



"AD MAJOREM DEI GLORIAM."

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

VOL 11, NO. 1

WINNIPEG, MANITOBA, WEDNESDAY, JULY 10, 1895.

\$ 2.00 per Year.  
Single Copies 5 cents.

## AN APPARITION OF ST. STANISLAUS KOSTKA.

To the Editor of the NORTHWEST REVIEW.

Sir,—While requesting you to reproduce the following article from the *Ave Maria* of June 8th, I think it advisable to state how I came to be connected with this story. In the early spring of 1884, while I was in St. Beuno's College, Wales, the Rev. Daniel E. Hudson, C. S. C., then as now the distinguished editor of that admirable magazine, wrote me asking if I could find the picture of St. Stanislaus mentioned in the story and get a photograph of it for publication. As thirty-eight years had elapsed since the event, I experienced great difficulty in tracing the picture. The account sent me by Father Hudson was the one that appears in a fascinating book, "Glimpses of the Supernatural." It contained nothing about Father Bateman giving the picture to Mr. Weld; so I concluded that the picture might still be in the priest's house at Chipping. Accordingly I wrote to the different priests who had succeeded Father Bateman, long since dead, at Chipping. They very kindly helped me in the search, one of them even going out of his way to interview an aged charwoman whose recollections of the priest's house spanned the intervening forty years. But all to no purpose; nobody knew anything about the picture; even some members of the famous Weld family had not heard of it. At last, when I was about to give up the quest in despair, the Catholic priest then at Chipping, with whom I had exchanged half a dozen letters in vain, suggested that possibly Miss Katherine Weld, of Lymington, Hants, might know something about the picture. I wrote to her, and, by return of post, received the gratifying intelligence—on the feast, by the way, of St. Anthony of Padua, the finder of things lost—that the picture was in her possession, that she would be most happy to let me have it photographed, and that her brother, Mr. Joseph Weld, with whom she lived, cordially invited me to come to his home at Lymington. As soon as I was free to do so, I accepted this kind invitation and spent three or four days under Mr. Joseph Weld's hospitable roof. During that time I was allowed to carry the precious picture to the neighboring town of Bournemouth, where the best photographer of the place made an excellent copy, the negative of which I bought and sent to Father Hudson together with copious notes of my conversations with Miss Katherine. She was then in apparently perfect health and had a vivid recollection of all details. The account she wrote at my request was also forwarded to the Editor of the *Ave Maria*, who gave the gist of all these data in his magazine for November 7th, 1885. Those of your readers who would like more information on this apparition would do well to get that number. It contains only one slight inaccuracy, which does not appear in the present article. The editor, accustomed to see American Jesuits wearing the same habit as is portrayed in the picture of St. Stanislaus, expressed his surprise that Mr. James Weld should not have immediately recognized the portrait as that of a Jesuit saint. He evidently did not know that the Jesuits in England wear a sleeveless and beltless gown with wings behind, which bears no resemblance to what is, in America, called the Jesuit cassock. This latter is the traditional garb of our first Fathers, but not at all a matter of rule, not being worn in France, Belgium and many foreign missions.

Yours truly,  
LEWIS DRUMMOND, S. J.

The following account of an apparition of St. Stanislaus Kostka will have special interest for most readers, because of the comparatively recent occurrence of the event. It is reprinted, with some fresh details, from a volume of a former series of the *Ave Maria*, at the suggestion of a well-known missionary priest, who assures us that the narration will be new to innumerable readers. For the most part, it is a transcript of the testimony of Miss Katherine W. Weld, one of the witnesses of the apparition; the Rev. Father Drummond, S. J., supplying further information. Miss Weld's statement is in our possession, and is all the more valuable now that she is dead. She was living when this account was first published, and certified to its correctness.

St. Stanislaus is one of the glories of the Society of Jesus, a beloved and favored child of Mary. His precious death, according to his prophecy, took place on the Feast of the Assumption of the Blessed Virgin, 1568. He was canonized, in company with St. Aloysius Gonzaga, by Pope Benedict XIII, in 1726.

Philip Weld was the youngest son of James Weld, Esq., of Archer's Lodge, near Southampton. In 1842 he was sent by his father to St. Edmund's College, near Ware, in Hertfordshire, for his education. He was a well-conducted, amiable boy, and much beloved by all his masters and fellow-students.

It chanced that April 16, 1846, was a holiday at the College. On the morning of that day Philip had received Holy Communion at the early Mass (having just finished a retreat), and in the afternoon he went boating on the River Ware, accompanied by one of the masters and some of his companions. A row was one of the sports which he always enjoyed particularly.

After amusing themselves for some hours, the master announced that it was time to return to the College; but Philip begged to have one row more. The master consented, and Weld and a companion rowed out to the accustomed turning-point. On arriving there, and on turning the boat, Philip accidentally fell into the river; and, notwithstanding every effort to save him, he was drowned. (1)

The corpse was brought back to the College; and the Very Rev. Dr. Cox, as well as all the others who remained at home, was greatly shocked and grieved to hear of the accident. He was very fond of Philip, and to be obliged to communicate the sad news to the boy's parents was a most painful duty. He could scarcely make up his mind whether to write by post or to send a messenger. At last he resolved to go himself to Southampton.

Dr. Cox set off on the same afternoon, passed through London, and reached Southampton the next day. Thence he drove to the residence of the Weld family. Before entering the grounds he saw Mr. Weld, at a short distance from the gate, walking toward the town. Dr. Cox immediately stopped the carriage, alighted, and was about to address him, when the latter prevented him by saying:

"You need not speak one word, for I know that Philip is dead. Yesterday afternoon I was walking with my daughter Katherine, and we suddenly saw him. He was standing in the path on the opposite side of the turnpike road, between two persons, one of whom was a youth dressed in a black robe. My daughter was the first to perceive them, and exclaimed: 'O papa, did you ever see anything so like Philip as that?'—'Like him!' I replied; 'why, it is he!' Strange to say, she thought nothing of the incident other than that we had beheld an extraordinary likeness of her brother. We walked toward these three figures. Philip was looking with a smiling, happy countenance at the young man in a black robe, who was shorter than himself. Suddenly they all vanished: I saw nothing but a countryman, whom I had before seen through the three figures, which gave me the impression that they were spirits. I said nothing, however, to anyone, as I was fearful of alarming Mrs. Weld. I looked out anxiously for the post this morning. To my delight, no letter came (I forgot that letters from Ware came in the afternoon), and my fears were quieted. I thought no more of the extraordinary circumstance until I saw you in the carriage outside my gate. Then everything returned to my mind, and I could not doubt that you had come

to tell me of the death of my dear boy." The reader will easily imagine how inexpressibly astonished Dr. Cox was at this recital. He asked Mr. Weld if he had ever seen the young man in the black robe. The gentleman replied that he had never before seen him, but that his countenance was so indelibly impressed on his memory that he was certain he should recognize him at once anywhere.

Dr. Cox then related to the afflicted father the circumstances of his son's death, which occurred at the very hour in which Philip appeared to his father and sister. They felt much consolation on account of the placid smile Mr. Weld had remarked on the countenance of Philip, as it seemed to indicate that he had died in the grace of God, and was consequently forever happy.

