

We take the liberty of sending the NORTHWEST REVIEW to many of our friends to whom we hope it will be acceptable, and to all it will be delivered at the very reasonable cost of \$2.50 per year. The reading matter of the NORTHWEST REVIEW is selected with care, and every paragraph will be found interesting. It will compare favorably with weekly papers of the Northwest and we believe it deserves a warm support, especially among Catholics. We trust our friends will help to increase the circulation of the NORTHWEST REVIEW by sending in their names with the subscription fee mentioned, to the office, corner of McDermott and Arthur streets, Winnipeg.

AGENTS WANTED.

Agents wanted throughout Manitoba and the Northwest to canvas for the NORTHWEST REVIEW, to whom a liberal commission will be given.

CHURCH NOTICES.

ST. MARY'S CHURCH.

Situated on the corner of St. Mary and Hargrave Streets. Rev. Father Ouellette, Rector; Rev. Father Cahill, assistant.

Sundays—Masses at 7.00, 8.30, and 10.30, a. m. Vespers at 7.15 p. m. Catechism for perseverance at 2.30 p. m.

Week Days—Masses at 6.15 and 7.30 a. m.

The C. P. R. employees are having a successful picnic at the Portage to-day.

The Historical Society gives notice that if the weather is propitious the Mound at St. Andrews will be opened to-day. The train will leave the C.P.R. station at 1.30 and will return at 6 or 7.

Sir Charles Tupper, High Commissioner for Canada, will arrive in this city shortly for the purpose of making arrangements to have Manitoba represented at the Colonial Exhibition in London, England.

Messrs. McLean & Graham of Virden, were threshing last week for Mr. Wm. McDonald, and in seven hours threshed 1,200 bushels of wheat and 96 bushels of barley. The grain threshed was a fine sample and not injured in the least by frost.

A Proposed Catholic Institution.

Friends of Archbishop Feehan, among the Catholic societies of Chicago, are endeavoring to raise a fund to enable the archbishop to purchase the partly finished palace dwelling occupied by the late Wilbur F. Storey. It is intended to convert the building into a convent and young girl's academy. It is said that the preliminaries for the sale have already been arranged.

The Governor-General.

The Governor-General was given a very enthusiastic reception on his arrival in the city, notwithstanding the inclement state of the weather, and we judge from the manner in which he expressed himself in his reply to the corporation address, that His Excellency was delighted with his reception. In the afternoon the vice-regal party were received by the Manitoba University, and presented with an address of welcome, to which His Excellency replied. In the evening the Governor-General was present at the "Drawing Room," given in the Government Building, at which a large number of citizens were presented to His Excellency.

Pet Stock Club.

The exhibit of the Pet Stock Club this year promises to be a very interesting one, and will no doubt be largely attended by visitors to the city during exhibition week. The list of prizes to be awarded successful competitors is a large and varied one, and must commend itself to intending exhibitors. The Pet Stock Club are deserving of a warm support at the hands of the public, for the good they have done the country in prominently bringing before the Dominion the excellence of Manitoba poultry.

The Exhibition.

The entries already made for the Provincial Exhibition to be held at St. Boniface, from September 28th to October 3rd, are largely in excess of the entries for any former year, especially in the live stock classes. Owing to the late date at which the exhibition was decided upon and the consequent delay in issuing and distributing the prize-lists, but little time has been afforded intending exhibitors to send in their entries by the day announced for the closing, namely, September 15th. Upon these circumstances the time for the reception of entries has been extended for another week. It is hoped that those who have not already made their entries will do so immediately so that they may be recorded in the secretary-treasurer's books, and proper arrangements made for the location of space.

THE HOLY NAME OF MARY.

CELEBRATION OF THE PATRONAL FEAST OF ST. MARY'S CHURCH.

ELOQUENT AND IMPRESSIVE SERMON BY REV. FATHER DRUMMOND.

MAGNIFICENT RENDERING OF FAUCONIER'S MASS BY THE CHOIR.

As was expected the attendance at St. Mary's Church last Sunday was an exceptionally large one, the occasion being the feast of the Holy Name of Mary, the patronal feast of the church, as well as the formal opening of the new sanctuary, which has just been added to the church. The sermon, as announced previously, was delivered by Rev. Father Drummond, S.J., and was a most brilliant deliverance, and fully in keeping with the scholarly reputation of the members of the Society of Jesus.

The musical portion of the service was of exceptional excellence, the choir displaying a degree of proficiency never before exhibited; the voices being nicely balanced, and the parts admirably vocalized. The soprano singing of Miss Barret was very sweet and effective, and the bass solos superb. Dr. MacLagan presided at the organ with his accustomed ability.

