

"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-fading 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.

The Northwest Review

PRINTED AND PUBLISHED EVERY WEDNESDAY WITH THE APPROVAL OF THE ECCLESIASTICAL AUTHORITY.
At 184 James Street East.
WINNIPEG.

Subscription, - - - - \$2.00 a year.
Six months, - - - - - \$1.00.
All Postage is paid by the Publisher.

P. KLINKHAMMER,
Publisher,

THE REVIEW is on sale at the following places: Hart & McPherson's, Booksellers, 364 Main street; and the Ferguson's Co., Booksellers, 408 Main St.

ADVERTISING RATES.

Made known on application. Orders to discontinue advertisements must be sent to this office in writing. Advertisements unaccompanied by specific instructions inserted until ordered out.

NOTICE.

The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, even political if not of a party character. (2) LETTERS on similar subjects, whether conveying or asking information or controversial. (3) NEWS NOTES, especially such as are of a Catholic character, from every district in North Western Ontario, Manitoba, the Territories and British Columbia. (4) NOTES of the proceedings of every Catholic Society throughout the city or country. Such notes will prove of much benefit to the society themselves by making their work known to the public.

A Catholic correspondent wanted in every important town.

Address all Communications to THE NORTHWEST REVIEW, Post office Box 508, Winnipeg, Man.

The Northwest Review

WEDNESDAY, OCTOBER 2.

EDITORIAL COMMENT.

We were wise in not trusting Principal Grant in the dark. We gave him the benefit of the doubt; now we see by his last letter that he does not deserve it. The way he speaks of our Archbishop and of Vicar General Allard shows he is quite capable of playing on Protestant prejudices.

He affects to be shocked at the "immorality" of exacting pledges from Greenway and virtually defends the latter's breach of faith as legitimate strategy. This is a striking instance of the absolute loss of mental perspective in the Protestant world. Dr. Grant shows that the power of distinguishing between good and evil is almost non-existent in the majority of his readers. He knows that the deluded masses who think smoking a sin and divorce an occasional by necessary virtue will profess the same horror as he does for a Vicar General stipulating that the new government must not revolutionize the country. Of course, it is not true, as Dr. Grant implies, that these stipulations were of great importance to Archbishop Tache alone; they were of great importance to all the Catholics of Manitoba, and the Archbishop, their divinely appointed leader, had a perfect right to make them, and is now, we trust, enjoying a special eternal reward for having made them.

Dr. Grant trots out Bishop Gravel, but says nothing of Dr. Bryce, whose indiscretion throws the former into the shade. But the Principal is especially severe on our valiant Archbishop. Oddly enough he finds himself unable to quote one of those "appeals to passion" which he vaguely alludes to. If he did, he would reveal the fact that those appeals were based on the strongest and most reasonable motives. Evidently the Principal and those who employ him are very much afraid of Archbishop Langevin. They cannot silence him with a sop. They cannot wheedle him with diplomacy. So they want to discredit him as rash or pretentious. But the Catholics of Manitoba and the Dominion will neither "suppress" nor "disown" him at Dr. Grant's bidding. His so-called rashness they will find paralleled in the non-*possumus* (Acts IV, 20) of the Apostles, and his alleged pretentiousness in St. Peter's rather summary treatment of Ananias and Sapphira.

AN OBJECT LESSON.

Some time ago our morning contemporary in this city reproduced from the Record, London, England, a report of an influential delegation, consisting of the Right Rev. Dr. Goe, the Protestant Bishop of Melbourne; Rev. Dr. Rentoul,

the Moderator of the Presbyterian assembly; the Rev. W. H. Fitchett, President of the Wesleyan conference; Prof. Harper, of the Scripture Education League; Prof. Gorman, Congregationalist; the Rev. T. R. Cairns and many others whose mission was to wait upon the Honorable Mr. Turner, the premier of Victoria (Australia), and make a determined effort to get the Bible, or at least some parts of it, introduced into the elementary schools of that country.

Some eighteen years ago, the Government of that country, for reasons which would meet with the approval of Mr. Joseph Martin, passed a law for the entire secularization of the elementary schools, and drove the Bible and every other semblance of religion out of them. In Australia, as in Manitoba, this was brought about for the purpose of injuring the Catholics, but, as is always the case, the results ultimately injured the Protestants more. Hence, this delegation. The Catholics of Australia were, of course, forced to establish private schools where their children could receive an education in accordance with their religious convictions, while the Protestants, whose groundless jealousy of the Catholics was the main cause of bringing Godless schools into existence, accepted these schools for their children rather than make the sacrifice which they forced upon the Catholics.

This same Rev. Dr. Rentoul, at the Pan-Presbyterian council, held in Toronto in 1892, thus described the effects of these schools upon the Protestant churches. He said: "In Victoria the Government blotted the name of Christ out of the school text books for the last fifteen years" * * * "In Victoria Anglicans, Baptists, Congregationalists, Wesleyans and all Protestant bodies were massed together determined to have the Bible back in the schools." Further on he said: "Again the theory of the extreme voluntary in education, which asserted that the State had nothing to do with religion in education, had played itself out. The Extremists had the Bible put out from the schools. The people were now recoiling from that which necessarily must end in sheer secularism." And as an evidence of what 15 years of this sheer secularism has produced in Australia, he said: "In Victoria there were 300,000 PROFESSING Anglicans, but ONLY 50,000 ATTENDED church; there were 132,000 Presbyterians of whom 69,000 were regular church attendants." Is it any wonder that these reverend gentlemen should feel alarmed at the frightful result of secularism on their churches? No wonder they are determined to make an effort to stop it before their congregations are completely exterminated. What is more than anything else appalling them is the fact that, while these schools are exterminating themselves, the Catholics, against whom the blow was aimed in a particular manner, have doubled their membership and grown stronger under the persecution. Why? Because no persecution can destroy principle. You may grind into dust its advocates, but you can never destroy the immutable laws of God for which they conscientiously contend. Hence, the Catholics, standing by the natural and Divine rights of parents, and realizing their responsibilities to God in the education of their children, provided for these children schools suitable to their needs. Rather than send them to godless schools, they would make any sacrifice, just as the Catholics of Winnipeg are doing to-day, rather than send their children to Protestant schools. The Catholics of Australia preserved the faith of their children from the contaminating influence of secularism, and, instead of depopulating their church membership, they have doubled it. The same happy results are to be witnessed here in Winnipeg among the Catholics. Our schools are crowded to overflowing. One fourth of the Catholic population of Winnipeg are receiving a sound Catholic education within our schools while scarcely a seventh of the non-Catholic population of the city are to be found in the palatial buildings provided, at our expense, for their education. Not one Catholic