Mr. Weld went to the funeral, and on leaving the church after the sad ceremony he looked round to see if any one present at all resembled the young man he had seen with Philip; but he could not trace the slightest likeness in any of them. A letter of the Rt. Rev. Monsig. Weld, a brother of the deceased, dated April 16, 1895, the anniversary of the apparition, may be quoted here. "I was present at the funeral," he writes; "and before it my father told me that he would look at all the members of the College, to see if he could recognize the one who was with Philip; for he said no matter in what part of the world he might see him he would recognize him instantly,—as he did the moment he saw the portrait. After the funeral I asked him the question, and he said: 'Oh, no! I saw no one with the slightest resemblance.'"

About four months later Mr. Weld and his family paid a visit to his brother, Mr. George Weld, at Leagram Hall, in Lancashire. One day he walked with his daughter Katherine to the neighboring village of Chipping; and, after attending a service at the church, called to see the priest, the Rev. Father Bateman. A few moments elapsed before he was at leisure to come to them, and while waiting they entertained themselves by examining the prints hanging on the walls of the room. Suddenly Mr. Weld stopped before a picture which had no name that one could see written under it, as the frame covered the lower portion, and exclaimed:

"That is the one whom I saw with Philip! I do not know whose likeness this print is, but I am certain that it is the one I saw with Philip."

The priest entered the room a moment later, and was immediately questioned by Mr. Weld concerning the print. He replied that it was a picture of St. Stanislaus Kostka, and supposed to be a very good likeness of the young Saint. Mr. Weld was much moved at hearing this; for St. Stanislaus was a member of the Society of Jesus, and Mr. Weld's father having been a great benefactor to the Order, his family were supposed to be under the particular protection of the Jesuit saints. Also Philip had been inspired by various circumstances with a particular devotion to this Saint. Moreover, St. Stanislaus is venerated as the special advocate of the drowned.

Father Bateman at once kindly presented the picture to Mr. Weld, who, of course, received it with the greatest joy and veneration, and kept it until his death. His wife valued it equally, and at her death it passed to the daughter who saw the apparition at the same time as her father. It is now in the possession of Monsig. Weld, who assures us in the letter quoted above that "nothing can be better than the *Ave Maria's* photograph."

Four circumstances, remarks Father Drummond, tend to make the objective truth of this narrative highly probable. The first is that Miss Weld saw the three figures, but without noticing the faces or dresses of the two companions of her brother, and without believing that what her father considered to be really his son's face was anything more than a likeness. This precludes deception arising from the "wish to believe." The second is that Mr. Weld himself was delighted when no letter came to him by the morning post. This would prove that he did not voluntarily cling to a delusion. Again, Mr. Weld's not immediately recognizing the picture of St. Stanislaus shows that he could not have known much about the Saint; for this

picture, though having a special charm of its own, is easily recognizable to any one who has ever seen a representation of St. Stanislaus. Mr. Weld, then, could not have been thinking of St. Stanislaus at the time, and therefore the likeness to the picture could not be the work of his imagination. Finally, Philip's second companion was not particularly observed by the father or the daughter. Supposing, for the moment, that the story was the product of "unconscious cerebration," or any other natural process, it would have been very hard to resist the tendency to explain who that second companion was. No explanation was ever offered. Needless to add that the mere fact of Miss Weld's having seen anything at all does away with the possibility of a merely subjective phenomenon on her father's part.

The Rev. Dr. Lee, a learned and well-known Anglican minister, who is numbered among the contributors to the *Ave Maria*, speaks of this remarkable occurrence as one of the most striking and best-authenticated instances of a supernatural appearance which has ever been narrated, and gives a brief account of it in his interesting work entitled "The Other World." He writes: "The various independent testimonies, dovetailing together so perfectly, center in the leading supernatural fact—the actual apparition in the daytime of a person just departed this life by sudden death, seen not by one only, but by two people simultaneously; and seen in company with the spirit of a very holy and renowned Saint, the chosen patron of the youth who had just been drowned. A more clear and conclusive example of the supernatural it would be impossible to obtain."

(1) The Rev. Robert Whitty, S. J., formerly Vicar-General to Cardinal Wiseman and sometime Provincial of the Society of Jesus in England, was then a young priest at St. Edmund's College. He was the first to break the sad news to the president, Dr. Cox. He states that the only other person in the boat at the time was Eustace Barron. "While Eustace was at one end of the boat, Philip tumbled out of the other. Eustace ran toward him, and shoved out an oar. Philip clutched at it, but missed it; sank and did not rise again."

## THE BIBLE AND ALWAYS THE BIBLE!

Our esteemed contemporary, the Southern Messenger, thus facetiously deals with the stock-in-trade argument of Protestants anent the opposition of the Catholic church to a dissemination of the Bible among its adherents:

Mr. James Britten, Secretary of the English Catholic Truth Society, writes as follows:

"For the benefit of those who are willing to allow that a Catholic knows something about Popery, and who are not afraid of facts, even when they run counter to preconceived notions, I beg to state

(1) That I have now before me extracts from the letters of eighteen South American and eight Mexican Bishops and Archbishops, approving of Father Vaughan's work in distributing the Sacred Scriptures.

(2) That I have similar extracts from twenty South American, fourteen Mexican, and three Cuban papers to the same effect.

(3) That the first edition consisted of 100,000 copies, nearly all of which were circulated gratis.

(4) That a second edition is now being printed to meet the demands of South American Archbishops and Bishops.

(5) That an order for 4,000 copies of this edition has just been received from Spain."

This statement, taken without comment, would go against the ordinary preacher, whose primary article of faith is that the Catholic church hates the Bible; it would contradict the frequent news in the Protestant religious press detailing how the good, holy Protestant missionaries are being persecuted in Spain and South America by the bad Papists for distributing Bibles; but the preachers are not so easily downed, and, no doubt, they will find an explanation for this modern Catholic zeal in distributing Bibles. "The Catholic church," they will perhaps say, "never changes, and if she never changes, she is to-day the same as she was at the time of the Spanish inquisition. At that time, Protestants were stretched on the rack for reading the Bible. Consequently, the Catholic church must still hate the Holy Scriptures; and, if she now recommends them, it can be but a scheme to throw dust into the eyes of non-Catholics." But dear friends, you forget that the Bible is

older than Protestantism; that tens of thousands of monks were occupied many centuries in multiplying copies of the Bible, patiently writing out the whole Scriptures word for word by hand, and marvellously illuminating them—some of these copies being written entirely in letters of gold;—you forget that there were more than seventy different editions of the Bible in the different languages of the nations of Europe, printed before Luther's Bible was put forth. Father Young tells us that the library of the Paulist Fathers of New York city contains a copy of the ninth edition of a German Bible, profusely illustrated with colored wood engravings and printed by Antonius Coburger at Nuremberg, in 1483, the very year in which Luther was born. The first edition of this same Bible was issued in 1477. Nine editions of the Bible in the language of the people in six years in one city of Germany, and that within thirty years of the invention of the printing press, and issued many years before the first Protestant Bible was published! But Father Young comes to the rescue of Protestants, and shows how any intelligent Protestant can easily explain this extraordinary publication of the Bible by these Catholics, even before Luther was born. It was not love of the Scriptures; it was not a wish to have them spread and read, but it was hatred of Protestantism that prompted them to do it. You do not understand this, because there was no Protestantism in existence then; but, don't be so hasty, my friend, wait a moment, Father Young will tell you. "You can never catch," he says, "the wily priesthood of Rome napping. They foresaw that Protestantism with its enlightenment was coming—the religion of the Bible, and of nothing but the Bible, and they knew that the ministers of this Bible religion would for three hundred years devote themselves to 'spreading the Bible in Heathen and Papal lands,' and would charge Rome and all its Popes, Bishops, and Priests, including Jesuits, with keeping the Bible from the people, and burning it whenever they could. All this they knew—what do they not know? and so, with Jesuitical cunning, they set to work at once to print off as many Bibles as they could, in every language, just to have it to say that they printed Bibles in the vernacular before Protestants did, in order to deprive them of the glory of having been the first to do so; making up their popish minds all the while, that the people should never be permitted to look into one of them. Oh! there's no coming up with the astuteness of the wily Priesthood of Rome!" It is fortunate for Protestants to have Father Young to come to their rescue occasionally. He renders them the same service, when he explains why tens of thousands of monks took for centuries, the trouble of multiplying the Bible by copying it by hand. After the Paulist Father has found the solution of the enigma, it is easy for anyone but a blind and superstitious devotee of Romanism to see that these monks had the Protestant "British Society for the Propagation of the Gospel" in their eye, and were determined to forestall them at all cost!

