

"The Northwest Review"

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J. J. CHADOCK,
Editor and Publisher

THE PRESS—THE PEOPLE'S DUTY.—If you wish to have an honest press you must honestly support it.—Archbishop MacHale.

CALENDAR FOR JUNE.

Consecrated to the Most Precious Blood of Our Lord and Saviour Jesus Christ and to the Most Sacred Heart of Jesus.

1. Tuesday. St. Angela Merici V. Rogation Day.
2. Wednesday. The Blessed Virgin, Mother of Grace.
3. Thursday. The Ascension of Our Lord Holy Day of Obligation.
4. Friday. St. Francis Caracciolo C.
5. Saturday. St. Boniface. B and M.
6. Sunday. 6 Sunday within the Octave, of the Ascension St. Norber. B and C.
7. Monday. Of the Octave.
8. Tuesday. Of the Octave.
9. Wednesday. Of the Octave.
10. Thursday. Octave of the Ascension.
11. St. Barnabas. A post.
12. Saturday. Octave of St. Boniface. Vigil of Pentecost. Fast of obligation.

NOTES AND COMMENT.

Mr Gilbert McMicken has returned to the city where he intends to make a permanent stay.

Mr. J. K. Bairrett, Inspector of Inland Revenue returned from an official tour to Prince Albert during the week.

The close of the scholastic year at the St. Boniface College will be June 19, the examination taking place on the previous day.

Those in want of stationery and Catholic devotional articles; as well as papers and periodicals of all kinds should call at Mrs Corwin's, 537 Main.

Lord Charles Hamilton, brother and heir presumptive of the duke, has just died at Nice, Italy. He became a convert last year.

The New York Independent says there are enough patriotic Irish Protestants in Ulster to clean out every Orange blatherskite in that province.

The Rev. Mr. Macleod, late curate of St. Germain's Anglican Church. Routh, Wales has been received into the true fold by Cardinal Manning.

His holiness has confirmed the selection of the clergy by appointing the Rev. T. O'Dwyer successor to the late Right Rev. Dr. Butler, as a Bishop of Limerick.

United Ireland declares that there are Nationalists sufficient in any town of Ulster to whip the ragtag and bobtail Orangemen into good behavior, provided the police stand aside.

The House of Lords on May 23, by a vote of 146 to 127, rejected the second reading of the bill legalizing marriage with a deceased wife's sister. Nineteen bishops voted with the majority.

Dr. Dio. Lewis, who devoted a great deal of his life in telling people what to do in order to live long, evidently did not learn the combination himself. He has just died at the comparatively early age of sixty.

We would call the attention of our readers to the unprecedented price for ready made suits at the Blue Store, 426 Main St. Purchases should not be made until this magnificent stock has been examined. See the advertisement in another column.

The Journal des Debats reports the formation of a National Home Rule League to India similar to the one in Ireland. The Indians openly express their sympathy with the Irish cause, and the agitation there is beginning to create great uneasiness in English political circles. The chickens are coming home to roost.

In reporting the Queen's visit to the exhibition the Liverpool Post of the 20th ult chronicles this very disedifying scene as having occurred: "As soon as the Queen had left the exhibition hundreds of well-dressed people made a rush to the throne and the chairs which had just been vacated by Her Majesty and the Royal party, and engaged in a frantic struggle to gratify the singular desire of sitting upon the same seats as had been occupied by Royalty. For some minutes it really appeared as if there was going to be a free fight, and the police had at last to interfere to lessen a crush which was becoming dangerous. There appears even to have been an attempt to obtain parts of the hanging draperies of the canopy; in order that the fragments might be preserved as 'relics,' but this was prevented. Now we have no intention to belittle the English; but this must appear to most people as disgusting as its object was silly.

The Rat Portage Progress, very inconsistently (inconsistently in so far as it runs counter to the policy of the public press of the day) accuses the clergy of apathy in matters political. This miserable mildewed sheet, which aspires to the proud position of tail piece to the Winnipeg Free Press would have the clergy take as gospel truth the 'numerous scandals' unearthed by the partisan press. If they were to act on the suggestion of the 'Progress,' the party for which that paper professes to speak in Rat Portage would come out badly scorched, in which case its hostility to 'clerical interference' would know no bounds. But it is just quite possible that what the Progress styles 'scandals' are nothing of the kind when seen by those not habituated to political conspiracies. The clergy that is the wiser portion of them, have learned to take the 'scandals' unearthed by the press of the day not with one but with several grains of salt. The fault lies not with the clergy but with the people who boastfully proclaim that they will not hear the church. That they are more enlightened and have cast off the idiotic reverence which they formerly had for the minister of religion and that they now wish to put an end to an "institution which resists the march of progress." It is very evident, however, that the Progress was 'hard up' for subject matter and so amused itself by assailing the clergy. We would therefore, beg our esteemed friends of Rat Portage to let the mis-called 'Progress' proceed, it is unworthy of serious attention.

THE MAIL AND IRISH CATHOLICS.

