



"AD MAJOREM DEI GLORIAM."

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OUR ARCHBISHOP'S RETURN.

A Warm and Loving Welcome—Clergy and Laity Unite in a Great Demonstration.

His Grace the Archbishop of St. Boniface reached home on Wednesday last. During his two months absence he had visited Rome and many shrines and other places of Catholic interest on the continent of Europe and it was evident to all when he stepped off the train at the C. P. R. Depot that he returned from his extended trip in the very best of health and good spirits. He was welcomed back by a tremendous throng of his loving children, including a large number of the clergy of the diocese and many of the prominent laymen of St. Boniface and Winnipeg. When he emerged from the car he was immediately surrounded and for some minutes he had a very busy time returning the greetings of the crowd, each member of which pressed forward to grasp his hand. A long line of carriages were in waiting and His Grace having entered one with His Lordship Bishop Grandin of St. Albert, a procession was formed which proceeded down Main street and thence to St. Boniface. As the carriages approached the Broadway Bridge the bells of the cathedral rang out a sweet and joyful peal of welcome and a salute was fired from a mortar on the east bank of the river. Tache avenue from Provencher avenue to the cathedral was lined on both sides by the children from the academy, the Indian Industrial school and the orphans' home who looked very pretty in their dresses of different bright colors and who reverently knelt to receive His Grace's blessing as he passed by. Flags were flying from most of the public buildings and private residences, and the St. Boniface Independent Brass band added its strains to the general welcome. When all had assembled in the cathedral the sacred edifice was well-filled. His Grace officiated at Benediction of the Blessed Sacrament assisted by Rev. Father Leduc, O. M. I., vicar-general of the diocese of St. Albert and Rev. Father Allard, O. M. I., vicar-general of the diocese of St. Boniface. A large number of clergy were in the sanctuary and contributed to the solemnity of the service by assisting in the singing and especially in the Te Deum which was intoned.

At the close of the service Mr. James E. P. Prendergast, M. P. P. and Mayor of St. Boniface, stepped to the sanctuary rails and read an address of welcome in French, after which Mr. F. W. Russell read the following address on behalf of the Catholics of Winnipeg:—

To His Grace the Most Reverend Dr. Langevin, O. M. I., Archbishop of St. Boniface, MY LORD ARCHBISHOP,

It is with the warmest feelings of joy and gratitude that we, the Catholics of the city of Winnipeg, approach your grace, and tender to you, our beloved chief pastor, a most hearty and filial welcome home.

During your Grace's absence many were the fervent prayers that ascended to Heaven from the hearts of our loving and faithful children for your safe return, and to-day we give thanks to God for the happy realization of our petitions. We were conscious when you left us that it was only the imperative duties of your episcopal station which impelled you to take your departure at a time when your absence caused us such anxious solicitude.

We were, however, greatly consoled by the fact that the cause of your absence was for the purpose of paying a visit to our most holy father, the illustrious Leo XIII., the revered spiritual ruler and guide of over two hundred and fifty millions of loyal subjects. While kneeling at the feet of the august vicar of Jesus Christ and receiving his blessing, we are sure that your mind flashed back to your faithful children in the west and your heart responding prompted the thought of asking of the Holy Father a similar favor and privilege for us.

How consoling it must have been to the heart of the illustrious Pontiff in the Vatican to hear from your Grace's lips the assurance that you ruled over a diocese wherein dwelt a loving obedient and united Christian people—a people who have ever been a unit with their bishop and clergy on all questions in which the one has a divine commission to direct and the other a divine command to obey.

It is our pleasing duty to repeat, to-day, the solemn assurance which we gave you on the day of your consecration. Now, as then, we recognize in your Grace our chief pastor and guide in all matters of faith and morals. We therefore wish, in extending to you a cordial and affectionate welcome home, to renew once more our sentiments of loyalty to yourself and reverential homage for your exalted episcopal dignity.

Signed on behalf of the Catholics of the city of Winnipeg, this 23rd day of September, A. D. 1896.

The latter address was signed by the committee representing the Winnipeg parishes: E. Case, chairman; D. Smith, J. J. Golden, J. A. Richard, J. K. Barrett and F. W. Russell.

After the English address had been read, Mr. Daniel Smith advanced and

presented His Grace with an engrossed copy.

His Grace, in reply, said: My dearly beloved brethren,—I thank you very much for this grand reception that you have tendered me to-day. Assuredly I do not take this as a recognition of any personal quality; but I know that thereby you intend to proclaim your spirit of faith and your sincere attachment to your pastor, and particularly on this occasion to the Holy See. As you have said so eloquently in your beautiful address, you recognize the Divine command by which I have received a commission towards you, and you have laid upon you the obligation of being submissive to your pastor. I thank you most cordially for this eloquent expression of your Catholic spirit. When I knelt at the feet of the Holy Father, that great man, perhaps the greatest personage in Europe or the whole world—when I bowed to him—when I knelt down before the Vicar of Christ, you were all kneeling down with me. It was not only the homage of my faith and my filial affection that I laid at the feet of my supreme pastor; it was also your sentiments of affection and of deep respect. And when he imparted to me the mission of blessing you, he gave me a second mission besides that received at the time of my consecration, to watch over you with a more tender love than ever and to be always ready to share in your joys, as well as in your sorrows. He gave me again this mission of keeping the deposit of faith, of using the sacred things I have committed to my care; and I come back from the centre of unity, from the Eternal City, with a more loving heart and a more earnest desire to devote my whole life to your welfare. We are not alone, we move in a mixed community, and it is my sincere desire to promote unity, harmony and attachment to the free institutions of this noble country of ours. I have seen that great man, the pontiff, who has succeeded in gaining that immense influence over the world that brings before him the monarchs of the different thrones of Europe and other countries. We know the particular solicitude he has for the country that rules over us, for England, since he sent a royal gift to a princess of the royal family. This is why I say that, coming from one who teaches how to obey the laws of our country, how to revere and respect sincerely the rulers of the countries where we live, I come back from Rome a Catholic Bishop, with a more sincere attachment than ever for the institutions of our country. I have been much pleased, dearly beloved brethren, to hear you also renew your determination to follow your first pastor. More than ever we need to be united, because the times now are more solemn than ever. We are on the brink of great events. I hope that those who rule over us will understand that it is their duty, their first duty, to do what is right, to proclaim justice, to protect the weak against the strong, and make everybody understand that strength is not law, is not right; but to use their power to give to every free citizen in this country the free use of the sacred liberties that men enjoy in a free country. It is my sincere hope, and I may say it is my conviction, that we will soon see the end of this great school trouble; and that you who have followed your pastor so faithfully will also receive the crown of victory, of peace and of justice. You may rest assured, dearly beloved brethren, I did not forget you when praying in the different churches of the Eternal City, particularly the shrine of St. Peter. I tried to think as much as possible of each of you; and you may rest assured this noble city of Winnipeg, with its sister, St. Boniface, were in my mind—I cannot divide them because they are united with the strong link of love, and consecrated with the same Catholic faith and spirit. I am glad to see you in the cathedral of St. Boniface, showing that you are united in faith and love to your pastor, who thinks of you day and night. When I bless you now, I will do it in the name of the Pope himself, whose body is weak and feeble, but whose soul is yet young, strong and manly. We can see with the shadow of the body the light of genius and the radiance of sanctity; he is not only a great pontiff, but a saint of God. This is why it was not only a great

