

Northwest Review.

"AD MAJOREM DEI GLORIAM."

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ST. MARY'S CHURCH.

THE NEW PORTION BLESSED BY HIS GRACE.

IMPRESSIVE SERVICES AND ELOQUENT SERMONS.

HIS GRACE SPEAKS ON THE SCHOOL QUESTION.

Sunday last marked an important epoch in the history of St. Mary's Church and parish as it saw the solemn blessing by His Grace the Archbishop of the additions which have been made to the sacred edifice. The REVIEW has already printed a description of these changes, and our readers are therefore aware that the building has been considerably enlarged, and the seating capacity very much increased. Notwithstanding this however the church was taxed to its utmost capacity to hold the throng which attended both the morning and evening services, and as a matter of fact hundreds of chairs had to be placed in the aisles and even then all those present were not accommodated with seats. The services, as on all important occasions at St. Mary's, were of an exceedingly solemn and impressive character, the presence of His Grace the Archbishop, with a large number of priests, in the sanctuary, the beautiful and tasteful decorations, the magnificent arrangement of the altar, and the finished music by the choir all contributing to the solemnity of the ceremonial. In the body of the church could be noticed most of the members of St. Mary's splendid and devoted congregation, and one recognized also a large sprinkling of non-Catholics comprising some of the most prominent people in the social and business life of the community. The REVIEW earnestly congratulates the zealous clergy of St. Mary's and their flock on the steady progress they are making. They have now the most imposing, and probably the most commodious church in the city, and when all the circumstances are taken into consideration it may fairly be said that they have done nobly and may justly feel proud of what they have accomplished.

THE BLESSING.

At 10.30 o'clock the procession of altar boys marched from the front entrance of the church up the centre aisle. It was followed by the clergy and the Archbishop. His grace after robing through the ceremony of the blessing of the new extension of the building. The procession retraced itself from the sanctuary down through the church and back again. Then the solemn pontifical mass was begun. Rev. Father Grenier was deacon of honor, Rev. Father Morin, subdeacon of honor, Rev. Father Potras was assistant priest, Rev. Father Blair was deacon, and Rev. Father Dorais subdeacon. Rev. Father Gravelle was master of ceremonies. Inside the altar rails were a large number of clerics.

FATHER CHERRIER PREACHES.

After the Credo, Rev. Father Cherrier, pastor of the Immaculate Conception, preached an eloquent sermon from the text, "I have loved on Lord, the beauty of Thy house and the place where Thy glory dwelleth." 25th Psalm, verse 8. The preacher delivered a powerful and instructive sermon based on the foregoing text. He said that it must have been while meditating on the words of the psalmist that the pastor of St. Mary's was prompted to make this church what it is today, to appeal to his flock to subscribe funds sufficient to make such a beautiful temple. He said there are some people in this world who will deprecate the erecting of such a costly edifice to the worship of God. They say God does not need such palaces; was He not born in a lowly stable? This oft repeated quibble, said the preacher, cannot come from true worshippers of God. It is not the honor of God such people seek but

rather they say God should not be adored at all. Was it not according to the will of God that Solomon erected that beautiful temple where the children of Israel met to adore Him who brought them out of the land of bondage? Was it not by the guidance of the Holy Spirit that the early Christians after emerging from the catacombs of Rome at once erected temples worthy of the Creator? The building of Christian churches is eminently according to the promptings of the human heart, and is highly pleasing to the Most High. Though God is everywhere, though this universe is one magnificent temple, yet there must be churches. At all times and among all people there were places consecrated to the worship of the deity. On the mountain top and in the forests was the deity worshipped, on the former as being nearer to God, and on the latter as being more favorable to recollection. One of the reasons why God caused the tabernacle to be erected was to prove to the Israelites that there was no necessity of going to the mountain tops to worship Him. Rather would He come down among His people. When the time came for God to manifest His glory in a manner more worthy of His infinite majesty, Solomon was inspired to build a house worthy of the Lord. This was 480 years after the deliverance from the land of Egypt, and 1,000 years before the coming of the Redeemer. Solomon began the erection of the temple after the model of the tabernacle Moses erected in the desert. The number of hewers of wood employed for the building of Solomon's temple was 30,000; there were 80,000 stone cutters, 70,000 superintendents. The sound of the hammer was never heard where the temple was being built. Father Cherrier then went on to give a vivid description of the interior of the temple. As a proof that God was pleased with the erection of costly palaces of worship, the preacher quoted from scripture to show that on the night when the sacrament of the Lord's supper was instituted, Jesus told His Apostles they would find a large furnished room in a certain house where the supper would be held. The description of St. Peter's church in Rome, as given by Father Cherrier, was highly interesting. He told how he felt when he put foot on the threshold of that most magnificent of Christian temples. He said he then felt nearer to Heaven than at any time of his life. He also alluded to the cathedral of Milan, and to Westminster Abbey in London. St. Mary's, he said, of course could not be compared to any of these temples, but considering that only a few short years ago, the people worshipped in a small building, now the presbytery, it was wonderful how rapidly Catholicity had advanced. Father Cherrier praised the people of St. Mary's for their zeal and urged them on to greater things for the glory of God.

FATHER LARUE PREACHES.

During the evening services Rev. Father Larue, S. J., preached from the Psalm cxxi, "I have rejoiced in those things that have been said to me." These words are not unknown to Catholics who cherish a love for their church, a love which they inherited from their Divine Master. At all times there were altars erected to the worship of the deity; of course these altars were built for the adoration of false gods. Still this showed that at all times, and among all nations, there was a desire to pay homage to a supreme being. Later on man, to gratify his own passions, abolished the altar. Man clinging to his God, as in the first ages when he adored false gods, showed that there was a feeling in the human heart that could never be eradicated. This is particularly manifest in times of danger; it is then we feel there is a master above us. In this temple, as in others like it, there is an altar, and on that altar there is the blood of the Redeemer, and also a priest who offers the sacrifice. We are commanded to drink of this blood. But when? Only in the true temple. The speaker then went on to show that God had chosen one nation among many, and that nation had erected the temple of Jerusalem in which was an altar. Upon that altar animals were offered as a sacrifice, and there was also a priesthood. Christ the Divine Master, had rejected the sacrifice of animals and in its stead He required the sacrifice of Calvary. And where is this sacrifice of Calvary to be found? It is to be found everywhere where there is an altar. We Catholics love our church because in it there is to be found an altar with a victim and a priesthood offering this victim for us. The God of the Jews was one of fear. Yet the same God is our God. He, however, manifests Himself to us as a God of love. He resides in our churches, in the tabernacle.

