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# 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.

**Calendar For Week Ending March 18th.**

12 Sun 4th of Lent—Novena of Grace ends.  
13 Mon St. Gregory the Great, P. D. (94).  
14 Tue The Immaculate Conception, MM  
15 Wed Blessed Clement Ho bauer.  
16 Thu St. Finlan the Leper, A.B.  
17 Fri The Most Precious Blood—St. Patrick.  
18 Sat St. Gabriel, Archangel.  
An indulgence of 7 years and 7 quarantines for each recital of the above prayer. (Pope Leo XII, Aug. 15, 1889).  
**Ecclasiastical Province of St. Boniface.**  
I. HOLY DAYS OF OBLIGATION.  
1. All Sundays in the year.  
2. Jan. 1st. The Circumcision.  
3. Jun. 24th. 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.  
a. The first week in Lent.  
b. Whitsun Week.  
c. The third week in September.  
d. The third week in Advent.  
4. The Vigils of  
a. Whitsunday.  
b. The Solemnity of SS. 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  
Fridays 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. 385—397].

**CHURCH NOTICES.**

**CATHEDRAL ST. BONIFACE.**  
Sundays—Masses at 7.30 and 10.30 a. m.  
Vespers at 4 p. m.  
Week days—Masses at 6.30 and 7.30.  
**ST. MARY'S CHURCH.**  
Sundays—Masses at 7.30 and 10.30, a. m. Vespers at 4 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 7.15 p. m.  
Week days—Mass at 7.30 a. m.

**TO MARY, THE BLESSED.**

**An Ornament to Winnipeg's Church Architecture.**  
The date for of New Church of the Immaculate Conception—The First Lecture, Concert and High Mass—The Blessing on the 17th.  
The Free Press has had from time to time descriptions of the new church of the Immaculate Conception, which has been for some months past a conspicuous object in the district north of the C. P. R. track and east of Main Street. The appearance of the exterior of the edifice, which is of brick veneer with a very substantial framework and a handsomely painted roof, is attractive and highly creditable to the enterprise of the congregation, but the beauty of the interior fills the observer with surprise and admiration. Even the information that the church has cost \$20,000, and that it is of the Roman-Byzantine style of architecture, scarcely prepares one for the first sight of the interior decorations. A hasty observation has led some visitors to suppose that the walls have been papered; but such is far from being the case, as the whole is painted by hand. The plans for the whole building, including the decoration of the interior were the work of Mr. F. Ed. Meloche, architect and artist painter. In the painting of the interior, Mr. Meloche has been assisted by seven of his own pupils, of whom one, Renaud, his foreman, has been with him twelve years; and the work does great credit, both to his own cleverness and skill, and to his success in training and superintending those who have labored under him.

Taking one's stand in front of the main altar, and facing the same, one finds this altar to be in itself a subject of study sufficient to engage his attention for a considerable time. The principal objects here are covered with gold. The church being dedicated to the Immaculate Conception, the statue of the Immaculate Conception forms the centre of attraction on the main altar. Over it are placed the words: "Ego, Conceptio Immaculate." On either side of this stand, to the observer's right, the statue of St. Joachim; and to the left, that of St. Anne, teaching the Virgin, who stands by her side, a child. To the right, lower down, is a statue of St. Luke the Evangelist who wrote most about the Blessed Virgin; and again, to the left that of St. John, to whom she was committed when Christ died on the cross. Other representations consist of grapes, wheat, and water lilies, symbolizing the elements of bread, wine, and water, which enter into the sacrifice. Beneath the altar is seen the holy face of the Lord, surrounded with the instruments of his passion; while over the Immaculate Conception rests a lamb on a book of seals, recalling the words of John who said: "Behold the Lamb of God which taketh away the sins of the world. The altar table rests on pillars painted in imitation of marble.  
The main altar has been donated by the ladies of the parish, and a few of the lay friends of the congregation. The set of candlesticks, which are richly covered with gold, is the donation of the Gallagher family. The lamp of the sanctuary, which is a very handsome one, is a donation from a few young men members of the congregation.  
The arched ceiling is divided into three strips, the one near the altar being painted with symbols relating to God, the Father; the next, relating to the Son; and the third to the Holy Ghost. In the first is painted a triangle, symbolizing the Trinity, having in it an eye, symbolizing the all-seeing eye of God, the Father. On one side the letter A (Alpha) represents the principle of life; and on the other O (Omnia), suggesting the end of all. In the centre of the second strip is seen a pelican feeding her little ones, an emblem of the good shepherd, Jesus, feeding his sheep. On the right side is figured the chalice, with a representation of the Host; and of grapes, both symbolical of the Blessed Eucharist. There are also to be noted the two monograms of the Saviour, the one composed of the letters, I. H. S. (Jesus the Saviour of men), with the cross; and the other, which was found in the catacombs, of C. R. (Christus, Redemptor or Christ Redeemer). The third strip has a dove in the centre, referring to the Holy Ghost coming down in the shape of a dove and resting on the Lord, when he entered the waters of the River Jordan. Other representations given are of the chief attributes of the Holy Ghost; on the left side being a heart, the emblem of love; while on the right is seen incense coming forth from a censer, emblematic of prayer. Lower down on the left are three burning lamps, symbolical of the prudence of the wise virgins; and on the right side the star, the anchor, and the cross, symbolizing the three theological virtues, faith, hope and charity. Overhead in a fourth strip above the gallery are various musical instruments, emblems of music. The ceiling is divided into two squares, in the centre of each of which is a crown of angels and doves, and in the one nearer the sanctuary is the letter M, symbolical of Mary, with the beads and scapular, and then a crown

