e Charlottetown

ERALD

IS PUBLISHED

ry Wednesday,

AT THE OFFICE,

McDonald's Building,

ly Opposite Stamper's Corner,

t Side Queen Street,

ARLOTTETOWN, P. E. ISLAND.

SUBSCRIPTION :

.00 PER YEAR

IN ADVANCE.

CIRCULATION :

0 COPIES EACH WEEK

ving a splendid assortment
EWSPAPER & JOB TYPES,
rst-class "FAIRHAVEN"
ER PRESS, and experienced
men, we are prepared to
ite

PLAIN,

amental and Fancy

PRINTING,

HE VERY BEST STYLE.

vertisers will find it to
advantage to patronize the
LD, as our intention is to
it the largest circulation of
paper in the Province.

ICHARD WALSH,

Publisher.

ary 3, 1883.

The Charlottetown Herald.

NEW SERIES. CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JANUARY 31, 1883. VOL. XII—NO. 13.

THE HERALD.

PUBLISHED EVERY WEDNESDAY

ONE DOLLAR PER YEAR, IN ADVANCE.

OFFICES:

Macdonald's Building, West Side Queen Street, Charlottetown, Prince Edward Island.

Advertisements inserted at reasonable rates.

Advertisements, without instructions to the contrary, will be continued until forbid.

Items and general news of interest, in a condensed form, solicited.

Remittances can be made by registered letter.

Address all letters and correspondence to the HERALD Office, Queen Street, Charlottetown.

RICHARD WALSH, Publisher.

CALENDAR FOR JANUARY, 1883.

MOON'S CHANGES.

Last Quarter 1st day, 8h. 37.7m., a. m.
New Moon 8th day, 1h. 46.8m., a. m.
First Quarter 15th day, 8h. 5.1m., p. m.
Full Moon 23rd day, 3h. 3.0m., a. m.
Last Quarter 31st day, 6h. 14.1m., a. m.

Mon'ds	DAY OF WEEK	SUN RISES	SUN SETS	MOON RISES	MOON SETS	HIGH WATER
		h. m.	h. m.	morn	morn	aft'n
1	Monday	7 49	4 18	0 6	11 29	3 4
2	Tuesday	49	19	1 0	aft. 1	4 41
3	Wed.	49	20	2 2	0 30	5 53
4	Thur.	49	21	3 2	1 1	7 1
5	Friday	49	22	4 3	1 49	8 3
6	Satur.	49	23	5 3	2 24	8 54
7	Sunday	48	24	5 59	3 7	9 42
8	Monday	48	25	6 50	4 17	10 25
9	Tuesday	48	27	7 34	5 22	11 6
10	Wed.	48	28	8 15	6 34	11 47
11	Thur.	47	29	8 49	7 46	morn
12	Friday	47	30	9 20	9 0	0 27
13	Satur	46	31	9 50	10 14	1 6
14	Sunday	46	33	10 19	11 28	1 50
15	Monday	45	34	10 50	morn	2 38
16	Tuesday	44	35	11 24	0 42	3 38
17	Wed.	44	37	aft. 2	1 55	4 35
18	Thur.	43	38	0 46	3 6	6 11
19	Friday	42	39	1 36	4 13	7 38
20	Satur.	41	41	2 33	5 13	8 38
21	Sunday	41	42	3 34	6 5	9 26
22	Monday	40	44	4 37	6 50	10 9
23	Tuesday	39	45	5 41	7 27	10 47
24	Wed	38	47	6 43	7 58	11 22
25	Thur.	37	48	7 46	8 27	11 56
26	Friday	36	49	8 47	8 51	aft. 27
27	Satur.	35	51	9 47	9 14	0 59
28	Sunday	34	52	10 47	9 38	1 33
29	Monday	33	54	11 47	10 3	2 11
30	Tuesday	32	55	morn	10 30	2 55
31	Wed.	7 31	4 57	0 47	11 0	3 49

HICKEY & STEWART,

MANUFACTURERS OF

Chewing and Smoking TOBACCO,

No. 1 Queen St., Charlottetown.

P. E. ISLAND.

Nov. 8, 1882.

