

CONCERT AT CALGARY.

Given by the Pupils of the Sacred Heart Convent.

The concert given by the young pupils of the convent, of the Faithful Companions of Jesus, Calgary, we are told by an eye witness, was one of the most perfect amateur performances which he had yet witnessed, and he had seen many both here and in the old country.

The programme was as below:

PROGRAMME.

- Duet—Sleigh-Race Galop. First Piano—Misses Robinson and Murphy. Second Piano—Miss McNamara. Character Song—The Three Fishes. Recitation—The Three Fishes. Chorus—Jingle Bells. Recitation—The Three Fishes. Masters: Rouleau, Robinson, Stephens and Loughheed. Character Song (Selected)... Miss Robinson. Duet—Trot du Cavalier. First Piano—Misses Beveridge and Herchermer. Second Piano—Misses Morrison and Edie. Chorus—O-T in the Stilly Night. First Piano—Misses Perley and Limoges. Second Piano—Misses Rouleau and A. M. McNamara. Chorus—And Lag Syne. Recitation (Selected) Master W. McNamara. Duet—The Witches Flight. First Piano—Misses Herchermer and Gallagher. Second Piano—Misses Morrison and McNamara.

CINDERELLA.

Juvenile Operetta. Duet—The Musical Badleibich. First Piano—Miss Clarke and Miss N. Clarke. Second Piano—Misses M. Robinson and Turnbull.

MRS. WILLIS' WILL.

Comic Drama. Lady Spindle (absurdly haughty)... Miss Herchermer. Mrs. Dwindle (pious and lady of fashion)... Miss Brae. Mrs. Robinson (Executive of Mrs. Willis' Will)... Miss McNamara. Rachel (Mrs. Robinson's Assistant)... Miss A. Gallagher. Jenny (A farm servant)... Miss E. Limoges. Juvenile Chorus—Watching for Pa. Recitation—The Careful Messenger. Duet—Sleigh-bells. First Piano—Misses McNamara and Morrison. Second Piano—Miss Herchermer. Chorus—Merry Christmas Bells. God Save the Queen.

The music was especially delightful and the mastery and brilliant manner in which the two sleighbell pieces and the waltzes flight were executed showed that the pupils knew how to appreciate the care bestowed on this branch of their education.

Master McNamara delivered his piece 'The Crest of Sarsfield' in clear, patriotic tones, whilst Miss Harley, the juvenile reciter of the 'Careful Messenger' gave the audience a hearty laugh.

The 'Wee Tots' in Cinderella did their parts to perfection. Miss Doughty, as fairy godmother, Miss Rouleau, as Cinderella, and Miss N. Clarke, as Prince surpassed all expectations by the easy manner in which they rendered the changeful airs of the operetta. Master Clarke and Miss Robinson did full justice to the character songs—the former as Simple Simon, the latter, in glass with care, which was sung with great simplicity and humor.

In the Drama Miss Simoges and Miss Gallagher created great mirth, by their simple rusticity, in contrast with the assumed dignity of the Misses Brae, Herchermer, and McNamara, who sustained their characters admirably.

The 'Final Chorus' was rendered in light and joyous tones, and when the last notes of 'God Save the Queen' had died away, the audience exchanged congratulations on the pleasant evening, which they had passed, several expressing a desire to have this pleasure renewed.

CHURCH OPENING.

Solemn Opening of the Cathedral Church of the Sacred Heart at Prince Albert.