privilege to see the pastor of pastors, but to see that pastor who is the embodiment of all that is great for us and the highest representation of Christ upon earth.

His Grace also replied in French to the address in that language, going to some extent over the same line of thought, as the object of the two addresses was the same.

From the Cathedral His Grace went to the palace and there nearly all of the large number of people called and presented their respects individually.

Nearly all the Oblate Fathers between Winnipeg and the Rocky Mountains were present, having come to the city for their annual retreat, which began Thursday; there was also a good representation of the secular clergy; also the Fathers of St. Boniface College were in attendance, making all together one of the largest gatherings of the clergy ever witnessed, except at the time of the Provincial conference. Among the Laymen noticed were Messrs. L. O. Gellay, E. Cyr, M. A. Keroack, Judge Dubuc, E. Egan, T. Deegan, Daniel Smith, J. K. Barrett, L. D., D. E. Cass, J. A. Richard, F. W. Russell, W. Pambrun, H. Bellevue, E. Guilbault, O. Mouchamp, J. E. P. Prendergast, M. P. P., and others.

INTERVIEWED.

Reporters who desired the Archbishop to add a little to what he had said in his address were very kindly received. He had greatly enjoyed his trip of two months duration and particularly the two months spent in Rome; but he was very glad to be at home in Manitoba again. The season of his visit to Rome was not the one which would be chosen for comfort, being the hottest period of the year, and that in which the well-to-do people leave for cooler quarters to remain from the beginning of July till October or November. His Grace spoke of the hot wind from Africa, blowing some times for two or three days, and making the city like an oven; of the magnificence of St. Peter's; of the immense gardens of the Vatican; of the crowds of people who on feast days crowd the churches, more than 365 in number, besides the chapels; of the kindness of His Holiness the Pope, as shown in his receptions of numerous and large delegations. His Grace repeated what he had said in the east that he had had no communication with the Dominion Government as to what they had proposed, or would propose in connection with the school question. Even under the former government many things had been done without his knowledge or participation. He did not appear to see any reason why Premier Laurier should consult him. "He knows," said the Archbishop, "what we want; everybody knows, our position remains the same as it has been. Knowing what is satisfactory to us, if he makes a settlement of the school question, he knows beforehand whether it will be satisfactory to us. He would ask us only if he were not willing to give us all we want." On being asked what were Mr. Laurier's sources of information on these points, His Grace answered, the petitions of the bishops, the petitions of the Catholics here, the judgment of the Privy Council, and the constitution.

As to the Manitoba school question being the principal cause of his visit to Rome, it was explained that every bishop is required to visit the Holy Father as soon as possible after his confirmation, and afterwards once in every ten years. If he had not seen the Pope at all, the position of the school question would have been the same as it is now; he comes back with no particular instructions concerning that question. He wished the school question was settled, so that work for immigration could be done. He thought fewer people were coming now than ever; that question was a great drawback. He was fully of the hope that the school question would be settled soon; there would be no man happier than he when it was settled. The Pope, he said, follows the school question, not only in this country but all over the world. The general rules of the church on primary education, were sent all over the world. He was very sure they did not want Godless instruction, nor neutral schools. In France, where the State schools are God-

less—not merely secular—even the name of God is excluded. Catholics in that country were spending millions for the support of Catholic schools. His Grace laughed at the idea that the Pope did not agree with the position taken by the Catholics of Manitoba.

STRIKING FEATURE

Of the Great Irish Convention.

From the Irish World.

This week we have to hand the Irish papers containing full reports of the great convention which held its sessions in Dublin on the 1st, 2nd, and 3rd of September. It is a grand and soul-stirring record, well calculated to excite feelings of pride and hope in the breast of every patriotic man of the Irish race.

The first notable and striking feature of the gathering—manifest beyond question, and plain to any one who reads—is the fact of its thoroughly national and thoroughly representative character. It was national and representative in numbers. There were about 2,000 persons present, either as delegates or accredited representatives. This is a larger number than the usual delegate attendance at national party convention in the United States, each of which represents not far from one-half the population of the country, that is, about 85,000,000. The Irish race in and out of Ireland numbers probably about 20,000,000. A convention of 2,000 is much more, numerically, than the ordinary representation from such a constituency.

But the national character of the convention in Dublin was even more striking in the elements of its composition—in the districts and interests and bodies represented—than in the total number present. The list of delegates and representatives fills a whole page (eight columns) of the Dublin Freeman's Journal. Every county in Ireland (32) appears in the list, with a large number of delegates under each. There is a column of small type giving the names of the priests who attended. It contains over 400—a fair representation of the Irish priesthood, which numbers about 3,000. The branches of the Irish National Federation in Ireland were represented by 1,400 delegates. The municipal councils and other popularly elected bodies and boards were represented by five mayors, thirty chairmen of town commissioners, and fifty chairmen of poor law boards. From these facts we may form an idea of how Ireland was represented, and we can have no difficulty in concluding that the convention was thoroughly national and representative, so far as regards the Irish people in Ireland. That the Irish out of Ireland also were fairly represented, we may judge when we learn that there were at the convention 300 delegates from Great Britain, over 30 from the United States, 20 from Canada and 8 from Australia and South Africa.