GEO. P. TANTON,

Practical Photographer

(*Established 1849.*)

With an Experience of over 30 years

PICTURES WELL TRIED AND PROVED GENUINE.

Every variety of PHOTOGRAPHIC WORK done in the Latest Styles

Give us a call Old Stand.—

78 Great George Street, Charlottetown.

Nov. 8, 1882.

Tobacco! Tobacco!

HOME MANUFACTURE,

MADE FROM

PRIME KENTUCKY LEAF,

Wholesale and Retail.

THE TRADE SUPPLIED AT

BOTTOM PRICES.

COYLE & McQUAID,

No. 59 Richmond St., Ch'town.

Nov. 8, 1882—3m

A. McNEILL,

Auctioneer and Commission Merchant,

CHARLOTTETOWN, P. E. ISLAND.

AUCTION SALES of Real Estate, Bankrupt Stock, Furniture, &c., attended to on moderate terms. nov8

JOHN GAFFNEY,

House and Sign Painter,

DORCHESTER STREET,

Charlottetown, P. E. Island.

PARTICULAR ATTENTION GIVEN TO

Whitewashing, Tinting & Papering.

All work done with neatness and despatch and at moderate rates. nov8 3m

P. H. TRAINOR,

HOUSE, SIGN AND CARRIAGE PAINTER,

PAPER HANGER, &c.,

Kent Street, Opposite Rocklin House,

CHARLOTTETOWN, P. E. I.

Constantly on hand, a choice lot of Paper Hangings, Borders, &c.

Also, Mixed Paints, ready for use, of various colors, and in quantities to suit purchasers. nov8 3m

Lorne Restaurant

—AND—

TOBACCO

—AND—

CIGAR STORE,

WATER STREET,

Charlottetown. P. E. Island.

This is the only first class Oyster and Refreshment Saloon in the Province.

Oysters on the Half Shell a Specialty.

Meerschaum and Briar Pipes, Tobacco, Cigars (imported and domestic), Cigarettes, and a full line of Smokers' Goods always on hand.

CALL AND BE CONVINCED.

A. McDONALD,

Dec. 13, 1882—6m Proprietor.

AT

Harvie's Bookstore,

QUEEN STREET,

You will find the Cheapest

SCHOOL BOOKS,

SCHOOL STATIONERY,

PHOTOGRAPH ALBUMS,

Prayer Books, Hymn Books,

PENS, PENCILS,

Rubber, Ink, Book Marks, Cards, Toys, &c., &c.

DON'T FORGET THE PLACE:

48 QUEEN STREET,

CHARLOTTETOWN.

Nov. 8, 1882.

WINTER WEAR.

GO

D. A. BRUCE, MERCHANT TAILOR,

HAS JUST OPENED

100 FUR CAPS, 200 CLOTH CAPS,

from the finest to the cheapest qualities, and in the latest styles.

—ALSO—

Fur Coats, in Coon and Astracan.

These Goods must be sold, and are offered at the very lowest prices. Call and see for yourselves. Nov 22 1'i

NEW

Acadia Coal Depot.

Peake's Wharf, No. 2.

PICTOU ROUND,

PICTOU NUT,

SYDNEY ROUND,

SYDNEY NUT.

A Large Supply of the Above Coal Kept Constantly on hand.

Parties from the country will find it advantageous to call before purchasing elsewhere.

C. LYONS.

Nov. 8, 1882—tf

DR. CONROY

Has Removed his Office and Residence to

HUTCH'S BUILDING,

Lower Great George Street,

OPPOSITE EXAMINER OFFICE.

Charlottetown, Nov. 15, 1882—6m

Roman Intelligence.

Beside the 12,000 lire already distributed to the poor of Rome, by the Papal Almoner in the name of Leo XIII., His Holiness has been further pleased to direct the apportionment, amongst the indigent families of the Eternal City, of a further sum of 10,000 lire.

