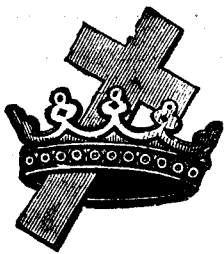


Northwest Review



"AD MAJOREM DEI GLORIAM."

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

VOL. XI, No. 13.

WINNIPEG, MANITOBA, WEDNESDAY, OCTOBER 2, 1895.

\$ 2.00 per Year.
Single Copies 5 cents.

A SPLENDID EXAMPLE.

A Grand Catholic Patriarch of Georgia.

The Noble Life of John Mock—Characteristic Anecdotes—His Happy Death.

(Special correspondence of the Catholic Columbian, Ohio).

Augusta, Ga., Sept. 2, 1895.—Recently there died near Albany, in Southwestern Georgia, at the extreme age of 99 years, a very remarkable man and devout Catholic named John Mock. He was of German birth and had been a soldier. Emigrating from Europe in the earlier part of the century, he somehow drifted to what was then the Georgia wilderness. He was a pioneer Catholic of that region and, despite obstructions to religious practice for a long period, he not only kept his faith loyally, but lived so upright and holy a life that some of our priests are inclined to think that he had never committed a serious sin. Even in old age there was a look of sanctity on his face that the grace of God alone bestows. John Mock married, thrived, and in course of time, reared a family of girls and boys that constituted his supreme parental happiness. All of them espoused Catholics and all of them prospered temporarily as well as spiritually. Their children in return delighted the grandfather by their piety and intelligence. They carried off first prizes at colleges or convents, while shining as examples of all the virtues. Even in this world John Mock had his reward and a foretaste of heaven. By his non-Catholic friends he was esteemed, respected and venerated. He was a man without guile and a Catholic who stood every religious test. A predominant trait of this good and noble soul was an ardent attachment for the pious customs of his youth. Up to extreme senility he served the priest's Mass. Rev. Father McMahon says: "When I was a youthful priest I went on a mission to Albany. John Mock heard of my advent and sent a young Irishman to escort me from the railway station to his house. The Irishman, now perhaps the richest man in Albany, returned reporting that no priest had come. Only one man had arrived on the train, a little fellow in a linen duster, who had gone to the hotel. I had in fact gone straight to Mr. Mock's house and was there in advance of the messenger. Presently, to humor the family joke, I came forward in ecclesiastical attire, and was introduced to the young Emerald. He laughed heartily and said: 'Beg your pardon, Father, but I thought you were a Jew drummer when I saw you at the depot.' Next morning, preparing to say Mass, I asked if there was an altar boy. Venerable and stalwart John Mock came forward, and, in his German idiom, said: 'I serve Mass, Father.' Never have I had such a server. The old man's devotion was of such a character as to make me weep through the service. From the time, with his immense hand, he humbly smote his breast at the Confeiteor to the last response, I felt that I was in the presence of a genuine saint. Afterwards when the burden of time pressed heavily upon him he would say in church: 'Father, you serve yourself, but I will make responses. My old legs are too stiff now.'

When the war broke out, John Mock's material spirit was aroused, after the manner somewhat of St. John Climachus. He sent forth his sons to battle for the South. One of them was Stonewall Jackson's courier. The old man taught cavalrymen the use of the sabre, for, in other days his mighty hand had grasped that weapon like a master. But, in peace or war, he was ever faithful to God and all practices of Holy Church. Once, in early times, a missionary Bishop came to his house and saluted him in German with the episcopal benediction of Europe. But John Mock was suspicious at first. When, however, the prelate showed his pectoral cross and proved his identity, John Mock was reverence itself. He was astonished that a Bishop should do him such honor, and, on the following morning, drew two buckets of water, insisting, beyond all protest, on washing the feet of his consecrated guest! If all the Catholics who moved southward, in the beginning of the century, had been like John Mock,

faithful to their religion, this section would not only have many more of our church brethren, but many eminent men who lived and died Protestants, would have had a different fate spiritually. The abundant blessings of God descended like heavenly manna upon John Mock and his posterity. May that benediction never fail! The Spanish family that treasures the girdle of St. Ignatius has, for hundreds of years, existed in good fortune and honor, through all convulsions. In some such way, the offspring of John Mock may, for ages, perhaps for ever, maintain the respect of men in the glory of practical Catholic faith, and special protection from God.