The convention was, therefore, a great national gathering in point of numbers and representative character. But it was even more so in the nature and character of its proceedings. It was presided over by a representative of Ireland's National Church, a man of Celtic race and Celtic name, Right Rev. Bishop O'Donnell of Raphoe—an O'Donnell of Donegal, the ancient home of Red Hugh and many another O'Donnell who did brave deeds for Ireland in the olden time. What more national feature could an Irish-race convention have than a Donegal Catholic bishop, O'Donnell, in the chair? Then there was the opening of the proceedings by a prayer in the ancient tongue of Ireland. The convention began by an invocation for guidance to the Holy Spirit, uttered in the Irish language by a veteran patriot Irish priest. This, we think, was as national as could be wished, and it was followed by the reading of the message from Pope Leo XIII.—a national feature, too, for, of course, the message was addressed to the Irish nation. It was to no mere section or faction that the Holy Father spoke. His words were for the Irish race, a race which, as he knows, has been, in the dark and evil days of persecution, and still is, the most devoted and faithful on earth to the Church of which he is the illustrious head.

As to the resolutions and speeches at the convention, who that glances over them can say with truth that they are

not thoroughly national and therefore thoroughly representative of the spirit of Ireland and the Irish? The speech of the chairman, Bishop O'Donnell, was, we need hardly say, a patriotic utterance, eloquently voicing the national sentiment and demand of his country and race. Among the resolutions first proposed and carried on the motion of Alfred Webb, a patriot Irish Protestant, was one embodying as follows the whole national creed of Ireland, the sum and substance of Irish nationality:

"That this Irish race convention reasserts the immemorial claim of IRELAND A NATION. We declare that England is governing Ireland wrongfully, by coercion and against the people's will; that each year proves afresh the futility of the attempt; that Irish evils mainly flow from alien, irresponsible, uninformed and unsympathetic rule; and that no policy, whether of severe repression or of partial concession, can allay our rightful discontent, or will slacken our efforts to obtain a Legislature and executive making and administering laws for Ireland by Irishmen on Irish soil. We declare it the prime duty of the Irish parliamentary party to continue to maintain its absolute independence of English political parties, and thus to preserve its freedom to give an independent opposition or an independent support to any party, as may seem best in the interests of the national cause."

What Irishmen of any party, faction or section can or will refuse or fail to recognize the thorough nationalism of this resolution? IRELAND A NATION, the immemorial claim of the Irish race, is the claim of the convention, and the main purpose of the gathering was to hasten the accomplishment of that great claim. How can this best be done? Of course by the united efforts of a united people and a united party. To have and uphold such a party was also one of the aims of the convention, and to that part of its programme it did not fail to give full attention. There were resolutions on "Reunion" and "Unity," and they were received and passed with an earnestness and enthusiasm which marked the determination of Ireland to take proper steps in due course to repress the evil of dissension. Other questions of national interest and importance also received fitting notice in the programme of the convention. Amnesty, land, taxation, labor, local government, education and the Gaelic language—upon each of these subjects the National sentiment and claim were expressed in a separate resolution, and so the Irish question in its entirety was fully covered by the demands formulated in those resolutions.

There was nothing, therefore, lacking to render the convention thoroughly National in its constitution and in the character of its proceedings. That it will be so regarded by the great mass of the Irish people we cannot doubt. The voice of the convention, we are convinced, will be recognized all through Ireland as the voice of the Irish Nation, to which every patriotic Irishman is solemnly bound to give due heed. No man in Ireland who believes in Home Rule is at liberty to ignore or disregard the decisions of the convention, and least of all is any member of the parliamentary party at liberty to do so. Every loyal Irishman ought to hold the judgments of the convention to be as binding as if pronounced by a legally established parliament of the Irish people in Ireland. Such a parliament could not be more representative of Ireland than the convention was, nor more thoroughly national in all its belongings.

That the convention was all this, Ireland's enemies, though they may not openly recognize it, know and feel. They are well aware that the great gathering in Dublin represented and expressed the political sentiments of the whole Celtic population of Ireland, which means four-fifths of the total population. They are well aware that the convention voiced the claim of every man in all Ireland except those persons belonging to the small Protestant ascendancy minority. This the Tories of England and of Ireland know perfectly, and it is because they know it and know, moreover, that the voice and demand of a nation cannot be choked off or denied, that they and their papers write in abusive terms of the convention and its promoters. That they do so is one more proof, and a very good one, that the convention was a grand and successful demonstration of Irish Nationality.

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The Northwest Review

WEDNESDAY, SEPTEMBER 30.

CURRENT COMMENT.

"Hello, Your Holiness!" The Tribune of last Thursday had an excellent report of His Grace's reception and especially of his interview with the reporters. Our genial Archbishop told the newspaper men that the day before he himself had an audience with the Holy Father, the latter received a party of American pilgrims, some of whom, in the excitement of the moment, greeted the august Pontiff with "Hello, Your Holiness!" and all were delighted with the affable way he received them and, talked of America.

The Church A Unit. Our contemporary goes on to quote His Grace as saying: "The views of the Holy See on the general principles of primary education are well known, having been dwelt upon from time to time in encyclicals. 'One thing is quite sure,' the Archbishop added, 'and that is that we do not want godless schools.' Proceeding, he said that the Church was a unit on this. The decision of the Baltimore council and the views of Cardinal Sattoli and Archbishop Ireland were the same as those of that council. Concluding, His Grace said he would be the most pleased man in Manitoba when the case was satisfactorily settled, and when all could unitedly and harmoniously work for the development of this country from which they expect such great things in Europe."

A Drop Of Oil. "As the reporters were taking their leave he asked them to put in a good word to advance this happy day, and added jocularly, 'You, Mr. Tribune, put in a drop of oil. You know a little oil make the machine run easier. I hear very good reports of Mr. Richardson since he went to Ottawa, and the people there speak well of him.'" Let us devoutly hope the Tribune will lay that flattering unction to its soul and that the fierce fanaticism of the Bannatyne street organ will be a memory of the past.

Inconsistent. We read in the N. Y. Freeman's Journal: "The Independent, complaining of the action of some of the South American republics in reference to Protestant missionaries, says: 'No ecclesiastic in this country believes that the State has a right to confiscate religious books and burn them.' And yet, when the Mexican Government confiscated all the church property in Mexico, and when the Italian Government confiscated churches, monasteries and libraries, and sold the books and manuscripts of the latter as waste paper, the Protestant press of America had no word of condemnation. It hailed these confiscations as a happy evidence of advance in progress. It also applauded the Iron Chancellor for his persecuting May laws." This is one of the many inconsistencies of Protestantism. If it could ever become logical, it would cease to protest against the truth.