Catholics boast that their Church in the early days of her existence took so much pains to collect all the writings esteemed as inspired, and called that collection the "Bible." But they forget that Protestants could have done all that just as well and no doubt better: "but then Rome," says Father Young, "as usual, got on the ground ahead of them, for more than a thousand years, and Protestants were thus forced to take the Bible from her hands."

How fortunate would Protestants be if they could gain that Paulist Father over to their side; there would be no problem so difficult he could not solve for them; he could prove to them that it was the Jesuits that hunted up Christopher Columbus and persuaded him to make the discovery of America, just to be able to say that a Catholic made the discovery, especially knowing that some Protestants would soon be found that could do it just as well, if not much better. It is to be hoped, however, that Father Young will not be too friendly to the Protestants; will not help them to explain everything in their favor to the detriment of the Catholic cause; let them find out for themselves the schemes and the tricks of the Jesuits.

**The Northwest Review**

PRINTED AND PUBLISHED EVERY WEDNESDAY WITH THE APPROVAL OF THE ECCLESIASTICAL AUTHORITY.

At 184 James Street East. WINNIPEG.

P. KLINKHAMMER, Publisher,

Who alone is responsible for payments, and to whom all accounts are payable.

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

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

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All Postage is paid by the Publishers. The Northwest Review \$2 a year, \$1 for six months. Club Rates.—Six copies of the NORTHWEST REVIEW for \$10. In ordering for clubs, the full number of subscriptions, with the cash must be sent at one time.

Agents wanted to canvass for the Northwest Review, in every town in the Northwest. Write for terms.

A Catholic correspondent wanted in every important town. 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. Address all Communications to THE NORTHWEST REVIEW, Post office Box 508, Winnipeg, Man.

**NOTICE.**

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

**The Northwest Review**

WEDNESDAY, JULY 10.

**EDITORIAL COMMENT.**

Read the Northwest's articles on the school question. They are marvels of lucidity and wisdom.

The latest venture in Canadian Catholic journalism is the Ottawa Post. We have the initial number before us, and we have read with delight its bright and able editorials. Its editorial comments on the school question in Manitoba are clever and to the point. The Catholics of Ottawa have long been afflicted in that they have not had a truly Catholic newspaper in the English language. The initial number of the Post gives a guarantee that this sad want is a thing of the past. We congratulate the Catholics of Ottawa and of the country on the promising appearance of the Post and have much pleasure in placing it on our exchange list.

Dr. Bryce is no sooner back from the Presbyterian General Assembly in Toronto than he gets himself interviewed. The style of the interview is unmistakably his own, flowing, imaginative and unfair. He modestly says of himself: "Dr. Bryce's speech was the masterly exposition of an expert, while," he condescends to add, "Dr. King, who emphasized the religious element in school training, produced a marked effect on the assembly." The fact is, according to the combined testimony of many newspaper reports and private advices, that Dr. Bryce's speech was mainly an impassioned invective against Catholics, exhorting his hearers not to be "mealy-mouthed," but to imitate the stand taken by the apostate priest and all-round traitor, rebel and tyrant, John Knox as against the winsome Mary Queen of Scots; and that Dr. King, on the other hand, whom Dr. Bryce "damns with faint praise," was the real hero of that Assembly and astonished the delegates by his power in bringing over so many hard-headed divines to his way of thinking on the paramount importance of religious training.

An amusing bit of snobbishness occurs in Dr. Bryce's account of the evening devoted to Foreign Missions. He says: "That a Chinaman, who little more than a year ago did not know any English, should deliver an address of fifteen minutes in grammatical and idiomatic English, was a revelation to his self-satisfied Anglo-Saxon auditors." We wonder how many of his Presbyterian auditors could lay claim to the remotest connection

with that Anglo-Saxon race which, even in England, is seven-eighths Norman, Dane and Kelt. Just imagine Principal McVicar or Dr. Robertson or Dr. King, with their delightful Scotch accent, figuring as Anglo-Saxons. But it sounds well, don't you know, to hear one's self classed among the descendants of the more or less mythical Hengist and Horsa hordes.

The Tribune of the 5th inst. devotes a long first editorial to the Northwest Review. According to its usual methods, it wrenches quotations from their context. It dare not publish any of our articles entire. But it evidently believes in Leyden, for it says he is opening the eyes of Protestants to the degrading doctrines of the Church of Rome. Such Protestants as Leyden will convince have not enough independence of mind to face the Protestant tradition of misrepresentation and enter the true fold. We can afford to do without them. We are continually losing such humbugs and hypocrites as Leyden, Chiniquy, Slattery and "Bishop" McNamara. But then we are continually gaining such recruits as Newman, Manning, Brownson, W. S. Lilly, George Parsons Lathrop, Sir John Thompson and the Marquis of Ripon, all of whom had groped through the den of lies or lie-den over against the Catholic Church. We lose probably as much as we gain (except by natural increase, in which Catholics, observing God's laws, far outstrip all other bodies); but what we gain is indefinitely better than what we lose. As a rule, we gain the pick of the human race, and lose the scum.

The Tribune's only other editorial on the same day was in praise of Prof. Huxley lately dead. Now, in one of his latest works, "Science and Christian tradition," Huxley says that "no one could be more competent than Erasmus to gauge the intellectual shallowness and self-contradiction of the Protestant criticism of Catholic doctrine." Huxley never concealed the contempt he felt for Protestant theologians. On the other hand, he repeatedly said that the great obstacle to the spread of his agnostic ideas was the coherent system of reasoning taught by the Catholic Church. When Rector of the University of Aberdeen, he once spoke of the redoubtable philosophic training imparted to Catholic students in Maynooth, saying in particular: "That philosophy is by no means dead and buried, as many suppose. On the contrary, numbers of men of no mean learning and accomplishment, and sometimes of rare power and subtlety of thought, hold by it as the best theory of things which has yet been stated. And, what is more remarkable, men who speak the language of modern philosophy nevertheless think the thoughts of the schoolmen."

However, Huxley was a sworn enemy of everything Catholic. He made a great show of blunt sincerity, though no man of his ability could be thoroughly honest and not find the truth. At a dinner, after a long discussion with Cardinal, then Bishop, Vaughan on the fundamental proofs of revelation, he wound up by saying good-humoredly but very decidedly: "Well, my Lord, one of these days your side and my side will have to come to blows," thus unwittingly witnessing to what the history of the Church in all countries proves—that the only argument which can be, for a time, successfully used against her is brute force, or, what amounts to the same thing, popular passion excited by wholesale slander.