His Holiness, Leo XIII., having forwarded to the Sultan of Zanzibar, Seyid Bargasch, a magnificent picture in mosaic, splendidly framed, accompanied with a letter from the Cardinal Prefect of Propaganda, in token of Pontifical satisfaction at the protection accorded by the Sultan to the Catholic missions throughout Zanzibar, Mgr. Baur, Apostolic Prefect of that region, in a letter under date October 20th, 1882, relates to the Holy Father full particulars of the presentation of the gift, which His Highness the Sultan, recognizing in the august Head of Christianity the power and majesty of a Sovereign, had ordered to take place in his palace with the utmost official ceremony. At the close of the latter, the Sultan declared his intention immediately to telegraph to Rome to testify his great esteem for the Pope, and his high appreciation and gratitude for the honor conferred upon him by His Holiness.

The solemnity of the Nativity was celebrated with great pomp in the Liberian Basilica of Sta. Maria Maggiore, where the precious relic of the Holy Crib was exposed to public veneration upon the High Altar. High Mass was pontificated in the Vatican Basilica by His Eminence Cardinal Howard. Midnight Masses were, in every instance, celebrated with closed doors. Ancient *Diario Sacro*, rituals, &c., furnish interesting details relative to pious usages and historical dates connected with Christmas Day. We learn that the custom of celebrating three Masses on that feast dates from time immemorial, and signifies the three births of Jesus Christ. The first was celebrated at midnight, recalling his birth in the womb of Mary; the second was said at the dawn of day, known as the Aurora Mass, indicating His birth in the souls of the just, and the announcement made by the angel to the shepherds; the third Mass was sung before midday, and denoted His birth in the bosom of the Father, for which reason the epistle of that Mass was taken from Chapter 1 of St. Paul's Epistle to the Hebrews, wherein the Apostle treats of that eternal descent, and the Gospel from the first chapter of St. John, in which the Evangelist explains the divine generation of the Father. The first Mass was preceded by Matins, numerous indulgences being awarded those present thereat by degree of Sixtus V. Durandus and other liturgical writers state that in their time the altar, during Christmas Eve and night, was covered with three veils; the first was black, and was lifted at the termination of the first Nocturn, and denoted the time before the Law; the second, white in color, was lifted at the end of the second Nocturn, and signified the time of the Written Law; the third veil was red, and was lifted at the close of the Third Nocturn, and symbolised the New Law of Grace. Pope Telesphorus (142-154) is said to have decreed this custom of singing three Masses on Christmas Day, to mark that the Nativity of Christ saved the Fathers of three epochs, namely, the Fathers before the Law, those of the Law, and those after the Law. The first Mass was sung at midnight, to show that the Fathers who lived prior to the Law were enlightened by no Law, also that the Bread daily offered in sacrifice and consumed upon the altar—that is to say, Christ—was born in Bethlehem (the House of Bread) in the middle of the night. Pope Telesphorus further ordained the solemn singing at that Mass of the *Gloria in Excelsis*, in memory of the angels who sang it to the shepherds on the auspicious night of the Nativity of our Lord.

In the time of Innocent III., thirteenth century, it was customary for the Pope to celebrate Mass at the Basilica of Sta. Maria Maggiore on the Vigil of Christmas, remaining there throughout the day. After Vespers, at which His Holiness also officiated, the Cardinal Bishop of Albano was required to provide a copious supper for the entire Curia, likewise to pay tribute of two fine pigs to the Roman Curia. Moretti thinks this obligation due to the fact that his city dwelling was in a house belonging to the said Curia; this obligation, however, ceased with the Pontificate of Innocent III., the expense of the supper being assumed by the Pope himself. Honorius III., conceded to the faithful that, should Christmas fall on Friday or on Saturday, meat may be eaten in honor of that solemnity. Midnight Mass was celebrated by the Pope in Sta. Maria Maggiore, during which he blessed the Ducal cap and sword—*Pileum et Gladium*—which, later, are bestowed upon Sovereign Princes, or valorous generals deserving well of the Church. From Sta. Maria Maggiore the Pope repaired, at dawn of day, to the church of St. Anastatia, whose Feast falls on Christmas Day, and there celebrated the Mass of the Aurora, with *Gloria* and *Credo*, wearing the precious mitre. Were the Pope not *in Urbe* this Mass was sung by the Cardinal Titular of the Church, and in case of the absence of both, by the first Cardinal Priest. Whilst Pope Gregory VII. was celebrating this Aurora Mass, 1078, Cencius, son of Stephen, Prefect of Rome, and partisan of the rebel Emperor Henry IV., fell upon the Vicar of Christ, wounding him severely, dragged him from the church, and imprisoned him in the *Torre dei Cenci*, whence he was rescued by the infuriated populace. The third Mass was solemnly celebrated by His Holiness, either in the Vatican Basilica or in Sta. Maria Maggiore, more generally in the latter church. As he entered the presbyterium a Mansionarius of the Basilica handed him a rod, bearing a lighted taper, wherewith the Holy Father lighted bunches of tow, or flax, placed on the capitals of the columns, to figure the end of the world, which will be wrought by a rain of fire.

