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Special Notices, set in nonpareil type, leaded, and located on the eighth page immediately over the city news, 10 cents per word each insertion. No notice inserted for less than \$1.

Professional cards (run in, and without display) \$1 per month. Advertisements unaccompanied by specific instructions inserted until ordered out.

Notice of Births, Marriages and Deaths, 50 cents each insertion. Correspondence conveying facts of interest will be welcomed and published.

J. J. CHADOCK, Editor and Publisher

CALENDAR FOR MARCH.

The month dedicated to St. Joseph, Spouse Blessed Mary Virgin Immaculate and Patron of the Universal Church;

- 1. Monday Votive office of the Holy Angels. 2. Tuesday Commemoration of the Passion of Our Lord. 3. Wednesday Votive office of St. Joseph. 4. Thursday St. Casimir Conf. 5. Friday Votive office of the Passion. 6. Saturday Votive office of the Immaculate Conception. 7. Sunday Quinquagesima. 8. Monday St. John of God Conf. 9. Tuesday St. Francis of Rome. 10. Wednesday Ash-Wednesday. 11. Thursday St. Thomas Aquinas. 12. Friday Sacred Thorns of the Crown of our Lord. 13. Saturday St. Gregory P. and D. 14. Sunday 1st. in Lent. 15. Monday Votive office of the Holy Angels. 16. Tuesday Votive office of the Holy Apostles. 17. Wednesday Ember Day-Fast. St. Patrick B and C. 18. Thursday St. Gabriel Archangel. 19. Friday Ember Day-Fast. St. Joseph, Spouse of the B V M. 20. Saturday Ember Day-Fast. St. Cyril of Jerusalem Band D. 21. Sunday 2nd. in Lent. 22. Monday sacred lance and nails of Our Lord. 23. Tuesday St. Benedict. 24. Wednesday Votive office of St. Joseph. 25. Thursday Annunciation of B V M. 26. Friday Sacred Winding-Sheet of our Lord. 27. Saturday Votive Office of the Immaculate Conception. 28. Sunday 3rd. in Lent. 29. Monday Votive office of the Holy Angels. 30. Tuesday Votive office of the Holy Apostles. 31. Wednesday Votive office of St. Joseph.

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

SATURDAY, MAR. 27, 1886.

LENT.

Regulations for the Archdiocese of St. Boniface.

- 1. All the faithful who have completed their twenty-first year, unless legitimately dispensed, are bound to observe the fast of Lent. 2. They are:—Make one meal only a day, except on Sundays. 3. The meal permitted on fast days is not to be taken till about noon. 4. Flesh meat and fish are not to be used at the same meal during Lent. 5. A small refreshment, commonly called collation, is permitted in the evening, in all about eight ounces. 6. At the collation it is permitted to use bread, all kinds of fruits, salads, and vegetables. The use of butter, cheese, milk and eggs is also permitted by special indulg. 7. It is allowed to take in the morning some warm liquid, as tea, coffee or thin chocolate made with water, and with this liquid about two ounces of bread. 8. The following persons are exempted from the obligation of fasting: Persons under twenty-one years of age, the sick, nursing women, those who are obliged to do hard labor, and all who, through weakness, cannot fast without great prejudice to their health. 9. The use of flesh meat is permitted at all meals on Sundays, and once a day on Mondays, Tuesdays, Wednesdays and Thursdays, with the exception of Ash Wednesday, Wednesday and Thursday in Holy week. The second Wednesday in Lent being an Ember day is a day of abstinence. 10. Persons dispensed from the obligation of fasting, on account of tender or advanced age, hard labor, or ill-health are free to take meat more than once on those days when its use is granted by dispensation. 11. The faithful are reminded that, besides the obligation of fasting imposed by the Church, this holy season of lent should be, in a special manner, a time of earnest prayer, of sorrow for sin, of seclusion from the world and its amusements, and of generous alms giving.

The extremity of mild weather is causing a rise in the St. Lawrence, and Montreal is threatened with another flood.

NOTES AND COMMENTS.

Mr Parnell presided at the National feast of Ireland on the 17th in London.

The final instruction of the mission will be given to the men on Sunday evening at 7.30 p.m.

His Grace the Archbishop of St. Boniface will remain in the East for some time. He will arrive here early in April.

Landry's motion censuring the government for the execution of Reil, was defeated on Wednesday by a majority of 94.

