

Northwest Review.

"AD MAJOREM DEI GLORIAM."

THE ONLY JOURNAL DEVOTED TO THE INTERESTS OF ENGLISH SPEAKING CATHOLICS WEST OF PORT ARTHUR.

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 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 St. Peter and Paul.
 - c. The Solemnity of the Assumption.
 - d. All Saints.
 - e. Christmas.
- III. DAYS OF ABSTINENCE.
 1. All Fridays in the year.
 2. Wednesdays in Advent.
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 5. Saturdays in Holy week.
 6. The Ember Days.
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Do you agree with the Catholic Bishops that with the Roman Church?—St. Ambrose [A. D. 335-397].

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*TO THE EARL OF DERBY.

From the Ottawa University Owl.
To Winnipeg's town hall one day you came, And, standing 'mid fantastic hosts, did dare, With humor and with bravery most rare, To quote, approving, Plus, Ninth of name, Of Popes the most papistical, the same, Whom current fables meshed in Jesuit snare. Such fearless words their fruits in hearts still bear That ne'er your earldom hail with glad acclaim.

What Stanley sowed in calm defence of right May Derby reap in fields imperial, Where, too, the lying subtileth are found Of base unreason bolstering with might Of words weak pleas. May God bless you and

The love you unto life that knows no bound.

LEWIS DRUMMOND, S. J.
WINNIPEG, May 24th, 1893.
These enthusiastic lines refer especially to the following words used by His Excellency, the Governor-General, in replying to an address presented to him on the occasion of his first visit to Winnipeg: "Though I am inclined to regret that I have only three days to visit your beautiful city, still I console myself with a saying of that 'shrewd observer of men and things, the late Plus the Ninth: 'If you intend to spend a month in Rome you will see very little; but if you have only three days, you will see very much.'"

THE WORLD'S FAIR.

Princess Day as Viewed By our Own Correspondent.

CHICAGO, June 17th, 1893.

He who does not see the illuminations at the Fair cannot be said to have seen the World's Exposition. This was the conclusion I came to after witnessing the gorgeous display in honor of the Infanta Eulalia. While the glory of it is still fresh in my memory let me tell about it. I know I am attempting a difficult task. I doubt if my words will convey a just idea of the magnificent display. I do not fear that I shall exaggerate. I am rather afraid that I will not paint the scene in the fullness of its unimagined beauty. 'Princess Day' at the World's Columbian Exposition was faultless. The sky was bright, the air was warm, but a soft cool breeze tempered it to agreeableness. By six o'clock in the evening the crowds began to gather in and about the Court of Honor. For architectural beauty and effect this is the grandest part of the Exposition Grounds. At the west end of the court is the Administration Building. A large area lies between it and that elegant conception of the artist known as the McMonnies fountain. This empties its waters into the central lagoon which extends directly east passing beneath the arched centre of the peristyle into the lake. To this central lagoon are two branches. These start immediately at the fountains foot and extend the one to the north, the other to the south. The peristyle stretches across the eastern end of the Court of Honor. At the north and south end of this colonnade are Festival Hall and Choral Hall. To the north of the central lagoon and east of the north branch thereof is the Manufacturers and Liberal Arts Building. South of the central lagoon and east of the south branch, stands the Agricultural Palace whose dome supports the gilded heroic figure of Diana the Huntress. Immediately south of the Administration Building and west of the south branch of the lagoon runs the Palace of Mechanics Arts. A similar position is held on the north side by the Electricity Building. Within the large area just defined were to be seen the principal illuminations and fireworks on the evening of the Princess Day. I drifted into this fairy court about 6.30. A line of black had already been formed behind the white railing that separates the lagoon and the four terraces immediately encircling it. It was a geometric line consisting of a succession of points. The points were human heads. The fireworks were not to begin until 9 o'clock; yet, eight or ten thousand persons had already assembled to secure the places of vantage. They completely covered the stately stairs that on either side of the fountains and far away on the north and south sides of the lagoon, parted the surrounding railing and put their last white step to the waters edge. They were gathering in every nook and corner that could be reached and seemed to promise a good view. On the balconies of the Palace of Mechanics Arts and at its highest points of its airy, fairy steeples and towers that could be reached half way up the flag poles, on the high pedestals of giant statues, far up on the Administration building just at the point whence the dome seems to leap up in gilded splendor, specking the mighty rolling roof of the Liberal Arts Hall, dotting the columns of triumph, anywhere and everywhere could human being be seen. Yet into this mighty space a mighty crowd was still pouring. Thicker they came and faster. There was room for all. Wider grew the line about the lagoon, denser and black masses that were crowding up beside the massive buildings. By this time there must have been a hundred thousand persons in the Court of Honor. Over their heads the sweet soft music of the chimas was floating. "Home Sweet Home," "Nearer my God to Thee," and other well known melodies were in turn throbbled by the pulsing metal. Oh! it was a sweet hour. I shall never forget it. That music sank into my soul as never music sank before. It soothed me. And the thousands that heard it with me caught the spell and brooded as only a listening hundred thousand broods. The splashing music of the fountain mingled with the chimas above and murmured an accompaniment that filled the melodies with wondrous charm. It was the hour, too, when the shadows were beginning to fall. I saw the last rays of the sinking sun throw a glamour as it were, of fire, on roofs and domes and steeples and towers. Then the rays were lifted and twilight's veil of gray hung over all. Out of the lagoon an electric launch, beautiful in shape, would suddenly and

silently push its way from beneath a bridge and hurrying along would speed around the base of the immense statue that decorates the east end of this channel. This statue is a figure of "Liberty" and is gilded. I do not know what its dimensions are but leave the reader to conceive for himself the height of the figure beside which if a man were standing his head scarcely reaches the ankle.

Following the silent launch a gondola whose oarsmen wore the flashy costumes that, in the long ago, made Venice look brighter, would slowly push by filled with a merry crowd. The deepening shadows made the crowds seem larger. 194,000 actual admissions them and more were gathered in the Court of Honor. I looked upon them and had some strange thoughts. Here was a huge gathering all because a Princess was in the land. I wondered how many of those noble defenders of our glorious liberty, the honorable gentlemen known as the A. P. A's, were in the vast multitude. And did they know that that Princess was a Catholic? And what thought they when the officials in our own dear land bent down and kissed the hand of that Catholic Princess? Here at the World's Columbian Exposition was a Catholic woman bowed to and treated with more honor than any other woman has ever received in this country by the representatives of our own and of all foreign governments present. A Catholic! Just think of it. I could not help thinking of it and marking, too, the beautiful example the Princess had given to the Catholics of our country. Notwithstanding all the ceremonies and receptions given in her honor she has assisted at Mass. I have heard that when asked what church she would attend she inquired in what parish the Palmer House was. Being told, she replied it was the proper one in which to hear her Sunday Mass, and that's where she went. While these thoughts had been slipping through my brain, angels had set off to the land of the setting sun. One had returned, I turned at this moment to gaze on the Administration Building, and lo! its pinnacle flashed out a gorgeous crown in lines of sunlight. As I looked, these spirits invisibly laid out along the ridges of the dome strips of this sunlight. Then they girdled its case and marked off the divisions of the stories in lines of light. I turned to gaze down the lagoon and lo, the magic of their work. They had leaped to the Palace of Arts and away the beaded lines of light was speeding out its sunny length. Onward. It sprang over the south lagoon and like lightning sped south and east along the Agricultural Hall. Thence it shot to Choral Hall winging its northward way along the peristyle turning to come westward as it met the roof of Festival Hall. Thence it leaped to the mighty building of the Liberal Arts, and beheld a chain of sunlight had marked out the outlines of the cornice of every building in that court, and set the dome of the Administration Building in lines of fire against the inky walls of night. I was in amazement. I could not speak. Deeper grew my astonishment when I saw the fairy fire start to encircle the lagoon at the waters edge. Oh! the wonder of it all. Oh! the triumph of those latter days. I really thanked God that I was alive to look upon it. Did Rome or Athens, or Alexander or Cleopatra, or Solomon or Sandanpalus, or Babylon or Ecbatana ever dare even to dream of the possibilities of such a scene? The waters of the fountain tumbled down the semicircular stairs like sheets of silver. A deep dark blackness was on the lazy lagoon except where the lights that fringed its edges sent sheets of brightness along its surface that danced whenever some passing launch stirred the waves into life. And now came steam craft from the lake, gondoliers with their gondolas and launches all crowding into the center of the lagoon laden with human freight. Somebody called my attention to the Administration Building. A new feature that I had not seen nor appeared. At the point whence the dome proper starts out of the roof, great, tall, candlesticks shaped like those that are lit on the torches whose lazy flames hugged back and forth with every puff of wind. They gave a flavor of antiqueness to the scene that was simply admirable. They were needed just where they were to contrast in their grim yellowness with the smokeless bulbs of bottled sunlight that now encircled the Court of Honor.

