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# Northwest Review

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### Prayer to St. Joseph.

We come to thee, O Blessed Joseph, in our sore distress, and having sought the help of thy Most Blessed Spouse, we now confidently implore thy assistance also.

We humbly beg that, mindful of the dutiful affection which bound thee to the Immaculate Virgin Mother of God and of the fatherly love wherewith thou didst cherish the Child Jesus, thou wilt lovingly watch over the heritage which Jesus Christ purchased with His Blood, and of thy strength and power help us in our urgent need.

O Most Provident Guardian of the Divine Family, protect the chosen race of Jesus Christ; drive far from us, most loving Father, every pest of error and corrupting sin; from thy place in heaven, most powerful deliverer, graciously come to our aid in this conflict with the powers of darkness; and as of old thou didst deliver the Child Jesus from supreme peril of life, so now defend the Holy Church of God from the snares of her enemies and from all adversity; have each of us always in thy keeping, that, following thy example and borne up by thy strength, we may be able to live holily, die happily, and so enter into the everlasting bliss of Heaven. Amen.

An indulgence of 7 years and 70 quinquages for each recital of the above prayer. (Pope Leo XIII, Aug. 15, 1889.)

### Calendar for Week Ending April 1st.

28 Sun Palm Sunday.  
29 Mon Monday in Holy Week.  
30 Tue Tuesday in Holy Week.  
31 Wed St. John's apostle (O. S. F. 1450).  
1 Thu Maundy Thursday.  
2 Fri Good Friday.  
3 Sat Holy Saturday.

### Ecclesiastical Province of St. Boniface.

I. HOLY DAYS OF OBLIGATION.  
1. All Sundays in the year.  
2. Jan. 1st. The Circumcision.  
3. Jan. 18th. The Epiphany.  
4. The Ascension.  
5. Nov. 1st. All Saints.  
6. Dec. 8th. The Immaculate Conception.  
7. Dec. 25th. Christmas.

II. DAYS OF FAST.  
1. The forty days of Lent.  
2. The Wednesdays and Fridays in Advent.  
3. The Ember days, at the four Seasons being the Wednesdays, Fridays and Saturdays of:  
a. The first week in Lent.  
b. Whit Sunday week.  
c. The third week in September.  
d. The third week in Advent.  
4. The Vigils of:  
a. Whitsunday.  
b. The Solemnity of St. Peter and Paul.  
c. The Solemnity of the Assumption.  
d. All Saints.  
e. Christmas.

III. DAYS OF ABSTINENCE.  
All Fridays in the year.  
Wednesdays in Advent.  
Wednesdays in Holy week.  
Thursdays.  
Fridays.  
Saturdays.  
Ash Wednesday.  
The Ember days.  
The Vigils above mentioned.

Do you agree with the Catholic Bishops that is with the Roman Church?—St. Ambrose [A. D. 335-397].

### CHURCH NOTICES.

**CATHEDRAL ST. BONIFACE.**  
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Week Days—Mass at 7.30 a. m.

**IMMACULATE CONCEPTION.**  
Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon.  
Week Days—Mass at 7.30 a. m.

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### FAR FROM THE OLD ISLE,

But Fondly Remembered by Those Who Will not Forget Her.

The following interesting account of the banquet held under the auspices of the St. Patrick's Society was unavoidably held over from last week:  
The new diningroom of the Leland House was a scene of brilliancy on 17th inst. Numerous long tables were laden with viands, tempting to Irish palates, and no less so to those of their friends of other nationalities who joined them in the banquet held in honor of St. Patrick. The chair was occupied by Mr. Archer Martin, and the vice-chair by Major Brophy.

To the right of the chairman were: Consul Taylor, Hon. J. D. Cameron, provincial secretary; Mayor Taylor, M. Bawlf, honorary president of the society; D. Smith, J. J. Golden; to his left were: D. M. Telford, president of St. Andrew's Society; E. M. Robinson, president of the St. George's society; Grand Master Goggin of the masonic order; W. H. Hourke.

