba legislature can possibly go to bring the the Manitoba government to concede everything possible, every inducement and every pressure of circumstances existed." However, we can guess what he means and can see that he is altogether wrong. Can it be truthfully said that every pressure was brought to bear upon the Manitoba Government when Mr. Tarte went capering around this province licking the boots of our persecutors and wantonly insulting us?

Another specimen of the scribbler's incoherence. After saying that no fiat of ecclesiastical authority can drive from power any political party—which remark implies that he is very much afraid of the contrary—the Tribune delivers itself thus: "We have more confidence in the manhood of Roman Catholic members,—and in that of Protestant members, too, for, far gone as we are in partyism they would shrink from aiding in such a piece of work."

The shallow and unliterary scribe prattles glibly about "the conduct of the bishops and clergy who, living amid mediæval surroundings, and knowing nothing of the real world of affairs either in their own country beyond their ecclesiastical flocks, or in the modern world at large, could not be expected to act in an enlightened manner or with any real understanding of the meaning of their acts." To this language—quite suitable to bores and bullies, we would first reply that, granting, for the sake of argument, the bishops and clergy to be as the Tribune describes them, why bother about them? Such childish folk must be perfectly harmless. Why wax wroth about them? Writing long articles against them is rather a proof that they are skilled and therefore dangerous antagonists. Our second reply would be that, if the Tribune and its motley but small crowd of admirers were suddenly transported to real mediæval surroundings, they would try to hide themselves for very shame. Fancy the premier of Manitoba and the editor of the Tribune attempting to bamboozle the doge of Venice, Tommaso Mocenigo in 1423, when the "republic of St. Mark" had reached the climax of its prosperity, when most of the carrying trade of the world was in its hands, when Venice was the most splendid city in Europe. Fancy Tommaso Greenway and Richardson applying to the really great Tommaso for a job. The best the latter could do for them would be to make one a butler or ostler and the other a jester. But they

could no more realize the culture of that mediæval period than they can now appreciate Ruskin's wonderful description of St. Mark's built four hundred years before that date.

Where the Tribune scribbler is positively funny is when he seats himself on the tripod and utters an oracular prophecy. "If by miracle it were so far successful as to get a majority vote against the Government in the House of Commons does the good Tablet imagine it would be any nearer separate schools in Manitoba? We can assure it that it would be a good deal nearer getting a House of Commons at Ottawa, where the Liberal government which had resisted the ecclesiastical fiat had doubled or trebled its present majority." It is not easy to conjecture the relevance of this answer; oracles, every one knows, are not too clear; but it probably means that, were the Liberal party defeated on the school question, they would appeal to the country and return with a trebled majority. It would not be safe to lay a heavy bet on that event.

The oracle proceeds: "We can also assure the Tablet that about the same time it would see the abolition of separate schools in Ontario." Ah! that's what you're driving at. We have thought so all along. Catholics of Ontario will please take note of this threat, and conduct themselves accordingly. It will not be an easy threat to carry out, but the conscienceless crew who make it will stop at nothing.

Like all cruel, tyrannical braggarts, they are always prating of liberty. They force us to pay double taxes, they rob us of our schools and then they get their disreputable organ to shout: "Will the Roman Catholic church never learn how to deal with a free people?" We deny the supposition that underlies this interrogation. A people that votes as does the the Manitoba majority is not a free people. It is in bondage to numberless secret societies, hotbeds of falsehood and slander against Catholics.

The Tribune concludes with what it imagines to be a death-blow: "It [the Catholic Church] has had some experience with our race before and Canada is not Ecuador." Your race, indeed! Which race, if you please? Anglo-Saxon? Then, what are you going to do to placate the Celts that lead you by the nose? No; what the blockhead means is "our religion;" only, he dare not say it. Yes; we Catholics have had some experience with your heretical tyranny before. Not to speak of the ghastly penal laws in England, Ireland and Scotland for nearly three hundred years, nor of the Puritan persecution of Catholics for a century and a half in the United States, we have had a curious experience in the Eastern Townships of Quebec. These townships were organized for the express purpose of spreading Protestantism in the French province. Forty years ago they had every advantage of wealth, influence in high places, and the usual mendacious Protestant tradition against the Catholic Church. Well, French Canadians, the very opposite of "your" race and religion, gradually peopled those townships, elbowed out the childless farmers of "your race," and now the Eastern Townships are overwhelmingly Catholic. A similar process is going on in the counties of Ontario that border on Quebec. And now Catholics are increasing more rapidly than Protestants in Manitoba. If the Tribune had the slightest knowledge of the world outside of the Protestant portions of Manitoba and Ontario, it would refrain from talking about past conflicts with the Catholic Church. The latter is drawing to itself the cream of civilization in Great Britain and America and flinging its own scum to the sects. So true is

this that the sects, realizing their helplessness against her in a fair and open fight, strive to stab her in the dark through numberless oath-bound secret societies.