Forty Years in the Northwest.

ARCHBISHOP TACHE'S REMINISCENCES.

"An article on my Christmas reminiscences in the Northwest for half a century!" laughingly exclaimed His Grace the Archbishop of St. Boniface to a Winnipeg *Sun* reporter. "I should be delighted to write one, but I'm not much more than half a century old myself, and I have been in the Northwest only thirty-eight years. You can, therefore, see the inconvenience it would be to give you the reminiscences of fifty years. My time is very much occupied, and while I should be delighted to contribute anything to the *Sun* that would be of interest to its readers, I am afraid I would not have time to write such an article as you ask me by the day you would want it. But sit down, and I will reply to such questions as you may ask. My first Christmas in the Northwest? Yes, it was in 1845—just 37 years ago. There were then about fifteen houses, in what is the Winnipeg of to-day. Some of them were comfortable dwellings. One of them—a log house—is still standing. It was the McDermott homestead, and is located opposite the McDermott House, on the Post Office street. It is a storey and a half high. At the Christmas time I speak of, it was occupied by Mr. McDermott and his family. What was Fort Garry like? The wooden buildings existed; but the government house did not, nor had the wooden wall been erected. Alexander Christie, Sr., was in charge of the fort. He was also the Governor of the district of Assiniboia. Mr. Black was the accountant of the Hudson Bay Company—the position now filled by Mr. J. J. Hargrave. He was afterwards Judge Black, and, in 1870, was one of the three delegates to Ottawa to confer with the Dominion Government for the creation of Manitoba. He died in Scotland a year or two later. Mr. Alexander Ross, in later years the author of the History of the Red River settlement, then lived on what is now known as the William Ross estate. He was Sheriff of Winnipeg. Another of the residents whom I well remember was Jas. Sinclair, father of Mrs. Dr. Cowan, a merchant who carried on business on the site of the old Bancatyne house. There were some half-dozen houses on Point Douglas. The only stores were those kept by the Hudson's Bay people, McDermott and Sinclair. Yes, the Church of St. John's was then in existence. So was the ladies' college. Rev. Mr. Cochran, whose history was recently described in the *Sun* by Ven. Archdeacon Pinkham, was the clergyman in charge. Four or five years later Bishop Anderson was appointed to the charge of his diocese. There was no Presbyterian church, nor, of course, a church of any other dissenting denominations. No, there were no lawyers here in those days. There was a doctor, a Mr. Bunn, who died in Fort Garry some years ago. There had been an architect, a Mr. Morin, who had come out here from France, but business was not of such a promising character as to induce him to remain. He, therefore, moved to Quebec, where he still lives.