Dr. Bryce In France. In a recent letter to the Free Press of this city the Rev. Dr. Bryce says: "No traveller coming from north to south through France, as I lately did, could fail to see its great resources and admire the industry and thrift of the people." The learned Doctor had just been extolling Calvin as a Frenchman, adding that "the world owes much to France." Oddly enough, France does not seem to recognize that she owes much to Calvin, except the bloody wars of religion, considering that the followers of the murderer of Servetus in that great country now number but a few hundred thousand and even they have repudiated most of Calvin's distinctive tenets. Dr. Bryce remarks: "The subject of education is of great moment in France just now as well as in England and Canada. The French have established secular schools, and no priest, I am told, is allowed to enter one. I presume the case would be the same with a Protestant minister. The priests are in open hostility to all government schools." So are most of the laity, Doctor, through you do not seem to have noticed the fact. "They are trying under great difficulties to maintain private schools. Of course, the two sets of schools are in deadly hostility to one another. While I was going through the Trianon palace at Versailles the other day, a large government school with its lady teachers was also passing through. The guide pointed his finger toward them and remarked to me, 'Sans Dieu'—as much as to say 'godless schools.' I was told that the name is given by the church"—was your guide a churchman, Doctor?—"even to a government school of agriculture, whose students are required to go to church service every Sunday. The French people as a whole are very set on their system of government schools being maintained." Are they, indeed? Then how comes it that even the government guides at Versailles sneer at government schools as godless? Surely, the antagonism to such schools must be very widespread if the subordinate officials who are of the people and reflect the sentiments of the people share in that contemptuous aversion. In point of fact, those who have spent their lives in France, and not merely a week as Dr. Bryce has, and the vast majority of Frenchmen despise and detest "les écoles sans Dieu."

Our Insignificance. The Reverend Doctor concludes with a very pertinent reflection which shows how his travels are teaching him humility. After noticing that his French friends are proud of the fact that Mr. Laurier, a French Canadian, is now premier of Canada, he adds: "Other than the merest generalities of our affairs in Canada do not, however, occupy the people either of France, or I am sorry to say, of Great Britain, very much. The world seems so much larger here than it does in Canada that I suppose we shall have to become a much larger people before we influence it very much." To be sure, he swallows his medicine with a wry face, but he takes it like a man. The cynosure of every eye in Manitoba feels himself somewhat infinitesimal among the many-sided, broad-minded people of the Old World.

AT ST. MARY'S ACADEMY.

On Thursday afternoon a special reception was tendered to our beloved Archbishop by the pupils of St. Mary's Academy. His Grace, accompanied by large numbers of the clergy, many of whom were to begin their annual retreat that evening, entered the beautifully decorated hall of the convent at three in the afternoon. The young ladies in the freshness of their white uniform looked their best and treated the audience to sweet music, vocal and instrumental. A bevy of dainty little damsels went very creditably through

a dialogue of welcome, adding flower-gifts to the quaint salutations of their innocent little hearts. A fitting close to this charming entertainment was the spoken address of Miss Mary Marrin, who, standing in front of the serried ranks of her white-robed schoolmates, expressed, in the name of mistresses and pupils, with perfect naturalness and ease of manner, the joy that beamed on the bright faces grouped behind her as they looked upon their dear Father in God.

His Grace replied with even more than his usual cordiality: for were not these his own children, and was he not just come from the august presence of him who is the Holy Father of us all? After dwelling with fond insistence upon his audience with the Grand Old Man of the Vatican, the Archbishop imparted to the inmates of St. Mary's Academy the blessing which the Pope himself had charged him to transmit.

MATTERS POLITICAL.

Another test vote has been taken in the House of Commons, this time on a motion made by the Hon. G. E. Foster to condemn the Government for not announcing their trade policy, and the ministry have again been sustained. Their majority in this case was 37, but when the absent members are considered it is found that the actual Government majority in a full house would have been 34.

Three French translators found guilty by the debates committee of partisan conduct during the recent election campaign and so reported to the House were ordered to be dismissed. This having been done the appointment of successors came before the committee. Various names were presented, several of the Quebec members making efforts to have their own ritual friends and supporters appointed, and so much determination was shown that a deadlock resulted which it was evident could only be overcome by the re-appointment of those who had just been dismissed. This action was accordingly taken, but the public will watch for further developments as the end of this matter has not yet been reached.

The rumored offer of the British Columbia judgeship to Mr. Joseph Martin has naturally raised a good deal of feeling in the Pacific Province, and we doubt if the Government will be able, in face of such strong opposition, to shelve Winnipeg's ex-representative in this way. Mr. Martin is a very live issue just now and one of the most troublesome which the Government have to deal with. Some of his Winnipeg friends still profess to believe that he will yet be the minister of the interior, but to an impartial observer this seems to be out of the question altogether.

It is currently reported that Dalton McCarthy is to enter the cabinet at an early date as minister of justice. Although there are several circumstances which seem to lend weight to this rumor, including the fact that he is dispensing the patronage for his constituency, we can hardly believe there is any real foundation for it. In our opinion Mr. Dalton McCarthy is quite as improbable as Mr. Martin and perhaps more so. We do not believe that he would be acceptable to a majority of the cabinet, and we are quite sure he would not strengthen the ministry.

Ottawa correspondents state that Hon. Mr. Tarte will visit this province immediately after the close of the session, and the air is full of rumors, more or less improbable, as to his object in coming here. To us it seems reasonable that he should seek as early as possible to make himself acquainted with his officials in this country, and this in itself would sufficiently account to us for his western trip. The Nor-Wester holds that there is another and more important motive behind the trip, namely to consult with the newly formed French Liberal association and to "work up enthusiasm among his adherents to cast off the shackles of religious domination and to be free men," that is to accept any modified measure of redress of our school grievances which Mr. Greenway may offer. We have already put ourselves on record as refusing to believe that our French Liberal friends are contemplating such an act of treachery, but we are aware that the public generally do not know them as well as we do and we think that in view of the frequent repetition of this rumor it would be well for their own sakes as well as for several other reasons if they would publicly

give the report a straight and unqualified denial. Failure to do this leaves them, for a time at least, in what we are certain is a false position before the public, and we must confess we cannot understand their continued silence when a word from them would settle the matter.

Immigration matters occupied the attention of the House for several hours last week. We all remember how the policy of the late government was ridiculed and attacked in and out of season by the opposition and we shall await with interest the announcement of what the Liberal party intend to do. Hon. Hugh John Macdonald advocated the early construction of the Hudson's Bay Railway as one of the necessities of the country and as one of the means of making the Northwest a better place to farm in. With the Hudson's Bay Railway completed and the school question settled we believe immigrants would commence to pour into the country and our vacant lands would soon be settled, but until these two great necessities are accomplished we do not look for much of an increase in the number of arrivals.