We are glad to see 'L'Avenir National' take such a bold stand on the Irish question. In its last number our contemporary done credit to itself.

All who know him sympathize with the Rev. Father Drummond in his present bereavement by the death of his brother, who died in Montreal on Thursday last. Requiescat in pace.

Mr. R. Bacon, a merchant of Tiffin, Ohio, and said to be a nephew of the President of the United States, was received into the Catholic Church, in Vincennes, Ind., last week.

There will a retreat be given for the French portion of the parish in St. Mary's Church, beginning on Passion Sunday and ending on Palm Sunday. The men and women, in this case, will attend the instructions at the same time.

The members of the General Presbytery in Dublin the other day refused to sign the address to the Queen against Home Rule for Ireland and thus showed that they had not been hoodwinked by Little Lord Randy as many of their fellows had. The "loyal" minority is becoming perceptibly less.

Brother Azarias, who has been recognized by Cardinal Newman as a leading mind, has been invited to lecture on Catholic subjects before the Concord School of Philosophy. This is a remarkable privilege extended to a Catholic scholar and reflects great credit on the Concord School of Philosophy.

Listen to this from the 'Manitoban' of the other day:—"Gabriel Dumont, writing to Montreal from Montana, denies that he is organizing a new rebellion. The denial is unnecessary. Gabriel has not been suspected of being a lunatic." This means that our contemporary had strong suspicions of the sanity of Louis Riel.

Another batch of immigrants passed through Montreal en route to the Northwest the other day. They are reported to be agriculturists of some means. The prospects are very encouraging for a large influx of strangers to the country this season. The many advantages which the Northwest offers to the emigrant are becoming widely known in Europe despite the misrepresentations of the American agents. This is due in no small measure to the persistent efforts of the Canadian Pacific Railway Comp'y abroad in behalf of this country.

We would advise our evening contemporary to have such phrases as "The integrity of the Empire," "The disintegration of the Empire," "The union at all costs," etc, stereotyped. They are used so frequently in the dreary columns of our neighbour that a great saving of time would be effected. But what then is this "Union?" The Union is an act of Parliament obtained by the grossest bribery and corruption known in history. It means that a faction, the Orange and the English faction, one-sixth of the population, governed the other five-sixths not as a constitutional government but as conquerors the conquered. It means that "from 1800 to 1870 there were some forty coercion bills passed for Ireland. Between 1819 and 1830 five Royal Commissions and Select Committees took evidence (and the evidence would break your heart); and between 1826 and 1869 there were twenty seven Bills and Resolutions offered by Irish members on the Land Question, Bills of the most moderate character, and every one was rejected." So speaks a Scotchman of the Union.

BUCELL'S GRAND ENTERTAINMENT.

We would direct our readers attention to the advt. in another column, announcing Prof. Buell's spectacular entertainment which is to take place in St. Mary's Church here on the 29th inst. under the auspices of the St. Vincent de Paul Society. Those who wish to see the sublime scenery of the Rocky Mts. in all their grandeur vividly portrayed, should not fail to attend.

A secret is like a hole in your coat—the more you try to hide, the more it reveals itself.

THE MISSION

The Rev. Father Kenny, S.J., of Montreal; and the Rev. Father Drummond, S.J., of St. Boniface College, end their mission at St. Mary's Church this week. Last week it was for women and this week it has been for men. It must be a source of consolation for those who take an active interest in spiritual matters to observe what a success this mission has been. The confession boxes were frequented and the altar rail lined by communicants.

In their preaching the Rev. Fathers avoided subtle theological points (it being the practice of the Society of Jesus when conducting retreats) and preached Jesus Christ and Him crucified. What they dwelt upon was the infinite tenderness of the Saviour, the enormity of sin and its dreadful punishment; the necessity of penance and the tender care taken of those lambs who endeavor to return to the fold. With all the power and earnestness of deeply interested men and true priests of the Church these gifted Jesuits have preached to the members of St. Mary's and the fruitful results of their mission bear testimony both to their fervent zeal and to the readiness of the parishioners to respond to the call.

THE JESUITS

It now seems as if the world has come to look upon the Society of Jesus as a common enemy. From the four quarters of globe comes the cry "Down with the Jesuits." Even in our own city, where one would not dare to say publicly that the demon of religious hatred and intolerance lurked, they are thought to be a secret organization and to be men of cunning and intrigue, and whose object it is to lay schemes for the destruction of liberty. But whence comes this hatred? Is there anything about them that incites this opposition? Let us see if the foregoing are characteristics of the Jesuits.

