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"AD MAJOREM DEI GLORIAM."

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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 7 quarantines for each recital of the above prayer. (Pope Leo XIII, Aug. 15, 1889.)

Calendar For Week Ending March 25th.

- 19 Sun Passion Sunday.
- 20 Mon St. Joseph, Spouse B. V. M., Patron Universal Church.
- 21 Tue St. Benedict, Patriarch of Monks (513).
- 22 Wed St. Catherine (feastday, 131).
- 23 Thu St. Cyril of Jerusalem, Bp. D.
- 24 Fri The Seven Sorrows, B. V. M.
- 25 Sat Annunciation B. V. B.—Apparition at Lourdes.

Ecclesiastical Province of St. Boniface.

- I. HOLY DAYS OF OBLIGATION.
 1. All Sundays in the year.
 2. Jan. 1st. The Circumcision.
 3. Jan. 6th. 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 the first week in Lent.
 4. The Whitsun Week.
 5. The third week in September.
 6. The third week in Advent.
 7. The Vigil of a. Whitsunday.
 - b. The Solemnity of St. Peter and Paul.
 - c. The Solemnity of the Assumption.
 - d. Christmas.
- III. DAYS OF ABSTINENCE.
 1. All Fridays in the year.
 2. Wednesdays in Advent.
 3. Wednesdays in Holy week.
 4. Thursdays in Holy week.
 5. Saturdays.
 6. Ash Wednesday.
 7. The Ember Days at 4 p. m.
 8. 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.
Sundays—Masses at 7.30 and 10.30 a. m. Vespers at 8 p. m.
Week Days—Masses at 6.30 and 7.30 a. m.

ST. MARY'S CHURCH.
Sundays—Masses at 8 a. m. and 10.30 a. m. Vespers at 7.15 p. m.
Week Days—Masses at 6.30 and 7.30 a. m.

IMMACULATE CONCEPTION.
Sundays—Masses at 8.30 a. m. with short instruction, and at 10.30 a. m. with sermon. Vespers at 8 p. m.
Week days—Mass at 7.30 a. m.

ST. JOSEPH'S FRIENDLY UNION.
ST. MARY'S PARISH.
Meets in their Hall 201 1st Avenue North every Monday at eight (8) p. m.

Catholic Order of Foresters.
Meet 2nd and 4th Friday in every month. In unity Hall, McIntyre Block.

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NEW CHURCH OF THE IMMACULATE CONCEPTION.

Dedicated by His Grace the Archbishop of St. Boniface.

Description of the Ceremonies.—Sermon Preached by Rev. Father Fox—Concert and Lecture by Rev. Father Drummond.