The reverend gentleman then pictured the Virgin Mary, pressing the infant Jesus to her bosom and exclaiming "I am happy." Yet that child had to be baptized. So it is with all mothers. No Catholic mother can rejoice until the waters of baptism have

cleansed her child from the sins inherited from our first parents. Later on in life, we have on bended knees in the church, pronounced the same vows as our sponsors did. If we enter other churches we see nothing but a pulpit. In the Catholic church the mother has more to show her child than that. She can show him the altar and tell him that Jesus of Nazareth is there present. The reverend gentleman quoted Napoleon as having said that the happiest day of his life was the day he made his first communion. This is another epoch in the life of the Catholic. As age advances and death claims its own, here again the church presents its charms to the Catholic. The priest prepares the departing soul so that it may exclaim, "I shall go to the house of the Lord." And when all is over, the body is brought to the church, a priest receives it at the door, it is brought before the altar upon which a priest offers the holy sacrifice of the mass and prays for the soul. Like Job, we can exclaim, "I shall see my Saviour with the eyes of the body." The speaker then referred to another death more dangerous than that of the body, the death of the soul and pointed out the benefits of the confessional. In the Catholic church there is an altar as well as a pulpit, not a pulpit that stands in the way of the altar, but one from which the truth is spoken alike to king and peasant. This is the reason why Catholics recognize the voice coming from their pulpits as the voice of God.

The speaker then spoke of the sacrifices of the congregation in enlarging their church. They had few rich people among them, yet they had contributed most generously. What is given to Jesus will be repaid. The reverend father referred to how the Catholic churches were increasing not only in Canada but also in the United States, and made an earnest appeal to the congregation for their prayers.

THE MUSICAL FEATURES.

Mr. Louis Bouché, director of St. Mary's choir, has surpassed himself. The choir under his leadership yesterday was heard to better advantage than at any time since its formation. It is not the intention of the REVIEW to enter into a detailed criticism of the singing at both the morning and evening services. A general review will suffice. In the first place the choir proper was strengthened by the addition of Miss Edith J. Miller, the noted contralto. This in itself was sufficient to guarantee its merit. Miss Miller's beautiful voice was heard to perfection. Her rich, clear contralto notes rang out through the building in a manner that caused the listeners delight. Both morning and evening she sang beautifully. Miss Barrett, soprano of the choir also added laurels to those already won. Her Ave Maria during the vespers was a beautiful rendition, and the duets in which she and Miss Miller sang were simply superb. Mr. Arnold comes in for no small degree of praise merited by the choir, and Mr. Crick was in perfect voice. His "Confiteor" of the Credo was as good as anything he has yet done in this city, which says much. This notice would be incomplete without a reference to Mr. W. Keneally, who may be said to have made his debut. His rendition of "O, Salutaris" in the evening was as sweet as anything of the whole service. He possesses a tenor voice, rich and sympathetic, and one that gives promise to place him among the leading vocalists of the city. The Kyrie of the mass was perhaps the poorest rendition of the day. The Gloria contained some exquisite passages, the most notable of which were "Laudamus Te" by Mr. Crick and "Adoramus Te" by Miss Barrett. The "Credo" as a whole was well rendered. But by far the sweetest of the day was the "Benedictus qui Venit." In this the entire choir took part, and the forty voices blended harmoniously together. Miss Miller's "Agnus Dei" was a perfect gem in itself, as was also her rendition of "O, Divine Redeemer." All in all the choir acquitted itself most creditably. Mr. Evans was the organist. The programme of music rendered was:

Morning service: "Kyrie," quartette and chorus, Bellini; "Gloria," soli and chorus, Mercadante; "Credo," soli and chorus, Mercadante; Offertory, "O, Salutaris," Miss Miller, Rossini; "Sanctus," quartette and chorus, Rossini; "Agnus Dei," soli and chorus, Mercadante.

Evening service: Gregorian Vespers; Offertory, "O, Divine Redeemer," Miss Miller, Gounod, and "O, Salutaris," Weig, Keneally; "Sanctus," quartette and chorus, Rossini; "Ave Maria," soprano solo, Miss Barrett, Ligli Luzzi; "Tantum Ergo," quartette and chorus, Hayden.

THOSE WHO WERE PRESENT.

Besides the Catholics of the three parishes, there were present a large number of Protestants. His Honor Lieut.-Governor Patterson, His Honor Lieut.-Governor Mackintosh, and Mr. Charles Patterson occupied the first pew in the centre aisle. Hon. Mr. Tarte and Mrs. Tarte were seen in the pew opposite. All through the building

might be noticed people of other denominations. It may safely be said that St. Mary's never before contained so large congregations.

HIS GRACE SPEAKS.

It was not the intention of the Archbishop to speak yesterday, but the occasion was such a memorable one that he thought it his duty to address a few words to his people. He spoke at the close of the evening services, and never before was he more eloquent. He said:—

"It would be strange if I were silent on this most important occasion. It may be my duty to come and congratulate you; it is my duty to come and rejoice with you. We have a magnificent church, and I see with immense pleasure that my worthy and zealous successor has carried out the plans that I could not realize. The change of government in this parish brought no change of policy. The same ideas of progress have prevailed, and I see that you have remained faithful to the direction of your pastor. I thank you in the name of the church because today we feel proud to see that splendid building. You all feel as if you had increased your earthly possessions, as if you had something you had not before—it is your church. Oh, how the thought thrills every zealous Catholic, because the church concentrates for you a great and most sublime idea—the idea of your worship, the idea of your love for Jesus Christ. Perhaps, however, some of the people will say, how is it that they have made such great expenditure for St. Mary's church under present circumstances?"