The Rev. Gentleman preached from the words,

"The Virgin's name was Mary,"

taken from the 27th verse of the 1st chapter of the Gospel according to St. Luke, and said:—"My dear brethren,—The feast of the Holy Name of Mary, which we celebrate to-day, and which is the patronal feast of this church, was extended by Pope Innocent the Eleventh to the universal Church in memory of the rescue of Vienna by the King of Poland on the 12th September, 1683. This great anniversary is kept, not on the date of its occurrence, but, for the convenience of the faithful, on the Sunday within the octave of the Nativity. The story of this siege is full of thrilling interest for those who understand what are the really decisive battles in the history of the world. This was the fiercest onslaught of the Ottoman power upon Christian Europe, but it was also to be the last. One hundred and twelve years before, the supremacy of Islam in the Mediterranean had been shattered, under the protection of our Lady, by the allied Catholic fleets in the Gulf of Lepanto. But the land armies of Turks and Tartars were still the terror of Eastern Europe, and now Vienna, the key to Germany and the highway to the heart of Christendom, is besieged by 200,000 men. After two months of siege operations these fierce soldiers of the Crescent seem to be about to seize upon their prey, and the destinies of the world were trembling in the balance. Meanwhile in Rome, in France, throughout the whole Christian world, prayers were going up to God for the saving of His people, and vows were being made to Mary ever Virgin to obtain her help. And lo! in the octave of the Nativity of Mary the whole beleaguered city sent up a shout of joy. Away on the eastern hill-top there appeared the bright banners, and there glistened in the sun the historic pikes of Poland. There was the soldier king, the true hero, John Zobieski, and as he rode in front of his splendid troops, he turned to them and said, "Christians, charge upon the army—fear nothing—you are under the protection of God, and you are fighting in the name of Mary." And so in that name they charged. That night the Turks had fled—so utterly routed that they left their very tents behind them, their wealth, their ammunition and their artillery. This was God's work, and it was done under the help of Mary and in her sweet name. Nor has that blessed name, my dear brethren, lost anything of its power. These two centuries since have only added to the records of her prowess, and now

THE VERY LAND OF THE PROPHET

is dotted here and there with shrines to her honour. It would be sweet to dwell upon this power of the name of Mary, it would be consoling and comforting to your Catholic hearts; but it seems to me better on this day to take a more practical view of this feast, and to examine with you what it is that Holy Church puts before us when it wants us to honour the name of Mary.

This intention of Holy Church we shall gather from the use of the word name in Scripture. As the names which God gave to His Divine Son, to His patriarchs and prophets, to His warriors of the Old Testament really meant what they signified and implied the virtues of those that bore them, so the word "name" in Holy Writ has a special significance. In fact it has many meanings. We read in the 24th chap. of Leviticus that a man was stoned to death because he had blasphemed "the name"—that is, the name of God—that is, God Himself. So also to praise, to honour, to invoke the name of God is to praise, to honour and to invoke Himself. Again we read in the 23rd chap. of Exodus that God said to His people, "Behold, I will send my angel . . . and my name is in him." Akin to this is that famous command of Peter to the lame man lying at the Beautiful Gate, "Silver and gold I have none, but what I have I give to thee; in the name of Jesus Christ of Nazareth arise and walk." We see here that what was meant was the life-giving, energizing virtue of Christ, for at that name the poor man arose and leaped for joy. But perhaps what is the primary meaning of the word name in Scripture is best exemplified by those well-known cries of joy in the Psalms—"Oh Lord my

lord, how admirable is Thy name in the whole earth!" Name here means all the excellencies, all the majesty, all the loveableness, all the infinite perfections of the Godhead; and it is precisely this meaning, as applied to the Blessed Virgin, which the Church puts before us when it tells us to honour the name of Mary. To honour her name is to honour her virtues. And to cling still more closely to the purpose of this festival, we may say that in honouring her virtues we honour especially the way in which she did everything in the name of Jesus.