The beautiful new church of the Immaculate Conception which has during the past few months been in course of erection in the northern portion of the city, and which we had the pleasure of describing in detail to our readers in our last issue, was solemnly dedicated by His Grace the Archbishop of St. Boniface on Friday, the 17th instant, the feast of St. Patrick. The evening before, in accordance with announcements previously made, the doors were opened for the first time to the public, and those who attended, in addition to satisfying the eager desire they felt to see the interior of the edifice were given the opportunity of enjoying a delightful concert of sacred music and a most interesting lecture by the Rev. Father Drummond, S. J. It is, we suppose, needless to say that with so much to attract a large number the church was packed to the doors, standing room being at a premium, and it is safe to assert that notwithstanding much was expected there was not one in the vast crowd who was not more than surprised at the scene presented to the eye on entering the building. Complete as was our description last week we feel it must fall to convey anything like an adequate idea of the artistic manner in which the interior of the building has been finished, and although we had more than once had the honor of inspecting it as the decorators advanced in their work we realized on Thursday evening when we saw it for the first time complete that the beauty and effectiveness of the work is as far beyond the power of those who have beheld it to describe as it is beyond the power of those who have not seen it to imagine. With regard to the concert we have much pleasure in stating that it was in every respect most enjoyable, the solo parts being in the hands of some of the most accomplished vocalists of Winnipeg and St. Boniface, and the choruses being given with a degree of perfection which showed most careful and conscientious preparation, and which, while reflecting a great deal of credit on each one of those who take part, was in an especial manner a tribute to the zeal and ability of the talented organist of the church Mrs. George Germain who has devoted herself for weeks past to produce something worthy of the place and the occasion. The principal soloists were Mrs. Lloyd, Mrs. Bernhart, Miss Barrett, the Misses Tobin, Mr. Jean and Mr. Markinskie, Miss Barrett's rendition of "Come unto Him" and "Ave Maria" were especially appreciated and we may say that seldom has an audience heard this lady to better advantage, and as "Sancta Maria" by Mrs. Lloyd was given in an exceedingly sweet manner. Father Drummond's lecture was entitled "St. Patrick's Life and Work Viewed in a New Light" and it goes without saying that he handled his subject in a masterly way that secured the breathless attention of the large audience. He commenced by remarking that St. Patrick died on the 17th March 492 consequently they were just commencing the fifteenth century since the death of that great apostle the fruits of whose labors more than forty generations of men had enjoyed—and whose word that gave light to thousands when first he preached at Tara was now the glory and the comfort of millions. Speaking of the attempts which have been made by various writers to annihilate their national apostle, some claiming that he never existed at all, others that he was half Catholic, half Protestant, Father Drummond said some Catholics had permitted themselves to be betrayed into taking a false position, by allowing St. Patrick's case to be carried into a court where the judges did not understand the language of the witnesses and where consequently the supernatural element which was the very marrow of his life and the key of his work was explained away. Once when preparing a college grammar on the conversion of Ireland, being unsatisfied with modern works he went to the fountain head and read carefully in the original Latin all the old lives of St. Patrick he could get. In the absence of a learned guide he was staggered by the multiplicity of St. Patrick's miracles, and being in a world that is contemptuously ignorant with regard to old Irish records he was unworthily influenced by its narrow spirit; but when in 1878 Father Morris gave to the world his scholarly life of St. Patrick the whole aspect of the Patriarch's life was changed and "the 4th edition published in 1890 throws additional and wonderful light on the character of St. Patrick. The lecturer then went on to argue that in the case of St. Patrick the miraculous element in his life was the essential one, and in support of this he referred to the wonderful success which attended his labors. He pointed out that when St. Patrick died the whole Irish nation was unquestionably Christian, that whereas previously the warlike Irish were the terror of the Christian world, after his preaching they for the space of nearly one hundred years, disappeared from the battlefield of Europe, until in the 6th century they returned as apostles of Christianity. Surely these were striking evidences of a conversion as thorough as it was rapid, and when they looked for an explanation it was impossible to conceive one so rational as the miracles wrought by Patrick in the power of God. Mysterious effects pointed to mysterious causes, and supernatural results called for superhuman agencies. It would not

do to set one's face resolutely against miracles for other difficulties greater than miracles then stared then out of countenance. When a man has once grasped the rational necessity of a personal God he must admit that the infinite power and wisdom of that Divine law-giver can not only suspend at will the operation of the laws of nature, but also foresee where and when that suspension shall take place, and the suspension of these laws at the prayer of His servants is always possible. Many Christians while admitting this as a principle yet confined its application to the miracles recorded in Holy Scripture—but did the Bible say that after a certain day the Lord God would work no more miracles? It said the very reverse. Here came the further question "was there in St. Patrick's case sufficient reason for his receiving this superhuman gift?" Father Morris answered first—Granting that one of the purposes of God in working miracles is to reveal His own uncontrolled Dominion over His own creatures we shall not be tempted to deny a miracle because we cannot see the reason for its performance. Secondly, we observe that as a rule the great gift of miracles is only granted for great purposes and prominent among them is the conversion of the heathen. If we were asked by Catholics how much and what parts of St. Patrick's miracles they were bound to believe he would answer that so long as they held that St. Patrick is a saint they were at liberty to question each separate detail of his history regarding which the church has made no decision, nevertheless those Catholics are most consistent and faithful to the dictates of reason who are ready to believe on sufficient evidence. They were plainly told that not only is readiness to believe counted a virtue but that it is actually a source of miracles. "All things are possible to him that believeth" was a divine promise, which the reason of a Catholic following the guidance of faith accepts, but belief is the actual occurrence of miracles in any given place or at any given time is a virtue only so far as it is reasonable, otherwise it runs into credulity and superstition. At the same time it is certain that a credulous and superstitious frame of mind in that it witnesses to the existence of a first cause has a more reason in it than the animal incapacity of the agnostic.