Should not the Archbishop have remembered that the times are hard, and that it will be imprudent to give consent to such an undertaking? I answer this objection by saying that this church is a monument to your faith, and it is now a monument of our hope. If we did not hope in the future of this country, if we did not hope that the liberties secured to us by the constitution were to be restored, we would not increase our churches and I would give no such permission. Our hopes it is true, have not always been realized, but surely we are now at the point of securing forever that most sacred right of Catholic parents, to teach their children according to the dictates of their faith. We need churches to come to and pray in, to receive sacraments to show that we are faithful to the promise of our baptism, to our first communion, and to the other sacraments that we have received. But we need a church and at the present moment an enlarged church in order to come and pray for our schools. We need this more than ever now, because the hour is a most solemn one. I have kept this most precious gold watch that you presented me with on the day of my consecration, and it has marked the time for me ever since, and tonight the time has come of knowing what has been and is being done to us. The time of knowing if we are mere children who have some one to answer for us without consulting us. It is time to know what they mean to do with us and what they have done. If our rights are secured, if we are to have what we are certainly entitled to under the constitution regarding the education of our children it is all right, we will accept what will be given to us. But, if things have been settled without our consent, and in that settlement our rights have been sacrificed I ask who in this country is entitled to so dispose of our rights, and in what name and on what principle of the constitution does he do it? You come to this church, brethren, to know what you have to do; you come to pray, but also to receive a direction. We believe in the great principle of authority, and you come to your church of St. Mary's as every Catholic goes to his church to receive the direction of the church. You come to ask what is the right of Caesar, and what is the right of God; you come to ask how you will render to Caesar what is Caesar's, and to God what is God's. We cannot be independent of the principles of our faith, neither can those principles be immolated to suit the tastes or interests of a few politicians. It is not a political question, it is a question of justice, it is a question of a Catholic conscience, and each one of you, no matter who you are, must consult his conscience directed by the church, and also consult the constitution. So that with the constitution of Canada in your hand and with the dictates of your Catholic consciences there can be no question as to what you have to do. I am not an Archbishop to do as I like, but I have first to receive a direction. I am your Archbishop to enquire about my duty, and what is my duty is yours. You Catholic parents have your obligations, I have mine. Your children belong to you by nature, they belong to the church; to me by grace, by the grace of their baptism they are mine, and we must both, therefore, see that their rights to a Catholic education be safeguarded. Caesar must protect the rights of the

people. Caesar must uphold the constitution, Caesar has the right to insist that every child in this land should receive a first class secular education. This is his right and we recognize it. But there are also the rights of Catholic parents, and I would like to know who is the man who may dispose of them and barter them away. Your children must not only have a smattering of religious teaching; there must not be any question of bringing Christ into the school room at a certain hour, but He must reign in that school as He should reign over the whole world, and when you have satisfied the state by giving a proper secular education, the state has nothing to do with the rest, that is our own business. I declare that if we were not in the hands of our politicians, who act only for their own interests, and if we had only to depend upon the honest will of the people of the country, who look to what is right and just, the question would be soon settled according to justice, equality and the constitution."

His Grace concluded his address by thanking the Catholics of Winnipeg for the manner in which they stood by him. As long as they were staunch supporters, he had every confidence in ultimate success. He was not a politician; he was Archbishop and would demand the rights guaranteed by the constitution. He had every confidence of obtaining British fair play.

REV. FATHER GUILLET.

It would be unfair to conclude this notice of St. Mary's opening without giving some mention to its indefatigable pastor, Rev. Father Guillet, O. M. I. Father Guillet came from Montreal shortly after the appointment of Archbishop Langevin to the see of St. Boniface, and was duly installed pastor of St. Mary's in succession to the archbishop-elect. So great was the popularity of his predecessor (Father Langevin) and so deeply had their former pastor endeared himself to every man, woman and child in St. Mary's that Father Guillet entered into his new role with feelings of doubt lest perhaps he might not be to his flock all that they had experienced in their late pastor. But Father Guillet from the first moment of his entry into the parish has been revered and loved by all, and today he has reason to be proud of having built such an elegant addition to the edifice.

THE ANGELUS IN SPAIN.

The Angelus in Spain has thus been beautifully described by a Protestant traveller: "At sunrise, a large, soft-toned bell is thrice tolled from the tower of the Cathedral, summoning all the inhabitants wherever they are, or however occupied, to devote a few moments to the performance of a short prayer in honor of the blessed Virgin, called the 'Angelus Domini.' At mid-day, and again at the close of the evening, the bell thrice tolls again. To a foreigner it is curious and not uninteresting to observe the sudden and fervent attention which is paid in the streets, within and without doors, in the Alameda, on the river, by everybody, high and low, the idler and the laborer, infancy and old age, to this solemn sound. The loiterers in the promenade are suddenly stopped, and each group repeats within its own circle the consoling prayer. The politician breaks off his argument, the young men are abashed in their gay discourses, and take off their hats, the carriages are drawn up, all the worldly business and amusements are forgotten for three minutes, till the cheerful tinkling of lighter bells announces that the orison is over."

ON THE PICKET LINE.

During the late war a priest approached the commanding officer of the Federal troops that had fallen back after a sharp skirmish with the rebels, and requested a pass to get out beyond the lines. "There are," said the Father, "a number of wounded soldiers in the camp hospital beyond." "But," said the commander, "the pickets of both lines are at close quarters, and you may be shot." "It is my duty to administer to the spiritual wants of the wounded," replied the priest with much firmness and persistence, "and danger is a secondary consideration." The commander with eyes full of admiration, called an orderly and gave directions to have the priest conducted to the Federal pickets. There he was left to take his course alone into a deep woods full of the enemy and full of danger. He had advanced but a few hundred yards when he was halted and suddenly several rifles were presented to his breast. A few words, along with the presentation of the Federal pass lowered the guns and the Rebel soldiers became his escort to the camp hospital, where he gave ministrations to the forsaken, wounded soldiery. This simple priest was the present distinguished prelate, Archbishop Gross, of Oregon.

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WEDNESDAY, NOVEMBER 11.

CURRENT COMMENT.

Religious Instruction. A telegram from Toronto, dated Nov. 5th, says that "influential gentlemen from the Anglican Synod of Toronto waited on Premier Hardy this afternoon to request certain hours to be set apart in public school for religious instructions. Hon. S. H. Blake, Rev. Dr. Langley, Provost Welsh and Senator Allan were among the principal speakers. The premier promised to give the matter his fullest attention." So far so good. It is better to have fixed times for religious instruction than to have none at all, though the proper way is both to have fixed times for pious exhortation and to be free to speak of religious matters whenever a good opportunity offers. Evidently our Anglican friends are waking up. It is the absence of religious training in schools that is responsible for the loose morality which earnest clergymen of this city are trying to correct. Unfortunately, public meetings and agitation are powerless to repair the damage caused by schools that ignore our duties to God while dilating on "our duties to animals." Such ineffectual remedies remind us of Squeers, the avaricious pedagogue, who, while denying to his boarding pupils wholesome food, dosed them with treacle and brimstone.

The Seats Of The Mighty. We have received from the Copp, Clark Company Mr. Gilbert Parker's historical romance of Quebec before and at the time of the successful siege thereof by General Wolfe. Like everything that Mr. Parker writes, this is a masterly production. There are situations and descriptions in it quite equal to anything in contemporary literature. As a general rule, the style is chaste and vigorous, occasionally smacking of Newman, as when he makes one of his characters say "he is a just man and a generous." Newman being the only contemporary writer that has successfully revived this elliptical use of a second adjective. The epithet "carbolic" is twice used in the sense of "caustic": Doltaire "had said something a little carbolic," p. 129, and Voban "was full of a carbolic humor," p. 140. Now, even if the word were suited to one who is supposed to be writing about a hundred years ago, such a novel adjective should not be used twice in one book, else it would suggest either a careless or a worn-out writer. But the very use of this word is an anachronism in the mouth of Robert Moray, who is giving his own memoirs in "The Seats of the Mighty" for the benefit of Mr. Pitt, Prime Minister from 1783 to 1801 and from 1802 to 1806. The word was coined to fit carbolic acid discovered in 1834, and did not come into common use till the second half of this century was far advanced.