We are glad to see that the editor of the Tribune has some little conscience left after all. He has toned down a too ruffianly epithet used by the Reverend contributor who wrote the article "Ad Majorem Dei Gloriam." The proof of this correction is before us in two copies of the Tribune for July 5. The first has: "the filthy character of the questions asked young women by the priests at the confessional;" the second reads: "the questionable character of questions, etc." Evidently a few copies had got out before the editor noticed the libellous word "filthy." It is passing strange that decent Catholics never hear these filthy or

questionable questions. To be sure, the confessional may be abused; every good thing in this world may be abused; in fact, the more valuable and powerful any agent is, the more terrible is the abuse thereof, witness gunpowder and dynamite. But, because a few renegade priests, having been suspended from their priestly functions precisely on account of such sacrilegious abuse, publish to the world in filthy books how the thing can be done and how they did it, is that any reason for decrying the sacrament they have profaned? There are a hundred times more abuses in the medical profession; yet no one dreams of condemning the entire faculty; people are content with avoiding immoral physicians. The church guards so safely against abuses that the most prejudiced Protestant has only to examine the laws governing the practice of auricular confession to learn how rare abuse must be.

We have received the following answer from Boston agent Leyden: "He is artfully advertised as 'An ex-Catholic preacher,' to give the impression that he was once a priest. He was not. He was a printer or press-man in Boston some years ago, from which station he fell to his present rank." Leyden's advertisements are indeed well calculated to deceive the unwary. Though he is careful not to call himself an "ex-priest" or "ex-Jesuit," yet he knows that most people will, through careless reading, infer that he was both a priest and a Jesuit. What he himself says is that he is an "anti-Jesuit," which is a most comprehensive term embracing all wilful heretics and Christ-baters in the world, Satan being the greatest anti-Jesuit known. Then, when he calls himself an "ex-Romanist preacher," as, except in the case of religious orders, all Catholic preachers are priests, thoughtful readers conclude that he was a priest. But he never was a priest, nor a Jesuit, nor a Catholic preacher.

In his lecture last Sunday, at which the audience was as usual mostly a "seedy crowd," he said the Popish clergy would rather see the devil here than Leyden. We venture to think he is mistaken. The devil would not lie so clumsily; he would appear as an angel of light, not as an ignorant imp; as a calm logical reasoner, not as an uneducated enervator; as a plausible intellectual sophist, winning the attention of the leaders of human thought, not as a vulgar revamp of transparent falsehoods refuted a thousand times and scorned by men of light and leading. Lucifer would secure as an endorser a less foolish person than the Rev. Mr. Grant, who gravely and with tears in his voice assured the densely stupid assembly (quite worthy of him) that the Pope was sometimes addressed by Catholics as "Our Lord GOD;" whereas the chosen title of the Popes is "servant of the servants of God." Lucifer did not talk such rot as Leyden did about Catholics not being allowed to read the Bible, the arch-fiend being keenly alive to the facts mentioned in the article we publish elsewhere on the Bible. Lucifer would let up on the Spanish Inquisition, because he is ashamed of Queen Elizabeth's and Cromwell's Inquisition, which was ten times more bloody. No; Lucifer uses Leyden only because he has nothing better at hand just now, Huxley being dead and Spencer on his last legs.

**THE TRIBUNE AND THE ARCH-BISHOP.**

We have been asked by our friends how it is that we never take any notice of the abusive articles in the Tribune against our revered and devoted Archbishop. We have tried to explain to our friends that the more the Tribune abuses any man the more the general public will appreciate his worth as a citizen and his character as a man. So well is the character of this paper for unreliability and vulgarity recognized, that the most undesirable misfortune that could possibly overtake the character of any public man would be to receive the endorssation of the Tribune. Even its own political allies, or, at least, the more respectable of them, who have any feelings of refinement, or whose

natures are not entirely brutalized, have a thorough contempt for the paper and its management. If the Tribune said anything good of a man and praised his conduct, we would say to that man: examine your conscience, my friend, and honestly try to find out what wrong you have done to merit praise from such a quarter. Now, this being the generally recognized character of the Tribune, why should we take any notice of its abuse of our dearly loved chief Pastor? If there was anything in the Tribune praising His Grace or in any way endorsing his conduct, we should indeed feel anxious about him, lest his good name should be questioned by the respectable portion of our fellow citizens; but as long as it only abuses him and calls him names, we, in common with all good citizens, feel secure from all anxiety regarding the matter.

For years his saintly predecessor, than whom there was never a more kindly, charitable, or prudent man, was made the special object of this paper's abuse. To injure a business competitor and to feed the fires of race and religious discord, the Tribune, week after week, charged Mr. Luxton, the editor in chief of the Free Press, with having sold himself to Archbishop Tache for \$40,000; the money with which he had purchased the Sun newspaper. The late Archbishop, feeling the great injustice done to Mr. Luxton by this foundationless statement of the Tribune, wrote a letter to that journal giving the most unqualified denial to that statement and saying that all the pecuniary help he ever gave the Free Press was to pay his subscription the same as he did for the Tribune itself. Notwithstanding this flat denial of a man of the highest honor and most unquestionable veracity, the Tribune, with that coarseness—that brutal vulgarity—which is its distinguishing characteristic, told the Archbishop that it did not believe that he was telling the truth, because, forsooth, it was in the interests of His Grace to tell a falsehood to shield Mr. Luxton. No one was surprised at this base insult being offered to the aged and venerable Archbishop, because all knew the Tribune, although many of the aged prelate's friends, who knew his public integrity and private virtues, were shocked at the insult so gratuitously offered.

Time rolled on and some two years afterward the same Tribune learned the fact that the money, which it accused Mr. Luxton of getting from the Archbishop, was actually received from another source and it published this in its columns. The Review called the attention of the Tribune to the fact that it had refused to believe His Grace's statement and accused him of falsehood. We demanded of it to make amends to His Grace by manfully acknowledging its error and apologizing for its insult. We appealed to the manhood and honor of its managing editor and pointed out to him that if he did not apologize fully for it, we should have to place him in the position of one who insulted an old and distinguished man and then refused to make apology for it. From that day to this the Tribune never made any attempt to apologize. What is the use of noticing such a paper? What is to be gained by doing so? The present Archbishop cannot suffer anything either in his person or character by the Tribune's abuse; in fact he is a gainer by it.

**"PRIESTS' SCHOOLS."**

The Free Press was once a great and powerful organ of public opinion, because it was under the management of a strong and honest man, who would not stoop to make it the mouthpiece of a narrow, unpatriotic and unjust policy. In those days the Free Press was not a hireling whose policy could be fashioned to suit the exigencies of any corporation or government; but the fearless, uncorrupted, and incorruptible exponent of right principles, just laws and fair play to all, even when their advocacy was out of tune with the babbling crowd who, for the time being, followed public opinion, that is, the opinions of a few self-seeking and unprincipled demagogues let loose on an ignorant, unthinking and excitable

population. The Free Press of those days was a journal whose opinions and principles were respected and whose power made wrong-doers quake; but, to-day, it is a poor slave to the opinions, the desires, the passions and the unprincipled designs of its masters. And its shame has not brought to it prosperity any more in the material than in the moral order. From being a financial success under the management of Mr. W. F. Luxton, it has become a financial wreck under its present management. And what it is financially, so is it morally. When it ventures to give expression to opinions and to treat of questions of moment to the public, it deals in platitudes, that have not the merit of originality, or even novelty; unless misrepresentation, falsehood, and that "snickeringsneer that stabs with a smile" be considered as such.