The Society of Jesus was founded by Ignatius, of Loyola, a Spanish nobleman, in the year 1535, just ten years after Luther had begun the work of the so-called Reformation.

Seeing the deplorable condition of society and the many evils entailed upon it by reason of the degrading doctrines taught by the self-styled Reformers, Ignatius conceived, or rather was inspired to conceive, the project of founding an order, whose object it would be to counteract the baneful influence of those doctrines and win back to the Church those who had cast off her authority and rebelled against her teaching. To fit himself for so important and holy a mission, he, like a true reformer had recourse to prayer, and looked to God for light and guidance in formulating the groundwork of his future mission, the "Spiritual Exercises," those heavenly inspirations.

Before entering upon their mission, Ignatius and his disciples knelt and offered the following prayer—

"O God, who by the intercession of the Immaculate Virgin has illuminated the souls of Thy servant with the light of the Holy Ghost, grant, if it please Thee that their dwelling here below may be built for all and not for themselves, so that, having given their lives for the salvation of men in Jesus Christ, they may never cease to be persecuted for Thy greater glory, who livest and reignest, world without end. Amen."

The Reformation called into existence this new society. The revolt of Luther—for such it was—was an attack upon the authority of God's Church. Casting off the wholesome restraints of the Gospel, he preached the most degrading doctrines and pandered to the vilest passions of men hypocritically claiming their inability to suppress and govern those passions. The time-honored principles of virtue and morality were thus attacked and the teaching of Christ ignored.

Ignatius and his followers confronted the Reformers in their strongholds and wrested from their grasp the conquest they had gained. Protestantism, says Macaulay "was checked in its victorious march and driven back with a giddy rapidity from the foot of the Alps to the shores of the Baltic. Before the order had a century of existence it had filled the whole world with monuments of its martyrs and of its great struggles for the faith."

The world accuses them of yielding blind obedience to superiors but it is only one of the thousand false charges which it makes against them. No honorable man condemns another upon mere accusation unsupported by evidence or proof.

Will you then condemn a whole society or body of men without even the formality of a hearing? Every sentiment of justice and fair dealing repel such a conclusion. No, the Jesuits do not render blind

obedience to any one. Their obligations are conformable to and such only as are sanctioned by the laws of God and society. They do not cease to be members of society or to share its duties and responsibilities because they are Jesuits. Nor is it true that they are scheming for the attainment of worldly ends or the advancement of their own interest. Their object is a far higher and holier one—the sanctification of themselves and the spiritual welfare and moral elevation of those to whom they minister.

It is true that the Jesuits were suppressed. But suppression does not involve condemnation. They were accused but not convicted of crime. The fact is no proof could be found against them. Thus says De Lamennais:

"I open history. I behold accusations against the Society of Jesus; I search for proof, and find only a most brilliant justification."

From his exile, in response to the petition of the bishops of all parts of the world, Clement XIII. published the Bull "Apostolicum," and uttered their vindication:—

"We repel," said he, "the heavy injury which has been inflicted at the same time upon the Church and the Holy See. Of our own motion and certain knowledge we declare that the institute of the Company of Jesus breathes the highest degree of piety and sanctity, although it falls into hands which, after they have disfigured it by wicked interpretations, do not fear to characterize it as impious and irreligious; thus insulting the Church of God in the most outrageous manner, accusing it of being so far deceived as to judge and declare that which in itself is both impious and irreligious, to be pious and pleasing in the sight of heaven." What a glorious vindication?

The subsequent suppression of the Order by Clement XIV. did not carry with it condemnation as is fully attested by the reinstatement of the Society. Their enemies pursued their innocent victims with unrelenting fury and hatred which nothing would appease and their suppression was deemed advisable and sought to be justified on the ground of expediency alone. That they succeeded in effecting even their temporary suppression was a misfortune deplored by all good men but it left no stain upon the armor of the Society of Jesus. The spread of infidelity and decline of morality are among the resultant products or effects of the suppression of the Jesuits; for they were the bold and fearless champions of truth and virtue, whose voice could not be silenced by tyrannical laws or menacing threats. Sagacious and far seeing, their great founder gave to them a name which is invincible and a heritage that is enduring—the name is no other than that of Jesus, and the heritage the hatred of the world. Beautiful name, but strange bequest that, for a father to leave his children. Not so strange perhaps, when we reflect. The heritage belongs to the name. Jesus never sought the approval of the world whose spirit He condemned.