On the St. Boniface side were a number of buildings; the most prominent was, of course, the cathedral and Bishop's palace. The cathedral was then in course of construction. There was also a good sized school house, attended by over 100 children—girls and boys; the sexes were co-educated at that time. The younger children were taught by the Sisters of Charity, and the elder ones by the Bishop and his priests. I was very much struck, when visiting the school on the day I arrived here, to hear a promising young pupil giving his lesson in Latin Grammar. That pupil was Roger Goulet, well known in recent years as the surveyor in the land office. He was just commencing his classical studies at the time I speak of. The first missionary in the Great Lone Land, after the English conquest, was Father Provencher. He was also the first Bishop of St. Boniface. Weighing 300 pounds, over six feet high, and stout in proportion, he was the most hand-some man I ever saw; and a most excellent man he was. When dressed in his pontifical robes, with the mitre on his head, he presented a really magnificent appearance. Shortly after this, while on a visit to England, he was recognized as one of the most handsome men of his time. Added to his personal appearance and magnetism was a sweet, sonorous voice, which, while preaching or singing, completely captivated the listener. The other priests here at that Christmas, beside myself, were Father Aubert, in whose honor Aubert street, St. Boniface, was named, and Father Lafleche, the present Bishop of Three Rivers, Quebec, for whom a street was also named in this municipality. The cathedral stood just in front of the present building; it had two stone towers, with a tin belfry. As I before told you, it was in course of construction. There was nothing inside but the bare walls, and they were not even plastered. It was as large as the present building. We held midnight Mass on Christmas night. I remember it well. It was a beautiful, bright, clear, regular Manitoba night, with the thermometer down to 30 below zero. There were no stoves in the church, and very few in the country. I also remember that some seven or eight panes of glass were broken, and there was no glass in the Great Lone Land to replace them. It was, indeed, a bitter, biting Christmas night, but notwithstanding this the church was crowded—yes, overcrowded. I think there were almost as many Protestants present as Catholics. They came from many miles around. There were as many people in the parish of St. Boniface as there are now; the parish was a great deal larger. A large number of those present came in sleighs. I should think there were 200 of them. Several of them were drawn by oxen. It was a funny sight to see people come to Christmas midnight Mass in a large wood sleigh drawn by oxen, but very funny things happened in those days, you know. The people were very thinly clad. It was a mystery to me then, and has been ever since, how they stood the cold. I could see that they suffered a good deal during the service, as they kept moving their feet. But there was very little liquor in the country then, and people could stand the cold better than they can now. The Mass of that Christmas midnight was celebrated by Bishop Provencher, with Father Aubert as assistant Priest, Father Lafleche as Deacon, and myself, being the youngest, as Sub-Deacon. There was no organ in the church in those days; and previous to the commencement of the service, I remember Aubert and Lafleche entertaining the congregation to a species of amateur concert on two clarionets, assisted by two half-breeds on violins. They played well, the people were delighted, and that was the first time that the music of clarionets and violins was heard in a church in the Great Lone Land. The Christmas carols were very sweetly sung by two Sisters—Sisters Lagrave and Gladu. Both had remarkably sweet voices. The former came from Montreal; the latter was a half-breed, a native of the place. Notwithstanding the extreme cold, the open windows and the absence of stoves, the service lasted over two hours. The exemplary behavior of the thousand people assembled evidenced their deep piety. We found it necessary to discontinue celebrating midnight Masses a few years ago, owing to the fact that the Cathedral was too small to hold the people who thronged to the service, and we had to shut the doors in the faces of large numbers—a very unpleasant act. My next Christmas? It was at the Isle a la Crosse, in 1846. Father Lafleche and I arrived there in September, and became guests of Roderick McKenzie, Hudson Bay chief factor. The population of the place was 60, of whom five or six were English and French. At Christmas time the Indians were scattered through the woods hunting. A year before, Father Thibault had visited the place; he stayed two weeks, and found the Indians well disposed. He at once sent word to Bishop Provencher, who sent Father Lafleche and myself to the place. We found about 1,000 Indians there—200 Crees and 800 Tchipeeweyans. Were they savages? No, not exactly, but they were very nearly so. They were, however, willing to become Christians, and anxious to have their children baptised. I suppose they were the most honest and quiet people on the face of the world—even in their semi-savage state. Father Lafleche and I were learning the Cree language that Christmas, and Mrs. and Miss McKenzie were our teachers. By the Cree we reached the Tchipeeweyans through a blind interpreter, who knew both languages, and, unable to follow the hunters, remained in the fort. We supported him during the rest of his life. That Christmas we held midnight Mass in Mr. McKenzie's log house. I officiated. Father Lafleche preached, sang, and played a flageolet, a sweet-sounding little instrument made of wood. I have never seen one like it since. This was the first Christian celebration of Christmas at the Isle a la Crosse. The people there had become so careless that they had neglected all Christian ordinances. All ceremonies had sunk into oblivion. True, they did not work on the Sabbath—they observed the day of rest without knowing why. Both half-breeds and Indians were waiting to receive the truth. At Christmas, 1848, while Europe was convulsed with excitement, and a reign of terror prevailed in many countries, I was away up at Athabasca, thousands of miles from the borders of