child shall be lost to the faith through the indifference or neglect of the Catholics of Winnipeg. Fifteen years from this, whatever may be the result of our contention for our rights; whatever government or politicians may find it expedient to do in the premises, one thing we may safely predict, and, that is, that Catholic schools shall be in existence for the secular, moral and religious education of our Catholic children. We shall not have to go, hat in hand, to any government and beg to be allowed to teach our children in the principles and faith of our fathers. We will do it ourselves no matter what the government may do or say. If this question be not settled on the lines of justice and fair play to all, the day will inevitably come when the reverend gentlemen who forced Protestant schools upon Mr. Martin will stand, hat in hand, like their conferees in Australia, begging that the Bible be not driven from the schools; that the very name of Christ be not blotted out of the text books; but their petition will be scoffed at and then they may learn, by bitter experience, that it was bad politics as well as bad religion not to do unto others as you would that they should do unto you.

WHAT A CONTRAST!

Loyalty to the Crown and person of Her Most Gracious Majesty was incorporated into the reply of the Greenway government to the Remedial Order issued by the Dominion government in accordance with the decision of the Imperial Privy Council on the Manitoba school difficulty. While these gentlemen were engaged in the disloyal task of defying the judgment of the highest court in the realm and declaring their determination to resist the finding of that court, they, being conscious that their conduct was unconstitutional and, therefore, disloyal, deemed it necessary to publicly make some profession of loyalty and attachment to the Queen. The press of the country, which supported them in their disloyal conduct, echoed these protestations of loyalty. They would not obey the finding of the court, nor listen to the voice of constitutional authority, asking for the removal of the grievances of the minority, simply because that minority was Catholic, and to minimize the effect of their disloyal proceedings, they assured the public that they were sincerely attached to the August Authority they were defying. Truly has it been said that loyalty (that is, lip loyalty) is the last refuge of rogues. These lip loyal subjects of our Gracious Sovereign, while engaged in the detestable occupation of defying the finding of the Imperial Privy Council, and refusing to restore the rights of a respectable section of their fellow subjects, because they were Catholics, wished to assure Her Majesty that they were deeply attached to Her August Person. What a set of hypocritical trimmers they are! How different their conduct to that of the Queen, whom they profess to love and revere!

Just compare their actions with that of the one they so hypocritically pretend to love and revere. They, as we have shown, are prepared to defy her authority, in fact, have defied it, purely and simply because the objects of her solicitude are Catholics. They robbed them of their constitutional rights, persecuted them in every possible manner they could for five long years, and, when the Queen's Privy Council demand that the grievances be removed, they answer: "We will not restore to these Romanists the rights Your Majesty's Privy Council say they were deprived of; but we beg to assure Your most Gracious Majesty that we are truly loyal subjects and love you very sincerely. We assure Your Majesty that these poor Papists are not worthy of so much consideration; they are a danger to the state, because they are completely under the influence of their Bishops. We must emancipate them and make them, like ourselves, disobedient yet loving subjects. We are sorry to disobey the order of your Court, but loyalty compels us to do so. If it were not for our loyalty to Your Crown and constitution, we should not be placed in the painful position of defying both."

That is the stand taken by the Government of Manitoba.

What saith the Queen? How doth she treat her Catholic subjects? A recent dispatch to our secular press gives the answer and here it is:

"Her Majesty, Queen Victoria, has ordered a beautiful cope for presentation to the Most Rev. Dr. O'Brien, of Halifax, in recognition of the respect paid by the Bishop and clergy on the occasion of the obsequies of the Canadian Prime Minister, Sir John Thompson, who it will be remembered, died under such sad circumstances at Windsor Castle in the autumn of last year. The cope is entirely of Irish material and workmanship, the poplin of which it is composed being manufactured on the looms of Mr. Thos. Elliott, Weaver's Square, Dublin. The gold clasp set with precious stones, as well as the setting of the gems used in the details of the work, has been supplied from the workshops of Messrs. Smyth, Wicklow street. The design for the embroidery is of the purest Celtic pattern, taken from the best evidences extant of early Irish art. The chasubles—one of white Irish satin and one of crimson poplin—are also worthy of admiration. The embroiderers' part of the exhibit is faultless in its completion and speaks hopefully for the revival of art needlework in Ireland in its most cultured form."

Here is Queen Victoria, the greatest and most powerful temporal ruler in the world, selecting a Catholic Archbishop and honoring him with a presentation—of what? A cope and chasubles—the one "a wide vestment of silk, etc., reaching nearly to the feet, open in the front and fastened by a clasp and with a hood at the back;" the others "the chief garments of a priest celebrating Mass." And all this because "of the respect paid by the Archbishop and his clergy on the occasion of the obsequies of the Canadian Prime Minister, Sir John Thompson," who was also a Catholic.

The Queen evidently does not think her Catholic subjects are disloyal. She has no fear that the Bishops of the Church are inimical to her crown or dignity; otherwise she would not thus honor them. She believes that they are loyal and devoted subjects whose rights and liberties are deserving of that respect and protection which was guaranteed them by the constitution. What a contrast between the actions of the Queen with regard to her Catholic subjects and those of her loyal (?) government of Manitoba!