of roses, in memory of the invocation which is found in the litany of Loretto, "Mystical Rose, pray for us." The rose being symbolical of the purity of the Blessed Virgin. In the next square is a crown, symbolical of the crowning of the Blessed Virgin in Heaven by her Son, Jesus Christ. There remain four panels with a large medallion, eight feet in diameter in the centre, on each side. These are to receive oil paintings.  
The front of the gallery, and the pillars painted in imitation of marble presents a very fine appearance.  
The side altars are deserving of mention, being richly decorated, though less so than the main altar. The one to the left as the observer faces the altar, was given by the pupils of the Academy of the Immaculate Conception, along with the statue of the sacred heart. The one on the right has been erected in honor of St. Joseph; it has been paid for to a very large extent by the carpenters and joiners, who have given towards this purpose \$109. There will be lamps before these side altars; the same having been donated by friends of the parish.  
The side ceiling on the north is decorated with symbols relating to the Blessed Virgin. First is to be noticed the banner of the Blessed Virgin, with the first words spoken by the angels in announcing to the Virgin that she should be the mother of Christ, "Ave, plena gratia." (Hail! full of grace). There are also here, as in the rear of the altar, monograms of the Blessed Virgin, M. and I. S. C. S. On the north side is a baldric in which is a statue of John the Baptist, the precursor of Jesus, and over the same his monogram of the letters S. J. B. Another symbol of the Blessed Virgin is seen in the ark of the covenant, wherein Noah and his family were saved; and lastly, on the same side of the building is a crown of stars, symbolical of the protection exercised by the Blessed Virgin as the Star of the Sea, into which Protestantism is split up.—On the south side of the church is a repetition of the crown of stars; then (approaching the altar) is an overflowing fountain, with birds approaching it, symbolizing the Blessed Virgin as the fountain through which Christ imports his grace to men. Then comes another baldric, in which is the statue of St. Patrick, the patron saint of Ireland, with a monogram of the letters S. P. Further on is a device consisting of a shield, a tully and a serpent, the whole symbolical of the Blessed Virgin who through her virginal purity, was found worthy to be chosen to be the mother of Christ, and through him to crush the head of the infernal serpent. Lastly, the observer arrives at the side altar mentioned, bearing the monogram of St. Joseph, of the letters J. H. P.  
The pulpit is an ornamental piece of work. The pews are all of hard wood, and were made in the east by the firm of Paquet & Godbout; who also made the stalls of the sanctuary, the chancel chairs, the holy water font at the stations of the cross. The new stations of the cross are in imitation of oil there is only one other specimen in the Dominion, besides the one in real oil in the Jesuits' church in Quebec. So Mr. and Mrs. J. Bertrand are the chief donors towards this beautiful ornament, each of them having contributed \$50.  
The church was erected, not by contract, but by days work, Mr. J. Bernhart being the foreman in charge.  
The building is heated by a system of hot water, the furnaces being the "Daisy" system was put up by one of the parishioners, Mr. Joseph Shaw, assisted by Mr. R. McKenna and his own two sons Joseph and Willie who did the whole work as his contribution towards the church. It is to be illuminated by means of electric lights.  
Among the most generous donors towards the church have been the Bernhardt Bros., proprietors of the Rosin house and the Cosmopolitan hotel.  
Rev. Father Chertier acknowledges with thanks the many donations which have been made by friends, the names of whom are not published at present.  
On the occasion of the opening of the new church, a lecture will be delivered by Rev. Father Drummond on the evening of the 16th inst. the subject being, "St. Patrick's Life and Work, viewed in a new light." A sacred concert will be given the same evening, when Miss M. Barrett will be among those who will place the blessing of the church will take place on the following day, the 17th inst. when His Grace will preside and officiate. The first high mass will be celebrated, and Rev. Father Fox, of St. Mary's parish, will preach. The occasion will be a favorable one for the publicity of Winnipeg to see the new edifice, and those who take advantage of it will feel themselves well rewarded.—Free Press.