To the right of the vice chair were: ex-Ald. Alex. McMicken, Dr. J. R. Jones; to his left was Major Arnold.  
Among others present were: F. Walsh, Ald. Bole, M. R. O'Loughlin, T. Black, F. J. Dorsey, A. Bethune, J. Hanby, P. McCaffrey, F. Mulvey.  
Prof. Johnson, A. G. Morgan, Naismith, J. Doherly, J. Carley, H. A. Costigan, R. Evans, J. W. Lathorne, W. A. Charlesworth, J. V. Shaw, T. Montgomery, C. O'Kelly, W. McQuaker, J. G. Carley, M. Gallagher, E. J. Dermody, W. Jordan, J. Jordan, T. J. McCarthy, C. James, J. R. Richardson, Chief Code, J. G. Mathers, J. T. Huggard, Jos. Fahy, J. D. Deegan, D. F. Allman, James Arthur Prof. Dore, J. E. Wright, Martin McKittrick, H. O'Connor, A. McKenzie, H. C. Vance, P. O'Phelan, W. J. Boyd, C. Montgomery, F. Mulvey, R. Burd, C. A. Barber, P. Lawlor, Capt. Correll, F. J. Nixon, F. C. Elliott, M. Galligher, J. McLaren, J. Capell, J. Carey, J. Haverty, Germain, C. B. Deacon, F. Myers, K. McDonald, G. A. Mitchell, W. F. McCreary, Conway W. E. Burbank, Jas. Scott, Davitt, Principal McDermid, J. McKechnie, F. McPhillips, J. Donohue, E. Cass.

**THE MENU.**  
The following menu was served in regular Delmonico style by Capt. Douglas' efficient staff of waiters:  
Oysters a la creme.  
Celery Omelette.  
Columbia salmon en Chateau.  
Potatoes a la Windsor.  
Timbales de foie gras. L'Esperance.  
Prime roast of beef au jus.  
Salmi of wild duck a la Parisienne.  
Green peas.  
Oranges glacees a la Georges Renault.  
Boneless turkey en gellee.  
Shrimp salad.  
Jelled chicken en pyramide.  
Macedoine de fruits a la Curacao.  
Charlotte russe.  
Claret and lemon jellies. Ice cream.  
Cake. Nuts. Raisins. Fruit.  
Coffee.

The chairman, in a loyal speech, in which he extolled the national flag, proposed the first toast of the evening, "The Queen."  
The vice-chairman proposed "Friendly Foreign Nations," coupled with the name of U. S. Consul Taylor. The toast was enthusiastically received.  
Consul Taylor, in a brief response, renewed his thanks for the reception of the toast which, he was well aware, was a warm and generous tribute to the American people in the person of President Cleveland. Perhaps there is no better illustration of the elements constituting the republic than the presidential roll of honor. Our English ancestry predominates, but what types are more prominent than Grant of Scotland and Jackson of Ireland—Andrew Jackson, the hero of New Orleans and of the first grand victory—in the destruction of a national bank—in the destruction of plutocracy. No less representative were the captains of the war for the union, Sherman of English, Grant of Scottish, Thomas of Welsh, and Phil Sheridan—dearest name of all—of Irish ancestry. The consul, anticipating the rich, historical topics which were in reserve for discussion at the full concert pitch of a St. Patrick's festival, would only refer to the Irishman in America after the bitterness of exile had been succeeded by the free and progressive life of the west. Especially in the Mississippi and Pacific States, have his national and personal characteristics reached their highest development. In his own state, Minnesota, among numerous illustrations, the name of John Ireland is proudly eminent, and the greatest prizes of Californian and other mining communities have been won by Irishmen—who constitutionally know no fear and rush in where angels fear to tread. Erin will always be in the heart of an Irishman, but his ambition will only find its full scope in the west of the Union and Dominion of America.

"The Army and Navy" followed, coupled with the name of Major Brophy. After the band had played the "Red, White and Blue," Major Brophy made a suitable response, giving a well-deserved tribute to the deeds of British soldiers, and dwelling specially upon the virtues of the soldiers of the Irish race, naming a number of the great heroes.  
An Irish song by Major Arnold was introduced at this stage and was well received.  
The Dominion, Local and Civic Governments was proposed by the vice chairman. A letter was read from H. J. Macdonald, M. P., regretting his inability to be present.  
Hon. J. D. Cameron, M. P. P., responded on behalf of the Local Government. He regretted the unavoidable absence of the other members of the Cabinet, particularly of the only Irish representative, Hon. Mr. Sifton. He spoke of the numerous deputations that had waited on the Legislature during the recent session; and excited roars of laughter by saying that he was not quite sure, but

some gentleman on his right had accompanied the prohibition delegation. He also spoke of the little misunderstanding between England and Ireland that had existed, and expressed the hope that those two great peoples would soon become reconciled. He also bore a high tribute to the character of Hon. Edward Blake, a gentleman of Irish descent, and wished him all success.  
Mayor Taylor next responded. He said with the first mayor of the city of Winnipeg, 1874, Francis E. Cornish, there had been three Irish mayors in the city; of the others, two were English, and the remainder of the twelve, Scotch. The Irish had a fair share of seats in the present council.