Let us consider this a moment, and to understand it better you may call to mind those well known words of St. Paul, "all things whatsoever ye shall do in word or in work, do ye in the name of the Lord Jesus Christ." This golden advice has been followed throughout all ages by all those who lead a godly life; but none—not even St. Paul himself—practised it as perfectly as Mary did. Not the slightest action however trivial, no word however short, no thought however fleeting, but was in her heroically and unreservedly offered up for the sake of her Divine Son, in the name of God. Brethren, there were great virtues in the Old Testament. We read of the hundreds of years of penitence of Adam and Eve—of the faith of Noah—of the obedience of Abraham—the meekness of Moses—the magnanimity of David—the patience of Job—the winning wisdom and fearlessness of Daniel; but greater and more wonderful are the virtues of the new dispensation. More virtues have been added than were dreamed of before the coming of Christ, and each generation increases this sum of heroic virtues. Think of the millions of martyrs to whose whiterobed army the late massacres of Annam have just added, five priests and 10,000 of the laity—count each of these pangs—

SUFFERED FOR THE LOVE OF JESUS,

since he died on the cross. Think again of all the long-drawn daily martyrdom of holy souls these 19 centuries through. Think of St. Simeon Stylites, crouching and fasting upon the top of his pillar for 40 years in wind and rain, and cold. Think of St. Francis of Sales who so conquered his fiery temper that those who little knew him thought he had no passion. Think of St. Peter of Alcantara, with his terrible scourgings, continual fast and sleepless vigils amidst the labors of the ministry. Think of St. Francis Xavier, who travelled in those arduous days on foot, and in the miserable craft of the East India seas, at least 50,000 miles, who baptized with his own hands several hundred thousand of pagans, and who in the midst of all this spent his nights in ecstatic prayer, and his days in the closest communion with God. Above all—for love is the perfection of the law—think of all the acts of love that have ever been made since the beginning of the world, that are being made now throughout the whole Catholic world, and that shall be made until the end of time. Here is a multitude of virtues that no man can number.

But Catholic theologians go a step further. This is not all; they tell us a bold thing and a true. They say that if you add to all these merits the merits of all the angelic hosts, so well nigh innumerable in their number, you will still fall short of the merits of Mary. This is true because it is fitting, and whatever is fitting in God's Providence is sure to be true, and indeed is it not fitting that his own mother whom he chose to create for himself, should be high above all creatures in the merit that is to win for her eternal glory?

This then is her place; but think what this means. Tradition tell us she lived 63 years. Divide these 63 years into the smallest instants of time, you will have a few millions. But consider that the angels alone are held to be more numerous than all the elect from the beginning to the end of the world; and it is no exaggeration to hope that one half of the Catholic world goes to heaven, and there have been 50 generations of Catholics since the coming of Christ, and we now number 200 millions. What then, brethren, are these few millions of moments of time in our Lady's life compared to the incalculable merits of all angels and men. Yet she outstrips them all. Therefore, we say, our Blessed Lady must have earned more merit in each instant of time she spent upon the earth, than a great saint could merit in a hundred years. Is this not

A STARTLING TRUTH?

To what is this merit due? Whence comes this transcendent glory? Ah! Brethren, this is just the point to which I mean to call your attention to-day. Mary's great merit was due, not to the exterior acts she did, but to the heart with which she did them—to the attention with which she ennobled every-day concerns, and made each one of her acts trifling as it might seem, a world of virtue. When she sewed or plied her distaff, her heart went out unto her God with a fulness of love that all angelic and human devotion can never equal. She had an intensity of intention that we cannot comprehend. Even in her silence, when, as St. Luke tells us, she kept all the words of Jesus, "pondering them in her heart," she was every moment

DOUBLING HER MERITS

by her perfect union with the whisperings of the Holy Ghost in her soul. Each act was short in itself, but vastly great because of God.

For we must not think that time and space are needed for merit. One heroic act is more valuable in the eyes of God than a long century of middling virtues. God can give to the soul an energy and a concentrated power that we may not even understand. But there is one thing that may help us to realize it. At the last day, when Christ shall come to judge the world, there will be in purgatory souls that have not yet paid their last debt, that have still many farthings—in the language of Scripture—to pay. Perhaps they ought to have ages of their

purgatorial flames, but in one moment, in the twinkling of an eye, as the light shines from the east even unto the west, they shall have so bitter and so great a penance that all those stains shall be washed away for evermore—for God knows neither time nor space. Again, when we are met together at those great assizes, where you and I and all of us shall surely meet again, then shall we see each one's sins and the sins of his lifetime and every shadow which follows those sins—all, again, in the twinkling of an eye—the sins not of one man only but of the millions upon millions that have ever lived, even should the world go on for thousands of thousands of years. Such is the power of God over the soul of man, and such is the capacity of man's soul when sustained by the power of God.

From all this we learn one great lesson. It is not what we do that counts before God: it is the heart, the intention with which we do it. Mary, the daughter of Ann and Joachim, was making no stir in the world. She was forgotten in an obscure town of an obscure province in the obscure country of Palestine. But she was none the less really and truly, as her name implies in Hebrew, the Peerless Lady of the World, the Mistress and Queen of all angels and men, not only because she was the Mother of God, but because she served God with such matchless purity of intention, and lived so completely in the name of Jesus.