We have no desire to quarrel with our ponderous Toronto contemporary, but we do think that its persistent and unwarranted attacks upon the Irish Catholics of this country are unfounded and uncalled for. The Irish Catholic press has never insisted that favors be bestowed on their friends as Irish Catholics nor do the Irish Catholics stand as a body separate from the rest of the community demanding preferment. All they ask is that they be treated equally with other men. But unfortunately this policy does not prevail with those who dispense government patronage. It is a most galling and offensive system of excluding Catholic Irishmen from almost every post of consequence in the public departments that obtains, against which Irish Catholics complain and will ever protest. As to the charge of unfitness we refuse to believe that as good men. Men as competent to fill any post with credit to themselves and with advantage to the public, cannot be found amongst Irish Catholics. There are Irish Catholics in the numerous departments of great experience against whose ability and character no whisper can be breathed and who have earned their position by hard work, yet when a promotion is made they are passed over in silence and forced to make way for others who are Protestants, but whose other qualifications are not known. By their acts those with whom rests the making of these selections plainly show that they consider the fact of a candidate being an Irishman and a Catholic a bar to his employment. If this is the principle that regulates public appointments it would be just as well we had an official notice of the fact as soon as possible. It is against this very apparent ostracism that Catholics protest and against which we object on the grounds of public interest no less than on principle.

A Manitou despatch says:—As Mr. Winram and wife were about starting for church Sunday, the buggy seat slipped and both were thrown out backwards. They were both bruised and slightly injured. Mrs. Winram is suffering considerably, but is able to be around. Mr. Winram will probably be confined to bed for three or four days, being slightly strained

REV. MR. DIX AGAIN

We recently published in these columns some remarkable utterances from this Protestant Episcopal minister, and we again call the attention of our readers to another very remarkable pronouncement by the same gentleman.

Here it is: "Note first the general restlessness under dogmatic teaching. It is a marked feature of the day, and the preacher who does his duty knows the best. The time will come when they will not endure sound doctrines. On Monday morning I take up a journal containing reports of the sermons of three or four prominent preachers. What Catholic dogma can I find? Not merely the absence, but the contemptuous rejection of it. I know that if they were to change and take to preaching one by one articles of the Nicene Creed, they would empty their churches in a month. One may preach what he likes and as he likes if he only does not preach what is scornfully called the old theology. Be the cause what it may, theology, once the mother and the queen of science, has become a weariness. The science of God has no attraction. The dislike for dogmatic terms—is it the sign of indifference to Christianity as a positive religion? If, without the old words of the creed, I cannot tell myself or any one else who or what Jesus Christ is, then the distaste for such words is the first step towards viewing Christ, not as a fact in the material, intellectual and moral universe, but as a myth; not as a substance, but a name, an idealization not as a personal God, but as a sentiment or spiritual influence only. And, secondly, note the indifference to truth. It is said whatever one thinks in his conscience to be true is true to him. 'This is the modern liberalism of which we hear so much praise. What did the Lord mean when He said 'Ye shall know the truth, and the truth shall make you free?'"

"What you see, brethren, is no thing but the work of the human mind, it is the outcome of the 'private judgment' busy again at old tricks. And if the remedy for the ancient ills was the display of God's facts and God's truth boldly and abruptly in the midst of men's fancies and opinions, that is the very thing we need today. The world is ill of the same old sickness—and the medicine for its disease, the balm for its pain is the same as before, Jesus Christ not as a sentiment, not as an influence, not as an absent deity, but Jesus Christ as a divine person, with us here in mysteries with us whether we receive Him or reject.

"That is the secret of the trouble. God incarnate has ceased to be the present; living fact, He is but a thought, a feeling, a doctrine. He is a moral and spiritual influence, a historical character like the old sages and benefactors of the world. men no longer feel him as a ruling monarch whom they must obey. He provided against that very danger. He instituted a system whereby He should be realized to men, by which He should remain with them all days, even to the end of the world. From that system, they have revolted, they have substituted for it other expedients, and religion has come to be a constant dwelling on those inventions whereby they have hidden them, and so all is gone back into the poor, weak brains of man, and man, set in his own opinions, has walked back into the darkness to which they must inevitably lead. Now, what shall we do and how shall we readjust! Shall we make a compromise with the revised paganism of our times. Shame the thought. This is our hoary foe, beaten down by the good swords of the Christian soldiers of old time, and destined to a fresh defeat in the approaching day of better things. Shall we make a compromise with those bodies around us, whose strange position in contrast with our own I have endeavored to depict. Never, please God. There is but one thing to do—to reinstate the Church idea in the minds of men to reaffirm the theology of the incarnation, to present boldly the sacerdotal and sacramental system whereby it touches the lips of men at every point, and so get unreality out of the minds and hearts, the principles and the actions of the community. The readjustment is needed in men not in the religion which God gave them. If we on our own part are affected by the errors afloat, then we need readjustment also."