Is it not also an anachronism to make Voban speak of *Monsieur Journal* as accidentally burning his beard (p. 178) by the flame of a candle at a time when no gentlemen wore beards? These slight blemishes are the more noticeable because of the general excellence of Mr. Parker's literary workmanship. One meets at every turn real gems of expression, clear-cut and brilliant, as when a face in anguish is, by an uneducated man (p. 176), said to be "like stone that aches."

Catholics will note with pleasure the almost complete absence of any remarks derogatory to their religion. Mr. Parker seems to have really tried to understand the outward life of Catholics. But he is mistaken in two points. There is no feast "of the naming of Christ" (p. 299) in summer; the Feast of the Name of Jesus occurs in January. There could be no annullment of marriage such as is described at p. 320. A marriage between a Catholic and a Protestant before a Protestant minister in Quebec is, though sinful, perfectly valid and cannot be made void. The author would have saved himself the ridicule which that impossible scene in the cathedral will bring upon him from the Catholics of the Dominion, had he consulted some well-informed Catholic before attempting to write on what must necessarily be an unknown subject to him. He has been more true to history in his portraiture of the infamous Bigot, the vain Marquis de Vaudreuil, the chivalrous Montcalm and the resolute Wolfe. His description of the siege operations and the first battle on the plains of Abraham is very good. Doltaire is a marvellous creation of his, a typical product of the versatile eighteenth century. Moray and Alixe Durnarney knit themselves into the reader's soul. Voban and Gabord are original and interesting specimens of a strong, trustworthy race. However we miss that rare insight into French Canadian life which Monsieur de Gaspe, treating of the same period, gives us in his "Anciens Canadiens." Mr. Gilbert Parker puts himself in the place rather of the victors than the vanquished.

A Blast From The Tribune. The Tribune gets into a white heat over our last week's comment on "School Contamination." We expected as much, but hardly dared to hope that it would give our words the further publicity of reproducing them all, as it has done, in its own columns with scare headlines emphasizing exactly the truths we wished to emphasize. To be sure, its introduction to our article bristles with fundamental errors; but that only clinches our argument for avoiding so error-laden an atmosphere. What the Tribune writer calls "sacerdotal pretensions" is nothing but the teaching of Our Blessed Lord, the great High Priest, and of St. Paul, St. John and all the other inspired writers of the New Testament. They were remarkably exclusive; they believed in but one fold and one shepherd; they told us to avoid heretics (Titus, iii, 10). We don't explain away and juggle with their words. Those who, like the Tribune, wince at the assertion of unadulterated truth have lost the central idea of Christianity. There is but one religion as there is but one God and one Christ. If you can't realize it, don't swear, try to see if it can be attacked by any valid reason. Mere sentiment, the mere presence of many conflicting sects, mere traditional prejudice, all these are not arguments. The Tribune says Catholics are less moral than Protestants. We refuse to accept its alleged statistics. Other and more reliable statistics prove the exact contrary. Most Protestants have not even a dream of the purity of soul which the pious reception of Catholic sacraments produces. But we purposefully refrained from handling this delicate subject. Had we written what we know, the Tribune would have had a fit. As to the reproof administered to us for commending the bravery of a boy

that knocks down an insulter of his religion, and the Tribune's reminder to us of "the meek and lowly Nazarene who enjoined his followers, when smitten on one cheek to turn the other," we beg to observe that this is a typical sample of Protestant one-sidedness in quoting Scripture. A more thorough knowledge of the Written Word shows that the quoted text is an advice under certain circumstances, not a command to be observed always. Christ's own conduct when he scourged the money-changers out of the temple and St. Paul's action when he smote Elymas blind and called him "son of the devil" prove that there are occasions when meekness is not commended by Our Lord. Were it a universal command, all punishment by law would be unchristian; which is a "reductio ad absurdum." No doubt the Tribune, which, with its accomplices, has been smiting us on both cheeks for the last seven years (for it paved the way for the infamous 1890 School Act) would very much like to see us meekly bear its cowardly abuse; and, had we no sacred cause to defend, we should prefer this easier and more attractive course; but we represent a slandered and duped minority and we therefore deem it our duty to warn our persecutors that we will never submit to the indignity of sending our children into the heretical atmosphere of a Protestant class-room.

The Archbishop At St. Mary's. His Grace of St. Boniface surpassed himself at the reopening of St. Mary's Church last Sunday evening. Every word he uttered was instinct with truth, appositeness and eloquence. He said: "It is time to know what they (the Federal and Local Governments) are doing for us, to ask if we are mere children who leave others to answer and decide for us without consulting us.... If our rights have been sacrificed, to whom in this country of ours has it been given so to dispose of our rights, and in what name and under what principle of the constitution do they do it?... There are the rights of Christian parents, and I would like to know who is the man with authority to dispose of them and barter them away. Your children must not only have a mere smattering of religious teaching; **there must be no question of bringing Christ into the school at a certain hour**; but He must reign in that school as He should reign over the whole earth; when you have satisfied the state by giving a proper secular education **the state has nothing to do with the rest—that is our business.**" These are truly golden words. It is, on the part of the state, an intolerable impertinence to meddle with religious teaching and say whether or when it should be given. The Archbishop went on to express an opinion which is perfectly in accord with facts. Were it not for the paid agitators who delude the public with plausible lies, the vast majority of Manitoba Protestants would vote for the restoration of our rights. "I feel quite satisfied," said His Grace, "that the honest people of Manitoba, if properly consulted," i.e. if all voters were honestly registered and slanderers properly silenced, "would be quite willing to give us what we ask. I declare that if we were not in the hands of politicians who act for their own interests, and if we could leave it to the honest common people of the country **who would look only to what is right and just**, the question would immediately be settled according to equity, justice and the constitution." This frank and fearless declaration is particularly opportune at a time when, as happened a few days since, one of the ministers of the local cabinet was overheard chuckling to a distinguished friend that "we've got Laurier to agree to precisely what we offered the Commissioners last winter." He chuckles right who chuckles last. As that Protestant teacher, whose letter we reproduced

last week, said: "If the reported settlement is signed to-morrow and the church is not a party to it, then the [present] state of affairs will remain unaltered."