Amidst all of this glory and beauty, this pushing of waters and flashing of light, the concert bands begin to pour out their sweetest and their best. My heart was flooded with gladness. And I said to myself I could never have formed a just idea of this without seeing—without being here. Soon in the midst of this magnificence the dull lips of cannon spoke and far away to the northeast, some spirit sprang out from the lake and carried a ball of fire heavenward suddenly he opened it and out from his heart sprang a shower of silver clippings, that put the stars to shame. Then came another heart bursting and giving splinters and balls of fire, red, and purple and green. Then another and another and another. This one a shower of sparks that floated away like the drooping branches of a weeping willow. That one, wiggling streams of shining sparks. The hiss of rockets rapidly following each other filled the air with long curved lines of fire. They burst and threw out strings of party colored lights that drifted away before the breeze and blackened in darkness. Another over the lagoon and from a large raft in its center fountains of liquid fire in their hissing sparkling jets of green and silver, red and blue, yellow and crimson back and forth through the air darted fiery snakes, and revolving pin wheels. For fully three quarters of an hour these marvelous white buildings

of wondrous beauty crowned with sunlight looked out upon the display. At about ten o'clock the Princess picture appeared in fire at the east end of the lagoon. On either side of it gleamed the arms of Spain and America. When the rose-tinted flame that outlined the head and shoulders of the Princess in heroic size were glowing brightest, men and women, steam whistles and bells, guns and rockets broke into a deafening cheer of welcome that shook the vaulted sky. Oh it was grand. And grander did it seem to me when I recalled that it was a welcome to a Catholic Princess—a real Catholic who goes to mass on Sunday, and who recognizes her parish church first. With this feeling uppermost in my heart the cannons spoke again and a bouquet of fire—a huge bouquet that measured probably 150 feet at its highest point burst into the air. It was growing too late to remain longer, so I hastened to take the boat homeward and there get a glimpse of Fairyland from the lake. Soon we were free from our moorings and making for the channel. An immense crowd was in that boat; but every one seemed to hush and listen and look. Between the columns of the peristyle we had the fairest view. We seemed to have stepped into the bosom of darkness as bright as the scene from whence we had just come. And as we looked on it from afar each one passed into silent awe. Towering above all, crowned with its crown of light, built in the womb of darkness the fiery outlines of the gilded dome were as fixed as the face of a star that never twinkles. Through the glass roof of every building gleamed the white light. Along the shore a line of lights, and blacker seemed the waters of the lake. Far into the night a great herculean pillar of white brightness was thrust. It was the search light. During the firework it had been thrown directly on the McMonnies fountain and beneath its magic every figure thereof seemed transformed into the whitest snow or as bright as silver nine times refined and polished. But we were drifting away and with our drifting the mark of the scene was vanishing. We marked the slowly dissolving outlines of that wondrous dome. A moment came and when we looked the curtains of blackness had cut off the view. Then men and women begin to gain their tongues. Some lovers of music who sat on the upper deck opened their throats in song and thus ended Princess Day at the Fair.

In my next I shall write of the Catholic Educational Exhibit. I am in the mean time giving it a thorough investigation and even now pronounce it a revelation. It is a triumph of which every school boy and girl in the land may well be proud. It is the vindication before the world the parochial school and Catholic education. But wait for my next.

CATHOLIC.

UNTOUCHED BY THE FLAMES.

The Relics of the Foundress of Villa Maria Convent Unharmed by the Fire.

La Semaine Religieuse of Montreal concludes an article upon the recent Villa Maria Convent fire, as follows: "But, in this cruel trial, a great consolation was vouchsafed the Sisters by Divine Providence. The relics of their foundress, the Venerable Marguerite Bourgeois, which can still be seen in the crypt of the church, were not touched by the flames, and the wooden cross planted upon this blessed tomb also remained intact in the general destruction."

"Encouraged by the prodigies of virtue which these ashes recall; sustained by the most numerous and affecting manifestations of sympathy on all sides; inspired by Heaven, the Sisters will lose no time in setting about rebuilding. It is thus that Our Lord, while scourging those whom he loves, never fails at the same time to display in striking fashion His goodness and His pity. Yes; it will be a great consolation to the Sisters to think that the Divine Master, in such a sore trial, has at least preserved for them what is the dearest and the most sacred thing on earth, to pious children the relics of a revered mother; that in the presence of a great misfortune God has bestowed upon them a superabundance of grace, strength and courage; that they have met with sincere and respectful sympathy upon all sides, and that on the other hand, the financial disaster which it has pleased Providence to visit upon them after three long centuries of abnegation and devotedness, is an eloquent reply to the reformers whose vain and malicious pretensions, while rendering it impossible for our institutions to save, would at the same time render impossible the relief of such a misfortune."

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The Northwest Review

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The NORTHWEST REVIEW is the official organ for Manitoba and the Northwest of the Catholic Mutual Benefit Association.

Correspondence conveying facts of interest will be welcomed and published.

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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) News 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.

OUR ARCHBISHOP'S LETTER. St. Boniface, May 10th, 1893.

Mr. E. J. Dermody. DEAR SIR,—I see by the last issue of the NORTHWEST REVIEW that you have been instructed by the directors of the journal with the management of this same, "the company for the present retaining charge of the editorial columns."

I need not tell you that I take a deep interest in the NORTHWEST REVIEW which is the only English Catholic paper published within the limits of Manitoba and the Northwest Territories.

I hope that you will obtain a remunerative success, and that the editors do their work gratuitously, it cannot be expected that the material part of the publication should remain without remuneration.

I therefore strongly recommend to all Catholics under my jurisdiction to give a liberal support to the NORTHWEST REVIEW. It has fully my approval, though, of course, I cannot be responsible for every word contained in it.

The editors write as they think proper, they are at full liberty to say what they wish and in the way they like best. The sole control I can claim is over the principles they express and I have no hesitation in stating that the principles announced by them are sound and ought to be endorsed by every sound Catholic in this country.

I therefore consider that you enter a good work and I pray God that He will bless you in its accomplishment.

I remain, Yours all devoted in Christ, ALEX. ARCHBISHOP OF ST. BONIFACE, O. M. I.

The Northwest Review

WEDNESDAY, JUNE, 28.

EDITORIAL NOTES.