These are essentially Catholic thoughts and it must be a cause of wonderment to our readers, as well as to us, that one can see so far and not see further.

FATHER ALLAIN.

To the Editor of the Northwest Review: Sir,—Referring to your remarks a week or two ago in Father Allain's approaching Bazaar in aid of the funds for liquidating the debt on the church at Port Perry, Ont, I have much pleasure in bearing testimony to the zeal and energy displayed by that good Father in his efforts to provide for the spiritual needs of his flock. Last Autumn I visited Uxbridge and had the pleasure of seeing a good deal of him and of the work that he has been doing since he took charge of the mission about four years ago. Uxbridge is a pretty town of over two thousand inhabitants about forty miles north east of Toronto, and is the centre of a large country trade. When Father Allain went there the church property bore a most dismal aspect; the little church was so dilapidated that it was scarcely fit for use, and the grounds were little better than a jungle overgrown with weeds, nettles and briars reminding one of the place St. Jerome chose for his urticae exercises, when he fled into the wilderness to mortify his flesh. The good Father, however did not follow the example set by the

great Dalmatian Doctor and roll on the nettles, but he rolled up his sleeves and soon converted the weed grown field into a beautiful lawn, on which he erected a handsome and spacious presbytery. He also made extensive repairs on the little church, all of which reflects great credit on the good priest for his indefatigable perseverance.

Father Allain also looks after the spiritual interests of the parish of Markdale half way between Toronto and Uxbridge, as well as of the congregation at Port Perry. The church at the latter place was maliciously destroyed by fire; which reduced the little flock to the greatest straits, having no place to hear Mass in, but the ever watchful Father saw a favorable opportunity to remove the difficulty, and at once purchased a handsome edifice from the Methodist body which they no longer needed as a place of worship—the two churches having united—one of the churches was found to be sufficiently large for the accommodation of the united congregations. Some of the purchase money has been paid, but the amount still due is too large for the small number comprising the congregation of Port Perry to pay; and the good pastor now appeals for assistance to pay off this indebtedness, to the charity and generosity of the public, feeling confident that as there is but 'one fold and one Shepherd' the response from the members of the fold—wherever they may be when they hear the call—will be liberal and substantial. He does not lose sight of the fact that those to whom he addresses himself, are called upon at frequent intervals to contribute towards some charitable object at home, but we are all fellow travellers whose paths converge towards a common centre, the centre of unity and eternal life—where we hope one day all to meet—and as our home is not here but above, we must give of our surplus substance to those who are in danger of fainting by the way, at whatever point of our journey we may hear their cry for help whether that cry be from afar off, or at our side. Father Allain's spiritual children at Port Perry are faint by the way: should we not help them? A. MCGILLIS

Winnipeg June 1st, 1886.

LEBRETT

Special Correspondence to the Review

An esteemed friend writing from the above place gives these particulars respecting that locality.—After leaving the C. P. R. you travel in a northerly direction for about twenty two miles over fine rolling prairie with here and there a house or shanty and in some places your eye may rest upon beautiful green fields and many fine water ponds. until, you reach the valley of the QuAppell River. Here is seen nature in its most attractive grandeur; as you can see two or three of the four large lakes, which in with extend almost entirely across the valley and are said to be deep enough for navigation, even by large boats. These lakes are joined by the river and could be connected by very little work in the way of dredging thus making about 18 or 20 miles of navigable water. Here may be seen various kinds of fish and game.

The settlers are happy to regard themselves as the first to embrace the opportunity of settling the land; for at Fort Qu'Appelle they may enjoy a large flouring mill together with various kinds of stores which offer trade and market for all kinds of farm produce.

On the banks of one of these lakes has been erected an industrial school which is under the supervision of the Rev. Father Hugonard, O. M. I. and in which about forty Indian boys and girls are instructed in a manner to make them self supporting and good citizens and it would surprise some to see the remarkable talent displayed by the pupils, especially in music, which reflects the greatest credit on Father Hugonard. At the Le Brett (Catholic Mission of the Sacred Heart) there is a splendid church capable of seating three hundred people which on Sunday last was crowded to its utmost. The mission is under the direction of Father Le Brett, O. M. I. and as most of your readers are personally acquainted with the Rev. gentleman it is needless to say that the mission is making rapid progress.

The services on Sundays are very devout, attractive and to give the choir its due, merits great praise, being exclusively of Indian boys and girls of the schools.

Another school is to be started shortly on the Sioux Reserve which is about twelve miles distant. Many of the people come from a distance 20 miles to attend Mass on Sundays. To day I had the pleasure of being entertained by the Chief of the Sioux, and as the peace pipe was in use it was a treat to have the opportunity of seeing the ancient practice in reality. They are cultivating the soil and becoming very self reliant. The people of Qu'Appelle station contemplate the building of a Catholic Church and school.

Count D' Esterhazy, who has been actively engaged in promoting immigration to this country, arrived this morning on the Port Arthur train with twenty families of Hungarians, numbering about sixty people. They will probably go west

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