REV. FATHER BLAIS.

From the Rat Portage News.

The following discourse, delivered on Sunday last at the Roman Catholic church of Rat Portage, by the Rev. Father Blais should be found worthy of perusal and consideration by the general public. He speaks in unmistakable terms, not only of the light in which the pastor of any flock should look upon himself, but also of the estimation in which he must be held by the adherents of any truly Christian congregation, when they really desire to follow in the footsteps of the Author of all true civilization.

"Since it is my happy privilege to address this congregation this morning, allow me, dear brethren, to offer you my most sincere congratulations for the noble sentiments by which you have been moved and actuated, and for the praiseworthy conduct you held towards the venerable and dear Rev. Father Beaudin before his departure from your midst.

"History tells us that a pagan philosopher regretted that nature did not open a little window in the heart of each mortal, so that every one might see what was going on in the hearts of others. Ah! dear people of Rat Portage, though the opening wished for by the pagan philosopher cannot be found in your hearts, however, I can read and admire, written engraved in gold letters at the innermost of your hearts the following words, 'Profound esteem, sincere veneration, pure affection, deep gratitude, for him who after the example of his Divine Master has passed his time amongst us 'in doing good,' setting to all examples of the purest virtues that distinguish and characterize a good citizen, a holy religious, a priest according to the heart of God.

"Respect, love and gratitude are indeed due to him, who twenty-three years ago, before any one of us had come, perhaps, to this country, had already traversed these vast territories, cross in hand, taking possession of the land in the name of God, planting in Brandon, Winnipeg and Selkirk and many other places the sign of our true redemption. Need I recall to your mind, dear brethren, what the Rev. Father Beaudin has done for this town, for the parish of Rat Portage? * * * * *

"Therefore, dear brethren, nobody wonders at your generous utterances, expressive of esteem and gratefulness, which undoubtedly have filled the heart of your devoted pastor with exquisite joy and consolation; for it should indeed be always for the priest a source of deep gratification and unfeigned pleasure to know from his own people that his labors have not altogether been unproductive of good results and that his ministrations have been blessed and appreciated. The Holy Scripture says: 'That he who has a friend possesses a treasure.' Is it not the treasure to-day of the Rev. Father, to feel that he has not only a friend, but as many friends as there are people in this town, as there are people belonging to this church?

"People who know how to appreciate and honor the devotedness, the merits and the virtues of a man deserve to possess him. However, dear Christians, though worthy to keep that good missionary at the head of this mission, you had to bow respectfully, as he did himself before the authority which has spoken. Yes, the voice of authority was heard, and the aged father gave to us all the example of a prompt and religious

obedience. With the prophet Isaiah, he repeated, 'So, here am I, send me,' Isaiah VI, 8. For the good religious spirit you showed in accepting respectfully the decision taken by your beloved archbishop, let me thank you in my own name, and in the name of my venerable companion, Rev. Father Fox, for what you did to honor the esteemed and regretted Father Beaudin. Being members of the same religious society and community, we felt as done to ourselves the honor that was conferred on our superior, and we felt quite proud that there were so many, or rather, that all without any exception were sharing our esteem, affection and gratitude for him who is now gone to a new field of labor, and who is succeeded by him who at this moment, has the honor to address you, dear Christian people of Rat Portage.

"Now, my dear brethren, he who comes to you as your parish priest feels and realizes that he is far from being qualified to fill the void caused by your reverend pastor's departure.