LIEUT.-GOV. CHAPLEAU

At St. Boniface College.

On Friday morning at half past ten His Honor Lieutenant-Governor Chapleau visited St. Boniface College, the reception hall being appropriately decorated with flowers and mural inscriptions. After a piano overture the Rev. Father Chartier, Rector of the College, read an address of welcome, in which he took occasion to remind His Honor that they had been fellow-students in the College of St. Hyacinthe forty years ago, and that then neither of them dreamed that they would meet in Manitoba, one the Governor of a province and the other the Principal of a College. A chorus song of welcome having been sung with much taste and spirit, Lieutenant-Governor Chapleau answered pretty much in this way:—

REVEREND FATHER RECTOR, MY DEAR YOUNG FRIENDS:

Of all the visits that men in my position have occasion to pay by far the most agreeable are those which are made to educational institutions such as this; for it is in colleges like this that we witness the upgrowth of young men that are to take our places one day. You have just reminded me, Reverend Father, of our college days spent together in the dear old Alma Mater of St. Hyacinthe. It is indeed strange that we should thus meet for the first time, after forty years of separation, fifteen hundred miles from our boyhood's home; but I feel that the memory of our great Catholic colleges of Lower Canada is still fresh with us both and that our hearts beat in perfect sympathy. I had visited this country 21 years ago; but then I was travelling on a government commission; now I am

travelling for my own improvement, in order to study my fellow-men in these vast regions of the west. Wherever I went, from Atlantic to Pacific I found French Canadians; our noble Province of Quebec has everywhere struck root; and wherever its sons are they manifest

FAITH, HOPE AND CHARITY.

Your college, my dear boys, goes back, as far as I remember, to the early years of this century and recalls the virtues of Monseigneur Provencher, the first missionary in this Northwest. It also evokes the memory of one who was not only a saintly bishop but a great statesman, of one who contributed more than all others to the building up of this great country of one who, after devoting his whole life to the cause of education, died just when the future was overhung with a threatening cloud and when the work of his lifetime had been swept away, of one whose great deeds are enshrined in the hearts of his people, of the illustrious Monseigneur Tache. I remember how he used to thank God that freedom of worship was ensured to elementary, classical and collegiate education; but later on he was cruelly disappointed. As Lieutenant-Governor of a Province, I have no right to deal with politics; but as a Christian Governor, as a British subject, I have a

RIGHT TO BRAND INIQUITY.

Nothing in the world is more ridiculous than the attempt to conduct schools without God. Many of our contemporary geniuses in science and literature have made this attempt. Victor Hugo, whose magnificent talents were wasted for vile ends, once said while holding in his hand his novel "Notre Dame de Paris" and pointing at the towers of Notre Dame church: "Ceci tuera cela"—"This will kill that." And now, after fifty years, science has to confess that not only it cannot produce but that it cannot even destroy a single atom; and a great thinker who is not a Christian has lately said: "After more than 4,000 years of human effort, we have reached the bankruptcy of human science (la banqueroute de la science humaine)." Yes, there is more wisdom in the Petit Catechisme than in all the theories of irreligious savants. Men of culture are daily becoming more and more convinced of the necessity for mankind of being saturated with the spirit of the Bible, that book which will always remain the

MOST EXCELLENT OF BOOKS,

more perfect and more learned than any book written by the hand of man, because it was written under the inspiration of the Holy Ghost. All education must be grounded on religion, for those who have not, as we have, the fulness of truth, they must at least base their teaching on the existence and providence of God.

And that teaching must be given early. Just as your wheat must be sown early that it may be ripe before the nipping frost, so your young minds must be early sown with the seed of religion, in order that you may be able one day to brave with impunity the frosts of the world's unbelief; nay, that you may be able to save society from the ruin with which false doctrines threaten it. Science alone is powerless against the rising flood of socialism; but

KNOWLEDGE WITH RELIGION

can effectually beat back the overwhelming tide. The world is willing enough to admit the God of truth and knowledge, but it will have nothing to do with the God of self-denial, the God who teaches men to curb their passions, the God who should be revered and worshipped in the schools where children begin to lip the elements of science and religion.

IT IS VERY EASY

for legislators to pass iniquitous laws. So it is very easy for a child, with a few stones, to break all the panes of a splendid facade; but what labor and what efforts are needed to make were it only one of those panes of glass! Thus legislators may bring about wrongs which it is extremely difficult to repair. However, my dear young friends, justice will win the day in the long run. Meanwhile, cultivate respect and affection for the self-denying men who devote themselves, without earthly reward, to your education. Be loyal to them and to your Archbishop. In him the late Archbishop Tache has found a worthy successor, who, by his gifts, his talents and his energy has deserved to keep up the struggle. I know that some of his enemies have said that he has spoken too plainly; but none of them have ever been able to say that he has shown any lack of rectitude and firmness. Now rectitude (droiture) and firmness are the most precious virtues for a ruler of men. Under his guidance, you will, I trust, be worthy of your country and your religion.

The Lieutenant-Governor was frequently interrupted by vigorous applause. The reception closed with God Save the Queen. His Honor then took some refreshment, and as he left the College grounds, was loudly cheered by the students.

St. Jean Baptiste Notes.