These good people who are always sighing for a thousand lives to live, so they may do good religious work, will succeed very well if they use the one life God has given them to their spiritual advantage.

The trouble is that one life seems to their great towering religious eyes so insignificant that they let it go to waste.

A religious convention down South unanimously resolves "to indorse Paul's doctrine." The resolution is so vague, that one is left in doubt as to who "Paul" is. Possibly it may be the Apostle St. Paul. If so, let us hope the indorsement will follow with the practice of what "Paul" taught. This is where the hitch comes in with these so-called endorsements.

When Dr. Briggs announces, he believes the Scriptures are inspired and that he bases his faith upon their inspiration, after prayerful study and careful thought, why should he be punished as a heretic or in any manner criticized? Is he not holding up the doctrine of private judgment, the cardinal point claimed by the sects? Let there be consistency.

Every citizen has an incontestable right to advocate whatever policy he thinks best in itself, and most adapted to secure the welfare of the community. But it is also his incontestable duty to acquiesce in the decisions of the competent authority, especially when opposition would tend to weaken the community's strength. Here there is no question of party or policy.

Never make a promise unless you see your way clear to keep it. Never enter into an agreement unless you fully propose to fulfill it. Lack of fidelity to promises and engagements are the faults of nearly all people. Your simple word should be as sacred as an oath. If we were asked for a motto on perseverance we would give this, for the best kind of perseverance is faithfulness.—Pittsburgh Oatholic.

The College of the Holy Cross, Worcester, Mass., will hold its fiftieth commencement on the 29th inst. We have to return our grateful thanks to

the President for his kind invitation to be present. In October, this seat of learning will celebrate its golden jubilee. It has been postponed to that date because it will enable a larger number of Alumni to be present and participate in the grand festivities.

An excellent exchange waxes wrothy and says we Catholics are great bigots. This is a mistake. A bigot is a man who is obstinately and unreasonably wedded to any religion or religious opinions. This cannot be said of Catholics. Our belief in the truth of our holy religion is neither obstinate nor unreasonably. Perhaps, however, our brother does not know it but it is a fact that every argument that proves the divine origin of the Christian religion proves also the divine origin of the Catholic church; and that while he has no secure foundation for his religious belief, the Catholic follows an infallible guide, with whom Christ has promised to remain until the end of time. So Catholics are not bigots, but they are reasonably and firmly attached to their faith, and in this they obey the express command of Christ to hear the church.

PROTESTANT TESTIMONY. Rev. D. Davies Moore, a Protestant missionary in the West Indies, has written a letter to the Charleston, S. C., Examiner, in which he refers, in terms of fervent admiration, to the Roman Catholic Sisters of Mercy, who are ministering to the victims of the Amok, the lepers, cholera patients and the small-pox victims. He says of the Sisters: "They stand always and do their duty till they die."

The faithful servants of the church never relax their vigilance nor shrink at the approach of danger. The history of the church, her works and her destiny, shine in a glory so refulgent that testimony of approbation is frequently heard from reluctant witnesses, her critics.

THE EARLS OF ABERDEEN AND DERBY. The near advent of the Earl of Aberdeen to Rideau Hall is welcomed on all sides. If he can win in Canada the golden opinions he won in Ireland, he will be, in our long lives of honored and admired Governors, one of the most popular. It will be remembered that he alone, of all Irish viceroys, received from the people of Ireland a spontaneous and enthusiastic ovation in the outburst of regrets at his departure.

And we see, by Lady Aberdeen's success with her Irish village and Irish industries at the World's Fair, how wisely may reproach the Countess is to her illustrious husband. To have two such persons of "light and leading" working in harmony upon the influential classes of the Dominion may be looked forward to as a very special boon. Their magnetic sway is sure to make for natural righteousness, broad and deep culture, and enlightened kindness. If it be true that we are destined ere long to dispense with the services of a British Viceroyal court and to choose our Governor-General from among Canadians, there is little doubt that the Earl and Countess of Aberdeen will make us, in after years, look back wistfully to the days when we realized, thanks to them and others like them, the unapproachable finish of the British statesman and the inimitable simplicity of the British gentlewoman.

However, gladly as we shall welcome the coming, with still deeper feelings do we speed the parting, guest. Lord and Lady Stanley—for it is under these titles we have known them best—will leave behind them in Catholic hearts something more than the remembrance of their popularity; they will be thought of as defenders of the weak against the onslaughts of the strong. Never, since the stirring times of Lord Elgin, has any Governor-General of Canada taken so firm a stand against wrongheaded partisans as that which Lord Stanley of Preston took against the unreasonable haters of everything Catholic. Not only did he quietly snuff out the Protestant delegation that met him in the serene atmosphere of the Lower Province, but he bearded the loud-mouthed bigots in the very storms of their own prairies. It was an uncommonly brave act on his part to come to Manitoba so soon after the Jesuit agitation; but braver far was his behaviour here. With Orangemen about elbowing him on either hand he quoted Pius IX in answer to the civic address, and, with a merry, twinkle in his eye, he emphasized the quotation in this way: "that shrewd observer of men and things, the late Pope Pius the Ninth." The Catholics that heard him could hardly credit their ears, and the anti-Catholic paper mutilated the phrase. Then His Excellency visited all the Catholic educational institutions of Winnipeg and St. Boniface, spoke French wherever French would please, and everywhere praised Catholics, French Canadians especially, for their loyalty. He seemed to make it a point to give the Equal Righters the cut direct. To do this needed an astonishing amount of what is known in England as "quiet Lancashire pluck. That pluck was respected by his multitudinous enemies, though they chewed the cud of bitter disappointment. Nor have they ever forgiven him. The ultra-Protestant hosts are glad to see him go. We Catholics, on the contrary, grateful for his

noble defence of our rights, sincerely regret his departure, albeit we rejoice at his succession to the earldom of Derby. In his admirable wife we lose an intelligent patroness of Catholic institutions; in himself we lose, not merely a wise counsellor, nor merely a distinguished representative of our Gracious Sovereign, but over and above all this, a fearless, enlightened and sincere friend.

THE STATE AND THE SCHOOLS. Our contemporary the Northwest Baptist, thus closes an article in its issue of the 15th May last. "On the other hand, if schools are to belong to the state, and are to be supported by general taxation, and managed by state authorities, it is as plain as a nose on a man's face they can be neither Catholic nor Protestant. They must represent the state, and the state is neither Catholic nor Protestant. Will the NORTHWEST REVIEW in its leisure apply itself to this phrase of the subject and give us the results?"