"Canada is not Ecuador." Thank God it is not Ecuador just now when the Tribune's friends, freemasons and rebels, are putting defenceless people to death in the name of liberty. But a touch of Ecuador before its martyr president, Garcia Moreno, was assassinated by freemasons, would do Canada a world of good. It would at least do the country no harm to have at its head a truly Christian statesman.

**HOW LEO XIII. IMPRESSES
CLEVER MEN.**

Bourke Cockran was received in audience on March 17. He was coming to tell me about it when I called on him at the Grand Hotel. He said: "I am still émotionné with the thrill of it. It lasted forty minutes. I had seen the Pope before, but only in public functions. I had, therefore, never been brought so close to his person, made to feel from so near the magic of his presence. His frail body was as the shrine of an indwelling spirit nobler than itself, just as the lamp of alabaster, which owes its beauty and its worth to the flame it more than half conceals, the light transmitted through its scarce transparent walls." I treasure the personal part of the audience as a thing of tender recollection, but I was unspeakably impressed, and even startled, by the energy, strength with which the Pope spoke of the Christianizing of the peoples, of the purpose of the Papacy as a factor for the salvation of souls through the bettering of the world." Bourke Cockran said much more, but he puts me under a stern injunction of silence. I may say, however, that after the audience the Pope said: "I am sincerely and not less deeply pleased with the audience. He impressed me exceedingly. He must be a very good man: dev'essere un uomo molto buono." I may add that during eight years' residence in the Eternal City I have never heard so splendidly appreciative and eloquent an account of Leo XIII as a Pope giving audience as from the lips of the American orator.

In this connection I cannot help comparing the similar case of my friend, M. Richebourg, the French novelist. He was received on the morning of Sunday last. I met him at noon. He said: "I am more impressed than words can express. The severe simplicity of the scene (at the Mass) was full of majesty. The expression on the Pope's face as he received us was not only pleasing, but beautiful. He said that I could do a vast amount of good, especially through the medium of such widely circulated papers as "Le petit Parisien." "Keep the people from socialism," he conjured me. It will ruin them and all of us. Let us unite our forces against it." I answered: "Saint Père, I will treasure your words. I have done my duty to the best of my power. In France you are loved and respected; all Frenchmen admire you." His face became rayonnant. He was a vision in the flesh."—William J.D. Croke in the Catholic Standard and Times.

The Rev. H. Mather, the son of Canon Mather, of St. Paul's, Clifton, Bristol, and recently, curate of St. Bartholomew's, Brighton, has been received into the Church by the Rev. J. Bampton, S. J. Mr. Mather was confirmed and tonsured last week by the Bishop of Clifton, and left England on April 3rd in company with the Rev. B. W. Maturin for Rome, where he intends to study for the priesthood.

SENATOR BERNIER'S SPEECH

Continued from page 1.

Surely parliament cannot be forced to vote a remedial law, or any law, any more than an individual member of parliament can be forced to vote in any particular way.

As a matter of fact, the present attitude of the government constitutes the most flagrant denial of justice that has ever occurred in our parliamentary history.

When the Manitoba government decided to sweep away the Catholic schools, not a word of information was offered to us.

They had no regard for their own pledges. Because it must be remembered the party whose leader Mr. Greenway was, the government whose head M. Greenway was, had repeatedly pledged themselves to the electors, and

more especially to the minority itself, to maintain in their integrity the rights and privileges of said minority. However, they went back on their own pledges.

(To be continued)

Government Economy.

Among the items of expenditure in the public accounts for last fiscal year is the sum of \$1,502 paid to the Tridune publishing Co. for nine months, advertising &c.

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M. A. KEROACK.

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CALENDAR FOR NEXT WEEK.

MAY.