civilization, celebrating the first Christian Christmas. I baptized thirty persons on that occasion, mostly Indians. One incident may be well worth relating. One of the old Canadian voyageurs, who accompanied Sir Alexander Mackenzie in his exploration of the Mackenzie and Fraser Rivers, was named Beaulieu. He settled down at Athabasca, and married an Indian, by whom he had a son. When the son grew up he, too, married an Indian, and lived with her for many years. In 1848, that man and the woman he had been living with for a quarter of a century were each about 50 years of age. But they were not man and wife. Marriage was unknown to them. They became convinced of the truth, and that Christmas walked nearly 100 miles to Athabasca, and were baptized and married by me. On the second day of the new year, I started for Isle a la Crosse on snow shoes, and accomplished the journey of four hundred miles within fifteen days, the thermometer ranging from thirty to forty-five below zero during the whole journey. The next Christmas I again spent at Isle a la Crosse, where a chapel had been erected. I was surprised on Christmas Eve, by the arrival of a band of Indians, including several women, who had walked 100 miles to celebrate midnight Mass. They were semi-savages, but the influence of the truth over them had been so great that they made that journey of 200 miles on foot, in commemoration of the birth of the Lord, who died even for the savages. Did I ever spend a Christmas in Rome? Yes. It was in 1851. In the November previous I had been consecrated Bishop in France, and then went to Rome. Pius IX. had reigned at Rome five years. The troubles of 1848 had passed away; quietness prevailed on the Tiber. The Eternal City was held by the French troops. That Christmas I witnessed midnight Mass in the famous St. Marie Maggiore—one of the largest buildings in Rome, and only rivalled in architectural beauty by the famous St. Peter's itself. I should judge that there were 30,000 people in attendance. The Pope himself officiated. The Princes of the Church and the Ambassadors of the nations took part, or were spectators. It was a grand demonstration. The singing was marvellously beautiful. All the best voices of sunny Italy had gathered there. One of the precious relics exhibited was a part of the manger in which Christ was placed after His birth. It was three or four rough pieces of wood, two feet long by about eighteen inches wide, inclosed in a golden box with glass sides. The Christmas of 1854 I spent in St. Boniface. Bishop Provencher had died in June, 1853, and I succeeded him as Bishop. There was very little difference between Winnipeg in 1854 and Winnipeg in 1845. It had almost stood still. I should not forget to tell you, however, that, a few days before this Christmas, we placed two stoves in the church. That was the first time, in all those many years, that the church had been heated for service. How different are the comforts and luxuries of the churches of to-day! We also obtained an organ about the same time. It was made in Paris, landed at York factory, and then by York boats to Winnipeg, being carried over thirty-six portages on the shoulders of the men. It is still in use. Just before Christmas, 1869, the palace and cathedral were burned down, and midnight Mass on that occasion was celebrated for women in the building of the Sisters of Charity, and for the men at the college. I was celebrating Christmas at Edmonton at the time with Father Lecomb. A fortnight later I left for St. Boniface, and made the journey of 900 miles in dog sleighs. There were then about 200 souls on the road between St. Boniface and Edmonton. In 1861 I again spent Christmas in Rome, and in this connection I may tell you of what I consider to be a remarkable instance of memory. When in the Eternal City, in 1851, Mons. Barnabo, Secretary of the congregation of the Propaganda invited, and indeed insisted, on my remaining to attend the annual meeting of the Academy of Languages, which was always held on the Sunday after Epiphany. I remained, and at the meeting I heard no less than forty-eight different languages spoken—but they were all European and Oriental languages; not a single American-Indian dialect was spoken. I conversed to some of those sitting near me in three Indian languages, so that on that day I heard fifty-one languages spoken. Well, as I was about to tell you, in 1861 I was ascending the great stairway of Propaganda, when I met the late Secretary, now a Cardinal, Prefect Barnabo. He knew me in a moment, although he had only seen me once before, and that ten years previously. He immediately recalled the circumstances of my first visit, and said, "Of course you will again be present at the Academy of Languages." I may tell you that it was at the meeting in 1851 that I first met the now famous Cardinal Manning, then just converted to Catholicism from being an English church minister. Manning, even at that time, had the reputation of being a brilliant man—a reputation since made more brilliant. He had a most impressive countenance, and as soon as I saw him I was convinced that the church had made a great conquest. Manning's brother was also present, with a number of other English gentlemen. At that time all England was excited over what was known as the Ecclesiastical Titles Bill. The Pope had just previously made Wiseman a Cardinal, and created a number of Bishops in England, and this bill was introduced by Lords Palmerston and Russell, to prevent the Roman Catholic prelates enjoying the titles conferred upon them by the Pope. One of the discourses at the Academy referred to this bill, and condemned it in pretty severe terms. At the close of the address, Mr. Manning stood up, and addressing his companions in a voice audible all over the room, said: "It is time for us to leave now." They left. A few months later he, too, became a convert to Catholicism. In 1869, I again spent Christmas in the Eternal City, being present at the great Ecumenical Council of the Vatican, which, commencing on the 8th of December, lasted until the following July. There were over 700 Bishops, Archbishops and Cardinals in attendance. While in Paris, *en route* to Rome, I heard of the troubles in the Red River settlement—news which was confirmed in Rome. On the afternoon of that Christmas Day, the late Archbishop Connolly, of Halifax, called on me and showed