The Northwest Review

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NOTICE.

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The editor will always gladly receive (1)
ARTICLES on (atholic 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.) NE VS NOTES, especially such as are of a Catholic character, from every district in North Western Oniario, Manitoba, the Territories and British (olumbia. (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

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, May 10th, 1893.

Mr. E. J. Dermody.

DEAR SIR,—I see by the last issue of the NORTHWEST REVIEW that you have been intrusted by the directors of the journal with he management of the same, "the company for the present retaining charge of the edi-

he management of the same, "the company for the present retaining charge of the editorial columns."

I need not tell you that I take a deep interest in the Norrhwest Review which is the only English Catholic paper published within the limits of Manitoba and the Northwest Territories. I hope that you will obtain a remunerative success. It is enough that the editors do their work gratuitously, it cannot be expected that the material part of the publication should remain without remuneration. I therefore strongly recommend to all Catholics under my jurisdiction to give a liberal support to the Northwest Review. It has fully my approval, though, of course, I cannot be responsible for every word contained in it. The editors write as they think proper, they are at full liberty to say what they wish and in the way they like best. The sole control I can claim is over the principles they express and I have no hesitation instating that the principles announced by them are sound and ought to be endorsed by every sound Catholic in this country.

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

Yours all devoted in Christ,

its accompissioned.

I remain.

Yours all devoted in Christ,
†ALEX. ARCHBISHOP OF ST. BONIFACE,
O. M J.

The Northwest Review

WEDNESDAY, JANUARY 17.

EDITORIAL NOTES.

Episcopal sees continue vacant ir Italy, on account of government interference. "United Italy" does not realize the dreams of thirty years ago. There can be no really "United" Italy while the Father of the Faithful is a prisoner in the Vatican.

On the front page of the REVIEW this week our readers will find a lengthy article on "The Spanish Inquisition." In view of the many erroneous notions as to this once terrible institution, which designate it as a weapon of the Catholic hierarchy, we commend this historically correct article to their notice.

The most Catholic country in the world is Ireland. Yet it is the most tolerant to non-Catholics. Catholic constituencies select non-Catholics to represent them and wear their highest honors. In Catholic has no show at the hands of the These tacts are significant. The true Catholic knows the distinction between religion and politics.

The members of the A.P.A. and P.P.A. like other secret societies, identify each other by means of password and grip. The P.P.A. and A.P.A. grip is made by clasping the first three ingers of the person tested, leaving the little finger free. If he answers in like manner he is saluted as a member. Catholics who may happen to witness such absurd pantomime as this at any time may easily be forgiven if they smile.

Catholicism, as we know, is making considerable headway in England, and we are reminded of the fact by a statement made at the dedication of a new chapel at Dundridge, near Totness, which has been built by Mrs. Robert Harvey and dedicated to St. Rose of Lima, the patron saint of Peru, Mrs. Harvey's native country. The Rev. Father Hamilton, who preached an eloquent sermon, said that the number of Catholic churches in Great Britain was 1,735, and that as many as 1,500 of these had been built during the last 50 years -certainly a remarkable evidence of the energy and enthusiasm of Catholics all ever the country. This particular church is built in the early English

THE BIBLE IN CATHOLIC SERVICE.

A favorite charge against the Catholic Church is that she keeps the Bible away from the laity, and, as we stated a few weeks back, we know that there is a large number of estimable people of this city who labor under this delusion. These have no doubt, and it is the duty of the Catholic press to dispel this and other errors which have been instilled into their minds. We cannot give them bet-Bible enters into Catholic service.

In the first place, every reading Caththe services of the Church as they are held in the sanctuary. These prayerbooks are furnished with the text of the prayers said in Latin, with an approved translation in the vernacular. Whether liturgy or not, we can read what the priest says at the altar in our own langpage, whatever that language may be. greater part of the liturgy of the Church tures, we will have established the proposition that the Catholic laity are not debarred from reading the Bible, but that, on the contrary, they read it extensively in their public worship.