We will gladly do so, but before starting out it is necessary for us to understand what is the state and who created it. In those days of combines and false principles it is quite common for people to imagine that the state is some kind of a controlling deity which it is treason to condemn or criticize. The family is the creation of God and the state is the creation of families. This being so, it follows that, in as much as the families are either Catholic or Protestant or partly both, the state can and may be Catholic, Protestant, or both. The only excuse for the existence of the state is the needs of the family, which means the good of the family, and if the state is not founded on those principles, and for these motives, viz. the needs and the common good of the family, it is existing for wrong motives and instead of being a benefit to the family it is an evil. In saying that the state cannot be either Catholic or Protestant, the Northwest Baptist virtually says it cannot or must not be Christian. Surely the Northwest Baptist does not deny we are Christians! But it infers as much, when it says that the state cannot be Catholic or Protestant. We maintain that, in as much as the state is merely our own creation, brought into being by ourselves, to serve us and minister to our needs—not to rule us against our collective wishes, it can and must be just what we wish to make it—therefore it can be both Catholic and Protestant in the sense raised by our contemporary. It can justly say "I have been created by you to serve you, to minister to your wants, to aid you in the performance of your family duties, among which is to educate your children. In as much as one portion of you is Catholic and another portion Protestant, I will establish Catholic and Protestant schools. It is my wish that you should be educated because that is the wish of all of you who created me, but in as much as you are my creator and I your servant, it would be wrong of me to interfere with your freedom in selecting the method by which this education should be given. Some of you are Protestants, some are Catholics. You disagree as to how this education should be given. I recognize those differences and will therefore establish two sets of school, on an equitable basis. You select your own teachers, build your own schools. I will provide you with the necessary machinery to tax your own people; I will inspect your schools and will pay you from my treasury according to the numbers of the pupils and the results attained in your schools." This has been found practical before and should be practical to-day, were the Protestant portion of the state willing to do what is fair and just to the Catholic portion, but because they are in the majority they have forgotten to be fair and just, so they deprived Catholics of their schools while retaining Protestant schools for themselves. In this abusive sense, the state should not be Catholic or Protestant, because it is the duty of the state to protect the weak from the tyranny of the strong and to administer to all its subjects even handed justice. But because the state has been unjust, is no argument against the position we have assumed.

TEACHING FALSE HISTORY. The teaching of history in our public schools has always been a difficult matter, not because of the fact that it is dangerous to teach the real genuine article but because of the malicious fiction which goes by the name of history and often finds its way into public school histories. The dangers to Catholic youth in studying from such text books are exceedingly great, because, in almost every instance, the writers of those fictions seem to be inspired with only one idea, and that is to misrepresent and malign the Catholic church, and make her teachings responsible for the acts of cruel and designing political rulers, just because those rulers happened to be Catholics, but, in the majority of cases, very bad ones. Take, for instance, the Protestant version of the massacre of St. Bartholomew. In almost every such history you will find it boldly attributed to the church, whereas the actual facts are that it was due altogether to the cunning and treachery of an ambitious and designing woman who would just as soon have sacrificed the church as she did the Protestant party, to her consuming passion. Not only do those writers of public school

histories misrepresent the policy of the church by trying to fasten on to her the misdeeds of Catholic rulers, but they do infinitely worse by going into the domain of dogma and telling their pupils that the church's teachings are the very opposite to what they really are. We had an instance of this quite recently in the eastern States, where a Catholic priest has exposed to the public gaze, the fictions contained in "Myer's Modern and Medieval History." Father McGurk leaves no one in doubt as to the justice of his complaint. "When he cites, for instance," says the Connecticut Catholic, "the description in the history of a Catholic indulgence as a certificate of forgiveness of sin granted by the Pope for a sum of money, he convicts the historian of deliberate bigotry or downright calumny." Imagine any child being taught such rank villany in the name of Catholic dogma! It is shameful that such should be taught to any child—because it is false, but what shall we say of the school that would teach such slander to Catholic youth. Our contemporary justly says that "Protestants wonder sometimes, or affect to wonder, that Catholics contend for parochial schools in which their children should be educated." And yet this is really what all our children are exposed to in those Protestant institutions called public schools. Histories inimical to the Catholic church are put into the hands of Catholic and Protestant children alike. And with what result? To insult or weaken the faith of the Catholics and to excite the disgust and hatred of the Protestant children towards the church by making them believe that she teaches such abominations. And when the histories used in such schools are not teaming with such abominations, the Catholic children attending such schools are exposed to a yet greater danger from the bigoted and false statements of some pious old maid who will undertake to describe to her pupils some of the teachings of the Catholic church. Some time ago we pointed out in the columns of our paper that such was done in the public schools of Manitoba. We told the Advisory Board that a teacher in one of those schools defined "excommunication" as the lopping off of the unfortunate's ears and the packing of them in a box and the sending of them to the Pope for a present. We ventured the opinion, at the time, that it would require a large sized packing case to carry the ears of that teacher to the Pope.

But is it not shocking to think that we should be asked to support such schools by our taxes? Is it not audacious to ask of us to use such schools for the education of our children?

It is by such experiences as those that Protestants themselves furnish some of the best arguments that Catholics can advance against the acceptance of such schools for the education of Catholic children.

"Evangelization" of the French-Canadians. The New York "Independent" thinks that "special interest attaches to the work of the French Evangelization Society in Canada." "The priests and bishops," it says, "are making strenuous efforts to control the movement which is spreading. The general effect of the work has been increased by the changing attitude on the part of the Roman Catholic people toward the highest authorities in their own church." Now if the generally sagacious editors of the "Independent" would only keep an "office cat" they would get rid of most stories of this sort before publishing them. For this is a most ancient tale, told by interested Protestant missionaries of every Catholic country in which they have earned their bread and butter from the confiding folk who had sent them abroad.

Besides, if the "Independent" will only consider the matter calmly and without prejudice, it cannot fail to perceive the absurdity of all this talk about "evangelizing" Catholics, bringing the Gospel to Catholics, who of all calling themselves Christians are the only ones who have continued to maintain and revere the Gospel in its entirety. Such cant, for it is mere cant, is not only absurd, but it is also insolent. In the present case it is also inconsistent. For we are constantly informed by some of the same class who thus pretend to find hope—the French-Canadian in the supposed fact of their "changing attitude" toward "the highest authorities" of the church that the annexation of Canada would be "dangerous" because of the staunch Catholic feelings and belief of the same French-Canadians. Even conceding the "thirty-six mission fields" that the Presbyterians are said to have opened in French Canada within the year, the "Independent" should remember that opening a field and getting a good crop are two very different things. There was a time years ago when the opening of Protestant "mission-fields" in Ireland was a cause for some demand on "Evangelical" English purses, but the English who used to contribute for tract-distributors and psalm singers among the "benighted Irish Romanists" have apparently grown less liberal than formerly, for the "mission-fields" of these people in Erin are now mostly tilled for potatoes. If New England "Evangelicals" have any money to spend for missionary purposes they will be wiser and more Christian if they lay it out for the legitimate expenses incurred in introducing sound notions of elementary Christian morality in the many dark and non-Catholic spots in the United States, in New England itself for instance.—Catholic Review.

WHEN you feel "as cross as a cat," a dose of Ayer's Pills will make you as good natured as a kitten. Try them for biliousness.

CORRESPONDENCE.

The Holy Virgin and Japan.

It is well known that Faith has been brought to Japan by the great apostle of the Indies, St. Francis Xavier. He landed here under the auspices of the Holy Virgin, on her Assumption Day, August 15th 1549. After him, other fathers of the Society of Jesus, followed soon by the Franciscans, Dominicans and Augustinians, came here to preach the Gospel, and made a great number of Christians, to whom they deeply inculcated the worship of Our Lord, with that of His most Blessed Mother. Never, from the primitive church, so much fervour and piety was seen, the jealous devil then raised a long and dreadful persecution, thousands of martyrs gave their life in the torments, and their last cry, when dying, was *Jesus, Maria*. It is reported also that many of them were comforted in their sufferings by apparitions of the Mother of God.

(It is well known that of those martyrs 26 were canonized in 1862, and 205 beatified in 1867). At last, with the greatest portion of the flock, all the pastors disappeared in the storm, and there remained no bishop or priest, the country was entirely shut to foreigners, and for nearly two centuries, and a half, it was generally believed in Europe, that nothing was left of the Japanese brilliant Christendom.

But that church founded under the auspices of Mary, and educated in Her love, could not perish. In lack of priests, she herself undertook the care and direction of it. She was the Star which guided the sons of the martyrs, during the long and frightful night, she was the luminous column going ahead before the worship of that Beloved Mother, rooted in their families, maintained with itself in them the whole religion.