We have a sample of this in its designation of our Catholic schools as "the priests' schools." In what way are they "the priests' schools"? They are schools for the education, not of Priests, but of Catholic children. They are schools supported, not by Priests, but by the Catholic parents of the children attending them, and by those in sympathy with them. The public money that has been paid for their maintenance was the money contributed by the aforesaid Catholic parents and their co-religionists, and not by the priests. They exist, to-day, and have always existed, not at the dictation of the priests; but because the Catholics, who have paid for them, want them for the education of their children. There is no law, either human or divine, that imposes upon our priests the duty of educating our Catholic children. That duty is ours, and for the purpose of fulfilling it, we have established and maintained schools in accordance with our conscientious convictions. These schools are our schools, maintained at our expense, and for the education of our children. It is misleading, false and slanderous to call them "priests' schools." Of course, it is not difficult to find the motives which prompted the Free Press to call them "priests' schools." It wished to excite a bitterer feeling, if possible, against our schools, and, knowing the popular prejudice that exists in the minds of the unreasoning, took this sneering and dishonest method to attain its object.

The present editor of the Free Press would like to be classed as a gentleman and he would feel deeply hurt should anyone even hint that, in honor or refinement, he lacked any attribute of the gentleman. We would not wound that sensitive nature of his any more than we could help; but we would like to impress upon him that Catholics have feelings as refined and as sensitive as his own, and that they do not like to be sneered at any more than he does. We ask him in all seriousness, does he think that it is gentlemanly or refined to lie about the Catholics of Manitoba or about their institutions? And if not, why does he do it or permit it to be done? Catholics are proud of their priests; they know their goodness and their disinterested devotion to them and, consequently, to their children. All that is best and noblest and truest in human nature, they see accentuated in the every day life of their priesthood. They are one with their priests in all that relates to their moral and religious interests; but that does not mean that they are, as the Free Press maliciously implies, the blind slaves of the priests. No; unity of faith, unity of sentiment, unity of purpose, does not mean tyranny of the priest and slavery of the people. They know the Truth and the Truth makes them free. We, therefore, protest against the Free Press, or any other journal, or man, dishonestly and with malicious intent, miscalling our dearly cherished schools—"priests' schools." They are "priests' schools" only in the sense that, being Catholic, and all Catholics being one in Faith and morals, the Catholic priest and the Catholic laity are a unit. In the material sense of possession, these schools are not "priests' schools," and what is more, the Free Press knew they were not when it called them so.

Catholic education teaches obedience to the spiritual and temporal authorities, as well as imparts knowledge.

Resolution of Condolence.

At the last meeting of Branch 52 C. M. B. A. held July 3rd, the following Resolution was passed, that whereas Almighty God in His Infinite Wisdom has been pleased to remove from our midst our late and worthy Brother Michael Donaghy, and whereas the Branch in the death of Bro. Donaghy has lost a good and live member of the C. M. B. A. and his family a most kind and affectionate husband and father. Therefore be it resolved: That while we bow in submission to the Will of God it is only a just tribute to the memory of the deceased that we the members of Branch 52 of the C. M. B. A. should show our respect to his widow and family. Resolved further that this heart felt resolution of our sympathy and sorrow be forwarded to the widow of our deceased Brother and spread over the minutes of our Branch and that a copy of same be inserted in the NORTHWEST REVIEW and The Canadian.

H. A. RUSSELL, Rec. Sec.

GAINED A POUND A DAY.

A Lanark County Farmer's Remarkable Cure.

Taken with Bilious Fever the After Effects of Which Brought Him Almost to the Grave—He Gladly Speaks for the Benefit of Other Sufferers.

Smith's Falls Record.

Mr. Joseph N. Barton, who lives about a mile from the village of Merrickville, is one of the best known farmers in the township of Montague. Up to the Spring of 1894 Mr. Barton had always enjoyed the best of health. At that time, however he was taken with a bilious fever, the effects of which left him in a terribly weakened condition. When the time came round to begin spring operations on the farm he found himself too weak to take any part in the work, and notwithstanding that he was treated by an excellent physician, he was constantly growing weaker and his condition not only alarmed himself but his friends. Having read so much concerning Dr. Williams' Pink Pills, he determined to give them a trial, and with out consulting his physician he began their use. He only used one box, and, not feeling better, he discontinued the use of the pills. This was where he now admits he made a serious mistake as he not only fell back to his former weakness, but became worse than before. He could now do no work of any kind, and the least exertion left him almost helpless. Life was a misery to him and



I gained a pound a day.

he was on the point of giving his case up as hopeless when a friend strongly urged him to again begin the use of Dr. Williams' Pink Pills. He agreed to do so, and by the time he had used three boxes there was a marvellous change in his appearance, and he felt like a new man. He still continued to use this life-saving medicine, with astonishing results. During his illness he had fallen in weight to 135 pounds but he soon increased to 180 pounds. In fact, as he says, the increase averaged about a pound a day while he was taking the pills. He is now able to do any kind of work on his farm, and it is needless to say that he is not only a firm believer in the efficacy of Dr. Williams' Pink Pills but loses no opportunity to sound abroad their praise with the result that others in his locality have benefitted by his experience and advice.

To those who are weak, easily tired, nervous, or whose blood is out of condition, Dr. Williams' Pink Pills come as a veritable boon, curing when all other medicines fail, and restoring those who give them a fair trial, to a full measure of health and strength. They will be found an absolute cure for St. Vitus dance, locomotor ataxia, rheumatism, paralysis, sciatica, the after effects of la grippe, loss of appetite, headache, dizziness, chronic erysipelas, scrofula, etc. They are also a specific for the troubles peculiar to the female system, correcting irregularities, suppressions and all forms of female weakness. In the case of men they affect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature. Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper (printed in red ink), and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y., at 50 cents a box, or six boxes for \$2.50.

The Great Female Medicine.

The functional irregularities peculiar to the weaker sex, are invariably corrected without pain or inconvenience, by the use of Dr. Williams' Pink Pills. They are the safest and surest medicine for all the diseases incidental to females of all ages, and the more especially so in this climate. Ladies who wish to enjoy health, should always have these Pills. No one who ever uses them once will allow herself to be without them. Dr. Williams' Indian Root Pills are sold by all Medicine Dealers.

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

WANTED.

The pamphlet entitled "Controversy on the Constitutions of the Jesuits between Dr. Little and Father Drummond" (1889) being now out of print, any one able and willing to spare a copy would greatly oblige by addressing it to REV. LEWIS DRUMMOND, S. J., St. Boniface, Man.

Calder!

THE BEST PRICE IS THE LOWEST PRICE.

Taking quality as a factor, a point we strive to emphasize is this: Prices and quality go hand in hand. Quality always good and prices always low.

- 7 cents For a lb. of Valencia Raisins. 5 cents For a lb. of Good Currants. 10 cents For a bottle of Root Beer (makes 5 gallons). 30 cents For a lb. of Best Bulk Cocoa. 30 cents For a lb. of Shredded Coconut. 35 cents For a lb. of fine India Tea. 40 cents For a lb. of Finest Mocha and Java Coffee. 20 cents For a can of Bowbys Strawberries. 30 cents For a gallon of Bowbys Apples. 12 1/2 cents For a lb. of good Tub Butter. 15 cents For a lb. of best Tub butter. 25 cents For 6 lbs. of good sound Onions. 20 cents For a doz. of best Lemons. 25 cents For a doz., fine Juicy Oranges.