"He is conversant with his many shortcomings. However, let me confess to you that I feel already quite at home in your midst, for a priest is never a stranger in his church, never a stranger among the people confided to his care. Yes, beloved brethren, I feel confident that I get a hearty welcome from all because I come to you in the name of God. I feel confident that I will be blessed in the discharge of my sacred duties, for I am sent to you, and sent by whom? By Christ your Saviour and mine, your Master and mine. I am confident, not because I rely on my talents, or my merits, for I sincerely confess to you, I have none, but because I am animated with sincere devotedness and love for your souls. 'I am thirsty of souls, and souls I must have.' Like the good shepherd, I will search for the lost sheep, and faithful, to the motto of my religious order, 'He has sent me to preach the gospel to the poor.' I can assure you, that whatever your standing in society be, whatever is your nationality or color, whether you are rich or poor, you will find in me a devoted friend, a true pastor and I trust a father. I come to live with you and for you, to work with you and for you, to die with you and for you, if it were necessary. I hope that my ministrations will be productive of blessed results, because I rely on God's guidance and assistance. I rely on the intelligent and practical advice I will receive from my venerable companion and on your well-known devotedness, good-will and co-operation. I say co-operation, for without your co-operation, dear Christians, my labors would be fruitless. Yes, my dear people, we will work together to promote the progress of this town, the prosperity and the happiness of this church, to impart to your children a sound Christian education. 'Union makes strength.

"Yes, may kindly and friendly feelings always exist between all classes of the community. May charity and forbearance ever remain as the characteristic motto of every member of this church. May concord, harmony and the peace of the Lord always exist in your midst. May the mother of Jesus, whose glorious nativity we celebrate to-day, deign to take under her maternal protection all the families and individuals of this town, and prepare for them all, thrones of un-failing splendor and crowns of eternal beauty and happiness."

Catholicism in England.

To the Editor of the Free Press.
SIR,—Although it is perhaps as well that some notice should be taken of the effusion signed "Saxon," which appeared in your issue of the 23rd inst., it should not be necessary that I should occupy much of your space in discussing this writer's contribution to the correspondence on the above subject, which you have been good enough to publish. After reading his first paragraph I expected that I should find him further on attempting to refute the two main facts contained in my former letter, viz., that the establishment of the English church and the passing of the penal laws were contemporaneous events and the two parts of the one undertaking; and that to the new English church which had just been by law established, the cathedral, churches, etc., which adorned the land and were built for Catholic (or for the sake of argument we

will say Roman Catholic) worship, were handed over together with their endowments. Instead, however, of dealing with these points he wanders off into a maze of original conundrums, childish twaddle and baseless fabrications regarding the early days of English history, and without quoting one authority, or giving a single definite reference for his remarkable assertions, furnishes your readers with as splendid an example as one could desire of that very "audacity" which in his opening lines he so indignantly reprobates. As most of his statements, even if historically true, would not affect the question at issue, kindly permit me to suggest that he return to the two points which I mention above, a consideration of which, in this present discussion, would surely prove more profitable and conclusive, than an attempt within the limits of a newspaper correspondence, to range over the whole early history of England. With a view to shorten the controversy and to keep it within bounds I would propose to him the following questions, with the hope that if he thinks it desirable to answer them he will at least do so over his own signature.

Were, or were not, the cathedrals and churches in England at the inception of the "Reformation" taken forcibly from their rightful owners (the successors of those devoted and pious men who had built and endowed them) and handed over to the new church which had just by law been established? To prove that it was a new church I ask—is it not a fact that in order to meet the requirements of the religion of the new occupants the altars in those confiscated churches were replaced by communion tables, the confessional boxes destroyed, the images of the saints and the religious pictures which adorned the walls broken up and burnt, or defaced, the stations of the cross taken down, and in a word so many changes made as to completely transform the interior of the buildings? If your correspondent answers to this that all these things were innovations on the primitive faith and practices of the church in England, I answer that he is bound to say at what time they were introduced and by whom. Further, is it not a fact that the sacrifice of the Mass which until that time had been daily offered up in all those churches, without exception, and from the date of their foundation, was by law abolished and the new morning service of the established church, which went through many revisions at the hands of parliament, substituted therefor? Is it not a fact that these churches had been, without exception, built and endowed by pious English men and women for the express purpose of providing places of worship in which the faithful could participate in the sacrifice of the Mass; and is it not a fact that the articles of the church to which these sacred edifices were handed over boldly declare that the sacrifice of the Mass was an idolatrous invention and the doctrine of the real presence, blasphemy? Lastly, in order that I may not be too lengthy in my letter, is it not a fact that this was the first time in the history of Christianity in England that such a declaration had been made, at any rate, by or under the authority of a body calling itself a church? When your correspondent has given his attention to these points let him, if he feels so inclined, go on and, give his authority, name a single archbishop of Canterbury prior to that one whom Queen Elizabeth manufactured for the express purpose—Matthew Parker—who even taught that the sacrifice of the Mass was idolatrous, or who did not believe in the real presence; and let him name any archbishop of Canterbury from Augustine to Matthew Parker (with the exception of the infamous Cranmer) who did not derive his jurisdiction from the Pope of Rome and firmly believe in the papal supremacy. When he has done this let him explain, if he can, how Dr. Benson, the present archbishop of Canterbury, who holds his position by favor of the Queen, or rather, of the prime minister of the day, can be the successor of that great line of archbishops beginning with Augustine, and including such a zealous defender of papal supremacy as Thomas a Becket, each of whom as they themselves declare in all their episcopal writings, held the chair, "by the Grace of God and favor of the Apostolic See."