In 1847, when Japan was seeming as unapproachable as ever, Pope Pius IX, by an inspiration from Heaven, declared the Holy Virgin Principal Patroness of the whole Japanese Empire, under the title of Her most Holy Heart.

At length, in 1854, the year in which the same Sovereign Pontiff proclaimed the dogma of the Immaculate Conception Japan after having been so long secluded was opened again to foreigners and preachers of the gospel.

But all was not yet done. . . . the Protestant ministers installed themselves first, the offspring of the ancient Christians came to see them (hiddenly, for they were still under the ban of persecution), hoping to meet in them the successors of those who converted and taught their ancestors. Alas! they did not find *Santa Maria*, and returned disconsolate.

Soon after, a Catholic church was also raised. It was finished in 1865, and dedicated to the 25 Japanese martyrs canonized in 1862. In that church, an altar was built to Our Lady, and above that altar was put the statue of that august Mother holding Her child in Her arms.

As soon as the church was opened to the public, there was every day a great affluence of visitors—the descendants of the martyrs were in the presence of *Santa Maria*; they had found again the priests of the olden days. On the 17th of March, they revealed themselves to one of them, Father Pettjean, who, the next year, was appointed by the Holy See to rule them: with the title of Bishop of Myrisphyta and Apostolic Vicar for all Japan.

Some time afterwards, Pius IX, in order to perpetuate the memory of the benefactions of Mary towards this country, established in Her honor, a special holiday, to which he just assigned the 17th March of each year. We call it the Feast of the Discovery of the Christians or simply the Feast of Our Lady of Japan. The same Sovereign Pontiff attached indulgences to the invocation: *Our Lady of Japan, Mary conceived without sin, pray for us*.

There was no station of this Vocablo, when 4 years ago, in the beginning of 1880, a missionary was appointed for the great Province of Higo, which had not yet been evangelized. Before proceeding further, the missionary chose a Patron saint for the new post, and had his choice approved of by his Bishop. But this was not the Patron which God desired. The missionary sent before him, to the chief town called Kumamoto a native priest, in order to rent a house. The houses to let were not wanting, and several times arrangements were made, which they always broke abruptly, mostly because they did not like our religion to be preached.

At last, a contract was signed; the missionary came speedily; but as soon as they saw him, they refused to fulfill the agreement, and this also through hatred against our Faith.

What was to be done? They were on the day before the 17th March, suddenly the missionary thought to apply to Our Lady of Japan; he called the native Father, and they decided together to put the new post under Her Vocablo, if she procured to them a house for the following day.

That very evening, a man called on them, and said that he would place at their disposal a house situated in such a street, such a number, and that they could take possession of it from the following day, and preach there our religion with entire freedom. Great was their joy, and greater yet their thankfulness towards Our Lady of Japan, the Bishop consented without pain to annul the first Patron, and to grant Her who had in such way outraged Herself.

And thus Our Lady of Japan has a post, that is to say, a large and nice town, with an immense Province around it. (That Province is situated in the very centre of that portion of Japan, where formerly flourished the Christians and martyrs, and where took place the discovery I just relate). She has a post, I say, and thanks to God, that post being no church, no chapel, not even an altar: the Mass is celebrated in a little Japanese room, on a portable table.

The question is therefore to build in this town of Kumamoto, in the honour of the Mother of God, under the title of Discovery of the Christians, or *Our Lady of Japan*, a sanctuary which would serve in the same time as a parochial church, and a monument for thanking Her for Her past benefactions, and attract Her blessings on the future.

To have something suitable to that triple purpose, with a residence near it,

a rather considerable sum is required, (about \$100,000) and we have but our poverty.

I recommend that good work to the prayers and sympathy of the persons who will take notice of this account. They who love the Holy Virgin, have but to consider what they can do. And that good Mother, who never permitted Herself to be surprised in generosity, will repay it to them a hundred-fold in this world and in the other.

The anti-Catholic sects are endeavoring to take this country. It is necessary to oppose to them Her of whom the church sings: *that by Herself alone she has killed all the heresies in the whole world*: *Canctas hereses sola interemisti in universo mundo*. Her church, if it be handsome, will attract the eyes and hearts of the Heathen, and will be the pledge of numerous conversions.

The Japanese Empire contains over 40 millions of people. The number of our Catholics does not yet amount to 50 thousands. But we have the freedom of creed from 4 years ago.

The Japanese people are the most intelligent and the most virtuous of all the heathen people which exist on the earth. St. Francis Xavier called the Japanese *the delights of his heart*. If this nation be converted to the Faith, there is good hope that it will exert a happy influence around itself and that it will be a great service to the church.

I have to evangelize two hundred and ninety three communes, very populous, and containing about two thousand and five hundred villages or towns, without reckoning this large city of Kumamoto. It is the equivalent of several dioceses. To help me, I have a native priest, whose centre of action is 36 miles from here (we meet every month for conferring each other), and two French sisters, who have rented a little house in Kumamoto, from where they are working to convert persons of their own sex.

This town contains over 100 temples where the devil has been worshipped for many centuries. Is it not time to erect one to Her who has trodden on his head, the sweet Virgin Mary?

Letters reach me directly with the address: Rev. J. M. Corre, Missionary, Apostolic, Kumamoto, Japan. Alms can be sent through any local post office (of virtue of the treaties), or by a cheque or any bank. They can also be directed to Father Hinard, Director of the Foreign Missions, 128 Rue du Bac, Paris; or to Rev. G. Andre, St. John's Seminary, Brighton, Boston, Mass.; or to Rev. E. M. Roizard, Director of the Grand Seminaire, Montreal.

THE MANITOBA SCHOOL CASE. Boston Pilot—The Dominion Government, by an order in council, has decided to submit to the Supreme Court of Canada, as a test case, the questions at issue between the Catholics of Manitoba and the destroyers of their schools. It is unnecessary to give all the questions as formulated by the Federal Government in full. The essential point which the Court is asked to decide is: Has the Dominion Government a constitutional ground for interference? If the Court says no, the Catholics of Manitoba must seek elsewhere for relief. If the Court says yes, the Dominion Government is fully pledged to interfere in some way not yet explained. Meanwhile let us review what Mr. Laurier said in Parliament last session about this matter. He took the view that while there might be no reason for complaint, or at least redress, if the common schools of Manitoba were strictly non-sectarian, there was ground for complaint and Federal interference if those schools were practically Protestant. And he added that he feared there were good reasons to believe that they were practically Protestant. Now, whatever may be the decision of the Supreme Court, the Federal Government will probably have to deal with the issue raised by Mr. Laurier. It has been remarked that the Catholics would have to pay dearly for the luxury of a Catholic Premier. This saying emanated from no unfriendly source. Without dwelling much upon that, it is a wide belief that if the Protestant Sir John Macdonald was in the place of the Catholic Sir John Thompson when the Catholic schools were destroyed, the reconstruction would have been immediately reconstrued under special laws framed for their protection under the Ottawa Government. No Catholic expects partiality from Sir John Thompson or any member of his government. But they do want justice, and justice they must have. Should the promotion of Sir John Thompson be paid for by the destruction of Catholic schools in Manitoba and their jeopardization in Ontario, much as we all admire the Premier, no Catholic will for one moment hesitate to declare that his advancement has been purchased at too great a price.

MICHAEL MULLALRY.

What They Should Do.