Tel. 666 - - 525 Main St

Winnipeg Market Prices.

- Winnipeg, July 10th. FISH. British Columbia salmon, per pound, 14c. British Columbia halibut, per pound, 14c. Fresh mackerel, per pound, 12 1/2c. Cod, per pound, 8c. Dry cod, per pound, 7c. Haddock, per pound, 9c. Boneless fish, per pound, 6c. Smelts, per pound, 12c. Sea herring, per dozen, 35c. Lake Superior herring, per dozen, 25c. Lake Superior trout, per pound, 9c. Whitefish, per pound, 6c. Pickerel, per pound, 3c. Sturgeon, per pound, 7c. Goldeyes, per dozen, 30c. Red herring, per box, 20c. Minn haddies 7c. Salt herring, per brl, \$4.50. Hloaters, per box, \$1 to \$1.75. Oysters, per gallon—standards, \$1.90; Se-lects, \$2. CURED MEATS. Per pound—Hams, 12c. Breakfast bacon, bellies, 12 1/2c. Breakfast bacon, backs, 11 1/2c. Picnic hams, 9c. Short spiced hams, 7 1/2c. Long rolls, 7c. Shoulders, 8c. Smoked long clear, 10c. Smoked jowls, 9 1/2c. Fresh sausage, 7c. Bologna sausage, 7c. German sausage, 7c. Pickled hocks, 2c. Pickled tongues, 5c. Barrel pork, heavy mess, \$15.00; clear mess, \$16.00. Ham, chicken and tongue sausage, per package, 10c. POULTRY. Per pound—Chickens, 8c. Turkeys, 8c. Geese, 3c to 10c. Ducks, 8c. Chickens, live, per pair, 4c to 45c. BUTTER AND EGGS. Butter, new, per pound, 8 to 10c. Creamery butter, 15c. Eggs, per dozen, 8 to 10c. BUTCHER'S MEAT. Per pound—Roast beef, 8c to 10c. Steak, 8c to 10c. Beef for boiling, 8c to 9c. Roast veal, 7c to 9c. Veal cutlets, 8c to 10c. Fresh pork, 8c to 10c. Shoulder of mutton, 10c to 12 1/2c. Leg of mutton, 12c to 13c. Mutton chops, 10c. GRAIN. Wheat, No. 1 hard, 55c. Oats, per bushel of 34 lbs., 33c to 35c. Barley, per bush. of 48 lbs., 40c to 42c. Ground feed, oats and barley, per ton, \$19 to \$21. Rolled oatmeal, per sack of 80 lbs., \$1.90 to 2.00. Standard and granulated oatmeal, per sack of 100 lbs., \$2.15. FLOUR. Patents, per sack of 98 lbs., \$2.25. Strong Bakers', per sack of 98 lbs., \$2.05. (5c per sack discount for cash in 30 days.) VEGETABLES. Potatoes, per bush, 45c to 50c. New potatoes, 3 to 4c per lb. Onions, 15c. Cabbage, \$2.25 per crate of 50 lbs. Asparagus, 40c to 60c. Lettuce, 5c to 8c. Cucumbers, 50c per doz. Cauliflowers, 40c to 75c per doz. Parsnips, per lb., 2c. Rhubarb, 15c. HAY. Loose, per ton, \$3.90 to \$4. Baled, per ton, \$4.00 to \$4.50. LIVE STOCK. Choice steers, per lb, 3 1/2c. Good butchers' cattle, per lb., 2 1/2 to 3 1/2c. Sheep, per lb., 3c to 3 1/2c. Lambs, \$2.50 to \$3.00 per head. Hogs, per lb., 3 1/2c to 3 3/4c. WOOD AND COAL. Poplar, per cord, \$2.25 to 2.50. Tamarac and Oak, per cord, \$3.75 to 4.00. Birch, per cord, \$3.00. Pine, per cord, \$3.00 to 3.25. Imported anthracite (egg, stove and nut) per ton, \$8.50. Western anthracite (stove and furnace) per ton, \$8.50. Western anthracite (small nut) per ton, \$8.50. Lethbridge bituminous, per ton, \$7.50. Souris lignite, per ton, \$4.25 delivered, or \$3.75 on cars here. BINDER TWINE. Red Cap, less than 500 lbs., 8c. Blue ribbon, 9c. Lots of 500 to 1000 lbs., 1c less off either brand. 1000 to 2000 lbs., 1c less. Car lots, 7c for red cap and 8c for blue ribbon.

ALBERT EVANS 281 Main Street. Agent for Steinway, Chickering and Nordheimer Pianos. Cheapest House in the trade or Sheet Music, Strings, etc. Pianos tuned. We have just opened up a FINE LINE OF Catholic Prayer Books Hart & MacPherson, BOOKSELLERS AND STATIONERS 384 Main Street, Winnipeg, Man.

AUSTEN'S Shorthand College. And Commercial Training School. Stovel Block, McDermott Avenue, Winnipeg, Manitoba. Special Summer rates for Short-hand, Typewriting, Commercial Arithmetic, Penmanship, Single and Double Entry Bookkeeping, etc., etc. For terms and information call upon our address the principal G. E. AUSTEN, first holder in Canada of American Shorthand Teachers' Proficiency Certificate, Graduate and ex-Teacher (certified) of Pittman's Metropolitan School of Shorthand, London, Eng.; late Shorthand Instructor, Winnipeg Business College. TUITION IN SHORTHAND by Mail—Write to P. O. BOX 888, WINNIPEG.

Meets at Unity Hall, McIntyre Block every 1st and 3rd Wednesday. List of officers as follows.—Spiritual Advisor, Rev. Father Guillet, Chancellor, L. O. Genest, President, F. Cass; 1st Vice-President, G. Germain; 2nd Vice-President, R. Driscoll; Recording Secretary H. A. Russell; Assistant Sec. Sec., J. J. McDonald; Financial Sec., D. F. Allman; Treasurer, N. Bergeron; Marshal, J. O'Connor; Guard, C. J. McNeary; Trustees, T. Jobin, Geo. Germain, R. Murphy, G. Gladnish and E. L. Thomas.

C.M.B.A. Branch 163, Winnipeg Meets at the Immaculate Conception School Room on first and third Tuesday in each month. Transaction of business commences at 8 o'clock sharp. Spiritual Advisor, Reverend Father A. A. Cherrier. List of officers as follows:—Chancellor, J. Shaw; President, J. Markowski; 1st Vice-Pres., A. Picard; 2nd Vice-Pres., J. Schmidt; Recording Sec., Rev. A. Cherrier; Assistant Rec. J. Lavallee; Financial Sec., F. J. Connell; Treasurer, J. Shaw; Marshal, F. Weintz; Guard, F. Kunkle; Trustees, J. Connell, J. Schmidt, F. Kunkle, M. E. Buck, and Weintz. District Deputy for Manitoba, Rev. A. A. Cherrier, 191 Austin Street Winnipeg.

ST. MARY'S COURT No. 278. Catholic Order of Foresters. Meets 2nd and 4th Friday in every month, in unity Hall, McIntyre Block. Chaplain, Very Rev. Father Guillet. O. M. I.; Chief Ranger, D. F. Allman; V. O. R. Secy, H. A. Russell; Treas., G. Germain; Trustees, J. Mellon, J. J. Brennan and J. J. McDonald; Sr. Conductor, J. J. Brennan; Jr. Conductor, Ed. Bennett; Inside Sentinel, Jos. Kennedy; Outside Sentinel, Jas. Mallon; Delegate, J. D. McDonald.