An Excellent Argument. In an able article on "Reading the Bible," the Free Press of the 9th inst. says: "If we can do without it as children we can do without it as men and women, and why should it be read at all? That is a natural question, following the spectacle of a Gospel minister opposing the use of the Bible in schools. If it can be dispensed with there, why not dispense with it everywhere and all the time?" Precisely. If religion can be dispensed with in the schools, when plastic minds and hearts are most in need of its elevating, restraining influence, why not dispense with it everywhere and all the time? If surveillance can be dispensed with in high schools and colleges, at an age when mind and will are struggling with surging passions, why not dispense with it in the case of grown up people, why not not abolish the police? This kind of a fortiori reasoning could be applied to almost every sphere of life, and everywhere the conclusion would vindicate Catholic practice.

PREMIER LAURIER ON THE SCHOOL SETTLEMENT.

"It is all bosh."

Ottawa, Nov. 10.—The premier is sanguine as to the outcome of negotiations regarding the school compromise. On being asked to-night about reports from Winnipeg of a hitch in the negotiations, Mr. Laurier characterized it as "all bosh."
The school question is now practically settled. At a meeting of the cabinet council held during Mr. Tarte's late visit a final decision was arrived at and nothing now remains, but to make the terms of the settlement public, and this will be done, it is expected within the next two days by the government here. The terms of settlement are materially those announced in the Free Press some weeks ago.
Hon. Attorney-General Sifton leaves to-day for Brandon. His business there is partially of a private and partially of a political nature. No announcement regarding the settlement of the school question will be made until after his return.—Free Press, Nov. 11th.
We quote the above for the information of our readers and to shew them how the matter now stands according to the daily papers. For ourselves we have only to repeat that the terms of settlement as announced in the Free Press some weeks ago, (which simply mean nothing) would prove to be no settlement of the school question.—N.W. REVIEW.
MR. LAURIER ON THE SCHOOL SETTLEMENT.
From the Catholic Register.
We have had several versions of Mr. Laurier's announcement at Quebec concerning the Manitoba school settlement. That which we take to be the revised, official report of the Premier's speech appeared in The Globe of Tuesday. He said:
"It is not yet four months since we assumed power, and before six months have rolled by we shall have settled this school question. (Hear, hear.) We shall have settled it in what manner? We shall have settled it by giving to conscience the rights of conscience; we shall have settled it in such a manner that those who believe in religious instruction in the school shall have satisfaction on this point. We have obtained from our fellow-countrymen of the Province of Manitoba, represented by the Government of Manitoba, all the concessions which a man of honor and a man of conscience, whatever may be his religion, whatever may be his race or nationality, has the right to demand. (Applause.) And I know well one thing, that is that we shall not settle this school question to the satisfaction of the extremists in either camp. There are extremists in the Province of Quebec, and there are extremists in the Province of Manitoba. The extremists in the Province of Manitoba today say in advance to the Government of Manitoba: 'Take good care not to make the least concession. You have the power in your hands; you are not going to hesitate to preserve the school act as it is.' On the other hand, we have the extremists in the Province of Quebec, who say: 'Nothing will satisfy us but the pound of flesh which we have the right to cut from the breast of the Province of Manitoba; nothing will satisfy us but what we have demanded; nothing will satisfy

us but the humiliation of the Province of Manitoba.'"
Was Mr. Laurier talking for effect when he made this theatrical reference to the "pound of flesh which we have a right to cut from the breast of Manitoba?" Such language is, in our opinion, both unfortunate and un-called for. The cause of Catholic education can hardly be compared by a public man who weighs the value of his words to the suit of Shylock of Venice. We are simply amazed that the Premier of a British country should make himself responsible for such a gross misrepresentation of a cause, the justice of which is known and admitted by public opinion in every part of the empire, as well as by the highest judicial tribunal of the realm. The mere recklessness of native eloquence should be bridled when he who is afflicted by it occupies the high and honorable position to which Mr. Laurier has attained.
But let us see what plan of foiling Shylock it is that has recommended itself to the Liberal Premier. His personal organ in Arthabaskville, The Union des Cantons, de l'Est, professes to give us the particulars. Here they are:
"What we can state with certainty is that the two Governments have reached an understanding, and that this understanding will not destroy the National schools, to which the majority in Manitoba are attached, and that this settlement secures for the Catholics religious instruction and the teaching of French in the localities where the majority is French, as well as the employment of Roman Catholic teachers of both sexes in the districts where the majority are Catholics, and several other equally important concessions. It is also certain that both Mr. Laurier and Mr. Greenway reached this settlement with the expressed wish of securing for the minority schools as efficient as those of the majority. There is no doubt but that on this point both Premiers agreed perfectly. Both are also in favor of religious instruction in the schools, as are the majority of the Canadian people. A remedial bill will therefore not be needed.
It does not require the keenest sort of insight to discern in the foregoing statement that Mr. Laurier intends to offer to the Catholics of Manitoba the very least that they as Catholics could accept. They are to have a time set apart for religious instruction and they are to have Catholic teachers. This is about what the Catholics of Ireland accepted in the National school system; but there the important consideration must not be overlooked that Ireland is a Catholic country, and that all the Catholic National schools are officially visited by the priests in the capacity of managers. The settlement considered safe, under all the circumstances, in Ireland would not be accepted in England, where the Catholics are in the minority; and we gravely doubt that it will be found acceptable in Manitoba where also the minority is Catholic. So far we have no assurance that the terms proposed include a provision for new school districts, and, in this respect, as well as in the abandonment of the principle of federal protection of minorities, our people in Manitoba are left to the future mercy of politicians of the Joe Martin stripe in the local legislature. But, under the spell of Mr. Laurier's "conciliation," which seems to be comprised in telling a helpless minority, trampled upon and outraged for six long years, that it has been playing the part of Shylock, the Catholics of Manitoba may adopt with gratitude the sortie of our modern Portia. We say deliberately that they could accept it; but if they do so, they will be accepting less than Catholics have ever accepted before in any part of the British dominions.

SCHOOL GRIEVANCES IN THE NORTHWEST.

From the Catholic Record.
We have received from the Rev. Father Leduc, of the Order of Mary Immaculate, in charge of the parish of Alberta in the Northwest Territory, a pamphlet showing that in our Northwest the Manitoba school trouble is not the only educational question which calls for the intervention of the Dominion Government and Parliament, in order to do justice to the Catholic and French settlers in that territory.
The pamphlet is prefaced by a letter from His Grace, the Most Rev. Archbishop Langevin of St. Boniface, Man., in which the principal points established by Father Leduc are enumerated, showing: 1st, That Catholics have been deprived by the Northwestern Government and Legislature of all control of their schools, in spite of the Constitution. 2ndly, That in asking for redress, and in all the negotiations on schools, Father Leduc himself, the Catholic members of the Legislature, Messrs. Prince and Boucher, and Mr. Forget, one of the two

Catholic "advisers" of the Council of Public Instruction, gave evidence of a most conciliatory spirit throughout.