A solemn event, fraught with much interest to religion and great joy to the Catholics of Prince Albert and surrounding country, took place at midnight on Christmas day, viz. the dedication and opening services of the handsome little Cathedral Church of the Sacred Heart, at Prince Albert. Exactly at midnight a procession of the clergy and acolytes forms any meets His Lordship, Bishop Pascal, at the entrance of the church. Mgr. Pascal, in episcopal robes, cape, mitre and crozier, solemnly enters while a hymn is sung. Pontifical High Mass is sung by the Bishop, the Rev. Father Blais, O.M.I., acting as deacon, and Father Vachon as sub-deacon. This was the first mass celebrated in this church, and the solemn event will long be remembered by all who took part in it. The solemn hour of midnight, the brilliant vesture of the Bishop and clergy, the gorgeous ceremonies of the church, the fitting acolytes, the fine singing of the choir, and the devotional attention of the congregation, made a scene the memory of which will not soon leave those whose privilege it was to attend thereat. The train from Regina did not arrive until near one o'clock, and consequently Father Bigonnesse, from Battleford, was late in arriving. As he was to be first assistant to His Lordship he drove direct to the church, but did not get there until the offertory. His Lordship had invited the venerable Father Lacombe, of McLeod, to preach the sermon, but owing to the heavy storms, and the irregular running of the trains, he was forced to telegraph that he could not possibly arrive in time. This, of course, was a great disappointment to the Bishop and all the Catholics of Prince Albert, as the saintly and venerable Indian Missionary is a great favorite wherever known, and where he is he is not only loved, but his noble deeds never generate on this continent? However, despite the great disappointment which they all felt at Father Lacombe's absence, the large congregation were not disappointed in the sermon preached by Father Blais. Father Blais preached an eloquent and impressive sermon adapted to the double feast. He pointed out how all the spiritual needs of the soul would be supplied in this church—from the sacrament of Baptism, which would make the babe a child of God and an heir to His Holy Kingdom, to the solemn funeral service and requiem mass which would close the scene of that soul's earthly pilgrimage. He congratulated all concerned in the building to God of such a beautiful church, in which the sacred mysteries would be offered, and the name of Jesus Christ honored. In that grand work His Lordship, the congregation, the generous people of Prince Albert, and all others who had helped in the holy work were to be congratulated. The eloquent preacher then passed on to the nativity of our

Lord, and in impassioned sentences pictured that humble scene, yet tremendous event, which occurred in Bethlehem. He told his hearers how there was no room in the inn at Bethlehem for St. Joseph and his Immaculate spouse, and how they had to betake themselves to a stable, and become the companions of dumb brutes. He said: Do you, my brethren, not often say with the people of Bethlehem, 'there is no room for you in my heart, there is room for pride, there is room for injustice, there is room for all the passions, but there is no room for Thee?' The Choir sang Winter's Mass, and at the offertory Laubellotte's Pastors was excellently rendered. The choir had never appeared in better form, and the new building, being much larger than the old church, gave them a good opportunity. The choir at Prince Albert is to be congratulated upon the musical portion of the services, and such efficiency must be the result of great devotedness to the practice. At 4.30 p.m. Solemn Pontifical Vespers and benediction of the Most Blessed Sacrament were given. The singing was most devotional. His Lordship preached a sermon on the feast of the day, and dwelt on the many admirable lessons of humility and mortification to be learned from our Divine Saviour in the Crib. The new Church of the Sacred Heart is a fine spacious building, well heated with hot air, pretty though simple in design, but still much is wanted to make it ornamental. The inconvenience caused by the smallness of the Sanctuary of the old church is removed, as the present one affords ample room for the 12 acolytes who appeared, neatly attired and showed by their movements that they were well trained. Christmas Day, 1892, will long be remembered by the people of Prince Albert, and the Review takes much delight in offering its very best congratulations to the devoted Bishop, clergy, and people of Prince Albert on so happy and joyous an event.

Musical Entertainment.

Given by the Pupils of the Provencher Academy.

On the evening of the 27th December it was our pleasure to be present at an Entertainment given by the young boys attending at the Provencher Academy in honor of His Grace the Venerable Archbishop of St. Boniface. Everthing went off in a most pleasing manner, the one thing wanting to make it perfect was the presence of the dearly loved Prelate in whose honor the entertainment was given, and the boys and their devoted teachers naturally felt that the greater part of their anticipated joy had flown when they learned that His Grace was too ill to attend. This was our first visit to the boys' school at St. Boniface, and we confess that we were most agreeably surprised at the proficiency which they displayed in every part of the programme. When we witnessed the easy grace and perfect composure of those little fellows on the stage, and listened to their good singing, we were forced to the conclusion that their teachers understand the true meaning of the word 'Education.' With them it does not mean the cramming of a few 'Oligies,' but the perfect and harmonious training of the whole boy—the development of the physical, intellectual and moral faculties. We cannot speak too highly of the entertainment throughout. It reflected the greatest credit on the boys and their devoted teachers.