St. JEAN BAPTISTE, Sep. 30.—Last Thursday we had a visit from His Honor Lieutenant Governor Chapleau, of Quebec. The distinguished party arrived at St. Jean Baptiste station at 2 p. m., in their private car. The party was composed of His Honor Lieut-Gov. Chapleau, Madame Chapleau and Hon. Joseph Royal, ex-lieutenant governor of the N. W. T., Hon. Mr. LaRiviere, M. P., Hon. J. E. P. Prendergast, Messrs. J. H. Dubuc and Henry Royal, barristers of Winnipeg, Judge and Madame Prud'homme, Senator and Madame Bernier and Mrs. Judge Dubuc. The distinguished visitors were received at the station by the Reeve of the Municipality of Montcalm, Mr. P. Parenteau, and a large number of ladies and gentlemen. Among the ladies present to welcome Mrs. Chapleau, we noticed Mrs. (Dr.) Lanthier, Mrs. P. Parenteau and Mrs. A. Beaubien. The first reception was served at Mr. Reeve Parenteau's residence and from there to the C. M. B. A. hall where an address was presented to His Honor the Lieutenant-Governor by the scholars at the convent. At 6 p. m. a banquet was tendered to the party, many ladies and leading gentlemen taking part. After the banquet an address was presented to His Honor by the citizens of St. Jean Baptiste, at a mass meeting which took place in the C. M. B. A. hall at 8 p. m. After the meeting the distinguished party went to their car in company with a very large number of ladies and gentlemen and preceded by a torch light procession composed of young scholars of this place.

THE PASTOR'S WIFE.

AN INTERESTING INTERVIEW WITH MRS. (REV.) F. B. STRATTON.

Threatened With Paralysis—Weak, Emaciated and Unable to Stand Fatigue—Pink Pills Restore Her Health.

From the Napanee Beaver. The Rev. F. B. Stratton, of Selby, is one of the best known ministers in Bay of Quinte conference, of which body he is the President. During the two years Mr. Stratton has been stationed at Selby, both he and Mrs. Stratton have won hosts of friends among all classes for their unassuming and sincere Christian work. Some time ago Mrs. Stratton was attacked with partial paralysis, and her restoration having been attributed to the use of Dr. Williams' Pink Pills, a reporter of the Beaver was sent to interview her. In reply to the reporter's question Mrs. Stratton said that she had been greatly benefited by Dr. Williams' Pink Pills, and was perfectly willing to give her experience that those similarly afflicted might be benefited. Mrs. Stratton said that before moving to Selby she had been greatly troubled by a numbness coming over her sides and arms (partial paralysis) which, when she moved, felt as though hundreds of needles were sticking in the flesh. For over a year she had been troubled in this way, with occasionally a dizzy spell. She was becoming emaciated and easily fatigued and was unable to get sleep from this cause. The trouble seemed to be worse at night time. Mr. Stratton had become greatly alarmed at her bad state of health, and it was feared that complete paralysis would ensue as Mrs. Stratton's mother, the late Mrs. Weaver, of Igersoll, had been similarly stricken, at about the same age. Knowing a young lady in Tremont, where Mr. Stratton had been previously stationed, who had been cured by Dr. Williams' Pink Pills, it was determined to give them a fair trial. When Mrs. Stratton began using the Pink Pills she was very thin and her system badly run down, but after taking the pills for a time, all symptoms of paralysis disappeared, and she found her health and strength renewed and her weight increased. Mrs. Stratton is about fifty years of age, and a more healthy, robust, and younger looking lady is seen at that age.

In reply to the reporter's inquiry as to what Pink Pills had done for his wife, Mr. Stratton said, "Look at her, look at her, doesn't she show it," and the reporter could not but admit the truth of the statement. These pills are a positive cure for all troubles arising from a vitiated condition of the blood or a shattered nervous system. Sold by all dealers or by mail from the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y., at 50 cents a box, or 6 boxes for \$2.50. There are numerous imitations and substitutes against which the public is cautioned.

T. D. DEEGAN. CLOTHING & FURNISHINGS, HAS REMOVED TO 556, Main Street, Next Door to A. J. Smale & Co.'s Shoe Store.

Dr. Morse's Indian Root Pills remove all obstruction, purify and give to the skin that beautiful clear and healthy look so truly admired in a beautiful woman. At certain periods these Pills are an indispensable companion. From one to four should be taken each day, until relief is restored. A few doses occasionally will keep the system so healthy, and the blood so pure, that diseases cannot enter the body. Dr. Morse's Indian Root Pills are sold by all medicine dealers.

ALBERT EVANS 281 Main Street. Agent for Steinway, Chickering and Nordheimer Pianos. Cheapest House in the trade for Sheet Music, Strings, etc. Pianos tuned.

St. Boniface Academy CONDUCTED BY THE SISTERS OF CHARITY.

Under the patronage of HIS GRACE THE ARCHBISHOP OF ST. BONIFACE. -TERMS- Entrance Fee—once for all.....\$5 Board and Tuition, per month.....10 Music and use of Piano.....2 Drawing.....1 Bed and Bedding.....1 Washing.....2 Payments to be made every two months in advance. For particulars or uniform, etc., enquire at Academy.

Calder! Our reputation for selling cheap is established and we propose to tighten the grip stronger by giving you some

Choice Bargains this Week.

- Finest sweet potatoes 4 lbs. for 25c. Fine ripe tomatoes 5 lbs. for 25c. Fine green tomatoes per pk. 10c. Fine dry onions per pk. 25c. Fine large Hubbard squash per crate \$1.25. Fine Oregon plums per crate \$1.25. Finest apples per lb. 8 lbs. for 25c. Fine cooking apples

Try a pound of our Teas. Greatest values in the west are given in Calder's Teas. You will save from 10c. to 15c. per lb. A good black tea per lb. 25c.; a fine Ceylon or India, per lb. 35c.; fancy Ceylon or India, per lb. 50c.

Tel 666 -- 525 Main St

St. Boniface College

This College, situated in beautiful and extensive grounds, is a large and commodious four-storey building provided with electric light and an excellent heating apparatus.

The Faculty is composed of Fathers of the Society of Jesus, under the patronage and control of His Grace the Archbishop of St. Boniface.

