CHURCH OF THE PEOPLE;

This profound sympathy of the church with the masses is filling its enemies with alarm. They know that its charity is universal and inexhaustible; that starting from the See of Peter as a common source and centre, it spreads itself over all the earth and reaches the poorest and most despised of mankind. They know that filled with this spirit of divine good will, the religion of the Church. and others inspired with like charity penetrate into the abodes of wretchedness as angels of mercy, that undismay ed by pestilence, and undeterred by poverty, by vice or filth, they visit the suffering wherever they are to be found Where the respectability of the Protestant minister forbids him to enter, there the priest and the Catholic religious of both sexes are found daily, administering to the temporal as well as spiritual necessities of the destitute.

The silent influence of the Catholic Church, too, in favor of the rights of the people, the practical lesson taught by its own constitution, recognizing no distinction of birth or blood, or social rank in its Hierarchy, its highest offices. open to the child of the poorest peasant, the bondsman, or slave, are facts which, are felt to work powerfully against autocrats and tyrants and in favor of the people.

All this is recognized more or less disthese three hundred years, to that time tinctly as a fact by those whe hate and fear the Church But unfortunately they fail to understand the true meaning of leties and families were united in the this fact. They would fain believe and ry to persuade others that it is "a shrewd line would be clear if only shown to us, and subtle change of policy on the part of the Church," whereas as it is simply the consistent carrying into effect of a mediately preceding the Reformation, principle, which the Church has always held and which has has ever ruled her action, and ever will rule it, in relation both to the people and to governments. But this part of the subject is worthy of separate treatment.—Catholic Standard

HOW POLITICS ARE RUN.

We find the following in the 'Progress and Poverty,' by Henry George:

their country to that happy state once "The type of modern growth is the more they must retrace their steps and great city. Here are to be found the start over again. Thus would Christengreatest wealth and the deepest pover dom be restored to its beauty and its ty. And it is here that popular govern symmetry; thus would the nations of ment has most clearly broken down. In the world be brought back to accept that all the great American cities there is to one Divine truth, thas one Divine religday as clearly defined a ruling class as ion; thus would the nations of the world in the most aristocratic countries of the be united against the growing infidelity world. Its members carry wards in their of the present day. Some might be inpockets, make up the slates for nominating conventions, distribute offices as hey bargain together, and they toil not, neither do they spin-wear the best cordant elements. There was one way of raiment and spend money lavishly. They are men of power, whose favor the ambitious must court and whose vengence he must avoid. Who are these men! The wise, the good, the learned_ men who have earned the confidence of their fellowcitizens by the purity of their lives, the splendor of their talents' their probity in public trusts, their deep study of the problems of governments? No: they are gambiers, saloon keepers, pugilists, or worse, who have made a trade of controling votes and of buying and selling offices and official acts. They stand to the government of these cities as the Praetorian Guards did to that of declin. ing Rome: He who would wear the pur ple, fill the carule chair, or have the fasces carried before him, must go or send his messengers to their camps, give them donations and make them promises. It is through these men that rich corporations and powerful pecuniary in. terests can pack the Senate and the bench with their creatures. It is these men who make school directors, supervisors, assessors, members of the Legisature Congressmen. Why, there are many election districts in the United States in which a George Washington a Benjaman Franklin or a Thomas Jeff. erson could no more go to the lower house of a State Legislature than under the ancient regime a baseborn peasant could become a Marshal of France. Their very character would be an insuperable disqualification.

PROTESTANTISM AND INDIFFERENT ISM.

The Rev. J. Moncrieff Smyth concluded his course of sermons at the Pro.Cath edral, Kensington, on Sunday night on "Indifferentism." We were living in an age, he said, when everything around us was tending to lead us further and furth er · from God, tending to remove us further and further from from that one end for which we were created As the marksman wno would hit the target must keep his eye steadily fixed on the object at which he takes aim till the shot has been fired, so it was with us. We must all keep before our minds the end fer which we were created. The end was heaven, the vision and manifestation of God in His Glory. As the tendency of the age was to drag us

further and further away from that one head. Then, without waiting to see it object, it was our duty to try to find a she were stopped or not he turned and who had bolted to one side during the charge, came up to say the amimal was dead. The shot was true enough this

remedy by means of which we might

counteract that evil tendency, by which

we should be able to combat this terri. ble evil, by which we should be united

in one serried line of battle, so that when

the enemy came we might be so united

and so strong that nothing should be

able to part us. The indifference of the

present age they traced to the time

which people were pleased to call the

Reformation. Up to that time Christen.