Having thus introduced his subject Father Drummond went on to apply the principles he had laid down to the life of St. Patrick. In doing this he said that nothing that had been written about the saint would aid them so much as his own writings: they needed a guide and an interpreter in studying the mysteries of his life and that guide and that interpreter could be no other than himself. Speaking of the earliest historians who wrote of St. Patrick shortly after his death the lecturer showed how the historical facts in their writings fitted admirably together. The works of four of them who wrote within the first one hundred years after his death were made up of statements of persons who had listened to his voice and witnessed his miracles, the names of persons and places and the most trivial circumstances being introduced into the narrative. That St. Patrick was born in 372 they inferred directly from his own statement in his confessions" to the effect that he was 21 when he escaped from captivity in Ireland as Bishop in 432, and all chronologies gave the date of his death as 492. He was therefore 60 years of age when he began the conversion of Ireland and called to his reward. The mystery of St. Patrick's birthplace still remains a mystery. Only seven cities claimed Homer, no less than fourteen places are pointed to as the birthplace of Patrick. They knew however that the house of his youth was France. His father, Calpornius, was probably a Roman officer; his mother seemed to have been Hungarian, and through her Patrick was closely related to St. Martin of Tours, who was born in Hungary 57 years before Patrick's birth. St. Patrick began his biography at his 16th year by speaking of his exile and captivity in Ireland. He did not tell them who his captors were. That was his way—for he made no account of human instruments: he seemed to be unconscious of any presence save that of God. Proceeding with his sketch of the life of St. Patrick Father Drummond related the circumstances of his escape from captivity; showed the effects on his life of the four years spent with St. Martin of Tours; pointed out the desire that always consumed him to go back to Ireland to preach the Gospel. He pictured the long years of patient waiting which terminated in St. Patrick's going to Rome and being commissioned by Pope Celestine; the difficulties he met with and overcame in effecting an entrance into Ireland. He graphically described the meeting at Tara between Patrick on the one side and the king and the Druidical priests on the other, and dwelt on the wonderful miracles wrought at that time by the saint, emphasizing the fact that it was only possible to account for the great success that attended his efforts by admitting the miraculous in his life. By only supernatural means could such a perfect conversion of a whole nation be accomplished in so short a time, and that it was a perfect conversion was conclusively proved by the immense number of churches and religious houses that sprung up all over the land, by the list of bishops and priests that St. Patrick consecrated to the holy life and by the fame that the country soon gained of being the Isle of the saints Father Drummond concluded by reciting a most exquisite piece of verse composed by himself descriptive of a vision by a moral embracing the past, present and future of Ireland.

pace does not permit of our giving this masterly lecture in greater detail as we feel that in the short summary we are able to present to our readers we can give them but a faint idea of the treat those who heard it enjoyed. The programme was then brought to a conclusion by an admirably rendered selection by the choir and the vast crowd dispersed with the unanimous feeling that a most agreeable and profitable evening had been spent. In closing our report of this portion of the proceedings we would wish to tender to Rev. Father Cherrier and his devoted parishioners an expression of our hearty congratulations on the success they met with.

THE DEDICATION.