**St. Boniface College.**

At the last meeting of the University Council, the representatives from St. Boniface College strongly protested against the legislation proposed by the Greenway Government affecting Manitoba University. We append the following speeches by Rev. Fathers Chertier and Drummond. We regret that want of space prevents us from giving the speech of Mr. G. F. Brophy on the same subject.  
**FATHER CHERTIER.**

Rev. Father Drummond proposed, seconded by Father Chertier, an amendment, "That the Council disapprove this bill in toto."  
Dr. Bryce rose to say that that was not an amendment, but a simple negative. It would be better simply to speak against the motion.  
Father Drummond, accordingly, spoke against the motion. He said he was pleased to hear Dr. King admit that there were some members of the council who did not approve of Government intervention. These members had been ignored by Canon O'Meara. He was also pleased to be able to agree with Mr. Wade, when he expressed his astonishment that the Council should attack the Government for doing what it had long been asking it to do. The majority of this council had seen the wind and they were now reaping the whirlwind. They warned them of the danger ahead; but they went on and they had, therefore, no right to complain. The proper solution would have been for the college to subscribe for a common university professorship fund. St. Boniface college might not have been able to send students to the lectures because of the distance, and the difference of language; but it would have preferred such a system to Government interference. He did not deny to the powers that be all right in matters of higher education; what he did object to was the forcible intrusion of Government nominees into an independent university. And the way in which the Government had intruded was not only "outrageous," an expression which Dr. King had tried to explain away, but most outrageous. The outrage was the throwing into the council of a bombshell in the shape of a bill making over to the Government all university management. No doubt the members of the Cabinet attempt to excuse the strong language of the first draft by pleading hurry; no doubt they allowed their original clauses to be fundamentally altered; for, figuratively speaking, we of the committee pared the claws of the animal, (laughter), but their subsequent conduct, in largely modifying the bill, cutting out the most objectionable parts, and adding a provision worse than all the rest (in the second draft), which gave them complete possession of their land grant, was—his using this expression might look like saying "you're another," but it just fitted their conduct; which was—in the anti-Roman Catholic sense, decidedly jesuitical (laughter). Owing to this method of procedure, he had expected to find some new stinging clause inserted in the last draft and was agreeably disappointed to see that no further trick had been played upon this university; but only upon the poor doctors (laughter), for whose benefit the medical college clause was inserted, without the knowledge of the committee that called on the cabinet ministers. True; these ministers had shown themselves very courteous, and indeed they might not be much danger to apprehend from them personally, for they were, though evidently "young" in the art of governing, yet gentleman; but they would very likely not remain in power till the twentieth century, and who knows how their successors might abuse the power they were letting them have! That power might easily amount to complete control. The doctors, whom they valued highly, as they could not do without them, were, however, not very closely linked with university interests, although they gave the council and board of studies more work than did any other section of the university (laughter). Their allegiance might easily be won from them; so might that of the graduates, thus, the Government's eight representatives, by watching their opportunity, could spring upon the university, as the Government have endeavored to spring this bill, some other still more tyrannical measure. He had no hope of obtaining a majority vote for his views, yet he thought it well that people should hear the whole truth sometimes, and therefore he wished his protestation and his adverse vote to be distinctly recorded.

He had worked for years with sincerity and earnestness, he thought for the welfare of the university, and with the same disposition of mind, he would now consider it unwise on the part of this body to abdicate its rights to appoint professors and to look after its property. The government had prepared a bill which as first presented to this council was considered as nothing short of outrageous to the university authorities. True, upon being interviewed the Government had thought it wise to alter the nature of their bill and frame it to make it as is apparent, acceptable to a majority of the council. He (Father Chertier) however failed to see the wisdom of the bill even as it now reads. Why should the Government impose itself on them by adding so many representative nominees of its own on the council? The past of the university ought to stand as security for its future. If the Government wishes to see into the working of the university, it could well do so without any interference to the extent now contemplated. They were carrying on their work in plain daylight. Let the Government assist the university, and see that proper use is made of such assistance, but let it not take away from it the character of independence so much needed in a body of this nature; let it not expose it to become a political machine, which would be unworthy of and dangerous to so important an institution. As to the management of the lands, they had in their midst good business men quite capable of looking after their interests, and the Government should at least wait until they deserve it, to inflict the punishment which it seems to aim at by the kind of impeachment embodied in their bill. He (Father Chertier) had all due respect for the Government, but never would he sacrifice, for their sake, those principles which he always held and still maintained as essential for the long and healthy life of our university.  
**FATHER DRUMMOND.**