THE PROGRAMME

began by some interrogations and witty responses made by three or four different groups of boys, engaged in playing dominoes and other games. The subject of the first part of the interrogation was Christopher Columbus. The subject of the second part, The Nativity of Our Divine Lord. A Solo 'Welcome' sung by Z. Bertrand and Joseph Robert alternately.

A gymnastic exercise performed by the smaller boys. It consisted of twelve or more different positions, all of which were executed with good grace and harmony. 'A scene at the good gate of Bethlehem,' in which Herodias, Joseph acted as 'Aristos,' the instructor of the Roman Legion in the service of Herod; and Henry Collin took the part of 'Cyrinus,' the son of the governor of Syria. Both seen struck with what they have seen and heard around Bethlehem—They see the Shepherds approaching and retiring from the cave—they witness the entry of the Magi in Jerusalem. Joseph Lavigne acted as 'Nephthal,' a young shepherd who related all he had seen and heard at the cave—The other shepherds came on the scene—Immediately afterwards the curtain was raised and revealed a 'tableau vivant' representing the crib, with the Blessed Virgin, St. Joseph, the Angels, Shepherds and Magi adoring the new-born infant.

A comic song chanted by David Cauchon who greatly amused his audience by the able manner in which he represented 'A New Corner to the Boarding School.' A farce entitled 'The Bear and the Hunters' J. Robert and H. Buron caused much laughter in playing the part of the hunters and Joseph Lavigne acted as 'Nephthal.' A gymnastic exercise performed by the big boys. It consisted of ten or twelve different positions of hands and feet. All so neatly executed as to show that no labour was lost by the preparation.

A song appropriate to the feast, sung by J. Lavigne and D. Guichon. The whole terminated with a representation of the nativity.

This Tableau, and the one preceding it, were very well presented. We trust that we may, ere long, have the pleasure of spending another pleasant evening with the boys of Provencher Academy.

A Strange Fact.

We are going to relate a fact; let our readers draw whatever conclusion they may think proper, says the True Witness. We do not pretend to decide upon the cause, nor the effect in the occurrence that we are about to record, we simply tell what took place. For special reasons we withhold names. In the village of Lacolle lives a grocer who recently came from Valleyfield. He is—or was in August last—an atheist. He had sought to spread his anti-Christian and infidel ideas through Valleyfield; he carried on the same unwholy work of satan in the parish of Lacolle. One day not long ago a group of boys were collected in the store, and as usual the proprietor was inculcating his atheistical ideas into the young lads of the place. The discussion upon God and His existence ran high and waxed warm. Suddenly one young fellow, aged 19 years, a Catholic boy—son of a widow who was absent from her home—gave expression to his disbelief in a deity. Striking the counter swore an oath and said: 'I tell you there is no God!' He struck the counter, but never raised his hand from it; he stiffened out, and the united strength of all his companions could not straighten his arm or bring vitality to

his form. They roared him, they did all that man could do, but in agony he cried and cried: 'Mon Dieu! mon Dieu! un pretre! un pretre!' The priest was sent for; he came. The boy was carried home, his mother was informed of the sad event, she returned to witness her child's paralyzed condition. When the boy made his confession, and received Communion, the paralysis disappeared and he recovered all power of his limbs. Such are the facts all the people of Lacolle and the surrounding country know them. The names or the parties are at the disposal of any one who should happen to be inquisitive about the case. As we said at the beginning, we draw no conclusions. Was it a visitation from God, or was it a mere coincidence? We do not attempt to decide. We merely tell what occurred.

The Recent Floods.

Stories of the recent floods are still being told west of the mountains. One of the latest is recorded by the Port Crescent Leader which relates that during the recent high water in Twin river some peculiar things happened. The wind blew some trees into the channel of the river, forming a dam which diverted the stream into the potato patch of Miss M. Lawrence, which was higher than the stream had ever been known. The water washed the potatoes all away, leaving the tops hanging together. The water penetrated into the remote localities in the forest and after it subsided Mr. Lawrence found numbers of salmon among the logs far away from the river in places where no man would have believed that fish would swim except upon a repetition of Noah's flood.