The ceremony of the blessing and dedication of the church took place as we have said on Friday morning when the sacred edifice was again thronged with a congregation assembled from every portion of the city and St. Boniface, and not a few from the surrounding country. The services commenced at 10.30 and lasted until after 1 o'clock. They were conducted by His Grace the Archbishop of St. Boniface, assisted by his vicar-general, Rev. Father Allard, and by the Rev. Fathers Fillion, of St. Jean Baptiste, and Drummond, of St. Boniface college. Mass was celebrated by Rev. Father Messier, parish priest of St. Boniface, assisted by Rev. Father Lajeunesse, of St. Boniface. There were present in the sanctuary, Rev. Father Rihoit, of St. Norbert; Rev. Father Maisonneuve, Father McCarthy, of St. Mary's; Father Cavanagh, of St. Boniface college; Father Rocan, Gauthrie, and others. Some of the pupils of St. Boniface college were serving at the altar. There were also present Mr. Gauthier, vice-consul of France; Mr. Lucier, honorary president of the St. Joseph's Friendly Union; A. McGillis president of the Catholic Truth Society, F. W. Russell, president of branch 52 of the C. M. B. A.; Mr. Korocak, president of the St. Jean Baptiste society of St. Boniface; Mr. Lemieux president of the St. Jean Baptiste Society of Winnipeg; E. Cyr, chief ranger of the Catholic Order of Foresters of St. Boniface; Mr. Jean, representative of the St. Vincent de Paul Society, St. Boniface; Mr. J. J. Golden, president of St. Mary's conference of the St. Vincent de Paul Society; J. K. Barrett, L.L.D., Mr. N. Bawlf and others.

The ceremonies of the blessing of the building, as prescribed by the authorities of the Catholic church, were observed according to the following form: The bishop in his pontifical vestments, accompanied by his usual assistants, whose names have been given above and the members of the clergy, proceeded to the main entrance. While all the people standing outside the bishop stood facing the church, and recited the following prayer: "We pray to Thee, O Lord, to inspire us in carrying them out, in order that all our prayers and works may begin from Thee, and through Thee reach their end through Jesus Christ, our Lord, Amen." Then, reciting the anthem, "Asperges me," while the clergy sang the fiftieth psalm he proceeded to sprinkle holy water all around the church and the walls thereof. In the meantime the church inside was left empty and deserted; and in like manner the altars, and the whole church on the outside, he prayed through the intercession of the saint under whose patronage the church was to be dedicated. (In this instance the immaculate virgin, Mary, being tutelary of the new church.) He recalled the devotion of King David and of his son, Solomon who completed the work of the great temple of Jerusalem, asking God to grant our desires in the completion of the present edifice, so that all spiritual iniquities may be driven away therefrom," and adding the usual conclusion, "through our Lord Jesus Christ, thy Son, who with Thee, liveth and reigneth in the Holy Ghost, world without end. Amen."

Then all present entering the church, two by two, the bishop and the clergy proceeding directly to the main altar, the litany of the saints was sung during the procession, and after the invocation "That thou desirest to purify and to bless this church and this altar erected in thy honor and in the name of the immaculate virgin, Mary, we pray Thee hear us." When the litany of the saints was completed, the bishop prayed again, asking through the intercession of all the saints: "That the mercy of the God may be vouchsafed unto us through Christ, our Lord, Amen." Then, moving to a convenient distance from the altar and kneeling, the bishop said, "Incline unto my aid O God! O Lord, make haste to help me," and "Glory be to the Father, and to the Son, and to the Holy Ghost"; the chorus responding, "As it was in the beginning, is now, and ever shall be, world without end, Amen." The bishop afterwards read another orison, asking at this time the blessing of God specially for the priests; that He would hear their humble prayer and extend His infinite mercy upon all their works. This orison was followed by the anthem, "Bless, O Lord, this house erected in Thy name," and the choir sang Psalms 119, 120 and 121, while the bishop sprinkled holy water on the interior part of the walls of the edifice. When the bishop had returned to the place from which he had started, he recited the closing orison, saying, "Oh God, who sanctifiest the place to be dedicated to Thy name, spread over this house of prayer Thy grace, in order that all who may invoke therein the holy of Thy mercy may fill it, through our Lord."

The sermon was of course on the feast of the day. It was given by the venerable parish priest of St. Mary's and was a most eloquent effort. He spoke from the words; (Concluded on page 3).