- 9 Third Sunday after Easter. Feast of the Patronage of St. Joseph.
- 10 Monday.—St. Antonine, Bishop, Confessor.
- 11 Tuesday.—St. Leo the Great, Pope and Doctor of the Church.
- 12 Wednesday.—Saints Nereus and Achilleus, Martyrs.
- 13 Thursday.—St. Mark, Evangelist (transferred from April 25th).
- 14 Friday.—St. George, Martyr (transferred from April 23rd).
- 15 Saturday.—St. Isidore, husbandman.

NOTICE.

Some of our exchanges have not yet noticed our change of address. Papers marked "Winnipeg" reach us a day late. Our present address is

THE NORTHWEST REVIEW
St. Boniface
Manitoba.

CITY AND ELSEWHERE.

The University examinations will be held, from next Monday till Friday of the following week, in the Brydon rink.

His Grace of St. Boniface opened the series of sermons for the month of Mary, a rare treat for the residents in the Cathedral parish.

Mr. Standly Birchall, accountant of the Union Bank, exchanges with the late accountant of the Montreal branch of the same bank. Mr. and Mrs. Standly Birchall will be missed during their sojourn in Winnipeg; they leave for Montreal to-day or to-morrow.

His Lordship Bishop Pascal, O.M.I., has been spending a few days at the Archbishop's palace. He preached, in the cathedral last Sunday, an eloquent sermon on the Good Shepherd. His Lordship went to Selkirk yesterday and returns to-day. He will await Mgr. Grandin's arrival Thursday next.

Yesterday was the great feast of the Grey Nun Order—the Invention or Finding of the Holy Cross. His Lordship Mgr. Pascal sang the High Mass at 8 o'clock in the chapel of the Mother House; he was assisted by Rev. Father Messier; the deacon was Rev. Father Gravel, and subdeacon Rev. Father Heynen.

The water in the Red River is falling steadily but rather slowly. The highest point it reached this year was one inch below the 1892 mark and two feet below the highest flood of 1882. The floating sidewalk between the St. Boniface Hospital and the Grey Nun's Mother House is shortening daily. The hospital itself, even in its lowest cellars, has always been far above the flood level.

The great mission in St. Mary's Church is looked forward to with eager expectation by the parishioners. Beginning next Sunday, May 9th, it will be conducted by two celebrated Jesuit preachers, Rev. Father Doherty and Rev. Father Devlin. The latter is a brother of the ex-M. P. Charles Devlin. Father Doherty is well known in Ontario as the builder of the magnificent Church of Our Lady Immaculate in Guelph. Both these missionaries are powerful expounders of saving truth. Pious souls should pray for the conversion of sinners. Prayer is, after all, the great lever that moves the supernatural world.

Get Ready

To take your place as a useful, progressive, prosperous, and successful citizen by taking a thorough Business Course or Shorthand Course at Winnipeg Business College and Shorthand Institute. Write for Announcement to

Notes from Ste Rose du Lac.

(April 19th 1897.)

Easter eve was excessively warm here, especially towards the evening, when there was a sharp thunderstorm, but before midnight we had a terrific wind-storm and blizzard which lasted till long after noon of Easter day. There was a good attendance at all the services of Holy Week which were well carried out, but the congregation on Sunday was small, owing to the weather; few ventured to cross the troubled waters.

Mr. Alphonse Martin arrived in the village on Saturday. He is here to take measures for the erection of a much needed bridge across the Turtle, (the election is near.)

We have had a splendid thaw this spring and the roads are drying up beautifully. Some of the farmers began ploughing last week. Colonists are beginning to arrive; and we hear there is to be a Belgian settlement near Mackinac about ten miles from Ste Rose. Mr. Angus McDonnell left here Saturday week to join his cousin Mr. T. McDonnell in the Kootenay district. Young Mr. Courtois arrived in the settlement lately from the States; he brought his bicycle, the first in Ste Rose.

Belfast Booming.

The growth and prosperity of Belfast has been something marvellous. The Lord Mayor in the course of his inaugural address, said that no less than 85 new streets had been constructed during the past year. In the past twelve months the Belfast ship-building yard of Messrs. Harland and Wolff had turned out the largest amount of tonnage ever produced by one firm in a year, including the largest merchant vessel afloat. The five great government dock-yards in England had only produced 71,000 tons, against Belfast's 81,000 tons.

Messrs. Harland and Wolff, of Belfast, recently laid the keel of a new White Star liner, which, it is confidently expected will beat everything afloat. This new vessel, which will have a guaranteed speed of 27 knots per hour is 680 feet long and is intended to make the run between Liverpool and New York in four days. The cost of this latest addition to the ocean greyhound pack is £400,000, the models alone costing £10,000.