There is a difference between the school laws of Manitoba, passed in 1890, and those of the Northwest Territory, enacted in 1892, that the former boldly abolished the legal status of Catholic schools, while the latter, under pretence of allowing their existence, have erected such obstacles to their practical operation as to destroy their distinctive character and freedom of action.

During the negotiations which have been going on for some time between the Dominion and Manitoba authorities for the settlement of the Manitoba difficulty, the Northwest school laws were spoken of as a possible basis of settlement. But so glaringly are these laws a violation of the agreement made with the people of the whole Northwest that the proposition of a settlement on any such basis is nothing less than an insult to the whole Catholic population of the Dominion.

The new school laws of Manitoba and the Northwest are a palpable and manifest violation of the assurances given in the name of Her Majesty. Instead of the convictions of the Catholics being treated with the consideration and respect promised to the different religious persuasions they are despoiled of the rights and privileges that ought to be deemed natural and inalienable in a country where it is affirmed that there exists religious equality and freedom of conscience.

Commenting on these words, Mgr. Langevin says, in his letter to Father Leduc: "If the venerable prelate could write this before the judgment of the Honorable Privy Council of England, had proclaimed our rights, what would he say now?"

In a word, the following privileges were possessed by the Catholics of the Northwest previous to the legislation of 1892:

1. The Board of Education consisted of eight members, five being Protestant and three Catholics, all the members having a right to vote; and it was divided into two sections, one being Protestant and the other Catholic, each being self-governing in reference to educational matters which concerned its own religious belief, and making regulations for the management and discipline of its own schools.

2. Each section selected the textbooks for use in its own schools, and appointed its own inspectors.

3. There was a general Board of Examiners for teachers' certificates, half of the Examiners being named by each section.

Now the Council of Public Instruction is composed of the Executive Committee of the Legislative Assembly—but there are in addition, four persons, viz., two Protestants and two Catholics, named by the Lieutenant-Governor, who are called Councillors, but who have no vote in the Council. They are appointed merely as a matter of form to delude the public into the belief that Catholics are represented in the Council.

It will be readily understood that the members of the Executive Committee, being simply a Committee of the Legislative Assembly, may be, as Father Leduc remarks, "good lawyers, good merchants in the various branches of trade, celebrated doctors, model farmers, distinguished politicians, in a word, clever in business of all kinds, yet be destitute of the qualities and knowledge absolutely required for a perfect, intelligent, and practical administration of all the schools of our immense Territories.

It is well known that members of Legislative Assemblies are not generally specialists in matters of education, and it is not likely that in this respect the members of the Northwest Legislative Assembly greatly excel the average of members of parliament or of the Provincial Legislators of the rest of the Dominion. That they themselves feel that this is the case is evident from the fact that they have selected a Superintendent of the Council of Public Instruction, who, while supposed to be under the direction of the Premier, is in fact the "Tsar of Education in the Northwest."

Mr. Goggin has been selected for this office, and during the short time he has filled it, by arbitrary and unjust administration, he has succeeded in closing a large proportion of the Catholic schools, depriving the teachers of their certificates, even though they are entitled to them under the school laws and by the departmental regulations.

These arbitrary measures surprised Mr. Haultain when brought to his attention, though they are a priori to be supposed to have been taken under his authorization, as he declared in October, 1894: "As chief of the Government of this country, I am respon-

sible for the schools of the Northwest, and as long as I hold my position, I do not wish to expose myself to be beaten at the Council of Education by a vote contrary to my views." Nevertheless his surprise that such things had been done is an evidence that he had practically allowed Mr. Goggin, the superintendent, to rule independently of him.

The Catholics of the Northwest have, most decidedly, grievances which need to be rectified, equally with those of Manitoba.

The Northwest Assembly evidently took their pattern from the treatment accorded to the Catholics of Manitoba by Mr. Greenway's Government, and we trust they will follow the example set to them by the Catholic body of that Province, and will seek for redress from the supreme authority of the Dominion parliament, and, if necessary, from the Privy Council. We have no doubt that success will in the end be certain in both cases, for even if Mr. Laurier's agreement with Manitoba is unsatisfactory—which we cannot at present positively assert to be the case—a Dominion Government is within the possibilities which will afford the required remedy in both cases.

We shall in a future issue give further details of the treatment of the Northwest minority at the hands of the majority. For the present we shall conclude by stating that we fully approve of Father Leduc's saying in the pamphlet now before us.

"Not only the Catholic minority are far from being satisfied, but, like the Manitoba minority, they will not cease to vindicate their rights to Catholic schools. Separate in fact, and not only in name. We shall unceasingly protest against the injustice of which we are the victims and against the hostile, sectarian, arbitrary application of the school ordinance that governs us."

FIRST MASS IN WESTERN CANADA

We are told by Bancroft, the historian, that "years before the Pilgrims anchored within Cape Cod the Catholic church had been planted by missionaries from France in the Eastern half of Maine; and Le Caron, an unambitious Franciscan, had penetrated the land of the Mohawks, had passed to the north in the hunting grounds of the Wyandots, and bound by his life of a beggar, had, on foot or paddling a bark canoe, gone onward and still onward, till he reached the rivers of Lake Huron." Who was this devoted priest to whom the historian of the United States so briefly refers, and what did he do? In the Seventeenth century there stood a modest Franciscan monastery near the small French seaport of Bronage, on the Bay of Biscay. Among its pious inmates was Father Joseph Le Caron. When Champlain laid the cornerstone of a Christian nation in Canada his first thought was to aid in saving the souls of the dusky savages that roamed its boundless wilderness. The founder of Canada looked about for some good priests who would have zeal and affection for God's glory, and such he found in the Franciscan monastery, near his native Bronage. Father Joseph Le Caron and three companions soon got themselves in readiness for the mission of New France. They packed their church ornaments," says Champlain, "and we our baggage." Each went to confession and placed himself in the state of grace. A vessel was boarded at Honfleur, and Champlain and his Franciscan friends hastened across the Atlantic, and stepped ashore at Quebec in May, 1615. After the erection of a rude little monastery and the celebration of the first mass in Canada since the days of Cartier, the fathers counseled together, and each was assigned a portion of the vast missionary field that stretched around them on every side. A spiritual charge of the Hurons fell to Father Le Caron, and he at once directed his steps toward that distant Indian nation. After paddling 180 miles up the St. Lawrence, he came to the present site of Montreal. Scores of canoes lined the shore, and Huron warriors were in abundance. The annual trading expedition had brought them to this point to make exchanges with the French, the good priest having made up his mind to return with the savages and winter among them. The Indians having finished their trading, Father Le Caron, accompanied by some few Frenchmen, took his place in the fleet of canoes. On arriving at the tributary waters of the Matteawan, the canoes skimmed over Lake Nipissing, passed down the French river, and glided into Lake Huron, Father Le Caron being the first white man who beheld the placid waters of this great inland sea. After paddling along the shores of the Georgian Bay, the fleet of canoes at last reached the ancient country of the Hurons—a district comprised in the present country of Simcoe, Ontario, Canada. The Indians built a small bark cabin for the missionary, near Carhagouha, one of the chief villages. An altar having been made, this noble pioneer, on Aug. 12, 1615, celebrated the first mass in Western Canada. As the readers of this paper are interested in the pioneer efforts of Catholic missionaries in America, we take the opportunity offered by the subject under consideration to give as accurately as history affords a list of the first masses celebrated in various parts of America: California, at Monterey, December, 1601; Canada, on Riviere des Prairies, June 24, 1675; Maryland, at St. Clement's, Black-Stone's Island, March 25, 1634; Montreal, May 18, 1641; New York, at Onondaga, Nov. 14, 1655; Michigan, at Keweenaw Bay, July 26, 1663; Vermont, at Fort Anne, La Motte Island, July