GOLDEN WEDDING.

Mr. and Mrs. Leon Cherrier Celebrate the Fiftieth Anniversary of Their Marriage.

Imposing Religious Ceremonies. Presentation of Address and Gifts. Biographical Sketch.

The Immaculate Conception Church was thronged on Tuesday morning at 9 o'clock the hour set for the commencement of the religious services connected with the fiftieth anniversary of the



marriage of Mr. and Mrs. Leon Cherrier, parents of the Pastor of the Parish. The parishioners were well represented and in addition there were present most of the prominent Catholics of Winnipeg and St. Boniface and many others, whilst in the sanctuary we noticed:—



His Grace the Archbishop of St. Boniface, Monseigneur Langevin; His Lordship Bishop Grandin of St. Albert; Father Ritchot, Vicar General of St. Boniface; Father Lacombe, Vicar General of St. Albert; Father Camper, O. M. I., of Lake Manitoba; Father Guillet, O. M. I., of St. Mary's, Winnipeg; Father Chartier, S. J., Rector of St. Boniface College; Father Drummond, S. J.; Father Grenier, S. J.; Father La Rue, S. J.; Father Lebel, S. J.; Father R. Giroux, of St. Anne; Father Messier, of the Cathedral, St. Boniface; Father Gendron, of the college of St. Hyacinthe, P. Q.; Father Joseph, of the Trappists; Father Joly, of Otterburne; Father P. Magnan, O. M. I., of Qu'Appelle; Father Poitras, of the Palace, St. Boniface; Father Dufresne, of Lorette; Father Cahill, O. M. I., of Rat Portage; Father Cloutier, of St. Boniface; Father A. Giroux, of La Broquerie; Father Jubinville, of Brandon; Father Bourret, of St. Agathe; Father Zerbach, of Regina; Fathers Defoy, Gravelle, Woodcutter, Haynan, of the Palace, St. Boniface; Abbe Maillard, of the Immaculate Conception. The service was of a most impressive and touching nature. Precisely at the hour named above the wedding party entered the church by the main door and proceeded up the aisle to the sanctuary. Mr. Cherrier was supported by His Honour Judge Dubuc and Mrs. Cherrier by Dr. Dame. Following them came the bridesmaid

and best man, namely, Mrs. Jacob Picard, daughter of the old couple, and her husband, and behind them the other members of the family as follows:—Mr. Alphonse Picard, grandson, and his wife; Arthur, Zephirin and Jean Marie Picard, grandsons; Joseph and Yvone Picard, great-grand-children. As the procession moved up the aisle the wedding march was beautifully rendered by Miss Alice Doyle. All being in their places His Grace the Archbishop rose and delivered a short address in English in the course of which he spoke of the sanctity of the marriage tie eloquently referring to the history of the church to show how she had always maintained the invariability of the matrimonial union. He then spoke of the Christian home and pointed to the aged couple before him as a shining example of what their Holy Religion taught them regarding the married state. In conclusion he made a touching reference to the unity which existed in the family of those whose golden jubilee they were celebrating and having paid a glowing tribute to the worth of the son as a distinguished and holy priest he closed by invoking on Mr. and Mrs. Cherrier, their children, grand children and great-grand-children the blessing of Heaven.

His Lordship Bishop Grandin then spoke in French, after which came a most impressive ceremony namely the renewal of the matrimonial promises and the blessing of the new ring. His Grace the Archbishop presiding over this portion of the service. The choir then sang the 127th Psalm "Blest are they that fear the Lord and that walk in His ways;" which was followed by the special prayers of the ritual for such occasions. These completed, Grand High mass was celebrated, with the son of the jubilarians, Rev. Father Cherrier, as celebrant; Rev. Father Bourdeau, of Chicago, their nephew, as deacon; and the Archbishop's secretary, Rev. Father Beliveau, as sub-deacon. The mass was that for St. Michael's feast, and the choir rendered the "Kyrie," "Sanctus" and "Agnus Dei" of Mercadente's mass; the "Gloria" of Hayden's mass No. 2; and the "Credo" of Leonard's mass; the offertory piece being Lambillotte's "Quid retribuam." Miss Doyle officiated at the organ throughout, Mrs. George Germain, conducting the choir. As the wedding party left the church at the conclusion of mass Mr. Arthur Picard played a wedding march. The whole congregation then assembled in the garden of the church and the old couple having been brought to the verandah of Father Cherrier's residence the following address was read and presented to them by Mr. F. W. Russell:—

The Immaculate Conception Parish, Winnipeg, Manitoba, 29th September, 1896.
TO MR. AND MRS. LEON CHERRIER.
The parishioners of the Immaculate Conception feel that they cannot allow this occasion to pass without asking you to accept their most hearty and sincere congratulations. The fiftieth anniversary of the wedding of the parents of our dear Pastor is an event which appeals to us with more than passing interest, and we can assure you it has been with great joy that we have participated in the religious celebration of this morning. We wish, too, to take advantage of the occasion to give expression to feelings with which we have for many years been animated. As parishioners of the Immaculate Conception we have long recognized how much we owe you both for the self-sacrificing way in which you are devoting yourselves to good works connected with our parish Assembly as we do week after week in our beautiful and well-kept church, we are well aware that we owe our comfort and happiness in this respect very largely to your ever-ready and earnest cooperation and self-denying labors in all things pertaining to the maintenance of the Church and its surroundings. We know this is for you a labor of love, but none the less we realize that we have good reason to feel grateful to you. We desire, therefore, only to congratulate you, but to assure you that we shall earnestly pray you may both be spared for many years yet, and to ask you to accept the accompanying present which although not of great intrinsic value is offered you by the parishioners and some of their friends as an evidence of the esteem in which you are held, and of the good wishes and cordial regard of all.

THE PARISHIONERS of the Immaculate Conception.
The present referred to in the address proved to be a very valuable one and consisted of a large number of five dollar gold pieces piled up high on a handsome gold tray. The presentation was made by Mr. J. A. McInnis.
Both Mr. and Mrs. Cherrier were visibly affected at this high mark of esteem and the former in broken tones heartily thanked all his friends and asked his son, Father Cherrier, to say a few words for him.
Father Cherrier stepped to the front of the verandah and in touching language expressed the heartfelt gratitude to all those who had been so kind to his father and mother that day. Turning to his parents he made an eloquent acknowledgement of his indebtedness to their tender care of and self-sacrificing devotion to their children. Father Cherrier's address was one of the most affecting we have ever listened to, and there were few dry eyes in the audience when he concluded by once more thanking them and asking them to continue their prayers for his beloved parents.
This interesting incident concluded, most of the congregation pressed forward to personally congratulate the venerable

couple, after which the wedding party proceeded to the school room which had been handsomely decorated for the occasion where they sat down to the wedding breakfast.

