

King. You, young ladies, have said that loyalty is a duty. You are right. It belongs to the virtue of piety. To-day I may truly say—as an archbishop voicing the feelings of my people—that I gladly render homage to the King as a Prince of peace, a Prince of liberty, of peace, because by his tact and energy he has put an end to a dreadful war; of liberty, because he has fostered freedom of education and because he has freed the soil of Ireland. I am happy to give your Honor this solemn tribute of our sincere loyalty. I am also glad to welcome your honor as a representative of the "old times." Although I myself am comparatively a new-comer, I know that my great predecessor, Mgr. Tache, has a special fondness for old-times. Those old times, he used to say, were days of peace and harmony, and he often bore witness to the good feeling then existing between all sections of the community.

SIR DANIEL McMILLAN

then rose and said: "Your Grace, Reverend Fathers, Ladies and Gentlemen, and young lady students of St. Mary's Academy, it is not often that I am taken by surprise, but the ladies of St. Mary's Academy have taken me by surprise in their beautifully worded address. I greatly appreciate the very kind personal reference to myself and I thank them for it, as well as for their good wishes about my future happiness. You were good enough to say that you were glad to have me present to-night, but it is really I who have to extend my thanks to the Mother Provincial for inviting me. I have enjoyed this meeting very much. I have been deeply interested and I shall look forward to the day when I may have the pleasure of meeting you again. You were also good enough to refer to the little medals which I have the honor and privilege of giving to you, and I can assure you it affords me great pleasure to offer and present these medals. I am sure the winners earned them through their industry and perseverance. I may perhaps be permitted to say to the young ladies who are graduating: There is no limit to the success you can reach by industry and perseverance in this western country. The very highest positions are open to boys and girls. Youth is the time to prepare for this. Here you have the advantage of the very best educational facilities. If you profit by them you will qualify yourselves to adorn every position in life. Your Grace, I take it that this is the formal opening of this fine academy and I regard it as a most important event, important not only to the Reverend Sisters who have so ably and so faithfully conducted the education that has been carried on in the convent, but also of great importance to the citizens of Winnipeg and the people of the province of Manitoba. As an old resident, I know something of the splendid educational work carried on in St. Mary's in years past. As one who takes a great interest in education, I rejoice at the completion and opening of this splendid academy, which will add so much to the educational facilities of this city and province. It is a credit to everyone, it is an ornament to the city of Winnipeg and would be a credit and ornament to any city of Canada. Reference has been made by the young lady orator to dear old St. Mary's Academy; I very well remember the original academy, built long before the recollection of the Sisters here to-day. Then the Sister who taught in that humble building was the only teacher in the infant town of Winnipeg. Great improvements have taken place since then: substantial business blocks and beautiful residences have been erected; fine colleges and a solid University building have arisen; there has been great growth and developments; but I hold that the erection and opening of this splendid academy will serve quite as well as the large business blocks to proclaim our progress. The erection of such buildings as this shows that the desire to provide for higher education is kept abreast, if not in advance, of the growth of the city. This is but right, for it is the early training of youth that goes to form the future character of men and women. Here the early training is of the very highest order. I thank you very much for the kind invitation to be here to-night and especially for your kind refer-

ence to myself, and I wish the academy every success. The audience then rose and sang "God save the King," after which, as the guests were dispersing, the graduates received the hearty congratulations of their friends.

The ignorance of the average up-to-date journalist is sometimes astounding. Last Saturday the Tribune of this city reproduced from some American paper a well written pen picture of John Alexander Dowie. This article was headed by the time-honored Apostles' Creed, without a word of change, the same venerable creed which has been known and recited by Catholics for fifteen centuries—it probably attained its present form in the fifth century—and by Protestants for nearly four centuries. Yet Mr. Arthur P. Gardner, the writer of that article, evidently thinks this profession of faith was drawn up by Dowie, for he opens his sketch with these words: "This is the Apostles' Creed of the Christian Catholic Church in Zion, of which John Alexander Dowie is head, front and middle. It is repeated aloud by the people who follow Dowie before every service they hold. It will be seen at a glance," naively adds this modern ignoramus, "that it is a very broad doctrine of faith and offers little to which the average Christian may take exception. It is nominally the creed upon which Dowie has built up a following which has made him a multi-millionaire in less than a decade and has enabled him to indulge his ambition of many years to 'drive the devil from out New York, the Gomorrah of the east.'" Risum teneatis, amici.

LOCAL HITS.

A famous Winnipeg oculist received lately from the postoffice a letter addressed "To the best eye and ear doctor" of Winnipeg. The other very "good" oculist talks of suing him for opening a letter that was meant for "the other."

A recent item in the Free Press "To-day twenty years ago" recalls how a certain young lady then burst upon this western city as a rare and radiant vision. To explain how it happens that she still, to all appearances, is that, a wag says her youth is renewed like the eagle's.