Brethren, in the face of this example, what are we doing? What are our plans for material prosperity, what are our intellectual achievements, what are our acts of mere natural charity compared to one act done for the love of God? Man's perfection consists in a

CONTINUAL INWARD YEARNING

towards his last end, the blessed possession of God. It is the will that wins eternal glory—not intellect, not business capacity, not external success. This it is that differentiates the great multitude of spiritual Philistines in the world from the comparatively small chosen band of souls that follow in the footsteps of Christ. This it is that makes the true hero. Take two men both equally respectable and respected. They each give a dollar to a poor beggar at the same moment. One of them is a benevolent man who gives that money because it satisfies his benevolence but he has no thought of God. That man has received his reward—he will get nothing more in the life to come. The other man is naturally stingy and close-fisted; but in the name of Jesus he has conquered himself and he has given that alms. That gift has won for him an immense weight of glory—for ever and for ever he will thank God that he has had the grace thus to overcome himself, for it will be to him a source of unending joy, and this for one apparently trifling act.

And the reason of the difference is plain. Natural gifts are independent of our will, and it is

THE WILL ALONE

that merits. A genius cannot help being supremely gifted. A kind man has not himself to thank for his kindness. But the true adoror adores the Father "in spirit and in truth," and by the strong bent of his free, though heaven-helped, will, he refers his every act to God. Thus it happens that the unseen tendencies of the heart are of infinitely greater value than the proudest achievements of what the world calls heroes. Hence it is that a poor old woman, deaf, blind and crippled, may be every moment performing acts of virtue, acts of eternal glory, compared to which the discovery of a continent, the conquest of empires, the skillful governance of the whole world, and the most wonderful inventions of the human mind are as if they were not.

Yes, brethren, heroism the most true, glory the most lasting, happiness the most soul-satisfying is within the reach of the humblest and weakest amongst us. We all, at one time or another, have had hopes of worldly success that have vanished in thin air. But, granting that we had realized far more than we had hoped for, what is it all worth if the toil and the heart-burnings have been endured merely in the name of earthly comfort, in the name of fleeting wealth? What are we doing if our lives are not united to the Will of God, if we do not serve Him, if our deeds are not done in his name? "What does it profit a man to gain the whole world and suffer the loss of his own soul?" Vain is the labor of him whose heart is not with God, idle is his busiest hour, miserable and wretched his so-called joys. But if his heart is with God, he is a true master of the world. The end, brethren, will prove it all. Then shall we see that the great world of men is split up into two parties, betwixt which rolls an infinite Atlantic. There are the men who live as if they were out of doors—out of themselves—they have a treasure within them which asks only to be brought out into the light of God's glory; but they turn away from it to feast upon the shallow praise of others or to bask in their ephemeral smiles. And there is the world of true men, where alone true heroes are to be found—they are the men who walk with the eye of the heavenly father upon them—they are the men who serve God for his sake—who try to offer up all their actions for his greater glory. Happily they may be cursed and reviled as hypocrites; but what care they? The Holy Spirit within them witnesses to them that they are daily and hourly nearing that real and everlasting day when it will be known that they were right and when the tribes of the earth shall mourn over their own irreparable error. This, then, is the lesson we should gather from the feast of the Holy Name of Mary. To honor the name of Mary is to honor her virtues. To honor them is to imitate them. To imitate them is to do all for the love of God. Let us pray to her this day during this Holy Mass, the merits and the value of which she understood better than any other human creature; let us pray to her

that we may learn, first, how that there is nothing in this world worth living for but the service of God—that to serve Him is to reign, and that the greatest secret of life is the directing of our intentions for the sake of God. It is the living for Him. The man who has never known that, has not yet begun to live. Secondly, we shall ask her again to obtain for us that we may not only have the intellectual conviction, but that we may carry it out into deed—that we may really begin to live for God. Then we shall break once for all with mortal sin for mortal sin kills merit. Again—we shall go further and break with venial sin for venial sin clips the wings of merit and hastens its death. Higher still. Nay; think not that I am putting before you too high a standard. You yourselves have seen or at least heard of saints living in the midst of the world. Why not be as they are? To walk in the presence of God, to be in the world and yet not worldly, to offer up your actions every day, your trials, your sufferings, your crosses—and who has not crosses?—in honor of the sacred heart of Jesus; to do all this without pomp or show—humbly and simply—to do this is to live an heroic life—to do this is to be great among the little, rich among the poor, happy among the sad. To do this is to honor the Holy Name of Jesus by imitating the virtues that make Mary's name the best reflection of her Son's incomparably brilliant sanctity.

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