There is a Preparatory Course for younger children, a Commercial Course in which book-keeping, shorthand and telegraphy are taught in English, a Classical Course for Latin, Greek, Mathematics, French and English Literature, History, Physics, Chemistry, Mental and Moral Science and Political Economy. The higher classes prepare directly for the examinations of the University of Manitoba, in which the students of St. Boniface College (affiliated to the University) have always figured with honor.

TERMS: TUITION, BOARD AND..... WASHING.....Permonth, \$15.50 TUITION ALONE..... \$ 3.00 For half-boarders, special arrangements are made according as pupils take one or two meals at the College. For further particulars, apply to THE REVEREND THE Rector of St. Boniface College, St. Boniface, Manitoba

ROYAL SCALP FOOD. Price \$1.00 6 Bottles \$5.00 Exp. Pd. ONE HONEST MAN AND BUT ONE RELIABLE HAIR FOOD. NO DYE. We feed the Hair that which it lacks and nature restores the color. THEORY. ROYAL SCALP FOOD destroys the diseased germs of the scalp and a healthy action is set up. It contains the principal properties of the hair that are necessary to its life without which it will not grow. It fertilizes the scalp the same as you do a field of corn and growth is certain. It invigorates the sluggish scalp, cleanses it and thoroughly eradicates all dandruff, which is the forerunner of baldness. It is the ONLY remedy ever discovered that will restore the Life, Beauty and Natural Color to the hair without harm. Mail Orders Promptly Filled. SEND FOR FREE PAMPHLET. STATE AND LOCAL AGENTS WANTED. ROYAL SCALP FOOD CO. Box 305, WINDSOR, ONT.

ROLLED OATS Our Bock Beer W. J. BAWLF. GRAIN, FLOUR, FEED, HAY. 188 Princess Street. Market Square.

St. MARY'S COURT No. 276. Catholic Order of Foresters. Meets 2nd and 4th Friday in every month, in unity hall, McIntyre Block. Chaplain, Rev. Father Guillet, O. M. I.; Chief Rat., D. F. Altman; Rec. Sec., T. J. Colter; Fin. Sec., N. Bergeron; Treas., G. German; J. D. McDonald, D. H. C. R.

Branch 163. C.M.B.A. Winnipeg Meets at the immaculate Conception School Room on first and third Tuesday in each month. Spiritual Advisor, R. V. A. A. Cherrier; Pres., J. Markinski; Rec. Sec., J. P. O'Brien; 387 Logan St.; Fin. Sec., Rev. A. A. Cherrier; Treas., J. Shaw; District Deputy of Manitoba, Rev. A. A. Cherrier, 191 Austin Street, Winnipeg. The NORTHWEST REVIEW is the official organ for Manitoba and the Northwest of the Catholic Mutual Benefit Association.

St. Joseph and Catholic Truth Society OF NORTHWESTERN CANADA. Meets every Monday at 8 p. m., at 183 Water Street. Honorary President and Patron, His Grace the Archbishop of St. Boniface. Pres., A. H. Kennedy; Rec. Sec., T. J. Colter; Fin. Sec., N. Bergeron; Treas., G. German.

Save Paying Doctors' Bills BY USING Dr. Morse's Indian Root Pills. THEY are the Remedy that the bounteous hand of nature has provided for all diseases arising from IMPURE BLOOD. W. N. COMSTOCK, MORRISTOWN, N.Y.

Our Bock Beer NOW ON DRAUGHT at the HOTELS Is the Finest we have ever placed upon the market. For Family use, or where it cannot conveniently be kept on draught, we supply it in half pint bottles. EDWARD L. DREWRY, Redwood and Empire Breweries, WINNIPEG.

AUSTEN'S Shorthand College. And Commercial Training School. Stovel Block, McDermott Avenue, Winnipeg, Manitoba.

NORTHERN PACIFIC R.R. Time Card taking effect on Sunday, Dec. 16, 1894. MAIN LINE.

Table with columns: North Bound, Read up, South Bound, Read down, STATIONS, Freight, Passenger. Includes stations like Winnipeg, Portage, Selkirk, etc.

MORRIS-BRANDON BRANCH. Table with columns: East Bound, Read up, W. Bound, Read down, STATIONS, Freight, Passenger. Includes stations like Winnipeg, Morris, Brandon, etc.

PORTAGE LA PRAIRIE BRANCH. Table with columns: West Bound, Read d'n, East Bound, Read Up, STATIONS, Mixed No. 143 Every Day Except Sunday, Freight, Passenger. Includes stations like Winnipeg, Portage la Prairie, etc.

TELEPHONE 490. MUNT & CO., WHOLESALE— WINES AND LIQUORS 251 Portage Avenue, (Corner Garry St.) FAMILY TRADE. —O— A SPECIALTY

RICHARD & CO WINE MERCHANTS. 365 Main Street, - WINNIPEG.

The Popular Route TO ST. PAUL, MINNEAPOLIS AND CHICAGO

Pullman Palace Vestibuled Sleeping Cars and Dining Cars ON EXPRESS TRAINS DAILY TO TORONTO, MONTREAL, And all points in EASTERN CANADA, via St. Paul and Chicago.

OCEAN PASSAGES And Berths secured to and from Great Britain, Europe, China, and Japan. All first-class steamship lines are represented.

The Great TRANSCONTINENTAL ROUTE to the Pacific Coast. For tickets and further information apply to any of the company's agents or CITY TICKET OFFICE, 486 Main St., Winnipeg. H. SWINFORD, General Agent, Winnipeg. CHAS. S. FEE, Gen. Passenger and Ticket Ag., St. Paul.

CANADIAN PACIFIC RY

DIRECT AND SHORTEST ROUTE TO TORONTO, MONTREAL AND ALL POINTS EAST.

LAKE STEAMERS From Fort William To Owen Sound.

Athabasca, Sunday Alberta, Tuesday Manitoba, Thursday Connecting trails leaves Winnipeg Saturday, Monday and Wednesday at 12.20 o'clock.