An unexpected pleasure for the aged couple was the arrival by the Atlantic express, just in time for the wedding breakfast, of the Lord Bishop of Prince Albert, the Right Rev. A. Pascal, O.M.I., who volunteered a very graceful speech in honor of the venerable couple.

Mr. and Mrs. Cherrier thus had three bishops to grace their golden jubilee.

The presents were as follows:— Handsome and costly clock from the clergy.

Porcelain and gold mounted sugar bowl and cream jug from Dr. and Mrs. J. K. Barrett.

Silver butter dish from the Sisters of St. Mary's Academy.

Silver fish knife and fork from the Sisters of the Immaculate Conception Academy.

Gold card receiver from the Sisters of Charity, St. Boniface.

Hand worked table cover and hand worked gold mounted watch guard from the Sisters at Rat Portage.

Cup of happiness, hand painted, with roses as the spring of life and the date 1846 and fall leaves with the date 1896 from Sister Lorette and Sister Anne de Jesus, of Rome, N. Y.

Fruit dish from Mrs. C. Grenier and L. Bertrand, of Amherstburg, Ont., and J. Oates, of Detroit.

Silver and gold lined fruit dish and silver tobacco jar from Dr. Dame.

Porcelain and gold mounted sugar bowl and cream jug from Mr. and Mrs. P. Gallagher and Mr. and Mrs. M. Savage.

China carabrette from Arthur Picard. Gold mounted spectacles from Mr. Jacob Picard.

Gold mounted spectacles from Mrs. A. Picard.

Two gold rings from Mr. and Mrs. J. Picard and children.

Briar pipe with amber mouthpiece and silver mounted from Father Joly.

Gold Cross from Mr. Alphonse Picard. Gold watch chain from Father Bourdeau.

Gold watch from Father Cherrier. French China tea set from Mrs. Louise Poite.

China fruit dish from Mr. O. Viau. Oil paintings of Mr. and Mrs. Cherrier from Abbe Maillard.

Gold and crystal salt dishes from Judge and Madame Prud'homme.

Holy water font from the Sisters of the Holy Names at Rome, N. Y.

Silver and gold lined fruit dish and gold headed cane from Mr. Joseph Shaw and family.

On Wednesday evening Mr. and Mrs. Cherrier expect to leave on an extended wedding trip, accompanied by their son, Father Cherrier, and their nephew, Father Bourdeau.

They will go east by the Lake route to Toronto, afterwards to Niagara Falls, Buffalo, Rome, N. Y., Albany, Montreal and other points. They will return via Chicago where they will spend a short time with Father Bourdeau at his residence, St. George's Parish.

In concluding our report we wish to extend to Mr. and Mrs. Cherrier our sincere congratulations and heartiest good wishes. We assisted with the deepest joy at the religious ceremonies which we have above described, and were glad to be present at what was really a most imposing demonstration in honor of such a worthy couple.

The hearty manner in which all classes of the community joined in the celebration must have been a source of great satisfaction to them inasmuch as it conclusively proved the high esteem, and we may say, affection, in which they are held by those with whom they are in daily intercourse and who know them so well.

They must rest assured that fervent prayers have been and will continue to be offered up in their behalf to the Heavenly Father that they may be given many years more of companionship here on earth and health and strength to continue the good work in which they love so much to be engaged.

Our prayers will go up too for the family of whom they are the head—for their son—the zealous, hard-working and beloved parish priest, for their daughter, for their grand children and their great-grand children—that they may receive the choicest blessings of heaven and continue in the future as they have been in the past—a happy, contented, united, Christian family.

BIOGRAPHICAL SKETCH.

Mr. Leon Cherrier was born at LaChapelle, P. Q., on the 13th May, 1823; his parents being George Edward Cherrier and Catharine Cherrier, whose maiden name was Jiasson. His mother died when he was five years of age and his father when he was eight and he was brought up by his uncle at Caughnawaga, P. Q.

There he learned the Iroquois language which he speaks fluently. Mrs. Cherrier, whose maiden name was Lena F. Viau, was born at St. Constant, P. Q., on October 26th, 1829; so that she is not quite 67 years of age.

Her parents were married at LaPrairie, P. Q., by Rev. Father Minguy on the 29th September, 1846, Mr. Cherrier being then 23 years of age and his bride not quite 17.

They made their home first at LaPrairie and afterwards at Caughnawaga, and St. Remi, coming to Manitoba in May 1885. They have only two children—Father Cherrier and Mrs. Picard—both of whom live in Winnipeg.

Mr. and Mrs. Cherrier came here in 1878 and when he left home hardly expected to see his mother alive again, as she had been anointed not long before he left for his missionary life.

But God heard the prayer and rewarded the sacrifice of the devoted son who offered his life for the recovery of the mother who had worked so hard for his own welfare.

For, it may be said of both Mr. and Mrs. Cherrier, that never the favorites of fortune they toiled arduously not only for the maintenance of their children but to give them the advantages of a good solid Christian education.

No sacrifice they found too great and they now, in the love and affection of those children, enjoy the reward of their labors and devotedness, for those who know Father Cherrier are well aware that, though he has had the benefit of Classical education and values it highly, he yet cherishes still more the instruction in piety and virtue he received at home and parental attention of his parents than to anything else for the position he holds in the Church of God.

For further particulars, apply to THE REVEREND THE RECTOR OF St. Boniface College, St. Boniface, Manitoba.

TERMS: TUITION, BOARD AND..... WASHING.....Per month, \$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.

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 languages.

St. Boniface College. This College, situated in beautiful and extensive grounds, is a large and commodious four-story 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.

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Grand Deputies for Manitoba. Rev. A. A. Cherrier and Dr. J. K. Barrett, Winnipeg, Man.

Branch 163, C.M.B.A. Winnipeg. Meets at Unity Hall, McIntyre Block every 1st and 3rd Wednesday.

Catholic Truth Society of Winnipeg. Honorary President and Patron, His Grace the Archbishop of St. Boniface.