Now-a-days the best Catholic families everywhere take at least one Catholic paper. In the cities, however, Catholic families are met with that have not accustomed to take only daily papers and have not felt the need of a Catholic paper. The daily papers present a good deal of Catholic news and such families feel that having gotten the news, that is all they need.

"But mere news" isn't everything to the reading world of to-day. Here are points that the Catholic paper covers which no daily paper can cover. (1) It presents reliable Catholic news well selected and sifted from rumor and conjecture. (2) It discusses current events from a Catholic standpoint, from their most serious side—the moral side. (3) It presents reading to the household that is warranted free from anything which will suggest impurity of tend to debase. (4) It cultivates a Catholic spirit among its readers; this means an interest in the church, an interest in Catholic books and an interest in seeing the cause of Christianity promoted. (5) Its stories are free from the sensational immoralities that make up the plots of most of the secular romances of the day.—Catholic Citizen.

"It has cured others and will cure you" is true only of Ayer's Sarsaparilla. The motto suits the medicine and the medicine the motto. What better assurance could you have that a remedy will cure you, than the fact that it has cured such multitudes of others?

GRANTLEY MANOR

A TALE

LADY GEORGINA FULLERTON, Author of "Lady Bird," "Ellen Middleton," etc

CHAPTER IX.

"What?—what do you mean?" "Are you not about to inform me, that of all the captivating creatures in the world, your sister is the most irresistible. I am quite prepared for it, I assure you. I hear you are all mad about her; that you father says she is an angel; that Mr. Sydney calls her a saint; and that we shall not have a chance any of us of being ever looked at, much less thought of, by anybody, as long as the fair Ginevra remains among us."

"She is very charming," Margaret answered; and there was such a sad tone in her voice as she pronounced the word. "Maud ventured to say, in a manner that might have passed for a mere joke and innocent inquiry—

"Then you have had nothing as yet but the patte de velours? You are quite sous le charme, I suppose?" Margaret, like all frank people, detested a hint; and being, moreover, predisposed at that moment to irritation, exclaimed warmly—

"Why really, Maud, I wish you would speak out, or not speak at all. What is the use of beating about the bush, and putting unpleasant ideas into my head, for the sole purpose of plaguing me? As they tell people in the marriage-service? do say what you have to say at once, or forever hold your peace."

"O, you have been studying that part of the prayer-book lately? Are you perfect in the responses, and prepared to say, 'I Margaret, take thee, Edmund.' 'From this,' exclaimed Margaret, with impetuosity, 'there is no question of my marrying Mr. Neville.'"

"The question may not yet have been asked, but it does not follow that it will not," said Maud, "unless—"

"Unless what?" cried Margaret, whose interest in the subject got the better at once of her caution and of her irritation. "Unless," said Maud, "the game should be taken out of your hands, my dear unsuspecting, confiding Margaret and your young and artless sister should employ her talents and her charms in that direction. Do not turn away from me, do not look so angry with me. Now, Margaret, do be reasonable. What possible interest can I have in putting you on your guard, except that of saving you from the wretched position of a dupe, I know more of the world than you do and I also know more, I am sorry to say of the character of the artifices of a coquette and of the unrelenting manner in which a woman of that description will pursue her object, and gain her end."

"Ginevra cannot be a coquette," Margaret answered in a hesitating manner. "She is so good, so affectionate, so modest,—at least, I think—I hope so."

"You do not feel sure of it, Margaret—you, who have seen nothing to the contrary; but watch her—remember my advice—watch her. I could tell you much on this subject, but I prefer leaving you to your own observations."

"You know more of foreigners than I do, Maud," said Margaret, thoughtfully; "I suppose their manners and ways are always very different from ours."

"In what respect? Cannot you give me an instance of what you mean?" "I mean that what would not be modest as becoming in an English girl might be quite natural and proper in a foreigner."

"Why, in married women that might be the case, perhaps; but young ladies abroad are particularly demure, and silent, and proper, and all that sort of thing."

"Well, so she is in some ways, but—" "But she would not mind walking alone with a gentleman, or writing to him in secret, or—"

"As Maud said these words, she carefully watched her companion's countenance, and almost started herself at Margaret's sudden exclamation. "O Maud! how did you know—how did you guess?"

"A look of amused exultation danced in her eyes; and she, in her turn, exclaimed—

"What! I have guessed, have I? You have had a specimen of your sister's way of going on! and you have been keeping it to yourself all this time, and only sighing deeply over her many attractions. She has corrupted you already, Margaret, for you would never have been so hypocritical six months ago."

"Margaret colored deeply at this taunt, and answered with some warmth—

"It is not fair, Maud, to take the words out of my mouth—to cross-question me in this way, and then accuse me of hypocrisy, because I am unwilling to think ill of my sister, or to say what may prejudice others against her."

—that is all; and Ginevra's manner is so unequal, sometimes so very retired, and at other times not quite exactly what—I like; I may remark that, without being jealous, as you call it." "Oh, certainly; and I am glad to hear that you are not jealous, for I have not a doubt that your sister has quite made up her mind to captivate Mr. Neville; and with all your beauty and your attractions, you have not a chance with such a thorough-paced coquette as this charming Ginevra. There is only one way of counteracting her devices—perhaps, if Mr. Neville's eyes were opened to her real character, contempt might guard him against her attractions." "Contempt!" repeated Margaret; "it would not be easy to despise Ginevra. Oh, Maud, even while I say there is something about her which puzzles me, and causes a sort of vague suspicion to dart through my mind, I am angry with myself for having felt it, and still more for having owned it; perhaps she is an angel of goodness, and I—oh, I sometimes think myself too wicked for having such thoughts."

(To be continued.)

The Soldier and the Nun—A Touching Incident.

The following incident was related by Archbishop Ryan, of Philadelphia, recently: "During our Civil War two Sisters of Charity, walking together through streets of Boston, were insulted by a wretched man through hatred of the religious garb they wore. Subsequently this man went into the army as a substitute for some one who had been drafted. He was wounded in one of the battles in Missouri and brought to a temporary hospital in charge of Sisters of Charity, and, of course, was most kindly treated. When about to die the Sister in attendance on him begged him to ask pardon of God for the sins of his life and to prepare to meet his judge. 'Sister,' replied the dying soldier, 'I have been a bad man, but there is one act of my life that weighs more heavily upon me than any other. I once insulted a member of the Order which has treated me so kindly, and sick as I am were she here I could fall at her feet, beg her pardon and die in peace.'

"You have her pardon," replied the Sister of Charity. "I knew you by that mark on your forehead the moment you were brought here, and I pardoned you from my heart long before then." "And why," rejoined the soldier, 'have you been more kind to me than to the others?' 'Because you insulted me, and for His sake,' she said, kissing her crucifix. 'Send for your priest,' said the dying man. 'The religion that teaches this fortitude must be from God.' And the priest and the Sister knelt together as the soul of the dying soldier passed to the God of Christianity—glorious Christianity! The Sister's sweet forgiveness caused the soldier's conversion, but what caused the Sister's forgiveness? It was expressed by the word, 'For His sake,' as she kissed her crucifix."

Proof that There is a Devil.

No more convincing argument of the existence of a devil, and many of them, could be produced than is found in the reports of the outrageously barbarous hazing deviltry of the students at the Ohio Wesleyan University, and young women at that. The untutored savage is not supposed to know any better, but it may well be questioned if savages ever sank so low as the twenty young she-devils of the University of Delaware, who branded seven of their schoolmates on the necks, breasts, arms and hands with a strong solution of nitrate of silver—Soundings.