Sir John Thompson and the Orangemen.

The assertion that Orangemen object to Sir John Thompson as Premier because of his religious belief, is thus authoritatively refuted by the Toronto Sentinel, which is the organ of the Orange order: Sir John Thompson's acceptance of the Premiership of the Dominion is not objected to by Orangemen, for the reason that he does not hold the office as a Roman Catholic, but as the ablest and most capable citizen to whom the position could be given, and were the Orange society found arraying itself against Sir John merely on account of his religious faith, the charge of intolerance and bigotry would then be well merited. Every Orangeman subscribes to the declaration that he will 'defend all loyal subjects of every religious persuasion in the enjoyment of their constitutional rights.' Hence so long as Sir John Thompson rules in equity and remains free from clerical interference, he will doubtless receive the support of every liberal-minded Orangeman in the ranks of the Conservative party. The Orangemen who are identified with the Liberals will no doubt differ with Sir John on political grounds, but few, if any, merely because of his religious belief.

Hard Times.

There is no use in denying the fact that times are hard in Manitoba. Money is scarce and every farmer and business man in the province knows and feels the consequent depression. We do not mean by this that the province is not in a prosperous condition, or that it is any worse off than other countries. The depression, which it is hoped is only transitory, is felt throughout the civilized world. The cause is the same as results in depression in any other line of business as well as farming. Over-production with the consequent low prices is causing hard times among the farmers, which being the chief industry in this country, affects through them every branch of trade and commerce.

Never before in the history of the province was there so much land ready for the next season's crop, and should they be blessed next season with an abundant crop and fair prices, the present pinching times will be forgotten in the general good times. Such are sure to come in due course; the present low price of wheat which is responsible for the farmers' present troubles cannot continue and there is no reason to feel discouraged with the outlook.

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NOTICE!

Notice is hereby given that at the next session of the Parliament of Canada, application will be made for an Act to incorporate the Society known as 'The Grand Council of the Catholic Mutual Benefit Association of Canada,' the objects of which society are to unite fraternally all persons entitled to membership under the constitution and by-laws of the society; to improve the moral, mental and social condition of its members; to educate them in integrity, sobriety and frugality; to establish, maintain and operate a benefit and a reserve fund, from which a sum not exceeding Two Thousand Dollars shall be paid to each member in good standing his beneficiary or legal representatives, according to the constitution and by-laws of the society.

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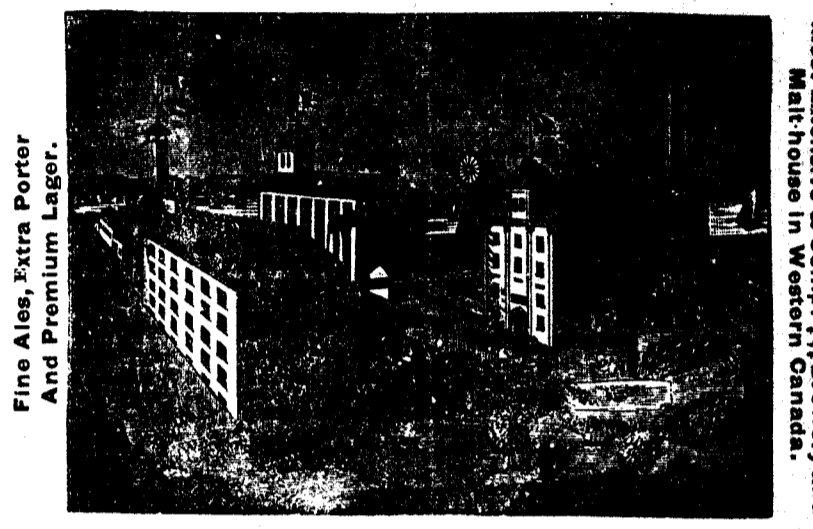
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