Catholic Order of Foresters. Meets 2nd and 4th Friday in every month; in Unity Hall, McIntyre Block.

W. J. Jordan. Carriage and Coach Works. First Class Rigs.

ESTABLISHED 1848. STATE UNIVERSITY 1866. Created a Catholic University by Pope Leo XIII. 1889.

CATHOLIC UNIVERSITY OF OTTAWA, CAN. UNDER THE DIRECTION OF THE OBLATES OF MARY IMMACULATE.

Dr. Morse's Indian Root Pills. Keep the Works in good order. NORMAN, Ont., January 15, 1890.

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Northern Pacific Ry. CAN TICKET YOU TO THE WEST

TO THE SOUTH. The first-class line to Minneapolis, St. Paul, Chicago, St. Louis, etc.

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Write for Quotations or call upon H. SWINFORD, GENERAL AGENT.

Northern Pacific Ry. Time Card taking effect on Monday, August 24, 1896.

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Stations marked—have no agent. Freight must be prepaid. Numbers 108 and 104 have through Pullman Vestibule Drawing Room Sleeping Cars.



\$2.75 BOOTS.

New comfort in our New Boston Toe. Boots every pair guaranteed to give SATISFACTION.

A. G. MORGAN,
412 Main St.

CALENDAR FOR NEXT WEEK.

OCTOBER.

- 4 Nineteenth Sunday after Pentecost. Feast of the Holy Rosary.
- 5 Monday—St. Francis of Assisi (transferred from yesterday). Founder of the Franciscans.
- 6 Tuesday—St. Bruno, Founder of the Carthusians.
- 7 Wednesday—St. Mark, Pope.
- 8 Thursday—St. Bridget, Widow.
- 9 Friday—Saints Dionysius, Rusticus and Eleutherius, Martyrs.
- 10 Saturday—St. Francis Borgia, third General of the Society of Jesus.

Ecclesiastical Province of St. Boniface.

I. HOLY DAYS OF OBLIGATION.

- 1. All Sundays in the year.
- 2. Jan. 1st. The Circumcision.
- 3. Jan. 6th. The Epiphany.
- 4. The Ascension.
- 5. Nov. 1st. All Saints.
- 6. Dec. 8th. The Immaculate Conception.
- 7. Dec. 25th Christmas.

II. DAYS OF FAST.

- 1. The forty days of Lent.
- 2. The Wednesdays and Fridays in Advent.
- 3. The Ember days, at the four Seasons, being the Wednesdays, Fridays and Saturdays of
 - a. The first week in Lent.
 - b. Whitsun Week.
 - c. The third week in September.
 - d. The third week in Advent.
- 4. The Vigils of
 - a. Whitsunday.
 - b. The Solemnity of SS. Peter and Paul.
 - c. The Solemnity of the Assumption.
 - d. All Saints.
 - e. Christmas.

III. DAYS OF ABSTINENCE.

- All Fridays in the year.
- Wednesdays } in Advent and Lent.
- Fridays }
- Thursday } in Holy week
- Saturday } The Ember Days.
- The Vigils above mentioned.

CITY AND ELSEWHERE.

His Grace the Archbishop of St. Boniface visited the Academy of the Immaculate Conception on Friday and was given a hearty welcome by the little ones.

The farmers are now very busy hauling in wheat to the different market points. During the past week the price has gone up a few cents, and the upward tendency is still being maintained.

The Presidents and Vice-Presidents of the various Catholic societies of St. Mary's parish, are requested to be present at a meeting which will be held at St. Mary's presbytery this evening, 30th inst.

St. Mary's choir will this week commence the practice of Mercadante's Mass in B for the special services which are to be held on the completion of the improvements and alterations now being carried out.

A large number of men were laid off at the Northern Pacific shops last week. They did not get a moment's warning that this was going to happen, and as this is usually the busy season they were not expecting anything of the kind. It is said that reductions of the staff have been made over the whole system and have been rendered necessary by the depressing effect on business of the election campaign now being carried on in the States.

HOME AND FOREIGN NOTES.

From the Oblates' Missionary Record.

In Ajaccio lately a wonderfully successful Mission was given by six Oblate Fathers. The Bishop, Mgr. de la Foata, surrounded by his Chapter, took part in many of the religious exercises, and at the end blessed the Mission Cross.

The Indians of Kenim Lake, British Columbia, have set aside 200 marten skins to pay for their new church.

At Halowt, the Lower Shushwap Camp, the Indians have agreed to sell in Kamloops for the benefit of their church, 200 cords of firewood.

At the Upper Shushwap Camp, the young chief, Francois Shilpaban, has employed his men cutting down timber for the saw mills, in order to meet the expense of building their new church which is 60 x 24.

Father Daniel Burns, O. M. I., for several years a missionary in New England, died lately at El Paso in Texas. R. I. P.

The late Mr. Justice Fournier, of the Supreme Court of Canada, and former Minister of Justice, was a member of the Faculty of Law of the University of Ottawa. R. I. P.

During the fishing season in British Columbia, the Oblate Fathers attend to the Catholic Indians in the canneries along the Fraser.

Rev. Father Barrett, O. M. I., was the presiding genius of the Sunday school picnic of the Brownville children two or three months ago. 170 children went out to the Esperanza ranch owned by Mr. Jagon. Father Sirois was also present to help the children to enjoy the day.

At the Convent of the Incarnate Word, Brownville, Texas, on June 13, 1896, Miss M. Lacaze and Miss S. Kowalski passed with great distinction their final examination as graduates. The witnesses were Judge Porto, Mr. Albert Browne, attorney, and Mr. Jagon. The examiners were Fathers Maurel and Parisot, Brothers Bourbon and Nolan, O. M. I., of St. Joseph's College, and Dr. MacManus, of Matamoros.

On Exhibition Day in the same convent there was a good deal of Spanish spoken as well as English. It was in Spanish that Rev. Father Maurel, Superior, O. M. I., addressed the audience at the close.

200 children received Holy Communion for the first or the second time in the Catholic Church, Brownville, on the second Sunday after Easter, 1896. First Communion day is a great feast with the Texans and Mexicans. On the last day of May the church is always crowded. Not so at other times!

In 1890, when the unjust School Act was passed, there were 650 children in the Catholic schools of Winnipeg. Today there are 800. During all these years there have been only half-a-dozen Catholic pupils in the public (Protestant) schools. The percentage of Catholic children at school in the same city is double that of the Protestant children.