Let us first take up the Mass service. and see how much of it is made up from the Bible text. When the priest begins the Mass he says the Introit, which is Gloria in Excelsis is a Bible selection, and is well known to Protestants as the "Glory be to God in the highest." The St. Paul's Epistles generally, and this is from one of the Gospels. While reading the Gospel the congregation rise as a mark of respect to the Word of God, and text in token of homage and veneration. Our Protestant friends will please take note of this beautiful veneration of Catholics for the Word of God in their act of supreme worship. The Offertory is from the Bible. The Lavabo is one of the Psalms of David. The words of the consecration, "This is My Body; this is My Blood," are found in the Gospels. The Lord's Prayer is taken bodily from the Bible, and so is the beginning of the Gospel of St. John, with which the Mass comes to a close

The beautiful Vesper service is composed of Psalms. The Divine office which all priests are bound to say every day is, for the most part, extracts from

In view of these undeniable facts, how can it be claimed that the Bible is kept from the Catholic laity? Should any of ive "Authority" and "infallibility." our Protestant friends desire to verify he statements we hav borrow from a Catholic acquaintance one to see if there is any one of them which of our complete prayer-books, and he contradicts what my reason assures me will find Scriptural language running all is evidently and necessarily true. Such through the various services.

THE GRAND OLD MAN. The closing week of the old year wit-

nessed the celebration by Mr. Gladstone of his eighty-fourth birthday, which the whole English speaking world participated to a greater or less Catholic faith-nothing that is de fideextent. The press of all nations thought | which conflicts with my reason, but that, it well worth noticing, the rulers of all through it, I have obtained conceptions lands sent congratulations, and virtually which havemuch broadened my min d pool. the few constituencies where Protestant- the whole Irish race scattered throughism prevails the case is reversed, and a out the world united in one solemn act of thanksgiving to Providence, which constituents for honor or preferment. has watched over the Grand Old Man, protecting him giving him power to confound his enemies, and also in a prayer ually interior position. that he may be spared to see the realizthrough the struggle of his later years. Although not in a position to outwardly manifest their joy at this auspicious found in Winnipeg. On their behalf we the principles till then universally drowned. The rest of the unfortunate he passes into his eighty-fifth year.

It is not very many years since Mr. Gladstone undertook the task of educat-England into a true understanding of the Irish question. No one recognized better than he the fact that it was a big task involving as it did not merely education, but a conquering of race and religious prejudices and hatreds of centuries. The man w as however equal to the task-as a matter of fact no other of his countrymen could have undertaken hops, with one exception, then living in it with any prospect of success. The passing of the Home Rule bill by the accept Elizabeth's supremacy. To re-House of Commons proves conclusively that he has virtually succeeded and that who were intruded into our Cathedrals close on a century is near at hand. Should Mr. Gladstone be spared to cele. successors of Augustine and his Bishops brate one or two more birthdays there is seems to me as irrational as Agnosticism every prospect that he will see the comthat is, as irrational as possible. The chance and offered him 50 cents an long as possible, it is indispensable that pletion of the great accomplishment of Calvinists so intruded by Elizabeth as hour as long as he would carry the the hair should retain its natural color every prospect that he will see the comour fervent prayer.

A CATHOLIC SCIENTIST.

In his recent sermon at St. Mary's church the Rev. Father Drummond referred to Professor St. George Mivart who some months ago published some articles on the nature of eternal punish- for members of the Anglican church to ment which drew down upon him the indignation of many leading theologians are honest and sincere Protestants, we in England and in this country, and sincere esteem. I owe to it much gratlater the condemnation of the Holy office in Rome. Professor Mivart is entertain most profound respect and known as a scientist whose works as they admiration. Nevertheless, it is imposshave issued from his pen have been ter advice than to read carefully the en- distinguished by an impartial regard for claims to be sacerdotal, sacramental, cyclical of the Pope on the subject, the truth and thoroughness of research, authoritative, traditional and Catholic. I a copy of which document we should but zealous as he is as a scientist he has can understand young men who know like to see in the hands of every one of recently proved that he is no less so as only the Establishment of late years our separated brethren, who in reality a Catholic. Writing in the Nineteenth being blind to the absurdity of such are anxious to know the true position of Century he repeats that he subscribes claim; but how men more than sixty, the Church in this important matter. unreservedly to the decision of the who know the thoroughly Protestant There is, however, another means by Roman congregation, and shows that character of the church of their boywhich we may be able to convince them such submission was the only course hood, can seriously regard it as having of the folly of this old charge, and that is open to one who like himself is a believer by showing them how thoroughly the by conviction in Divine revelation. After stating his reasons for holding the existence of God as one of the most cerolic is, or ought to be, provide I with a tain of all facts, and showing the strong good prayer book, with which to follow antecedent probability of His revealing Himself to mankind in a supernatural way, he proceeds:

"Firmly convinced of the foregoing truths, I turn to consider the religious "science of religion." The result in my ed in this massacre. own case is that I find none, claiming to be a revelation which I can possibly If, therefore, we can prove that the regard as such, save the Christian reve. officially denied by the Russian Governlation. But men who accept and teach is made up of selections from the Scrip- what they declare to be Christianity are divided into various more or less organof Divine revelation, and exclusively asually a passage from Scripture. The world, has been always and everywhere thrown into lime pits. known as Catholic, and has its head quarters in and is ruled from Rome.

"Turning then to history, I gather that slowly dominating Paganism, possessed followed by the reading of an extract two essential characteristics: (1) Cathwith great respect and deference the the officiating priest kisses the sacred the direct and uninterrupted descendant of November 10. of the primitive church of Rome.

> "Now it is manifestly absurd for any corporate body to command submission to its authority and assent to its teaching, while it admits that it is not infallible; but may be mistaken.

"The church of Rome, however, does assert itself to possess not only absolute, but also infallible, authority, and that without being inspired, it is, nevertheless. so assisted by the Divine Spirit that its Supreme Head, the Pope, when teaching | P ex cathedra, cannot fall into error as regards either faith or morals

'For me, therefore, no revelation is possible save Roman Catholicism. No other church—as geography shows uspossesses the attribute of "Catholicity," while no other one even professes to possess the gifts of absolute and exclus-

"Thereupon I proceed to examine the doctrines which that church propounds. a contradiction would, of course, make the acceptance of the asserted revelation impossible; although a reasonable man into the church, and the massacre of might anticinate that it would set forth people inside began. The untortunate might anticipate that it would set forth doctrines to which the unassisted reason

of mankind could never attain, "Now I must distinctly declare, not only that I have found nothing in the and strengthened my intellect. I am, indeed, certain that everyone who has not become acquainted with Catholic threw them into this horrible hole antil theology (whether he accepts it or not) is and must be, so far, in an intellect-

"To those who have written to invite ation of the hope that has buoyed him me to take refuge in the Anglican on, and were pursued and captured or church I must repeat, no church has any logical position in my eyes save the to surround the town and prevent the Roman church. As to Anglicanism, its event, we know that in no part of the original sin against authority is mani-British empire are there more ardent fest. The schismatical Act of Convocaadmirers of Mr. Gladstone than are to be tion of 1534 was an Act ultra vires on say : All hail to the Grand Old Man, as accepted in England, and which made inhabitants were surrounded by the Costhe Pope's assent to any considerable change needful even in the eyes of the State. When unity had been restored under good Queen Mary, nothing less than an ecclesiastical revolution was needed to destroy it, and the ecclesiastical power in England was revolutionized The Lower House of Convocation met and called on the Bishops to support Papal Supremacy, which they nobly did. The consequence was that all the Bis-England, were deprived for refusing to gard the set of Calvinistic time-servers gular track, letting it drop and shoulderthe end of Ireland's great struggle of by that Queen as being any sort of contion for a disinclination to labor, and the tinuation of the mediæval church, and incident was the outcome of a wail he 1893 in an Irish National parliament in little thought of consecrating Bishops, in stone.

Sumner, and probably all the other Auglican Bishops of the days of my boy hood.

"I know nothing which seems at once so pathetic and so absurdly grotesque as pretend to be Catholics. For that church, as I have often said, I have itude, and for many of its members I ible for me to regard religiously its any pretentions to Catholicity, passes my comprehension."

Terrible Massacre of Russian Catholics.