me a private letter from Sir Edward Kenny, at that time a member of the Dominion Government, which "regretted my absence from St. Boniface, and asserted that my presence would be worth more than a regiment of soldiers." Bishop Langevin at once telegraphed to his brother that if my presence was necessary, I was ready to return. I shortly afterwards received a despatch from Hon. Mr. Langevin requesting me to return. On the 12th of January I left Rome, and was soon again in my beloved Canada. The troubles had all ended before Christmas 1870. The regular troops under Sir Garnet Wolseley, had returned home, and Governor Archibald was successfully administering the affairs of the Province. Speaking of Governor Archibald, I would like to say that, in my opinion, he adopted the policy which alone could bring the peace and prosperity that has since prevailed in this country. He was, to my mind, a model governor, and acted as wisely as possible under the circumstances. This country owes a debt of gratitude to Governor Archibald which it can never repay. Has the growth of Winnipeg surprised me? Yes, indeed, it has. Its growth has been wonderful, and surpassed my most sanguine expectations. I always believed that, when communication was had with the outside world, Winnipeg and the adjoining country would come into prominence, and amount to something. I thought that, about the year 1900, Winnipeg might be such a city as we find it to-day. While I always had great faith in the country around Winnipeg and the Upper Saskatchewan and the Peace River districts, I must confess that I had not very much faith in the rapid settlement of the prairie. The western march of settlement has been simply marvellous. During my first year in this country only two mails arrived here—brought from Montreal, a distance of 1,600 miles, all the way in birch canoes. From Montreal to Thunder Bay the mail was carried in a canoe, manned by a crew of sixteen paddlers, and capable of carrying four passengers. But such a canoe was too large to pass the portages between Thunder Bay and this place, and so the party had to divide and come through in smaller canoes. The journey occupied between two and three months. In winter time men carried the mail on their backs and walked the whole distance on snowshoes! Two men travelled together. They carried it from post to post—distances of from 100 to 200 miles apart. The mail usually arrived here in March and June. From June to March we had no news whatever from the outside world. Just think of that! Well, civilization had so far advanced in 1854, that we got a mail every two months. Sixteen years later, after Governor Archibald's arrival, we were blessed with a monthly mail; then a semi-weekly, and now we enjoy a mail twice a day. At Christmas, 1845, the only possible way of getting into the country was on snow shoes. We had no horses nor roads on which to drive them. There was no St. P., M. & M., and no St. Paul. There was no Dakota, very little of Minnesota, and Chicago was only a village. At this Christmas, 1882, two great Northwestern Empires have arisen; half a continent has been opened up, and is being rapidly peopled. The great snow shoe route, with pemmican meals, has been replaced by lightning express trains, with palace, dining and sleeping coaches. The semi-annual mail has been replaced by instantaneous telegraph messages. The trading post has become a city of 20,000 inhabitants, with an assessment of $30,000,000, and a rate of civic taxation that keeps pace with the most enterprising of American western towns, but the religious, educational, and social has not been as great as the material progress, because we were not then in such a backward state in those respects as the general condition of the country would lead people to expect. Strangers to the place at Christmas, 1845, were surprised at the intellectual and religious advancement of the people. Even as long ago as 1859, when Consul Taylor drove across the prairie, and visited the place and the institutions and homes of its people, he expressed his surprise at what he saw, and at that early day imbibed the enthusiasm, which has increased year by year since then. Yes, I regard Manitoba at this Christmas time as one of the wonders of modern times. In 1845 we had two churches, a bishop, six priests and 12,000 people. At Christmas time, 1882, we have 70 places of worship, 4 bishops, 104 priests, and 30,000 people, while other denominations have increased in proportion. What about Christmas, 1892? Oh, it's not easy to foresee, and I am neither a prophet nor the son of a prophet. But basing the progress of the next ten years on the past decade, I prophesy that at Christmas, 1892, we shall have a population of 100,000, with assessment of $100,000,000. We shall have twenty miles of street railways; the whole city will be lighted by electricity. There will be ten bridges across the Red and Assiniboine Rivers, the banks on either side of which will be lined with railways and dotted with warehouses. Winnipeg will be a great lumbering, manufacturing, railway and distributing centre. The banks of the rivers and adjoining bluffs above the Broadway bridge will be covered with villas. It will be the centre of the collegiate and educational life of the whole Northwest. All the leading denominations will be worshipping in $100,000 sanctuaries. St. Boniface will have a population of 10,000, and the Northwest 1,000,000, with rapidly growing cities on all the principal rivers and railway junctions. There will be a railway in operation from ocean to ocean, of which Winnipeg will be the half-way station, with a net-work of branches to the Saskatchewan, Peace River, Hudson's Bay, Prince Albert, Edmonton and Battleford; and it is my belief that at that Christmas you will see being completed, if not in actual operation, a second trans-continental railway, a great competing line with the Canada Pacific. To the east and north will be great mining, milling, manufacturing and lumbering enterprises; on the west will be boundless fields of golden grain, with immense grazing plains under the shades of the Rockies. And who can tell but that the realizations of Christmas, 1892, will surpass even these sanguine expectations, and that we shall then be as much surprised over the progress of the next decade as we are now surprised over the marvellous growth of the past?