Sailing from Vancouver, FOR AUSTRALIA

Miowera.....Nov-16

FOR CHINA AND JAPAN

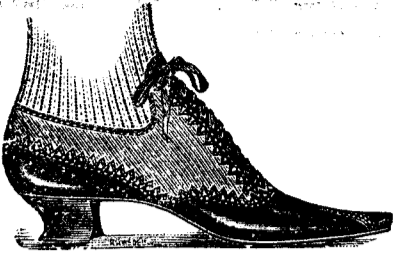
Empress India.....Oct 14

Empress Japan.....Nov 11

W. W. McLEOD, City Passenger Agent 471 Main street, J. S. CARTER, Depot Ticket Agent, or

OCEAN STEAMSHIPS. FROM MONTREAL Mongolian—Allan Line..... Oct 12 Numedien—Allan Line..... Oct 26 Vancouver—Dominion Line..... Oct 19 Mariposa—Dominion Line..... Oct 26 Lake Winnipeg—Beaver Line..... Oct 9 Lake Ontario—Beaver Line..... Oct 16 FROM NEW YORK Britannic—White Star Line..... Oct 6 Majestic—White Star Line..... Oct 26 Paris—American Line..... Oct 19 St. Louis—American Line..... Oct 26 State of Nebraska—Allan State Line..... Oct 16 State of California—Allan State Line..... Oct 29 Kensington—Red Star Line..... Oct 1 Friesland—Red Star Line..... Oct 9 Intermediate, \$25 and \$35; Steerage, \$16 and upwards. Passengers ticketed through to all points in Great Britain and Ireland and at specially low rates to all parts of the European continent. Prepaid passages arranged from all points. Apply to the nearest steamship or railway ticket agent, or to ROBT. KERR, General Passenger Agent, Winnipeg.

Morgan sells ladies Oxford shoes very cheap and excellent for wear. Ladies send for a pair of our \$1.50 shoes, mailed to any part of the country, prepaid.



A. G. MORGAN,
412 Main St.

CALENDAR FOR NEXT WEEK.

- OCTOBER.
6, Eighteenth Sunday after Pentecost--Feast of the Most Holy Rosary.
7, Monday--Votive office of the Holy Angels.
8, Tuesday--St. Brigid, Widow.
9, Wednesday--St. Denis, Bishop, and his companions, Martyrs.
10, Thursday--St. Francis Borgia, Confessor.
11, Friday--Votive office of the Passion.
12, Saturday--Votive office of the Immaculate Conception.

CITY AND ELSEWHERE.

Branch No. 52 of the C. M. B. A. hold a regular meeting in Unity Hall this evening.

Our Regina correspondence came to hand when our columns were full. It will have to be put off till next week.

The number of patients treated at the St. Boniface Hospital last week was 68 of whom 28 were males and 40 females.

Lieut.-Gov. Chapleau's speech at St. Boniface college, given in another column, is thoughtful, eloquent and thoroughly Catholic in tone.

Joseph Ryan, son of Judge Ryan of Portage la Prairie, passed through the city on Saturday en route to Montreal to resume his studies at college.

We regret to learn from a Rat Portage exchange that Dr. J. K. Barrett's young son, Percy, accidentally cut off one of his toes while handling an axe last week.

It has been found necessary to carry out extensive work in the way of repairing St. Mary's church lately. The whole of the roof has had to be re-shingled and the window framing refitted, the work costing several hundreds of dollars.

Mr. Jas. Fitzsimmons, late deputy warden at the New Westminster penitentiary, arrived from the west on Saturday morning, and left for Stony Mountain in the afternoon, to take the position there of deputy warden, lately made vacant by the transfer of Mr. Bourke.

On Wednesday last Mr. Henry O'Connor, C. P. R. fire inspector, one of the best known and most popular of the company's officers, was united in matrimony to Miss Matel Gadd, daughter of Mr. Gadd, an extensive rancher in the Oxbow district. The ceremony which took place at the home of the bride, was performed by the Rev. Father Turcotte, and the happy couple are now enjoying their honeymoon tour in the west. We join with their numerous friends here and throughout the country in wishing them long life and happiness.

The Hon. J. A. Chapleau, Lieutenant-Governor of Quebec, passed through the city on his way east last week. On Wednesday evening he received a large number of citizens of St. Boniface and Winnipeg at the Archbishop's palace and during the course of the proceedings made a most eloquent speech in which he referred to the great future before this portion of the Dominion. He also made brief reference to the school case expressing his earnest sympathy with the Catholic minority here in the struggle for right and justice. During the next two days he visited St. Jean Baptiste, the various institutions in St. Boniface, and St. Mary's academy, Winnipeg, and resumed his journey east on Saturday. There were a lot of friends at the depot to see the distinguished traveller off.

Mr. C. Boes, a member of St. Mary's Branch No. 52 of the C. M. B. A., met with a very sad accident on Wednesday evening last, which will confine him to the house and prevent him from following his occupation for at least a couple of months. He was riding on a load of hay which he had just purchased at the hay market, and was crossing the William street car track when the wagon was struck by an electric car. The force of the collision was so great that Mr. Boes was hurled to the ground with sufficient violence to sustain a double fracture of his right leg above the knee and dislocation of the hip joint. He was taken into a drug store and from thence, at his own request, conveyed to his residence on Selkirk street where he now lies. He is, we are informed, making satisfactory progress, but recovery from such severe injuries must necessarily be slow, and it cannot be said yet whether they will leave any permanent effect.