A cablegram from Berlin says: Several reports have recently been circulated regarding a massacre of Catholics which was said to have taken place at Krosche, Kowno, Russia; and beliefs of mankind, with all the aid to be soldiers belonging to the Russian Govwe understand the language of the gained from science, including the ernment are said to have been implicat-

> Various versions of the affair have been given and each version has been

The Cologne Gazette, on the other hand, some days ago, repudiated these ized bodies; yet of these there is but one official demals and professed to give dewhich loudly and unequivocally pro tails of the cruelty of the Cossacks, who claims that it, and it alone, is the organ were said to have surrounded a Catholic church at Krosche, and to have knouted possesses authority which all men men, women, and children in front of throughout the world are bound to obey. the building. From seventy-five to one I also note that this organization, or | hundred of the unfortunate people were "church," is spread throughout the said to have been killed and their bodies

The Cologne Volks Zeitung gives the details of the horrible tragedy, and says the Catholics at Krosche took turns Epistle of the day is a portion of one of Christianity, while struggling with, and to guard the church for eight days previous to the massacre, in order to prevent their co-réligionists from being surolicity and (2) Authority, and regarded prised by the Cossack soldiers, but in spite of these precautions they were surhead of the Roman Catholic church is prised at two o'clock during the morning

> The pretect at the head of a large force of Cossacks entered the church in which about seventy Catholics were gathered. The Cossacks, cursing and yelling, rushed upon the worshippers, knouting them and striking them with their swords until the church echoed with the screams of the wounded.

Some of the worshippers ran to the belfry, where they rang the bells in alarm, summoning the rest of the inhabitants to the spot, and thousands of eople gathered around the church, the Russian officials being forced out of the building.

The prefect and his deputy retreated to the organ loft, from which place they opened fire upon the people in the nurch until the former escaped and the latter were overpowered.

Later in the day a detachment of 300 with rifles, lances, and knouts.

were divided into two detachments; include the big cities. one body surrounded the township on "I found that the pe building, spearing and shooting and They wanted to know why we were not Many were killed and wounded.

The Cossacks then rode their horses religion. Catholics threw themselves on their knees in a corner and prayed to God for help; but the Cossacks shot and speared right and left, until the floor and the walls of the church were drenched with blood. The Cossacks are said to have acted like demons, smashing the crucifixes, candlesticks, and images of saints, and then throwing the pieces into a cess

The Cossacks then rode over the people right and left, and dragged the corpses by their feet to the cesspool, and it was choked with the bodies of the dead, as well as by a number of those

who were only wounded. The people, it appears, fled in all directions while the massacre was going badly wounded by the Cossacks of the second detachment, which was detailed escape of any of the inhabitants

A number of the latter are said to have been so panic-stricken that they committed suicide, many of them jumping sacks, who, lance in hand, drove them before them to the market place in front of the Town Hall.

When this round-up of the inhabitants was completed, every man, woman, and child of the town was ordered to be punished by being flogged with the knout. The number of people killed is not

definitely stated, but report places the number at all the way from 70 to 100, with a very large number so severely injured that they have since died of tuous and attractive. their injuries or have been maimed for

The people of Manitou were entertained the other day by the spectacle of a man carrying a stone around a trianng it again at every turn. The performer was a man who has a reputawas making about the hard times and his inability to get work. A citizen told him he would not work if he got the church is built in the early English 1893 in an Irish National parliament in little thought of consecrating Bishops, in style, and comprises a nave and an Ireland's capital. That it may be so is the Catholic sense, or of ordaining Sacribours. A large crowd gathered to watch vents baldness, and keeps the scalp fical Priests, as did Drs. Blomfield and the performance.—Denver Republican clean, cool, and healthy.

A Great Catholic Missionary

"America will be converted, and ecome a Catholic country. It may take generations to do it, but those who are

right are going to succeed." Thus, in a voice thrilling with the strength of his conviction, spoke the Rev. Father Walter Elliott, of the Paulist Fathers, who has just returned from st Fathers, who has just returned from cially in this city. Those of our separathree months' missionary tour in the ated brethren who felt called upon the West.

In the course of his mission Father Elliott directed his energies chiefly their designs with impunity, and having upon those localities of the Diocese of had no opposition they had virtually Detroit in which the Church is weakest. every thing their own way. So success He devoted a great deal of time to such cities as Yosilanti, Ann Arbor, St. Joseph, Benton Harbor, and a large entrusted with the rights and privilege number of smaller places.

Father Elliott's mode of procedure in is work is original, and he never fails to produce a lasting impression wherever he appears. He is a man of gigantic stature, with a full round voice, the graces of an orator and the sentences of a trained lawyer. As soon as he arrived n a place he hired the best public nall obtainable and advertised free lectures on religious subjects, such as Bible," "Eternal Punishment," "Authorty of Conscience," "Necessity of Church dembership," "Why I am a Catholic." Drunkenness," "Total Abstinence," and The Confessional."