The State of the West of Ireland.

Recently, a deputation, consisting of the Archbishop of Tuam, the Bishops of Clonfert, Achonry and Kildare, waited upon the Lord Lieutenant, at the Castle, in reference to the existing distress in the West of Ireland, and the want of employment amongst the people. They brought under the notice of His Excellency the privations which the people of the West now suffer, and drew attention to the still severer distress impending in the future. The people in many districts were short of food, destitute of money, and hopeless of credit. To meet the immediate situation, they suggested that loans should be advanced by the Board of Works to all holders of land for the improvement of their farms. To accomplish the permanent relief of the vast district in question, it would be expedient to establish arterial drainage, the reclamation of waste lands, and the opening up of railway communication. Emigration, as a specific for the present and impending distress, was deprecated, and they expressed very strongly the repugnance that the people had to enter the workhouse.

The Lord Lieutenant listened with marked attention, and conversed with their Lordships on several points. He assured them that their memorial would receive the best consideration of himself and his colleagues, and that he would officially communicate his views as soon as possible.

As to the Church in the British Empire, there are in Great Britain three Archiepiscopal, and eighteen Episcopal Sees; in Ireland four Archiepiscopal and twenty-four Episcopal Sees; in the colonies and dependencies, seven Archiepiscopal and 39 Episcopal Sees; 35 Apostolic Vicariates and nine Apostolic Prefectures.