The Archbishop of St. Boniface reached Paris on July 19, 1896. After some stay at the General House of the Oblate Fathers, he paid his first visit to "the threshold of the Apostles."

Father B. Boyer, O. M. I., a new missionary at Bethsiamits in the Province of Quebec, is called by the Indians "Kathinuaskushit," The Long One. It is only a provisional name: when they know him better they will no doubt give him one that is more characteristic and complimentary.

Mgr. Doucet, C. P., Bishop of Nicopolis, in Bulgaria, added his diocese to the many that keep in each church a day of adoration of the Blessed Sacrament in union with the perpetual adoration at Montmartre.

The whole Carthusian Order has been affiliated in the same way.

In St. Philip Neri's Church, the Pettah, Colombo, on 9 June, 1896, the Bishop of Jaffna confirmed 118 persons, including two converts, Mr. C. H. Kerr and Miss Warburton, an English lady on a visit to Ceylon. Mgr. Joulain was assisted by Fathers Gordon, Wilkinson and Burke. Mr. Neydoff and Mrs. de Jong were the sponsors.

The Sacred Heart Confraternity of Jaffna held its annual meeting in St. Patrick's College on June 2, 1896. Some lyrics composed by Mr. Subavaiampillai, a Catholic poet, were sung. The Report was read by Father Wheeler, and the lecture was delivered by Mr. B. Manneppillai. Eight Fathers were present and the students of St. Martin's Seminary.

The soldiers at St. John's, Pondoland, have built a nice little chapel, says Father LeBras, O. M. I.

Father Anthony, O. M. I., the young priest in charge of the Anuradhapura district, is a Tamil. The last official report on the Ceylon Royal Botanical Gardens says: "A vine presented by the Rev. Father Anthony has made a good start at Anuradhapura Garden and promises well."

Rev. Father Meary, O. M. I., is associated with the venerable Father Garcia, O. C., the oldest missionary in Ceylon, in the administration of the Bolawatta Mission, with 7,230 Catholics. Bolawatta is the mission to which Mgr. Bettachini was so much attached, where he held the first ordination recorded of native priests in Ceylon and where he ended his days.

In France men understand better than in some other countries the importance of a few days' retreat in retirement from ordinary occupations. At Notre Dame de l'Osier (Isere), quite a country place in Dauphiny, as many as one hundred from neighboring parishes recently took part in such a retreat. Father Monnet, O. M. I., the local Superior, preached two or three times a day, and M. l'Abbe France was the conferencier.

STRANGER THAN FICTION

IS THE TRUTH CONCERNING JOHN GIBBONS, OF EAST LONDON.

He Was Tortured With the Pains of Sciatic Rheumatism—Tried Doctors, all Sorts of Medicine and Went to the Hospital in Vain—Dr. Williams' Pink Pills Cured Him When All Else Had Failed.

From the London Advertiser.

There are two things in this world which Mr. John Gibbons, a resident of Queen's Avenue East, will henceforth place implicit confidence in. One is the judgment of his wife and the other is the curative qualities of Dr. Williams' Pink Pills. In his case the two went hand in hand, Mrs. Gibbons thought of the remedy, the pills did the rest, and to-day Mr. Gibbons is a well man where last fall he was virtually a cripple. An Advertiser reporter called at the house the other evening and was met at the door by Mr. Gibbons, to whom he told the object of his visit, and was cordially invited in. The reporter had no sooner got seated when Mr. Gibbons went into an adjoining room. The sound of clinking bottles floated through the half open door and when Mr. Gibbons re-appeared he had in his arms a whole basket of bottles—all he has to show for many and many a hard earned dollar spent in useless drugs. As Mr. Gibbons was busy showing the bottles and descanting upon the impotency of the medicines they had contained, the reporter had abundant opportunity of marking the personal appearance of the man. His speech betrays his English birth and his face still bears the marks of suffering, but his frame is erect his step light and elastic, and when he tells you that he can work, run or jump with any man, you cannot help but believe him. He is 29 years of age and was born in Bow Road, Stratford, England. He came to Canada in 1882 and located at Galt, where he is well and favorably known. He worked for the Hon. Mr. Young, member of parliament, for a long time, and seven years ago he married Miss Alice Mann, also of Galt. After Mr. Gibbons removed to London he settled down near the car-shops and did very well, always having plenty of work and always having the strength to do it. He cared nothing about a wetting until one day a year ago he took an acute attack of sciatic rheumatism following wet feet. "I lay down on this floor," said Mr. Gibbons in telling his story, "night and day suffering terrible agony. I could not get up a step and my wife had to help me up from the floor. I felt the pain in my back first. It then apparently left my back and got into my hips. Doctors came here to see me. They gave me prescriptions, but none of them seemed to do me any good. The neighbors could hear me all over Queen's Avenue when I would get an attack of the pains. Last fall I was taken out of this place in a hack and taken to the hospital. I remained there about three weeks and the doctors did what they could for me but could not give me any relief. At the end of three weeks I came home again suffering as much as ever. My wife got hold of a pamphlet which told of a number of remarkable cures by the use of Dr. Williams' Pink Pills, and we determined to try them. I took about three boxes and felt myself getting a little easier. I took thirteen boxes altogether, and it is over two months since I felt the least suggestion of pain." "Do you feel that you are entirely cured?" asked the reporter. "Yes, sir, I can go out and do a day's work just as well as ever I could. I feel perfectly strong and have a good appetite." "No, I don't want another attack of sickness like that," said Mr. Gibbons, as he lighted the reporter to the door.

Mrs. Gibbons was not at home on the occasion of the reporter's first visit. Subsequently he called on her and received an entire confirmation of Mr. Gibbons' story. "He was home all last summer," said Mrs. Gibbons, "and last August the pains were so severe as to bring him down on his knees, and to save himself he could not get up. I had to lift him off the floor many a time. He seemed powerless. The bottles he showed you had almost all of them been repeatedly filled so that the number of bottles is no criterion of the amount of medicine taken. "Before he took the pills," continued Mrs. Gibbons, "I thought my husband would never be able to stand upright again. But now," she added in parting, "he is as well as ever he was." Dr. Williams' Pink Pills create new blood, build up the nerves, and thus drive disease from the system. In hundreds of cases they have cured, or all other medicines had failed, thus establishing the claim that they are a marvel among the triumphs of modern medical science. The genuine Pink Pills are sold only in boxes, bearing the full trade mark, "Dr. Williams' Pink Pills for Pale People." Protect yourself from imposition by refusing any pill that does not bear the registered trade mark around the box.

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