St. Joseph and Catholic Truth Society OF WESTERN CANADA. CONFERENCE OF WINNIPEG. Meets in their Hall 183 Water street, opposite Manitoba Hotel, every Monday at eight (8) P. M. Honorary President and Patron, His Grace the Archbishop of St. Boniface. List of officers as follows:—President, A. H. Kennedy; 1st Vice President, D. F. Coyle; 2nd Vice President, M. E. Hughes; Recording Secretary, T. J. Golden; Corresponding Secretary, J. J. Golden; Financial Secretary, N. Bergeron; Treasurer, G. Gladnish; Marshal, T. Keating; Guard, E. Miller;—Directors, J. J. Golden, F. W. Russell, A. H. Kennedy, P. Shea, N. Bergeron, G. Gladnish, M. E. Hughes;—Press. Com.—F. W. Russell, J. J. Golden, Rev. Fr. O'Dwyer, A. H. Kennedy, T. J. Coyle.

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

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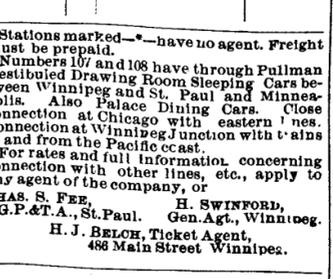
NORTHERN PACIFIC R.R.

Table with columns: North Bound Read up, South Bound Read down, STATIONS, Time Card taking effect on Sunday, Dec. 16, 1894.

MORRIS BRANCH. Table with columns: East Bound Read up, West Bound Read down, STATIONS, Mites from Morris.

PORTAGE LA PRAIRIE BRANCH. Table with columns: West Bound Read up, East Bound Read up, STATIONS, Mixed No. 143 Every Day, Except Sunday.

Stations marked \*—have no agent. Freight must be prepaid. Numbers 107 and 108 have through Pullman Vestibuled Drawing Room Sleeping Cars between Winnipeg and St. Paul and Minneapolis. Also Face Dining Cars. Close connection at Chicago with eastern lines. Connection at Winnipeg Junction with trains to and from the Pacific coast. For rates and full information concerning connection with other lines, etc., apply to any agent of the company, or CHAS. S. FEE, G.P.&T.A., St. Paul, Gen. Agt., Winneg. H. J. BELCH, Ticket Agent, 486 Main Street Winnipeg.



MAILED CONTRACT. SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa for the conveyance of Her Majesty's mails, on a proposed Contract for four years from the 1st October, twice per week each way, between Hochstadt and Steinbach, via Chortitz, computed distance 14 miles. Printed notices containing further information may be seen and blank forms of Tender may be obtained at the Post Offices of Hochstadt, Chortitz and Steinbach and at this office. W. W. McLEOD, Post Office Inspector. Post Office Inspectors Office, Winnipeg, 28th June 1895.

TELEPHONE 490. MUNT & CO., WHOLESALE—WINES AND LIQUORS 254 Portage Avenue, (Corner Garry St.) FAMILY TRADE, —O— A SPECIALTY.

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FROM MONTREAL. Mongolian—Allan Line..... June 29 Parisian—Allan Line..... July 6 Vancouver—Dominion Line..... June 29 Oregon—Dominion Line..... July 4 Lake Winnipeg—Beaver Line..... June 26 Lake Ontario—Beaver Line..... July 3 FROM NEW YORK. St. Louis—American Line..... June 29 New York—American Line..... July 3 Teutonic—White Star Line..... June 26 Adriatic—White Star Line..... July 3 State of California—Allan State Line July 6 State of Nebraska—Allan State Line July 26 Friesland—Red Star Line..... June 26 Rhynland—Red Star Line..... July 3 Cabin, \$40, \$45, \$50, \$60, \$70, \$80, Intermediate, \$25 and \$35; Steerage, \$16 and upwards. Passengers ticketed through to all points in Great Britain and Ireland and at specially low rates to all parts of the European continent. Prepaid passages arranged from all points. Apply to the nearest steamship or railway ticket agent, or to ROBT. KERR, General Passenger Agent, Winnipeg



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CALENDAR FOR NEXT WEEK.

- JULY. 14, Sixth Sunday after Pentecost—Commemoration of all the canonized Popes. 15, Monday—St. Henry, King. 16, Tuesday—Our Lady of Mount Carmel. 17, Wednesday—Feast of the humility of the Blessed Virgin. 18, Thursday—St. Camillus de Lellis, Confessor. 19, Friday—St. Vincent de Paul, Confessor. 20, Saturday—St. Jerome Emiliani, Confessor.

CITY AND ELSEWHERE.

The number of patients treated at the St. Boniface Hospital last week was 76, of whom 39 were males and 37 females.

Miss Mary Marrin, who was the successful candidate in the mathematical class of St. Mary's academy this year, is also the winner of the Lieutenant-Governor's gold medal. The percentage attained by Miss Marrin in the subject for which this special prize was offered was an exceedingly high one, and she is being complimented by her many friends on her having secured this distinctive mark of ability.

Since Father Guillet has been parish priest at St. Mary's he has never ceased in his efforts to promote the interest of the parish and to improve as far as his means and opportunities would allow both the interior and the exterior of the church property. The latest improvement we notice is the refurbishing of the sacristy, the old seats having been removed and new pews substituted, this important adjunct of the church building now presenting a most attractive and a cheerful appearance.

The Winnipeg Industrial exhibition opens on Tuesday next and promises, from what we can gather, to equal if not eclipse those of former years both as an educational feature and in affording recreation and amusement. There will undoubtedly be a large exhibit of horses, cattle and other live stock; the Dairy building will be crowded and also the agricultural, horticultural, carriage, poultry, and other buildings. Catchy and novel entertainments will be presented each afternoon and evening besides a series of races, athletic sports, military tournaments, etc. All railways have granted cheap excursion rates for passengers visiting the exhibition.

At the first meeting Leyden announced his intention of speaking in every town in Manitoba before he returns east. He will probably change his mind soon for he will doubtless quickly discover that the people in the thriving hamlets in the west are not so easily gulped as are certain sections of the enlightened (?) inhabitants of the metropolis. As a proof of this we take the following from the Carberry correspondence published in the Nor Wester a few days ago:—

The "Rev." (save the mark!) Mr. Leyden of anti-Jesuitical proclivities was to have lectured here yesterday evening, but for some unexplained reason left suddenly on the west-bound express last night without filling his lecture bill. The prospect of an empty house and still emptier exchequer there is little doubt accounts for his non-appearance. Our people did not seem in the least disappointed.

HIS GRACE GONE EAST.

Accompanied by the Vicar-General of Bishop Grandin, of St. Albert, Mons. Le Duc.

At Rat Portage His Grace will administer the sacrament of confirmation and will then proceed to Montreal where he will attend the golden jubilee of the Sisters of St. Mary's academy on the 16th inst., and return to his diocese on the 24th. In answer to a query His Grace said that his trip was not in any sense a political one, and that the rumor published in the Free Press yesterday to the effect that he had sent a telegram to Ottawa regarding the government's course on remedial legislation was without any foundation in truth. He also stated that he was not yet prepared to offer any opinion, as he considered it indiscreet to offer an opinion on a matter which is pending settlement.

GOLDEN WEDDING.

Mr. and Mrs. Germain Will Renew Their Marriage Vows.