Rev. Father Larue, S. J., of St. Boniface college, occupied the pulpit at the church of the Immaculate Conception on Sunday evening. He spoke on the feast of the day, that of St. Michael the Archangel, and after giving the account of this great saint which is found in Holy Scripture and in the writings of the Fathers of the Church, spoke in most eloquent and powerful language of the fight between the forces for and those against God which is still being carried on. He earnestly begged his hearers to enroll themselves under the banner of the cross, and to have constant recourse to the angels and the saints to assist them in carrying on the fight. He ask-

ed them especially to pray for the church which had come forth so triumphantly from all her previous conflicts with Satan, but which had yet to fight against the emissaries of the evil spirit. In this connection he referred to what had already been learnt regarding the existence of devil worship, and pointed out that there was yet another great struggle before the church, which would be a severe one, and which would commence with the coming of anti-Christ. Whoever anti-Christ might be, whether an individual or a society, although he would apparently succeed for a time, his success would be of but short duration, and eventually the Church of Christ would once more rise triumphant. The sermon was a most eloquent and impressive one and was listened to by a large congregation, amongst whom were many strangers.

CONFIRMATION AT SELKIRK.

An Address to the Archbishop After the Ceremony--A Reply.

Eleven candidates were presented to His Grace Archbishop Langevin at Selkirk last Sunday, and he performed the sacrament of confirmation. Afterwards His Grace preached a sermon on St. Michael, the patron saint whose memory was being celebrated. When the sermon was over the Archbishop was met by the congregation and an address was read to him in English by Mr. J. McMahon and in French by Mr. J. E. Mailhot.

In replying His Grace touched upon the school question and mentioned the resolutions passed at a conference of Anglican Bishops in Montreal recently, which tended to strengthen the cause which he and all his Catholic friends had been fighting for during the past five years. He also mentioned the letters of Principal Grant as voicing the sentiment of the Presbyterian church.

AT THE ACADEMY.

LIEUT.-GOVERNOR CHAPLEAU AND PARTY ROYALLY WELCOMED.

Visit to the Convent of the Holy Name on Notre Dame Street East--Addresses Presented--Touching Reply by Quebec's Governor--"Vive la Canadienne."

From the Daily Nor-Wester.

On Friday afternoon a reception was given at St. Mary's Academy, in honor of Lieutenant-Governor Chapleau and the party who have accompanied him in his western tour, which consisted of Madame Chapleau and M. Chapleau, Jr., and the Hon. J. Royal. M. Chapleau and party arrived on the scene at 4 p. m., and, in the unavoidable absence of His Grace the Archbishop, were received by the Rev. Fathers McCarthy, Leduc, O'Dwyer, and Lajeunesse. On entering the corridor, they were greeted with the sight of a handsome scroll with the word "welcome" illuminated upon it, and surrounded with a halo of ferns and roses. A short delay occurred in hopes that His Grace might yet arrive; after which the party proceeded to the large hall, where the pupils to the number of nearly 200, stood to receive their honored visitors. Over the archway leading to the hall was inscribed the French word of welcome "Bienvenue." The hall was most tastefully adorned with flowers. On all the side tables there were a number of pot plants arranged; these with the floral decorations on the walls, and the bright dresses of the girls, who were all in holiday attire, and the leaders of the classes wearing the ribbon of honor, which takes the form of sashes of colors varying according to the class, formed a very beautiful sight. The hall itself is a good one, and has a handsome panelled ceiling. Outside the Union Jack was flying on the flag staff and everything betokened a gala day.

On the visitors taking their seats, the programme of the afternoon was proceeded with. The first item was a double quartette, entitled "La Chasse Aux Lions," which was played in magnificent style by the following young ladies: Mme. A. Doyle, B. Dubuc, Laure Boire, Eng. Chale, M. Lander, L. Daunais, E. Jolys, and E. Grasse. After this came a jubilant song of welcome by the whole school and accompanied on the piano by Miss A. Doyle and Miss L. Boire.

Miss Eng. Chale then came forward, wearing the ribbon of honor of the first class, and accompanied by a very young lady (Miss A. Head) who also wore a ribbon of honor, and carried a lovely bouquet of flowers. Miss Chale delivered an address of welcome in French, while Miss Head followed with one in English. In both cases, the intonation was clear and resonant; the elocution was quiet but persuasive; and every word could be followed by the whole of the audience. M. Chapleau replied in an eloquent and impassioned speech, which was evidence to every one of the earnestness and strong feeling with which the simple, kindly words of greeting imbued him. His reply was some-

what as follows: "My dear children, I desire on behalf of my dear wife, and on my own behalf to tender you my warmest thanks for your kind greetings. During our journey through the prairies, and mountains, and valleys of this glorious western land, we have been constantly hearing the same hymn, a hymn of deepest thanksgiving for all the gifts bestowed by God upon this country. Every where poems of thanksgiving are rising up to heaven for the splendid harvest, which has probably never been surpassed; but above all things, there has been just cause for gratitude for the spread of Christian education. Where, half a century ago, there was only a wilderness, the home of uncivilized men, and wild animals, there are now fine cities, with well equipped schools and public buildings rising every where. For this marvellous change, you, my children, have cause to thank God; but, you have also cause to thank the good sisters, whose noble, self-denying labors do so much, to make your lives happy, to develop intelligence within you, to inspire you with noble ideas, and to prepare you for the enjoyment of after life. Education will never diminish so long as such devotion as theirs is to the fore. You, my children, will never see such bright sunny days as you have done here; but, if you take advantage of all your privileges here, the recollection of your school days will be a great blessing to you in after life.