dom was a reality. All the natious which

professed Christianity were united to

God. They professed the one religion;

they accepted the one truth; they re-

cognized the one head on earth-the

Vicar of Jesus Christ. In that evil mom-

ment when men, to gratify their own

whims and fancies, rose up in rebellion

against the Church, scattered truth to

the winds, invented new religions, in

that moment men, families, and nations

fell away, so that now they had count-

less forms of religion instead of the one

Divine and true faith of Jesus Christ

Now that they had found out the source

of the evil, the remedy was simple, As

a traveller when he loses his way in an

unknown land went back to the point

which he knew; and from which he had

started, and made fresh inquiries, so it

was with us. We had to travel back

when nations and kingdoms and soc-

one bond of truth and religion. That

but without a guide we should go astray

once more. Going back to the time im-

what did we find? Here in this England

of ours were monuments bearing testi.

mony to that one Divine faith, monu.

ments some indeed in ruins, some lett

standing, but all giving faith to the tes-

timony of our ancestors. Let them look

to those noble cathedrals, those noble

abbeys, those noble convents where the

life of piety and seclusion was carried

on. If Englishmen would bring back

clined to ask how they were to find out

the true faith when they were surround.

ed by forms of religion with so many dis

and one way only. They must first of

all keep before their minds the fact that

there is one truth: that there is one true

religion, and that God has left on that

religion marks by which it shall be eas-

ily known and recognized. Let them,

having got the fact clearly in their minds

earnestly ask God for the light of faith,

and in time they would be knocking at

theportals of that time-honoured temple

of truth, and entering into its venerable

sanctury they would find the full glory

of the truth of God. They would then

be freed from errors of unbelief and

from the bondage of heresy; then would

they realize in the fulness of their mean.

ing these words, of our Lord, "You shall

know the truth and the truthshall make

LION HUNTING.

A Indian correspondent writes: "Our

experienced and successful shikaree, Captain L. L. Felton, Superintendent of

Surveys under the Rajasthan Court, had

some rather exciting sport in the Ghir

during the last hot weather, and finish

ed up with an exceedingly narrow escape

for his life, A hon had been discovered lying down under a banyan tree. Cap-

tian Fenton commenced to creep up to

within shot under cover of the jungle.

He had reached within some 50 yards,

when a couple of sambar broke cover

close to nim and started the lion, giving

Captain Fenton only snap shots as it

broke away, half concealed by the under-

wood. The shots, as was subsequently

discovered, took effect high up on the shoulder The lioness, for such she proved

to be, ran into a lot of sepoys some dis-

tance to the right, where several shots were fired at her, one takign effect in the

stomach. On Captian Fenton running

up very much out of breath, the wounded lioness was pointed out to him, under

a tree some 60 paces off, and, without waiting; he went forward at once to

finish her, keeping his puttywallah with

a second gun behind him. The liouess was growling ominously, and he knew

that if he missed her she would come

tor him, He was considerably blown with

hard running and heat, and so his aim

was not so true as usual, and instead of

hitting her in the chest as he intended,

the builet struck h r in the forearm, the

offect of which was to increase her rage to attacking point, and with a roar she

came straight for her tormentor. At this

point in the tamasha the puttywalla

vanished, taking the second gun with

nim, and in the instant Captain Fenton

felt that his life depended on his remain.

The liquesa

you free."-London Universe, Oct. 2

TO A YOUNG HOUSEKEEPER.

One of the best rules ever given by a mother to a daughter just about to begin housekeeping was: "Always see every part of the house from garret to cellar at least once a day; the servants get to know this, and consequently they never throw things into corners, or leave un tidy corners." This is especially good advice concerning the kitchen. Make a point of opening pantry drawers, lifting the washtub lids, take a look into the refrigerator every morning, and see what difference it will make in the cook's neatness. A good mistress can always manage to do this while she gives the day's orders, and in such a way as not to offend the girl's feelings; for some-and the best of girls - are very sensitive about being watched, or rather at having their ability to keep the kitchen tidy doubted. At the same time, the knowledge that her mistress is more than likely to take a look into the refrigerator at any time wili greatly influence the putting away of provisions and keeping the waste-pan

PUDDINGS.

Peas Pudding Dry a pint or quart of split peas thoroughly before the fire, them tie them up loosely in a cloth, put them into water, boil them a couple of bours or more, until quite tender; take them up, heat them well in a dish with a litte salt, the yoke of an egg, and a bit of butter. Make it quite smooth, tie it up again in a cloth, and boil it an hour longer. This is highly nourishing.

Fig Pudding -Three quarters of a puund of grated bread, half a pound of best figs, six ounces of suct, six ounces of moist sugar, a teacupful of milk, and a little nutmeg. The figs and suct must be chopped very fine. Hix the bread, and suit first, then the igs, sugar and nutmegs, one egg beaten vell, and, lastly, the milk. Boil in a mould, four hours To be eaten with sweet spice.

Plain Suet Pudding. Take of flour one pound and a half; two teaspoonful of baking-powder; beef supt, four ounces; powder ginger, half a drechm; water or milk, one pint. Rub the baking powder in the flour; dissolve the sugar in the water and then add the milk. Pour this mixture gradually over the flour; and mix well together; divide the mass into three portions, and boil and steam for two hours.