"The Day We Celebrate" was announced by the chairman as the dearest on the list. It evoked great enthusiasm, and the playing by the band of "St. Patrick's Day" stirred the emotions of the company.  
Mr. J. J. Golden was chosen to respond. He turned his attention to the green isle which originated the day, and traced the Irish nationality to other countries in Europe, and across the Atlantic to America. He argued that there were no Scotchmen, the Lowlanders being Saxons and the Highlanders, Irishmen.  
A song by Mr. R. Arthurs, "Maid of Tralee" was loudly applauded.

"The Emerald Isle" from the vice chair, called Mr. J. T. Huggard to his feet. He spoke as a Canadian-born Irishman. He expressed warm feelings towards Ireland, and lamentations over her troubles.  
Mr. F. J. Nixon here gave a humorous Irish recitation which was well received. "The Land we live in," was honored in true Canadian spirit. Mr. N. Bawlf responded, characterizing the land as the one which all would agree was the finest they had ever seen. He reviewed the progress of the country since 1877, when he came to reside here. Then the people were importing grain and flour; and 1883 they were sending grain east; since that the country had progressed so that in 1887 the great crop blocked all the railroads; not even the C. P. R., of which all were proud as a Canadian road, was able to handle the crops. He spoke of the want of more people, as a means of getting cheaper freight rates; pointed out the importance of deepening the St. Lawrence canal; and in this connection mentioned the erection of a million-bushel elevator in Boston to accommodate the grain of Manitoba and the Northwest.

"Our Sister Societies," proposed from the vice-chair, was responded to by Mr. D. M. Telford, president of the St. Andrew's society, and Mr. T. Robinson, president of the St. George's society. Mr. Telford referred to the fact of St. Andrew's society being the oldest national society in the city, having attained its majority on the 30th of November last. He told of a visit which he had once paid to Ireland, when he had kissed the Blarney stone. Mr. Robinson spoke in a fraternal spirit and wished the St. Patrick's society prosperity. He spoke of the usefulness of the national societies in the way of welcoming their fellow countrymen who came to reside in this country.  
Mr. Arthurs here favored the company with another song, "My Sweetheart when a boy."  
"The Learned Professions" was proposed by the chairman who read a letter of apology from Rev. Father Drummond; and also stated that Dr. Jones had been called away. Mr. T. G. Mathers responded on behalf of the profession of law. He spoke of the brilliant leaders, drafted from the Irish race, who had adorned the profession of law, as well as other professions.  
An Irish song "Never take the horse shoe from the door," was then sung by Major Arnold, and heartily encored; he responded with a song about "The heart that has truly loved."  
"The Ladies," was the last toast of the evening. It was gallantly honored, with the singing of "They are jolly good fellows," and a humorous speech by Mr. C. B. Deacon.

Notwithstanding the lateness of the hour at which the banquet had commenced, making it one o'clock before the toast list was entered upon, "God Save the Queen" was sung and the assembly dispersed at a quarter to three in the morning.

### Ulster's True Voice.

The true voice of Ulster on the question of Home Rule for Ireland comes to us in the form of a declaration issued some days ago by the Irish National Federation of Belfast in which the members of that body "direct the attention of the electors of Great Britain and of the advocates and upholders of popular government and well-ordered freedom everywhere to the criminal efforts of Lord Salisbury and the Unionist party to incite the Orangemen of Ulster to rebellion, with a view to intimidating the Imperial Parliament from carrying into effect the constitutionally expressed will of the electors of the United Kingdom."

In support of their appeal the patriotic Belfast men present some facts which will be eye-openers to those people in Great Britain who have hitherto given heed to the Orange platform talk about "Protestant Ulster." Here are a few of the facts:  
"Exclusive of Belfast, the Catholics are in a majority [in Ulster] of over 80,000. In six out of nine Ulster counties the Catholics form the majority of the population. At the general election in 1892, out of a total of 123,265 votes, 69,464, or a majority of 15,663, were recorded in Ulster for Home Rule. There are only two counties in the province for

which Home Rule members are not returned wholly or in part."  
These are hard nuts for the "Protestant Ulster" men to crack. Omitting the single town of Belfast, Ulster is not Protestant, but it is Catholic by a majority of 80,000, and instead of being against Home Rule Ulster declared for Home Rule at the election a few months ago by a majority of 15,663.