On Monday next M. N. and Madame Germain, of St. Boniface, will celebrate their golden wedding. Their ages are respectively 72 and 70 years, and they have been residents of this country for upwards of twenty-three years. The priest who married them fifty years ago in Ottawa, the Right Reverend Father Dandurand, now of St. Charles, will again perform the ceremony in St. Boniface cathedral. A large number of guests will be invited, and addresses will be read and presentations made. There are at present living from this union eight children, twelve grandchildren and one great-grandchild, all of whom will be present at the celebration.

HOW TO DESTROY MOSQUITOES.

To those who are troubled with this cheerful and sonorous insect we recommend the plan of mosquitoicide recommended by L. O. Howard of the entomological division of the Department of Agriculture in Washington, and applied with brilliant success by the Rev. John D. Long, of Long Island. Four crude kerosene oil over the pools or ponds where mosquitoes are wont to propagate. The oil spreads in an infinitesimally fine film upon the surface of the water and effectually destroys not only all mosquitoes but also all aquatic larvae. Four ounces of crude coal oil completely destroyed the mosquitoes breeding in a pool of sixty square feet in the Catskills. One gallon of this oil, says the Rev. Mr. Long, will protect a pond 100 feet square for ten days under ordinary conditions. A considerable stretch of territory could be protected through an entire season with four or five barrels of the crude oil. This would be far cheaper than mosquito netting and immeasurably more effective.

LITTLE ONES REWARDED.

Holy Angels School Pupils Presented with Prizes—Successful and Happy Termination to a Year's Study.

On Wednesday, the 26th ult., at 10 o'clock in the forenoon, the distribution of prizes took place in the school of the Holy Angels, opposite St. Mary's Church. The room on the first floor was tastefully decorated for the occasion with several small banners, flowers and green branches. The distribution of prizes was preceded by an entertainment which proved a decidedly successful one, and highly enjoyable to a large assemblage of the parents and friends of the little ones. The various parts of the programme were well rendered, giving evidence of careful tuition and diligent practice. The programme ran as follows: (1) "A Greeting Song," sung by all the pupils together; (2) "Work for Each Day of the Week," in which seven of the smallest children in the school greatly amused the audience by explaining and endeavoring to perform the work appropriate for each day of the week. (3) Little Boys' Calisthenics. (4) Dialogue—"Lost Among the Fairies." This and the "Little Boys' Calisthenics" may be styled the two gems of the entertainment. In the latter Miss Josephine Bawlf, acting the part of the lost child, and Miss Irene Carey, as the Queen of the Fairies, performed their different roles with admirable success. (6) French recitation by Misses G. Beaulieu and E. Bertrand.

At the conclusion of the programme, Miss Lizzie Coyle addressed the audience, thanking them in a dignified, becoming manner for the interest which they took in her and her little companions, and the encouragement which they had given them by their presence. Rev. Father Guillet, O.M.I., then addressed the pupils, thanking them for their pleasing entertainment, and congratulating them on the excellence of the performance. The audience then dispersed in praise and admiration of what they had seen and heard from the little ones.—Nor Wester.

Following are the names of those to whom prizes were awarded.

Religious instruction—First course, Miss A. Gerrity; 2nd course, Miss Elizabeth Coyle; 3rd course, Master Peter Egan; 4th course, Master Leo Carey.

Good conduct—Senior department, Misses L. Czerniglewiz, B. Martin; junior department, Miss O. Czerniglewiz.

General application—Prize competed for by Misses L. Coyle, G. Bidard, A. Gerrity, L. Czerniglewiz, E. Cass, A. Dunlea, C. Gerrity, K. Kohnen, B. Martin, A. L'Esperance, C. Tarnatsky, R. Simoneau and won by G. Bidard.

Regular attendance—Prize awarded to Misses J. Cronin, Mary Dorsey, Catherine Woodcutter, B. Nagle, R. Cass, M. Thomas, T. Leeney.

Prize winners in the fourth English division—E. Coyle, L. Czerniglewiz, E. Cass, G. Bedard, A. Gerrity, J. Cronin, M. Borsey, M. Dunlea, H. Johnson, C. Tarnatsky, R. Simoneau, A. Grant, B. Nagle, W. Murphy, M. Thomas.

Third English division—B. Martin, C. Kohnen, C. Gerrity, A. L'Esperance, R. Cass, A. Dunlea, G. Beaulieu, J. Carey, K. Oleiniezak, E. Barrett, C. Woodcutter, C. Grant, N. Johnson, M. Tarnatsky, B. Bertrand, Master P. Egan, E. Chevrier, J. Johnson, D. Allman.

Second English division—B. Balsillie, O. Czerniglewiz, E. Lion, J. Bawlf, C. McDonald, Catherine Cronin, A. Turner, A. Tarnatsky, M. Hubner, H. Hubner, A. Dorsey, G. Loughman, F. Carroll, E. Egan, W. Havery, A. M. Gibson, L. Carey, J. Adshad, F. John, J. Gerrity, J. Balsillie, H. Conway, S. Dorsey, E. Martin, T. Leeney, E. McCormick, C. Rimer, F. Powers, E. Kane, E. Fahey, L. Egan, M. Moran, C. Kohnen.

THE BOSTON PILOT SCORES.

The Tribune and Leyden.

If the pilot should say that the Winnipeg (Manitoba) Daily Tribune recently contained the following: "No good government can exist if it tolerates religious liberty, and a Catholic has no rights which a Protestant is bound to respect," it would be guilty of the same sin of branding false witness as the Winnipeg Tribune is guilty of when it says:—"The Boston Pilot recently contained the following: No good government can exist without religion; and there can be no religion without an Inquisition, which is wisely designed for the promotion and protection of the true Faith."

The Pilot has been exposing that slanderous forgery for forty years past. It exposed it when first concocted by a few weeks ago when promulgated by Parson Lansing, the slanderer of President Cleveland; but exposing does no good when a knave or a fool wants to deceive or be deceived and has not the fear of God and the fate of Ananias before his eyes. The Winnipeg paper may have reprinted the lie in good faith, as an honest Protestant writer lately did in the Methodist Review. If it has an opportunity of making honorable retraction and becoming a conspicuous exception to the mass of journals which have kept the libel in circulation during so many years. It may be interesting to know that when "Evangelist" Leyden repeated the falsehood in Minneapolis two years ago, Mr. Roger Vail, of that city, silenced him by offering a handsome reward if he could produce any evidence to show its genuineness. Mr. Vail had not only a copy of the Pilot in which the forgery was branded thirty-eight years before, but also a copy of another book from which Leyden pretended to quote also, and which no money could induce the "Evangelist" to search for his alleged extracts.—June 29th, 1895.

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SEALED TENDERS addressed to the undersigned and endorsed "Tender for Coal, Public Buildings," will be received until Thursday, 18th July, for Coal supply for all or any of the Dominion Public Buildings. Specification, form of Tender and all necessary information can be obtained at this Department on and after Thursday, 27th June. Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures. Each tender must be accompanied by an "accepted" bank cheque, made payable to the order of the Honorable the Minister of Public Works, "equal to five per cent." of the amount of the tender, which will be forfeited if the party decline to enter into a contract when called upon to do so, or if he fail to supply the coal contracted for. If the tender be not accepted, the cheque will be returned. The Department does not bind itself to accept the lowest or any tender. By order, E. F. E. ROY, Secretary. Department of Public Works. Ottawa, 26th June, 1895.

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