The Jesuits felt compelled to enforce alike the laws of God in dealing with king and peasant. Sin was no less loathsome in their eyes because committed in courts and high places, nor was their condemnation of it less vigorous and persistent. Hence the enmity and displeasure which they incurred.

These are now the naked facts of history as all may learn who are willing to examine for themselves. The Society of Jesus has outlived its enemies in the past and it will do so in the future. Its mission is to outlast time for it bears a name which is immortal.

The Grand Trunk authorities, since the final agreement with the City Council was arrived at, appear to have settled down in earnest to the problem of supplying Montreal with a depot worthy of the city's position. Mr. T. S. Scott, formerly of the Government service and who has been engaged by the railway company as architect, is at present busily engaged in preparing the detail plan for the building and a leading official of the company informed a Star reporter to-day that the work of demolishing the old station preparatory to the construction of the new one being commenced, will begin at an early date. By the agreement signed with the City Council the Company is bound to complete the new depot by the end of the year 1887, and this will require the work to be pushed forward rapidly.

Fire in Montana.

Fort Keogh, Mont., March 26.—A great fire is raging on the Crow reservation. The fire, under the influence of a very strong wind, has already covered miles of territory and burned up thousands of tons of uncut hay. A report from Billings says it is charged that Crow Indians fired the prairie, and that it is a move to drive cattle off the reservation.

PROF. BUELL'S

GRAND

SPECTACULAR ENTERTAINMENT

IN

St. Mary's Church, Winnipeg

ON

MONDAY EVENING, MARCH 29

IN AID OF THE

St. Vincent de Paul Society, Winnipeg

Vivid Representation of matchless Scenery Canada From Ocean to Ocean, Realistic Scenes in Connection with the late Rebellion in the Northwest The Trial of Riel at Regina, Interior Court Scenes, Riel Addressing the Jury Through British Columbia by the Can. Pac. Ry

Doors open at 7:30, commencing at 8 o'clock Admission 50c. Reserved Seats 75c Plan of the Church at Alex Taylor's Bookstore where seats can be cured!



NOTICE.

Weights and Measures

The following balances only are to be admitted to verification: A. Balances having equal arms and on which the load is suspended below the fulcrum. B. Balances commonly known as steelyard or Roman Balances, having equal arms. C. Weigh Bridges. D. Balance with equal arms and on which the load is placed above the fulcrum. DD Hydrosstatic balances for weighing coal by order. W. H. H. SMITH, secretary.

Inland Revenue Department, Ottawa, Feb 24th, 1886.

A GREAT MISSION

will be preached by the Jesuit Fathers

KENNY AND DRUMMOND

IN

ST. MARY'S CHURCH

of this city, beginning SUNDAY NEXT, the 14th instant, and lasting two weeks;

The first week will be for women, and the second week for men exclusively. The Mission is thus divided into two parts. In order to enable all to attend it, and be seated during the exercises. General Opening Sermons will be preached at 8:30 and 10:30 masses on the opening Sunday March 14. The Special Opening Sermon for women will be preached at 3 o'clock said Sunday. Daily Exercises morning and evening Evening Exercises at 8:30. The precise hours of the morning exercises will be given at the opening exercise and published in the city papers next Monday.

We earnestly appeal to all our Parishioners to attend and make this Mission: for Behold now is the accepted time. Behold now is the day of Salvation.—11. Cor. vi. 2 Seek ye the Lord while He is near let the wicked forsake his ways, and the unjust man his thoughts, and let him return to the Lord, and He will have mercy on him and to our God for He is bountiful to forgive.—Isaiah, Lv. 7. Masters and employers generally are respectfully and earnestly requested to allow their Catholic servants and employes to attend the Mission.

N. OUELLETTE, Ptre., O. M. I., P. P. of St. Mary's.

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Returning leave St. Paul at 7 p.m. (via same route) arriving in Winnipeg at 5.25 p.m. For full information and tickets to all points in Canada and United States, also Ocean Tickets to and from any place in Europe at LOWEST RATES and by the BEST LINES.

Apply to the City Ticket Office of the St. Paul, Minneapolis and Manitoba Railway 383 Main street, Winnipeg.

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