26 1666; Wisconsin, at Green Bay, Dec. 3, 1669; Illinois, at Chicago, Dec. 15, 1673; Louisiana, at mouth of Mississippi, March 3, 1689; Pennsylvania, at Philadelphia, in 1708.

A MOTHER'S ARGUMENT.

"The most to-be-regretted act of my life," says a lieutenant commander of the navy, "was a letter that I wrote to my mother when about 17 years of age. She always addressed her letters to me as 'my dear boy.' I felt at that time I was a man, or very near it, and wrote saying that her constant addressing me as a 'boy' made me feel displeased. I received in reply a letter full of reproaches and tears. Among other things she said: 'You might grow to be as big as Goliath, as strong as Samson and as wise as Solomon; you might become ruler of a nation, or emperor of many nations, and the world might revere you and fear you; but to your devoted mother you should always appear, in memory, in your innocent, unpretentious, unself-conceited, unimperturbed babyhood. In those days when I washed and dressed and kissed and worshipped you, you were my idol. Now-a-days you are becoming part of a gross world by contact with it, and cannot bow down to you and worship you; but if there is manhood and maternal love transmitted to you, you will understand that the highest compliment that mother-love can pay you is to call you 'my dear boy.'"

A CONSERVER OF ORDER AND MORALITY.

In an article in the North American Review, in which he gives reason why churches should not be taxed Speed Mosby says: "The government certainly stands in as great need of religion and religious morals as it does of many other branches of education; and none will question the advisability of rendering governmental assistance to the promotion of literary and scientific achievement, even though it frequently result in vast expenditure of public money, with no adequate recompense. And this, too, when it is well known that the arts and sciences nearly always bring financial gain to those who pursue them, while religion does not. I would not go to the length of advocating the levy of a tax for church purposes by governmental authority, for it is meet that church and state should ever maintain an inviolable separability yet, to go to the opposite extreme of taxing church property for governmental purposes, would, it seems to me, be most unwise and indiscreet."—Catholic Record.

SUFFERED FOR YEARS.

THE EXPERIENCE OF MR. GRANT DAY, OF HARROWSMITH.

He Suffered Much From Rheumatism—Especially During Spring and Autumn—Following a Neighbor's Advice Bought About a Cure.

From the Kingston Whig. One who has been released from years of suffering is always grateful to the person or the medicine that has been the medium of release. It is therefore safe to say that one of the most thankful men in the vicinity of Harrowsmith is Mr. Grant Day, who for years past has been a sufferer from rheumatism, but has now been released from its thralldom. To a reporter Mr. Day told his experience substantially as follows: "I have been a sufferer from rheumatism for upwards of twenty-five years. It usually attacked me worst in spring and fall, and at times the pain I endured was intense, making it difficult for me to obtain rest at night. From my hips down to my feet every joint and every muscle appeared to be affected, and the pains appeared to chase one another until at times I was nearly wild, and mind you this was my condition for upwards of twenty-five years. During that period I tried many remedies, and while I obtained temporary relief from some, I could get nothing in the way of permanent benefit. But last year the pains did not come back, and they have not returned since, and this is the way it came about. One day while telling my neighbor, Mr. W. C. Switzer, how badly I was feeling, he said: 'Get half a dozen boxes of Dr. Williams' Pink Pills and use them according to directions, and you will find they will do just what they are advertised to do—cure you. I know this from experience in my own family.' Well I got the pills and used them, and the rheumatism has been driven out of my system, and last winter and spring for the first time in more than twenty years I was entirely free from my old enemy. But there is one thing more Dr. Williams' Pink Pills did for me, and which astonishes me a little. Over forty years ago I had a severe earache, and used a liquid preparation in the hope of getting relief. It nearly ruined my hearing, and for all the years since I have been partially deaf. After I took the Pink Pills my hearing came back, and my ear is now all right. My wife and sister have also found much benefit from Pink Pills when run down by over-work, and it is safe to say that they will always be found in our house." Dr. Williams' Pink Pills strike at the root of the disease, driving it from the system and restoring the patient to health and strength. In cases of paralysis, spinal troubles, locomotor ataxia, sciatica, rheumatism, erysipelas, scrofulous troubles, etc., these pills are superior to all other treatment. They are also a specific for the

troubles which make the lives of so many women a burden, and speedily restore the rich glow of health to pale and sallow cheeks. Men broken down by overwork, worry or excesses, will find in Pink Pills a certain cure. Sold by all dealers or sent by mail post-paid, at 50c a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y. Beware of imitations and substitutes alleged to be "just as good."

AGENT OF THE C. M. B. A.

For the Province of Manitoba with power of Attorney, Dr. J. K. Barrett, Winnipeg, Man.

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CALENDAR FOR NEXT WEEK.

NOVEMBER.

- 15 Twenty-fifth Sunday after Pentecost. Commemoration of the dedication of all the churches of the Oblate Fathers.
- 16 Monday—St. Didaeus, Confessor (transferred from the 13th inst.).
- 17 Tuesday—St. Gregory Thaumaturgus, Bishop.
- 18 Wednesday—Dedication of the Basilica of Saints Peter and Paul.
- 19 Thursday—St. Elizabeth of Hungary, Widow.
- 20 Friday—St. Felix de Valois, Confessor, Founder of the Trinitarians.
- 21 Saturday—Feast of the Presentation of Our Lady.