An Effectual Lesson From a Child.

Mr. Arthur G. Gunningham, the Montrealer who plays the part of the priest in "Shamus O'Brien," attended a musicale in Harlem, and, after a particularly trying afternoon, worn and weary, he mounted the Broadway cable car and dropped into a seat.

Presently a large, particularly richly dressed and bejeweled lady entered the car, and fixing her eyes upon the actor, seemed to demand his seat. He could not stand the pressure, and meekly surrendered, but his heart swelled in rebellion. The woman sank into the seat, rather with an air of one who had been injured, and in no way gave evidence of the appreciation of the courtesy.

Just across the aisle, on her mother's lap, sat a pretty little child of about three years gazing intently into the big woman's eyes, and remembering her home training, the little tot lisped, "What do you say to the gentleman?" Receiving no reply, she repeated the question. A suppressed giggle went down the side of the car, but never a sign came from the big woman. Again the child said, "What do you say to the gentleman?" This was too much, and the woman bounced out of the car amid shouts of laughter. —Washington Star.

A Cripple for Life.

So Doctors Said Concerning Richard B. Collins.

He spent Months in the Toronto Hospital Without Any Benefit—Pink Pills Cure Him After All Other Treatment Failed.

From the Echo, Wlarton, Ont.

The Echo presents to its readers the following plain statement of fact, with the simple comment that a medicine that can perform so remarkable a cure is simply invaluable, and it is no wonder that the aggregate of its sales throughout the country is enormous.

I, Richard B. Collins, hereby make the following statement, which can be confirmed by any number of witnesses in this section of the country. I first began to complain about five years ago. I had then been working in a fish shanty, and was wet almost the whole time, summer and winter. I was then confined to the house for three months. This was my first attack and on getting better I commenced work again the first of the following February and continued at it until the next January when I took a much worse attack. The doctors pronounced it rheumatism and after treating me for that disease



until about the first of May, they discovered that my trouble was disease of the hip joint, and advised to go to an hospital.

I went to Toronto and stayed at the hospital five weeks and then returned home. I, however, did not recover, and was compelled during the following summer to go back to the hospital where I remained three months, getting worse all the time I was told I could not be cured and when I left was only able to walk by the aid of crutches. I then came home and was not there long before I was taken to my bed. I continued in this state until January following when I was advised by several friends to try Dr. Williams' Pink Pills. I took their advice and before I had finished the fifth box I began to improve, and by the time I had completed a dozen boxes I was able to walk without crutches, and have never used them since. I was able to do light work in a short time, and in January last (1897) I commenced working in the woods and have no trouble from the hip unless over-exerted. During the last three years I have spent \$300.00 in doctors' bills, and medicines, trying everything recommended, but without any good results until I took Dr. Williams' Pink Pills, to which I owe my restored condition, as the doctors gave up all hopes of ever seeing me out of bed alive and well. I may say that before I began taking Pink Pills during my last attack, I put in many a night so bad that I never expected to be alive in the morning.

Rheumatism, sciatica, neuralgia, partial paralysis locomotor ataxia, nervous headache, nervous prostration and diseases depending upon humors in the blood, such as scrofula, chronic erysipelas, etc., all disappear before a fair treatment with Dr. Williams' Pink Pills. They give a healthy glow to pale and sallow complexions and build up and renew the entire system. Sold by all dealers and post paid at 50c. a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont. Do not be persuaded to take some substitute.

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FLORA.— He's down-stairs.
MAMMA.— What's he doing?
FLORA.— His bicycle is out of breaff and he's giving it some more.

HOW TO COOK EGGS.

A boiled egg should either be soft boiled or hard enough for the yolk to crumble, to be easily digested. An authority upon cooking says that boiled eggs, to be at their best, should not be boiled at all. If desired hard, they should be kept in water just below the boiling point for 20 minutes. For soft eggs, put them in cold water, and when the water reaches the boiling point the egg should be taken out, and it will be found creamy and delicate.

When poaching eggs, to make them into a ball shape, but one egg should be cooked at a time. After the water begins to boil rapidly stir it around until a small circle is formed in the water, drop the egg into the middle, and the motion of the boiling water will form a circular covering of white around the unbroken yoke.—Ex.

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