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CALENDAR FOR NEXT WEEK.

1897.

FEBRUARY.

- 29 Quinquagesima Sunday.
- MARCH.**
- 1 Monday—Votive office of the Holy Angels.
- 2 Tuesday—Votive office of the Apostles. Shrove Tuesday.
- 3 Ash Wednesday—Beginning of the Lenten fast.
- 4 Thursday—St. Casimir, Confessor.
- 5 Friday—The Crown of Thorns.
- 6 Saturday—Votive office of the Immaculate Conception.

CITY AND ELSEWHERE.

Mr. Alberic Dupas arrived in this city yesterday.

His Grace the Archbishop of St. Boniface went to St. Leon last Monday.

Rev. Father Beaudin, O. M. I., has arrived at the Archbishop's Palace, St. Boniface, where he succeeds Rev. Father Poitras, O. M. I., as Bursar. The latter goes to Rat Portage.

Last week the Catholic Board of Education in Manitoba was constituted and Rev. Father Cherrier was unanimously chosen to be Superintendent of Catholic schools. He started last Monday on a preliminary tour of inspection.

M. T. D. Deegan on Sunday received the sad news of the death of his mother, and left for Quebec on Monday to attend the funeral.

Rev. Father Haynen, the new assistant priest at the Church of the Immaculate Conception, speaks French, English, German and Flemish.

Next Sunday afternoon at the Church of the Immaculate Conception there will be a sermon in German, followed by benediction of the blessed sacrament.

Rev. Father Cherrier's census of the parish has been so far completed as to show that there are upwards of one thousand souls within the limits, an increase of over three hundred during the past year.

Rev. Father Cherrier is preaching a most interesting and instructive series of Sunday evening sermons at the church of the Immaculate Conception. There should be a much larger attendance than there has been so far.

There are times when the choir of the Immaculate conception falls very far short of doing itself justice. Sunday evening last was one of these occasions. To those who know what the choir is capable of doing on special occasions, there seems to be no reason why, with a little effort, their ordinary Sunday evening services should not be more uniformly successful and attractive than they are.

On Sunday at high mass Rev. Father Cherrier announced that he had been appointed by his grace, the archbishop, to act as superintendent of the Catholic board of education, lately reorganized, and as such it becomes his duty to see to the good working of all the Catholic schools of the province. This was a very responsible and difficult work, for which he asked that they pray. It would necessarily take him very often away from the parish, but in order that their spiritual wants might not suffer, owing to his absence, his grace had given him an assistant in the parochial work, viz.: Rev. Father Haynen, now the curate of the cathedral.

THE CATHOLIC TRUTH SOCIETY'S OPEN MEETING.

The members of the Catholic Truth Society are to be congratulated on the success they achieved at their open meeting in St. Mary's school house on Monday evening. The large room was thronged, many in the audience being unable to obtain more than standing room, and the fact that each and everyone present enjoyed the entertainment was evidenced by the hearty applause and the numerous encores. Ex-President A. H. Kennedy presided and opened the proceedings with a few well-chosen remarks, in the course of which he spoke of the aims and objects of the Truth society. The local branch he said, was affiliated with the parent organization, which was doing such magnificent work in England. Considering the great work which it was intended the society should accomplish

it was hard to understand why all Catholics who were eligible did not join it. He hoped that one result of that open meeting would be that society having been brought more prominently before them they would seriously consider the advisability of doing what they could to help them, and if they did not find it convenient or possible to become active members they might be of great assistance by presenting them with books or literature of any description which would be very welcome as helping to build up their library.

Following the chairman's speech the musical programme was carried out as follows:

PART I.

- Piano Selection Miss Golden
- "The Hunter's Call"..... St. Mary's Boy Choir.
- Mandolin and Guitar Selection—Hughes Brothers.
- Recitation "The Fireman" J. O'Donnell.
- Song "Father O'Flynn" Mr. N. Tomnez.
- Song—"Wiped the Tear From Every Eye"—Rev. Father LaRue, S. J.

PART II.

- Cornet Solo Mr. J. Stack
- Song—"The Band"—St. Mary's Boy Choir.
- Song—"Reve du Prisonnier"—Baron de Galembert.
- Recitation—"Flogging the Schoolmaster"—D. Allman.
- Song—"Queen of the Night"—Miss C. Byrne.
- Song—"Jerusalem"..... Mr. Kennealey
- Selection..... Mandolin and Guitar Hughes Brothers.
- Song..... "Give Us This Day" Mr. Tugwell.
- Song..... "The Gales of the West" Mr. J. Stack.
- Song..... "Blow High, Blow Low" Mr. N. Tomnez.
- National Anthem—"God Save the Queen"—Boy's Choir.

Encores were the order of the evening and they were really deserved, for most of the selections were of an excellent nature and well rendered.

Between the first and second parts the chairman asked Rev. Father Drummond, S. J., to say a few words. Needless to say, the announcement of the Reverend Father's name called forth the very liveliest expressions of approval, and when it was seen that he was kindly accepting the invitation the whole audience went into a rapture of delight. He spoke on Catholic truth, and we much regret we are not in a position to give our readers a full report of his remarks.