He said in a recent interview that in almost every place visited his lectures were largely attended by both Catholics and Protestants, and that the result of his labors had been extremely gratify-

ing.
"I did not indulge in controversy," said Father Elliott, in describing his work; that has never been my habit, I expounded the Christian religion from a Catholic point of view, and I chose places where Catholicity is weak. Did I undertake to convert Protestants? Well, that was my remote object. My immediate object was to dispel prejudice. I chose the places I have mentioned because in them the Cathoric religion is least

"I had great success in attracting non-Catholic audiences. The hest and most religious elements of the population of the places I visited came and filled my nalls. My hearers, I wish to say, were church members and adherents churches. The world's people did not give me so much attention. I invited ny audiences to question me freely upon all points concerning which they were in doubt or obscurity. I did not enourage argument, but I never discouraged free criticism.
"The questions asked covered most of

the peculiar doctrines of Catholicity. Thus my hearers inundated me with inquiries concerning the confessional, the sacraments, the communion the power of the priesthood, the danger of the civil authority of the Papacy, purgatory and the intercession of the saints. "Purgatory appeared to be a difficult

point with many of them. 'Why.' I was often asked, 'should a man who has lived justly suffer in purgatory?' and 'why,' I replied 'would you have a man unfitted to enjoy the bliss of paradise through the accumulation of worldly impurities transported thither without a period of preparation?"

"In some localities the adherents of the A. P. A. movement wanted to know why we were arming and what fault we had to find with the American public.

"I delivered from four to six lectures in each place visited. I tound, I am happy to say, that in the masses of the people agnosticism and religious doubt had made little headway; that Christ in God is the actual deity; that the Scrip-Cossacks was sent from Kovno to tures were God's book, and that men Krosche. The Cossacks were armed need Christ as a Saviour is the active or We have taken steps to put ourselves right with our fellow Christians on those latent faith of the whole people as a Upon arrival at Krosche the Cossacks body, but in this classification I do not questions that our uncharitable adver-

"I found that the peop lashing all who came within their reach. unreasonable, unscriptural, tyrannical, overhuman, and too external in our

Masons during my tour. The representatives of the order were anxious to learn the position of the church toward them. I told them plainly that the objection of the church rested upon two grounds. One was that Masonry was adapted to be a religion, and was very commonly made so, while for the Catholic there is but one religion. The other objection I old them was specific and related to some of their oaths, especially that concerning the death penalty, which no private organization has any right to threaten.

"Another argument used was that American Masonry, though made up of good enough men, is more or less offiidentified with European and South American Masonry, which is not only anti-Catholic, but anti-Christian.

"There is no doubt that the Catholic church can have a hearing all over the country, and that in proportion as the clergy becomes sufficiently numerous for the most urgent needs of the faithful themselves, the missionary side of the church will be fully and actively developed. America will be converted and made a Catholic country! It may take generations to do it, but those who are right are going to succeed.

"The best mode of achieving practical esults is the choice of secular priests by the bishops for diocesan missions to non-Catholics. This will make the work a regular and permanent department of the Catholic church.

"I may say here that a man must be an outright aud aggressive total abstainer to succeed in this work. Those among whom I have labored are lovely, vir-They combine the best elements of our national character. They are not the inhabitants of the large cities, but of the smaller settlements, where a strong religious feeling seems to be inherent.

Father Elliott starts immediately upon another missionary tour, which will last until Easter. He will confine himself to the same localities, with a view of securing a secular priest to continue his work in the diocese of Detroit.

To preserve a youthful appearance as To the surprise of all, he acland fullness. There is no preparation so

COMMUNICATION.

St. Joseph and Catholic Truth Society.