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Table with 2 columns: Item description and Price. Items include Suits in Canadian Tweed (\$14.00), Blue Summer Serge (16.00), Good Imitation Scotch Tweed (17.00), Real Scotch Tweed (\$20, \$22, \$24.00), The very best quality of Black Serge Coat and Vest with Pants to choice (30.00), Good Black Serge Coat and Vest with Pants to choice (23.00).

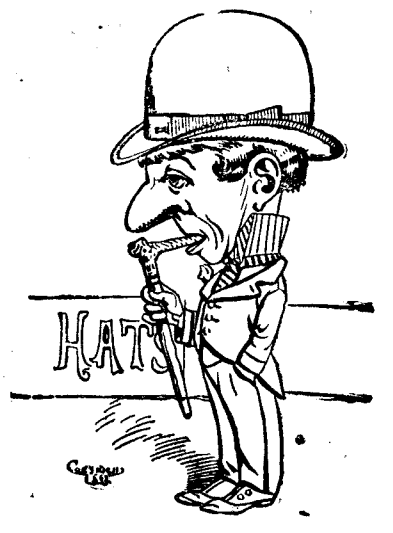
We have a splendid assortment of Pantings, which we can make to order at \$4, 5, 6, 7, 8, and \$9. These are excellent goods and it will pay you to inspect them. We have secured the services of a First-class Cutter.

In READY-MADES WE have the latest styles, of the best Material, and bought of the best Manufacturers and at the lowest possible prices.

We have a full stock of GENT'S FURNISHINGS, in the shape of Natural Wool Underwear, Neglige shirts, Cuffs, Collars and Ties of all description.

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and no mistake, but we can fit it, or any other head for that matter. It's a matter of importance to you to look at our stock of Spring hats before you make a purchase. Know what to buy before you do so. You can't half appreciate the new styles until you look over our collection. When you've done that, it'll be as easy as falling down to make up your mind what your new hat will be. It'll be a daisy, if bought at our store.

WHITE & MANAHAN'S 496 MAIN STREET.

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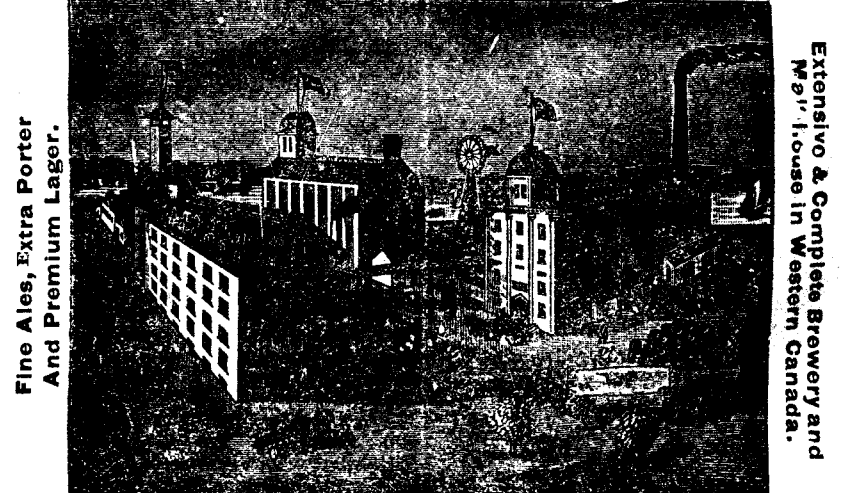
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Directed by the Sisters of the Holy Name of Jesus and Mary, Winnipeg, Man. TERMS: Payable Quarterly in Advance. Board and Tuition \$100.00, Tuition 15.00, Music Lessons and use of Piano 35.00, Drawing and Painting (Water Colors) 15.00, Bed and Bedding 10.00, Washing 25.00, Entrance Fee 00. Address: SISTER SUPERIOR, St. Mary's Academy, WINNIPEG, MANITOBA.

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FIRE COMPANIES REPRESENTED: The Guardian Assurance Co., total funds, \$31,700,000; Royal Insurance Co., 51,000,000; City of London Fire Ins. Co., 10,000,000; The Northwest Fire Ins. Co., 6,000,000; Insurance Co. of North America, 8,700,000; Reliance Marine Insurance Co., Ltd. All classes of insurable property covered on the shortest notice at current rates. \$250,000 paid in losses since commencing business in 1878. NO DISPUTED CLAIMS. Agents wanted in unrepresented places OFFICE 375 & 377 Main St., Winnipeg, Man.

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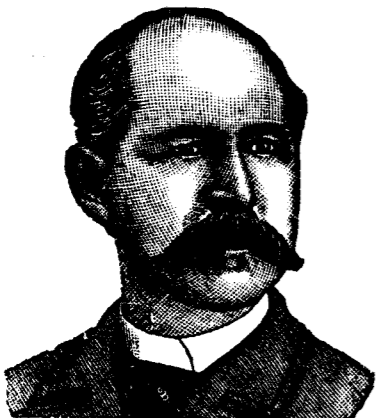
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A. G. MORGAN,

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CITY AND ELSEWHERE.

Miss LIZZIE LONG, of Grétna is visiting friends in the city.

J. B. SOMERSET, of the Free Press and Mrs. Somerset left for Chicago last week.

EX-MAYOR Pearson left on Friday last for Toronto, where he intends going into business.

A GRAND HOME Rule demonstration was held by the citizens of Minneapolis on the 17th inst.

The C. P. R. land department have already sold this month over 10,000 acres of land in Manitoba and the Northwest.

When it comes to the art of boxing the dainty looking strawberry is about as near to the top as anything.

F. J. DORSEY, is attending a meeting of the order of Railway Conductors at Cedar Rapids, Mich.

Mrs. JOHN DERMODY, of Montgomery, N. W. T., who has been on a visit to relatives in the city returned home on Friday last.

A REPORT of the musical examination which took place at St. Boniface Academy last week will appear in our next issue.

W. R. INMAN returned on Friday last from Chicago, and speaks favorably of the wonders to be seen at the World's Fair

The bathing beach, the small boy said, was just the place for him; He's not a social figure, but He's happy in the swim.

FRANK SMITH, son of D. Smith inspector of Dominion Public Works in the city to spend his vacation, he is an undergraduate of Ottawa University.

A REPORT of the grand procession and after ceremonies of the St. Jean Baptiste and other Catholic societies, which took place on Sunday is unavoidably crowded out this issue.

AMONG the presents carried to the Holy Father by Cardinal Moran from Australia was a gold fish filled with gold coin from the Sisters of the Sacred Heart at Sydney Harbor.

It is stated that Dr. Barry, of England who is now in America and favored Toronto last week with a visit, has been offered the chair of philosophy in the Catholic University at Washington.

SOME twenty men were engaged in demolishing the old C. P. R. dining hall and carrying away the material. The engine room will be left standing and the dining hall space will be planked over.

"How is it with you?" asked the editor of a subscriber who was dying in arrears. "All looks bright before me," gasped the subscriber. "I thought so," said the editor, "in about ten minutes you'll see the blaze."—Oil City Derrick.

AGENT SWINFORD, of the N. P. railway, issued the circular Thursday last putting into effect the rates from Manitoba points to the Pacific coast as follows: To Portland \$25, first class, \$18 second class, west bound, \$25 first class east bound.

REV. FATHER FOURNIER left the St. Boniface college on Wednesday for the province of Quebec. After a short vacation, he is to enter the community of the Fathers of Jesus-Mary, who have a house in Nova Scotia.

The average number of patients treated in the hospital for last week was eighty-one, of which forty-eight were males and thirty-three females. Twenty-two out-patients were also treated during the week.