An ambitious Winnipeg lady, travelling in an out-of-the-way part of the British Isles, thought she could safely boast of having entertained royalty (the Duke and Duchess of York, now Prince and Princess of Wales) during three days. But the globe is now a small place. A man who knew Winnipeg society thoroughly happened to meet the Lowland lady to whom the boast had been so airily made, and, although the latter could not remember the Winnipeg boaster's name, she described her with startling exactness. As our royal guests were entertained in no private house in Winnipeg and spent but half a day here, this chicken will surely come home to roost.

THE RIGHT SORT OF LETTER.

Dear Sir,—I received last week your circular and the sample copies of the Northwest Review to be distributed amongst the English-speaking population of my flock. In reply I would say that it will be with great pleasure that my efforts shall be directed towards complying with your request, for I am an admirer of the Review, the careful perusal of which affords me a great and useful pleasure every week.

Allow me to thank you very heartily for the kind inducements you are proposing to me in order to cover the little amount of work I might do on your behalf. However, I will be amply repaid, if through my remarks, you could secure a few more subscribers for your valuable paper, which it should be my greatest pleasure to find in every English-speaking Catholic home.

Now, let me remark that there are but very few English-speaking families in my congregation; five or six only. However, I will see them and introduce your paper and use what little influence I have on behalf of the truly Catholic work you are doing.

As to my acting as correspondent, and sending such details as might prove interesting in your

columns, I would also remark that there is never anything very startling in these remote and very quiet parts of the country. We are but a handful of Catholics here; but should anything occur that I would see fit to appear amongst the news of your weekly, it is with pleasure that I shall take advantage of your kind offer, and send in my little bundle of news.

With earnest wishes for the well merited success of the good work to which you are devoting your energies and talents, I beg to remain, dear sir, yours very respectfully.

W. L. JUBINVILLE, P.P.

Dunrea, Man., Oct. 5, 1903.

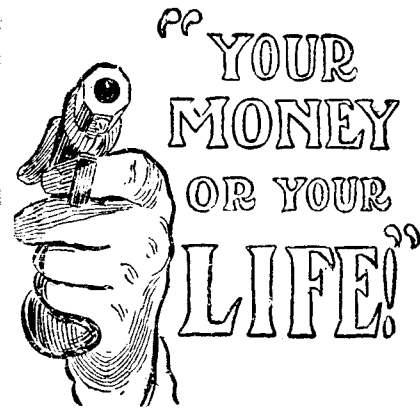
THE POPULAR ORIGIN OF THE CONCORDAT.

A great deal is written on the famous concordat between France and the Holy See. Much has been written on the subject by men very competent to form a correct judgment of the instrument that is generally credited with having restored religion in France. Among the laity d'Haussonville and Boulay de la Meurthe; and among the clergy Father Rinieri and Cardinal Mathieu have done most to elucidate the dismal and intricate series of tentative peace measures that were undertaken between the Vatican and the Tuileries. But they relied chiefly on official documents, which in this case have proved very misleading. The true history of the "rise and fall" of the Catholic Church in France after the Revolution can be gleaned only from the private correspondence of the period. Religion is vital to the existence of a people; and Catholicity has always been an element in the private, social and public life of the French people. It is erroneous to speak of the "rise and fall" of the Catholic religion in France, as two events in her modern history. The Catholic religion rose in France with the advent of her first missionaries in Montmartre; and it never fell since. Its outward manifestation was obscured during the terrible days preceding and following the French Revolution; but its life was not interrupted. It continued to grow and wax strong after that carnal of blood, and has been growing ever since. To-day there is more stalwart Catholicity in France than ever before in her history. The Church is more flourishing in that country now than in the palmy days of her sainted and Catholic kings. When there were no bishops and the parish priests were in exile. The people were like sheep without shepherds, and there were none to break the bread of life to the hungry children of the faith. But matters were never in as deplorable a state as they were in Ireland in the days of the penal laws. But as in Ireland the people and their clergy found means of communicating, and surreptitiously the sacraments were administered, if not so often, certainly with far more fervor than ever before. The people assembled in their churches and read the prayers of Mass, uniting their intention with their brethren in distant and happier lands. Correspondence was kept up with the exiled parish priests and gradually they returned to their sanctuaries. But while they were away public worship was kept up. The principal men of the villages by turn led in prayer, the Maire very often performing this duty. The church bells were rung for prayer on Sundays and holidays and among the offenses made punishable at the time was the "sonnerie," or the ringing of the church bells for lay service. But before the imperial crown touched Napoleon's brow, religion was restored and in full vigor throughout France. He only gave official sanction to a condition that had assumed the dimensions of a popular statute books what was already in full sweep and vigor in the life of the people.

These facts have been brought out in a recent brochure by Georges Gogan, in the "Revue des Deux Mondes." His investigations have been in the archives of the chateau and his researches in the correspondence of the upper Middle Classes. The result of his explanations is very encouraging, as it shows that religion is not after all entirely dependent on the political power or on the clergy, or on any agreement that may be formed between them. It is a vital principle in national

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