Sir:—The want of practical auxiliary

agencies for assisting our pastor in the

To the Editor of the Northwest Review.

lissemination of Catholic truth has been keenly felt for some time past in this portion of Western Canada, and espemisrepresent our religion and lower it adnerents in the estimation of their fellows, have been able to carry ou ful, indeed, have they been that we ar now looked upon by some people sobjects of suspicion and unfit to be of citizenship; others, again, who do no go to that extreme, and who honestly wish to be just in their estimate of us look upon our church with aversion because they have not had the opportunity to learn her true character, judg ing her only by ex-parte evidence, and that evidence wholly antagonistic to her—and thus through misconception and misrepresentations they draw fall conclusions from false premises. Many well meaning and favorably disposed Christians outside of the Catholic church honestly and sincerely believe wha they hear and read about us because they never see our side of the case Every day of their lives they hear of read some distortion of facts relating W our faith, and like the constantly falling drop of water hollowing the stone, thos false views and ideas settle in thei minds and become fixed convictions. A an illustration I may refer to an article I read today in the Presbyterian Record for the month, on "Rome's opposition t

"When he was out one day selling Bibles, he entered a house and began to speak about the gospel, the woman in the house had never heard the story of Jesus before, knowing nothing but the Virgin Mary, the saints, etc., she had difficulty about understanding the gospel; and she said, "Well, if that why don't the priests know it and teach it, and why has it not been told before now?" She bought a New Tests. ment, which she liked very much, but when the priest found it out he took it from her and tore it in pieces before 'her eyes, forbidding her on any 'account to read it. When the mission "ary remonstrated with him, the price said the people must not read the "Bible even with notes, they cannot funderstand it, and must follow only what they are taught in church," and so on with much of the same sort.

the Bible," by a missionary in Brazil

which goes on to relate how:

In cases of this kind the narrative is so artfully woven that it is impossible to refute it, because the names of persons and places are carefully left out. are hundreds of priests and ten or twelve millions of people in Brazil, scattered over an area of three million square miles, so that the Rev. James Dick might rest quite sure that "the woman in the house" and "the priest" could not be identified and questioned as to the accuracy of his statements. Neverthe less, the readers of the Presbyteris Record, are expected to pelieve it, and throw up their hands in horror at "Rome" opposition to the Bible." It is to be hoped that all who believe that such opposition really exists will make it point to read the Holy Father's Ency clical Letter on the study of Holy Scrig ture, just issued, from which they may learn that the reading of the true version of the Bible is highly commended, but not the mutilated substitute which the Rev. Mr. Dick sold to "the woman in the house.'

saries delight in distorting to our disad all sides, and the other rode at a gallop fied with personal and denominational fairminded of our non-Catholic friend ioward the church, and dashed with lances drawn into the crowd outside the have their doubts about us resolved. ment of our case, and learn the reason we have for the faith that is in While we purpose doing this, they need not be apprenensive that we are going to wage war against their creed, or that "I had several encounters with the we intend to make them visible men bers of the Catholic church. On the contrary what we aim at is, to deten the church in the warfare that is carried on against her, by explaining her do trines and teachings, and refuting the baseless charges under which she and her children are made to suffer. Thank to the Catholic Truth Society of England the means are easily available; the noble society has published an immens number of books, pamphlets, tracts, leaf lets, &c. bearing on every phase of our religion—and those publications can be procured at exceedingly low rates. With hat purpose in view, the St. Joseph Friendly Union and the Catholic Trut Society, (which have been somewhat inactive of late) have united and formed one organization under the name of Joseph and Catholic Truth Society, Conference of Winnipeg. The objects of society shall be to improve the ments moral and social condition of its member the dissemination of Catholic truth; the promotion and circulation of Catholic literature, and to explain through the press and other channes, the doctrine of the church, more especially when he teachings are assailed or misrepresented As the society has two distinct functions the social on the part of the St. Joseph Union, and the literary, etc., on that the Catholic Truth Society, there W be two classes of members, the activi and the associate. An applicant active membership must be a Catholic of good moral character, and he or sh must be elected at a regular meeting the society. Any Catholic (man, wom or child) who from any cause cannot be an active member, who desires to aid the work of the society according to his

> vear's subscription. It is confidently hoped that the Cath olics of Winnipeg, as well as those throughout the country, will respondentily and contribute all they can aid the society to procure the necessariliterature, all of whom will receive return such books, etc., as we shall be able to distribute, besides many spiritual advantages. Should our friends have books that they do not need, and give them to us they will be a supported to the state of the s them to us, they will be thankfully

or her ability and opportunities, can be come an associate member by addressing

the secretary and enclosing \$1.00 for

ceived as contributions to our library. A. McGillis. President St. Joseph and Catholic Truis Society

Winnipeg, 15th Jan'y. 1894.