A MOST familiar and popular face will be missed from Winnipeg Major P. D. O'Phelan has taken up his residence in St. Paul. His many friends took advantage of the occasion to have him keep their memories green.

AMONG the arrivals from the gem of the ocean we are pleased to notice the arrival in this province of Mr. James Wrenn's two sisters from Cork. They will reside with their brother, who is a resident of Portage la Prairie.

The White Fathers, whose congregation was founded by the late Cardinal Lavignerie, are doing great good in Africa, says the Catholic Review. They have been saving from starvation large numbers of Arab children in Algiers, and the governor-general has expressed his admiration of their zeal.

MOTHER St. Josephine, directress of Villa Maria convent, Montreal, died recently. She was a native of Armagh, Ireland, was the daughter of a professor in a college there, acquired her early education on the continent of Europe, and spent 48 years as a member of the Congregation of Notre Dame.

The Catholic women of Chicago inaugurated a movement on the 17th inst., the aim of which is the federation of the women of the country for mutual improvement and philanthropic work of wide scope. The name chosen for the federation is the Catholic Woman's National League.

MONDAY afternoon was observed as a half holiday in St. Boniface, the occasion being the holding of the annual given of the St. Boniface Independent Band. The sports programme was good and varied, and the contestants being in splendid scope. The old exhibition buildings was the rendezvous.

At the last meeting of the St. Joseph's Friendly Union held on the 19th inst. the following resolution was put and unanimously carried: Resolved, that this Union tender to Bro. J. E. Wright our most heartfelt sympathy in his sad bereavement in the death of his beloved wife and that a copy of this resolution be sent to Bro. Wright and published in the NORTHWEST REVIEW.

To those who did not have the pleasure of being present at the Dramatic and Musical entertainment given by the pupils of the Academy of the Immaculate Conception last evening, a grand treat was missed. The several parts taken by the pupils show some excellent training and study. The entertainment will be repeated this evening, and we bespeak a bumper house, the best advertisement being the excellence of the performance last evening.

NEWSPAPER typos cut up queer capers occasionally. It is no unusual thing in the hurry of "make-up" for the lines to become transposed and make the meaning of a paragraph ridiculously funny. A break of this kind last week by the Detroit Journal caused first astonishment and then great amusement for its readers. Among the local notes appeared the following item:

Mrs. Piper, of 5 O St. was run down internally. She was taken to Emergency by a bicyclist at the corner of Lafayette ave. last evening and slightly injured hospital.

Two Sisters of Charity, Sister Malchelosse, of Saint Albert, N. W. T., and Sister Clement, of St. Boniface, left on Wednesday for Chicago, taking with them five pupils of the Industrial schools. Two of the girls, Caroline Attekamis and Eugenie Igapetek, are from the St. Albert school; and the other three, Anna Bella Cook, Marie-Rose Hayden and Alexis Bruyere are from the St. Boniface institution. Mr. L. J. A. Leveque, of the Indian department, accompanied the party to Grétna.

The Russian exhibit at the World's Fair was opened on last Saturday with religious ceremonial. Holy water and incense were used and the Chicago daily papers say the ceremony was followed by High Mass, celebrated by His Eminence Most Rev. Nicholas, Bishop of the Russian Greek Orthodox church in America in the glittering insignia of his ecclesiastical office. The affair took place in the afternoon,—but then, do we not often find the reporters of secular papers telling of Mass being celebrated in the evening.

Says the "New York World": Monsignor Satolli, the Apostolic Delegate, and party left June 16th for an extended tour to the Pacific coast. St. Paul, Minn. will be the first objective point. There the ecclesiastical party will be met by Archbishop John Ireland, who will entertain them as a representative for a sufficient time to permit the foreign visitors to study the country and to inspect St. Thomas's Seminary, which is under the care of Archbishop Ireland. When the little company resumes its tour westward it will be installed in the sumptuous private car of James J. Hill, the President of the Great Northern Railroad. Mr. Hill and Archbishop Ireland will remain with Monsignor Satolli during the rest of the trip. Although President Hill is not a Catholic, he and the Archbishop of St. Paul are on the most intimate terms. Mr. Hill gave \$500,000 toward the building of St. Thomas Seminary.

Closing Exercises at St. Boniface College.

On Tuesday evening 20th inst the closing exercises and distribution of prizes took place in St. Boniface college. The fortunate winners of the coveted prizes received the generous applause of their fellow students and friends among the audience. The valedictory was delivered by Gustave Dubuc, B. A., M. Dubuc in a touching and eloquent speech took leave of his Professors, fellow students and the alma mater he loves so dearly. He referred to the many obligations which he and his fellow graduates owed to the kind rector and faculty and the happy memories which they would bring away with them of true friendships formed in college days. Mr. Joseph Bernier, B. A., delivered a very eloquent eulogy on LEO XIII. The subject was a grand one and Mr. Bernier seemed to realize this and in eloquent terms recounted many of the noble traits of character of the great reigning Pontiff. He referred to the fact that the educators and trainers of our Holy Father were the Jesuits and he paid the just compliment to the zeal and ability, piety and wisdom of the Jesuit Fathers. During the evening the band discoursed some fine music and M. M. Bourbeau, Gosselin, Letourneau, Trudel, St. Arnaud and Grézier were both amusing and instructive in their respective roles. Among the clergy we noticed the Revs. A. A. Cherrier, Messrs. Rocan and Rev. Father O'Dwyer, O. M. I. and among the lay were Judge and Madame Dubuc, Hon. Senator Bernier, Hon. A. A. LaRivière, M. P. Judge and Mrs. Prud'homme, Mr. and Mrs. J. S. Ewart, Dr. Barrett and many others. At the close of the programme, Rev. Father Drummond, S. J. on behalf of the Rector and Professors thanked those present for their attendance and reviewed the good work done notwithstanding sickness and other difficulties. He showed that the students of St. Boniface were holding their own high place among the colleges. He spoke in French and English and his remarks were received with great favor and applause. Thus terminated a very pleasing and happy event with the singing of God Save the Queen.

THE BLUE STORE, SIGN OF THE BLUE STAR, 434 MAIN STREET.

To the Public: Having over-bought ourselves, expecting a big spring's trade, we must now sell the whole of our large stock of Clothing at astonishingly low prices. Beautiful French Tweed Suits at \$13 75, Splendid Scotch Tweed Suits at 13 75, Very Best English Whip Cord Suits at 13 50, Fine Canadian All-Wool Suits at 7 50, Fine Canadian All-Wool Suits at 6 00, Union Tweed Suits at 4 50, Pants for the million from \$1.00 Upwards. Youths', Boys' and Children's Suits equally cheap. Come in and see for yourselves. Again remember the spot—

THE BLUE STORE, SIGN OF THE BLUE STAR, 434 MAIN STREET.

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N.B.—The entire stock can be purchased on easy terms of payment, and at a reduced price.

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Now is the opportunity to buy Clothing and Furnishings AT YOUR OWN PRICE.

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SPECIAL—First Communion Suits in FINE BLACK SERGE, also sizes—see them at

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Ambretch, Coca Wine, Ambretch Coca Wine, Ambretch Coca Wine.

A most wonderful restorative of vocal, mental and physical powers.

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Wines, Liquors, Cigars. Are selling Pure Ontario Grape Wines at \$1.50, \$2.00 and \$2.50 Per Gallon. A CHOICE lot of Cigars containing the Leading Brands at cost price. 513 Main St. Telephone 241.

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We keep the Latest Shapes in Walking Shoes, House Shoes, Dress Shoes, Low Shoes, And Slippers.

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