On motion of Dr. Barrett, seconded by Mr. J. J. Golden, a unanimous vote of thanks was tendered Father Drummond and to all who assisted in the programme, and here we may mention, that although their names do not appear, not a little of the success of the gathering was due to the hearty cooperation of, and assistance rendered by, the Brothers of St. Mary's school.

All who were present at the meeting will hope that the society will see its way clear to arrange for a repetition at a not late date and that our other Catholic societies may follow their example.

RELIGION IN NEW ENGLAND.

(Minneapolis Times.)

A speaker at a recent Protestant religious gathering in New York City warned his hearers that "an organized stand is necessary against the aggressive missionary work of the Roman Catholic church," and added that, "if the Protestant churches were to stand still, the Roman Catholics would make a new France of the New England states."

This reference to the Roman Catholics of the New England states is undoubtedly true, so far as concerns their present numerical superiority there. In those six states they had 1,004,605 communicants in 1890 out of a total church membership of 1,760,202; or, in other words, the Roman Catholics were more than all the Protestants by 340,008. In Massachusetts and Rhode Island they comprised about two-thirds of the whole number of church communicants. In Connecticut they were nearly one-half; and even in Vermont, formerly almost wholly Protestant, they were two-fifths of the whole church membership. In every New England state they were at least the most numerous of the religious communions.

The preponderance of Roman Catholics in New England, once the very citadel of Protestantism, is due, of course to the great immigration of recent years; but it has also occurred, evidently, because of the falling off of religious faith and conviction among the Protestant population. In 1890, only about one quarter of the inhabitants were of foreign birth; and probably at least one-quarter of these were Protestants by rearing; yet nearly three-fifths of the whole church membership was Roman Catholic. Hence we must conclude that proportionately to the entire non-Catholic population the number of Protestants communicants was very small. That is, the Roman Catholics have held their people to their faith much better than the Protestants have done. Their

communicants have increased proportionately to the Protestants, not merely because they have received so many new recruits by immigration, but because so many Protestants have dropped away from all faith and are either infidels or indifferent to religion.

This would seem to indicate that the true course of the Protestant denomination in New England would be to start a movement or revive the faith of their own people, instead of following the advice of the speaker above quoted to undertake resistance to the progress of the Roman Catholics. It is not so much that the Catholics are going ahead as that the Protestants are falling behind. If the Protestant churches succeeded in holding their own as well as do the Roman Catholics, they would no longer be in so ominous a minority among the church communicants.

It behooves them, therefore, to look at home and spend their missionary efforts in their own religious household, rather than to waste their time in contending against Roman Catholics. Moreover, it might be well to consider the wisdom of dissipating so much spiritual energy in the attempt to convert an occasional heathen in foreign lands when the brethren at their own doors are rapidly falling into "heathenism." At any rate, it is very evident that Protestant Christians have too much to do to combat the influences of infidelity that are everywhere undermining their churches and capturing their communicants to have any time to spare for fighting against a Christian faith, simply because it differs in form from their own.

A MINISTER'S STORY

THE PAINFUL EXPERIENCE OF REV. C. H. BACKHUS.

For Five Months He Was Helpless and Endured Agonizing Pains—Could Neither Rise Up nor Sit Down Without Aid—He Tells How He Found a Cure.

From the Tilsonburg Observer.

The Rev. C. H. Backhus is a resident of Bayham township, Elgin county, Ont., and there is probably no person in the county who is better known or more highly esteemed. He is a minister of the United Brethren Church. He also farms quite extensively, superintending the work and doing quite a share of it himself despite his advanced age. But he was not always able to exert himself as he can today, as a few years ago he underwent an illness that many feared would terminate his life. To a reporter who recently had a conversation with him the rev. gentleman gave the particulars of his illness and cure, with permission to make the statement public. The story as told by the Rev. Mr. Backhus is substantially as follows:—About three years ago he was taken ill and the doctor who was called in pronounced his trouble an attack of la grippe. He did not appear to get any better and a second doctor was called in, but with no more satisfactory results, so far as a renewal of health was concerned. Following the la grippe pains of an excruciating nature located themselves in his body. He grew weaker and weaker until at last he was perfectly helpless. He could not sit down or rise from a sitting posture without assistance and when with this assistance he gained his feet he could hobble but a few steps when he was obliged to be put in a chair again. For five months these agonizing pains were endured. But at last relief so long delayed came. A friend urged him to try Dr. Williams' Pink Pills. He yielded to the advice and had not been taking them long when the longed for relief was noticed coming. He could move more easily, and the stiffness and pain; began to leave his joints. He continued the use of the pills for some time longer and the cure was complete. Seeing Mr. Backhus now it would be difficult to think of him as the crippled and helpless man of those painful days. Mr. Backhus is now past his 80th year, but as he said, "by the aid of Dr. Williams' Pink Pills I am as able as those ten years younger. You can readily judge of this when I tell you I laid forty rods of rail fence this year. I am glad to add my testimony in favor of Dr. Williams' Pink Pills.

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