Barley Pudding.—Take a quarter of a pound of Scotch or pearl barley. Wash' and simmer it in a small quantity of water, and add milk and flavoring as for rice puddings. Beat up with sugar and putmeg, and mix the milk and barley in the same way. It may be more or less rich of eggs, and with or without the addition of butter, cream, or marr ow. Pu nto a buttered dish, leave room for six or eight ounces of currents, and an ounce The Greatest Sacrifice of Ready Made of candied peel, cut up fine, with a few apples cut up in small pieces. An hou will bake it.

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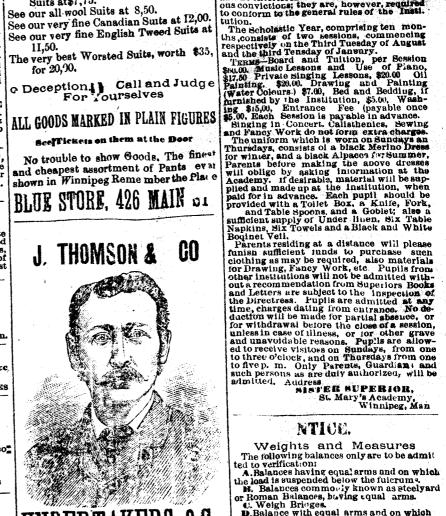
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Archdiocese of St. Bonifacis.

Comprising the Province of Manikoba a portion of the Province of Manikoba a portion of the N. W. Territories, an and the District of Keewatin.

Former Bishop—Rt. Rev. J. N. Provencher first Bishop of the country now forming the ecclesiastical Province of St. Boniface, d June 7, 1853.

Arch. Most. Rev. Alexander Tache, O. M. Arch. Most. Rev. Alexander Tache, O. M. I., D. D., cons. Bishop of Arath, and coadjutor of Bishop Provencher, Nov. 23, 1861, translated to St. Boniface June 7, 1853; nominated Archbishop of St. Boniface. the day of the erection of the metropolitan See.Sept. 22, 1871.

CHURCHES AND CLERGY.

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St. Vital, attended from St. Boniface.

St. Mary's Winnineg; Revs. M. Ouillette, O. M. I. P. P. and F. Cahill, O. M. I. Curate.

Church of Immaculate Conception, Winnineg; Rev. A. A. Cherrier.

Provincial Penitent' Ty. Rev. C. Cloutier Rat Portage, Rev. T. I. Baud'n, O. M. I. St. Patrick's Church, Seltirk and Peguis Rev J. Allard O. M. I.

St. Norbert — Rev. C. Samoisette and P. Pelletier.

t Francois Xavier, Rev. F. X. Kavanagh. Bate St. Paul. Rev. Fortier.

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t. Francois Xavier, Rev. F., X. Kavanagh.
Baie St. Paul, Rev. Fortier.
St. Charles, Rev Dandurand, O. M. I.
St. Anne des Chenes and St. Joachim, Rev

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St. Laurent and other missions of Lake
Manitoaba, Rev's. F. Camper.O. M. I. H. Gaacon, O. M. I. J. Campeau, A Duponto. M. 1.
and Bro. Mulvehill, catechist.
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O. M. I. J. Hugonard, O. M. J. Magnan and Lepage.

page. St. Jean Baptiste de la Ri viere aux Prunes

St. Jean Baptiste de la Riviere aux l'alles Rev D'Fillion. St Joseph, Rev M Pelletier. St Pierre de la Riviere aux Plats Rev J Joly, St Pie and Emerson J N Jutra ? Fortalexander, Rev A. Madore, O M I an Bro J B Doyle, Rainy Lake and other Missic ns, East Lake Witnipeg Rev J Marcoux, St Leon, Rev C Bitsche. St Alphonse and, M D de Lourdes Rev L Campeau

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Lussier, S J; Bisha, S J; O'Briens, S J; Beil
iyeau S J; Paquin S J; Rev J Cloutier and
J L Rone. Ecclesiastical Students—Messra.
Cameron. Gliis, Montreuil, Dubols, Turcotte;
Lanlgne, Brothers Gaudet S J; Forder S J.
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St Marv's Institute Winnings: two houses—

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St Mary's Institute, Winnipeg; two houses—
Brothers of the Congregation of Mary BroWilliam (directur), Pupils 189.

St Boniface Academy for Young Ladies
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St Vital's school, for day scholars—Sisters
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St Norbert's school—Sisters of Charity, Boar
ders 20 day scholars 60

St. Francis Xavier's; school day scholars—
Sisters of Charity, Pupils 55.

St Mary's Academy (Winnipeg) day scholars
and boarders—Sisters of the Holy Names of
Jesus and Mary, Sister superior Mary John
of God. Boarders 60. day scholars 180.

School of Immaculate Conception (Winnipeg)—sisters of the Holy Names of Jesus and
Mary, Pupils 70.

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Faithful Companions of Jesus, Sister M A
Reer sup. Pupils 70.

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supr.

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