I will not take up much space in refuting "Saxon's" unsupported assertions that my statements regarding the progress of the church in England have no foundation in fact. Such assertions carry weight only when the identity of the author is known. Made over a nom de plume they are of no value whatever.

Before closing this letter I may add for the information of "Saxon" that as this question seems to have excited a good deal of interest, and we have much we could say regarding it which could not very well be developed in the correspondence columns of a newspaper, I have no doubt the Catholic Truth Society of this city will at an early date again take it up and deal with some of the popular misconceptions regarding Catholicity in England before and since the "Reformation."

F. W. RUSSELL.

Winnipeg, Sept. 24, 1895.

This must close this discussion.—Ed. Free Press.

TREACHEROUS AND FALSE.

His Grace the Archbishop Denies that He Communicated the Second Order-in-Council to the Eastern Press.

Many of the secular and religious papers last week published a statement to the effect that His Grace the Archbishop of St. Boniface was the medium through whom the second order-in-council re the Manitoba schools found its way into the columns of certain eastern newspapers recently. The rumor was immediately seized upon by all enemies of the Catholic minority throughout the Dominion who made use of it to show how closely in touch the Dominion Government must be with the church when it went so far as to furnish the archbishop with a copy of the order. The paper which made the original announcement was L'Electeur, of Quebec, in which it was stated that the government was considering the advisability of taking action against Archbishop Langevin for having sent copies of the order-in-council of July 27, to Verite and L'Electeur. It was said that the order-in-council which was adopted July 24, and signed July 27, was transmitted to Mgr. Langevin at the same time as the Greenway government, and L'Electeur remarked that as both governments had denied giving publicity to the documents, Sir Mackenzie was about to request an explanation from the archbishop.

His Grace the Archbishop was absent from St. Boniface when the item appeared in the local press, but on his return on Friday last he immediately gave to the papers a positive and point blank denial of the rumor. To a Free Press reporter he said: "I read the dispatch a few days ago. As to the statement of L'Electeur it is the most ridiculous thing I have ever heard of. It is both malicious and untrue. I never received a copy of the order-in-council spoken of, and therefore the whole matter is absurd on its face."

"What is the object of the canard, Your Grace?" the reporter asked.

"Oh, to incense the public," was the reply. "To imply that Sir Mackenzie Bowell was consulting with me in this matter before giving his decision. To allow the people to suppose that I, as head of the Catholic church of Manitoba, was receiving undue attention and posing as a government in myself. It is a treacherous attack, and the statements are false."

HOW A WOMAN PAID HER DEBTS!

I am out of debt, and thanks to the Dish Washer business for it. In the past five weeks I have made over \$500, and I am so thankful that I feel like telling every body, so that they can be benefited by my experience. Anybody can sell Dish Washers because everybody wants one, especially when it can be got so cheap. You can wash and dry the dishes in two minutes. I believe that in two years from now every family will have one. You can get full particulars and hundreds of testimonials by addressing the Iron City Dish Washer Co., 148, 25, Highland Ave., Station A., Pittsburg, Pa., and you can't help but make money in this business. I believe that I can clear over \$3,000 the coming year, and I am not going to let such an opportunity pass without improvement. We can't expect to succeed without trying. MRS. B.

SUBSCRIBE FOR THE
Northwest Review.