Ecclesiastical Province of St. Boniface.

I. HOLY DAYS OF OBLIGATION.

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

II. DAYS OF FAST.

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

III. DAYS OF ABSTINENCE.

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

CITY AND ELSEWHERE.

Mr. J. E. Cyr, of St. Boniface, who has been somewhat seriously indisposed is sufficiently convalescent to be around again.

REV. FATHER MORIN, the well known colonizer of vacant lands in Alberta, passed through the city last week, going East on Monday.

The dramatic and musical entertainment by the students of St. Boniface College in their own hall next Tuesday, the 17th inst., promises to be very successful.

It is intended soon to proceed with the erection of a Catholic Church at Gretna. Already a considerable sum has been contributed towards the cost of the site and building.

ON Sunday afternoon next at 3.30 a sermon in German will be preached at the church of the Immaculate Conception by the Rev. Father Woodcutler, who will also hear confession on Saturday evening. Readers of the Review, who may have the opportunity of doing so, should make this announcement known as widely as possible amongst the German speaking Catholics of the city.

HON. MR. TARTE returned to the city on Friday last. He had proceeded as far West as Regina and it is said ran back to Winnipeg for a further and final conference with the Local Government on the School Question before continuing his journey to the coast. He left again for the West on Sunday evening and stated before the train pulled out that he had nothing further to say regarding the "settlement."

THE REVIEW very much regrets to hear that Mr. T. Whight, a well-known member of the Immaculate Conception congregation, sustained a severe injury some days ago at the C.P.R. shops where he is employed in the boiler making department. It seems that a helper who was swinging a heavy hammer missed his mark and Mr. Whight received the full force of the blow in his face. It is feared he will lose the sight of one eye and that it will be some time before he recovers from the general effect of the shocks consequent on such an accident.

Professor Warman.

The lectures, lessons and entertainments of this very extraordinary man continue to excite the growing admiration of those who have had the advantage of following him all through his teaching. He began by giving, to the school teachers of the city, a course of five lessons in pronunciation. The charm he flung around a subject apparently so dry made his hearers regret that they could not have more. What strikes one most is his thorough mastery of every question he handles. Then his sincerity, kindness, humor

and perfect naturalness win him the confidence of all. His Delsarte public entertainments drew ever increasing crowds, though we quite agree with his own printed announcement: "If it is possible for you to take but one of the evenings, by all means take the first." He is wonderfully free from all self-consciousness or affectation. His principles of criticism and expression are thoroughly in accord with the traditional teaching of the best Catholic colleges. And here we may as well correct a mistake made in the Free Press report of the last entertainment. It was not Mr. Warman that Mr. Prendergast heard expounding Delsarte fifteen years ago in the University of Laval; it was Monsignor Hamel, who had been a pupil and friend of Delsarte. Prof. Warman has also been training a class of some twenty-five persons in voice production and culture. Here again his thoroughness, his power of analysis and observation, his own infinitely modulated voice, perfect physical development and grace of manner make the generous hour and a half or two hours instead of the promised one pass all too quickly. We trust Mr. Warman will see his way to giving that entertainment on physical training which he spoke of as probable next Saturday, and, since he must soon leave us, we cordially invite him, "with the falling inflection," to return.

STE. ROSE DU LAC.

Great interest is being felt in the coming bazaar to be held on the 17th and 18th of November. No effort will be spared by the ladies working for it to render this first bazaar of Ste. Rose a grand success. His grace, Archbishop Langevin, has promised to honor us with his presence, and many other friends. Happily the train is now running daily on the new line, although the regular service is not yet announced. This is a splendid time for those wishing for a little holiday or to see the country up here, now so much talked of. New entries are being made by in-coming settlers constantly, which speaks for itself. During the bazaar there will be music and singing at intervals, and preparations are already being made for the supper, etc. Our first snowfall occurred on the 3rd of November, although further South there has been snow and sleighing for the last week. Mr. Ephrem Bouchard and Miss Gamache, of this parish, are to be united in holy wedlock on the 11th of this month.

A REMARKABLE CONVERSION.

A letter from Pere Barnier, of the Society of Jesus, appears in the Missions Catholiques regarding the progress of the Catholic religion in Syria. Father Barnier is a missionary at Homs, Syria, and he relates an event which is likely to be of great importance in the religious history of the East, as it indicates the growing tendency of the Oriental Churches towards a return to Catholic unity. This is nothing less than the conversion of Mgr. Gregorios Abdallah, the Syrian Archbishop of Diarbekir, who has been regarded hitherto as a candidate for the Patriarchal chair of the schismatical Syrian Church, the See of which is at Jerusalem.

Mgr. Gregorios had been formerly Bishop of Homs, but was afterwards transferred to the more important See of Diarbekir, and he was regarded as the most suitable person for the Patriarchate when the See of Jerusalem will be again vacant.

Father Barnier states that Bishop Gregorios has been for some time a Catholic, and having business at Homs he was visited by the schismatical clergy of the diocese with the Bishop at their head, in the hope of inducing him to remain in schism, but he resisted their prayers and arguments, and became the guest of the Jesuit Fathers where he remained for some time. His conversion to Catholicism is likely to lead to the conversion of many Syrian Schismatics, who differ very little from Catholics, the main point of difference being on the supremacy of the Pope over the whole Church of God. The return of the Eastern Schismatics to the Catholic faith is earnestly desired by Pope Leo XIII., and there have been already many converts in Syria, and the return of Mgr. Gregorios will give an additional impetus to the movement, which has been greatly promoted by the earnest appeal made by the Holy Father to the Eastern Schismatics.

There are in Syria several Schismatical bodies beside the regular Oriental Schismatical Church, there being Nestorians, Eutychians and Jacobites. The Maronites of Mount Lebanon once belonged to the Schismatical Syrian Church, but in 1736 they formally accepted the decrees of the Council of Trent, and nearly all of this tribe are now Catholics. Those who refused to return to the Catholic Church remained in communion with the Syrian Church, of which Mgr. Gregorios was an Archbishop.

The Maronite Catholics, as well as the Schismatics, use the ancient Syriac language in their liturgy. They number about 200,000 souls, and their Patriarch is at Antioch, of which See St. Peter was Bishop for nine years before he made Rome his permanent See. In several respects in regard to matters of discipline the Maronite usages differ from those of the West, but the faith of Catholics, Eastern and Western, is in all things exactly the

same, and all acknowledge the universal jurisdiction of the Pope over the Church.

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