You are too young, most of you, to understand all the aspects of the school question; but many of you can know what is meant when we Catholics ask for liberty of conscience. Your prayers can do a great deal for the good cause; they will undoubtedly help to bring about in Manitoba an extension of liberty of conscience. That is all we ask. Intelligence is a great gift, and it can be wonderfully developed by education; but, remember, there can be no perfect development unless it is illuminated by the light of Justice and Truth, which come from the blessed Saviour, the Light of the world. There are men who would like a school without God. Perhaps some of your parents have farms; if so, do they not sow the seed in the spring-time, if they want a harvest to be gathered in good time, before the frosts of winter have damaged it? Even so, the seeds of Divine Truth must be sown in your hearts in the spring-time, the heyday of life. Science is nothing, and the learning is in bankruptcy, if there is no true religion along with it. I beg you earnestly obey the good sisters, to study as they direct you with all your minds, and to love them for the noble work they are doing for you and for this great country." Mr. Chapleau afterwards addressed the children in French. The last item on the programme was "Vive la Canadienne," which was rendered with exquisite taste. Mr. Chapleau and party afterwards went over the whole building, inspecting schoolroom, dormitories, refectories and chapel. With all of these the lieutenant-governor expressed himself highly delighted. The party left a little before 6 o'clock. On the appeal of Mr. Chapleau a holiday was granted to the pupils.

St. Ann's Academy.

(KAMLOOPS, B. C.)

Re-opened on the 26th of August. Pupils attending the institution have every facility of perfecting themselves in the French and English language. Gratuitous lessons are given in plain sewing and fancy work, while great attention is paid to the training and department of the pupils. This school is pleasantly situated in the healthiest and most picturesque part of the city of Kamloops. Music on piano and stringed instruments is thoroughly taught at this Academy. For terms apply to the SISTER SUPERIOR.

FRENCH BOOKS

- Journees De Vacances . Jules Clarette
- Andromaque J. Racine
- Esther J. Racine
- Le Pere Froisset . Gustave Tondouze
- L'Ecole De Yasuaia Patiana
- A Travers Champs . . . Hy. Greville
- Monsieur Rabosson
- Flora Bellasys . 2 vols.
- L'Enfant Gustave Droz

The Ferguson Co'y Ltd.
408 MAIN ST.

J. RUSSELL,
DEALER IN
Fruits & Confectionery
Ice Cream and Lunch Parlor in connection.
606 MAIN STREET.

D. R. Dingwall,
WATCHMAKER, 584 MAIN STREET.
MANUFACTURING JEWELLER.
Watch Repairing. A Specialty.

We have just opened up a FINE LINE OF

Catholic Prayer Books
Hart & MacPherson,
BOOKSELLERS AND STATIONERS
364 Main Street. - - - Winnipeg, Man.

Catholic Book Store
ST. BONIFACE.
Books, Stationery, Pictures and Picture Frames, Religious Articles and School requisites. FRENCH INKS a specialty. Wholesale and Retail. Correspondence solicited.
M. A. KEROACK.
LEGAL.

GILMOUR & HASTINGS, BARRISTERS, etc., McIntyre Block, Winnipeg, Man. T. H. GILMOUR. W. H. HASTINGS.

Learn to Write
By attending Winnipeg Business College and Shorthand Institute. If you want to know what is taught send for Annual Announcement which is sent free.
C. A. Fleming, Pres.; G. W. Donald, Sec.

W. JORDAN (Cor. Portage Ave & Fort Sts.)
FIRST CLASS RIGGS.
CARRIAGES KEPT AT STABLE.

SUBSCRIBE
f o r t h e

Review.

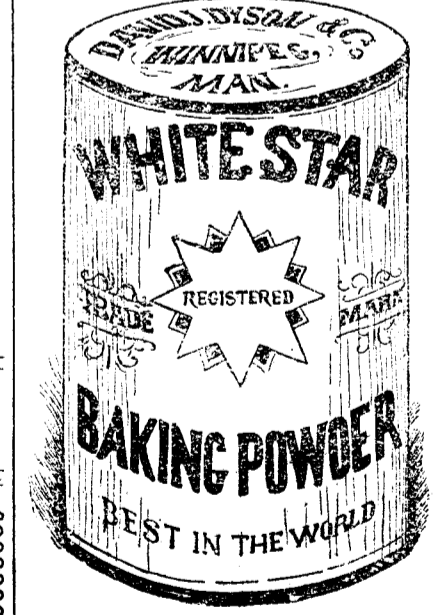
Webster's International Dictionary
Invaluable in Office, School, and Home
New from Cover to Cover
Successor of the "Unabridged."
Standard of the U. S. Gov't Printing Office, the U. S. Supreme Court and of nearly all the Schoolbooks.
Warmly commended by State Superintendents of Schools, and other Educators almost without number.
The One Great Standard Authority, so writes Hon. D. J. Brewer, Justice U. S. Supreme Court.
A College President writes: "For a case with which the eye finds the word sought, for accuracy of definition, for effective methods in indicating pronunciation, for terse yet comprehensive statements of facts, and for practical use as a working dictionary, 'Webster's International' excels any other single volume."
G. & C. MERRIAM CO., Publishers, Springfield, Mass., U.S.A.
Send to the publishers for free pamphlet. Do not buy cheap reprints of ancient editions.

W. J. MITCHELL,
60 CHEMIST AND DRUGGIST. 60
Removed TO OUR OLD STAND,
394 MAIN STREET. COR. PORTAGE AVE.
YOUR ESTEEMED PATRONAGE SOLICITED.

A FINE PORTRAIT.
We have prepared a magnificent portrait of His Grace the Archbishop of St. Boniface.
We also have a fine picture of the Immaculate Conception Church Picnic trains, which are now on sale at
MRS. R. E. CARR,
American Art Gallery,
574 1/2 MAIN ST.

HATS
OUR STOCK OF SPRING HATS ARE
Now Complete
White & Manahan's
496 Main Street.

ANTHRACITE
BLACKSMITHS
and
SOURIS
COALS
SHIPMENTS TO ALL POINTS. LOWEST PRICES, AND BEST QUALITY.
TERMS CASH.
Dominion Coal Company,
407 Main Street,
WINNIPEG.



(Established 1879.)
M. HUGHES & SON,
Undertakers,
—AND—
Embalmers,
— 212 BANNATYNE STREET, —
Opp. Ashdown's
Telephone 413.
Telegraph Orders, Given Prompt Attention.