In illustration of the claim of the Orange party to be regarded as friends and champions of religious freedom, the Belfast Nationalist declaration sets forth further facts in the form of resolutions as follows:  
"That the Nationalist population in the counties or districts where they are in a minority in Ulster are subject to the most shameful injustice at the hands of the Unionists [Tories]; that in the City of Belfast, where the Nationalists are one-third of the population, they are rigorously excluded from representation on the public boards, from all voice in the control of the rates [public taxes] and from any except the most menial employment. That the Nationalists of Belfast and of Ulster, where they are in a minority, are subjected to periodical persecution in the mills, factories, and workshops in consequence of the bigotry and hatred engendered amongst the workers by the speeches of Lord Salisbury, Lord Randolph Churchill, Mr. Chamberlain, Mr. T. W. Russell, and others; that the consequence of the visit of Lord Randolph Churchill to Belfast in 1876 was the outbreak of the most savage and brutal riots that ever disgraced the city, resulting in the murder of a policeman, the looting and burning of Nationalist houses, the loss of many innocent lives, and the temporary suspension of trade."

Here we have a picture of civil and religious liberty and toleration according to the practice of Protestant Ascendancy in Belfast. A these men who thus, wherever they have a majority, persecute and oppress Catholics, have the audacity to claim that it is in the interests of religious liberty they are opposing Home Rule.

### Regina Notes.

St. Patrick's day in Regina, mainly owing to the sharp frost and a keen south-easterly wind, was not so pleasantly spent as it might have been had the weather been more in accord with season.  
At 10 o'clock Mass was celebrated by Father Caron which was fairly well attended and, notwithstanding the cold, enough of "green" was displayed to commemorate the day.  
In the evening the Penny Readings association gave an entertainment to an over-crowded house during which the day was very appropriately remembered by several of those assisting, in songs, reading, etc.

Following a well-understood Trans-Atlantic example a few well-known Irish haters were careful to get "gloriously full" early in the day and of course charged the account up to the 17th. The "funny man" of one of our local papers worked off an article on St. Patrick which can scarcely be considered creditable to journalism.  
Lieut. Governor Royal has returned from Ottawa and is looking well after his trip.  
Madam Royal who was recently summoned to Edmonton on account of the serious illness of Mrs. Dr. Royal has returned with the welcome news that Mrs. Royal is better. A baby boy has recently arrived in the household of Captain Gagnon and all are well.

Father Caron was absent in Balgonie last week as a delegate from His Grace. Father Lemieux also had a 20 mile drive to Elenwald an Austrian colony north east of Regina for the purpose of assisting at the burial of a young married man who died very suddenly last week. Strange to say these people have little or no efforts to avail themselves of their privileges as Catholics in calling for the priest except to bury their dead but certainly their ignorance of the ruling languages is partly responsible for this.  
The ladies of the altar society have invited Father Drummond to give a lecture here on the evening of Easter Monday so the citizens look forward to a treat on that date and every effort is being made by those worthy ladies to have a large audience present.

We observe in the Review that Father O'Riordan will continue his very successful mission work westward but Regina appears to be left out of the question. If almost makes us sorry that we show the good effects of our last mission of several years ago so plainly that we are not considered as requiring a waking up.

### Joins the Church.

A noble convert to Catholicity is Rev. Jesse A. Locke, one of the assistants in St. John's Protestant Episcopal church, in Varick street, New York. Mr. Locke announced the fact of his conversion by letters dated from London, Feb. 9th, to several of his friends in that city. Mr. Locke is 34 years of age and was educated in Columbia college and in Geneva Theological Seminary, from which he graduated in 1885. After his ordination he became an assistant in the Garden City, L. I., cathedral, and came from there to New York four years ago. His family are Baptists. It is said that his wife, who is a devout Catholic, and well known in social circles, was instrumental in bringing him into the Catholic church. Since the letters were written Mr. Locke has gone to Rome. He left London for his pilgrimage on Feb. 14th. He is expected to return to this country next month, and it is not believed that he has any fixed plans for the future.

Freeman's Journal.