Father Drummond proposed, seconded by Father Chertier, an amendment, "That the Council disapprove this bill in toto."  
Dr. Bryce rose to say that that was not an amendment, but a simple negative. It would be better simply to speak against the motion.  
Father Drummond, accordingly, spoke against the motion. He said he was pleased to hear Dr. King admit that there were some members of the council who did not approve of Government intervention. These members had been ignored by Canon O'Meara. He was also pleased to be able to agree with Mr. Wade, when he expressed his astonishment that the Council should attack the Government for doing what it had long been asking it to do. The majority of this council had seen the wind and they were now reaping the whirlwind. They warned them of the danger ahead; but they went on and they had, therefore, no right to complain. The proper solution would have been for the college to subscribe for a common university professorship fund. St. Boniface college might not have been able to send students to the lectures because of the distance, and the difference of language; but it would have preferred such a system to Government interference. He did not deny to the powers that be all right in matters of higher education; what he did object to was the forcible intrusion of Government nominees into an independent university. And the way in which the Government had intruded was not only "outrageous," an expression which Dr. King had tried to explain away, but most outrageous. The outrage was the throwing into the council of a bombshell in the shape of a bill making over to the Government all university management. No doubt the members of the Cabinet attempt to excuse the strong language of the first draft by pleading hurry; no doubt they allowed their original clauses to be fundamentally altered; for, figuratively speaking, we of the committee pared the claws of the animal, (laughter), but their subsequent conduct, in largely modifying the bill, cutting out the most objectionable parts, and adding a provision worse than all the rest (in the second draft), which gave them complete possession of their land grant, was—his using this expression might look like saying "you're another," but it just fitted their conduct; which was—in the anti-Roman Catholic sense, decidedly jesuitical (laughter). Owing to this method of procedure, he had expected to find some new stinging clause inserted in the last draft and was agreeably disappointed to see that no further trick had been played upon this university; but only upon the poor doctors (laughter), for whose benefit the medical college clause was inserted, without the knowledge of the committee that called on the cabinet ministers. True; these ministers had shown themselves very courteous, and indeed they might not be much danger to apprehend from them personally, for they were, though evidently "young" in the art of governing, yet gentleman; but they would very likely not remain in power till the twentieth century, and who knows how their successors might abuse the power they were letting them have! That power might easily amount to complete control. The doctors, whom they valued highly, as they could not do without them, were, however, not very closely linked with university interests, although they gave the council and board of studies more work than did any other section of the university (laughter). Their allegiance might easily be won from them; so might that of the graduates, thus, the Government's eight representatives, by watching their opportunity, could spring upon the university, as the Government have endeavored to spring this bill, some other still more tyrannical measure. He had no hope of obtaining a majority vote for his views, yet he thought it well that people should hear the whole truth sometimes, and therefore he wished his protestation and his adverse vote to be distinctly recorded.

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The Northwest Review

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, Dec. 12th, 1902. Messrs. E. J. Dermody, & Co.

GENTLEMEN—I see by the last issue of the Northwest Review that you have been instructed by the directors of the journal with the management of the same, "the company for the present retaining charge of the editorial columns." I need not tell you that I take a deep interest in the Northwest Review which is the only English Catholic paper published within the limits of Manitoba and the Northwest Territories. I hope that you will obtain a remunerative success. It is enough that the editors do their work gratuitously, it is not expected that the material part of the publication should remain without remuneration. I therefore strongly recommend to all Catholics under my jurisdiction to give a liberal support to the Northwest Review. I have my approval, though, of course, I cannot be responsible for every word contained in it. The editors write as they think and in the way they like best. The sole control I can claim is over the principles they express and I have no hesitation in stating that the principles announced by them are sound and ought to be endorsed by every sound Catholic in this country. I therefore consider that you enter a good work and I pray to God that He will bless you in its accomplishment.

Yours all devoted in Christ, ALEX. ARCHBISHOP OF ST. BONIFACE, O. M. I.

NOTICE.

The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, even political subjects, whether conveying or asking information or controversy. (2) LETTERS on Catholic matters, especially such as are of a Catholic character, from Western Ontario, Manitoba, the Territories and British Columbia. (3) NOTES of the proceedings of every Catholic Society throughout the country. Such notes will prove of much benefit to the society themselves by making their work known to the public.

WEDNESDAY, MARCH 15.

EDITORIAL NOTES.

"Don't antagonize the Government," is now the way of saying, "what fools we have been."

We have always maintained that it is the duty of majorities to treat minorities justly and fairly, but we would not like to accept Mr. Arthur Balfour's definition of the rights of minorities as just or fair. This is what he said in reply to Mr. Gladstone's Home Rule measure: "When Protestant Ulster, with an absolutely unanimous voice, declares against the measure with aversion and abhorrence, then majorities ought not to count."

Poor Dr. Bryce! That professorship seems to be as far off as ever. When with the government learn that the Rev. doctor's opinions on University matters are as unpopular among the educationists of Manitoba as is the doctor himself. Honest John Norquay understood those things better than the present Government and kept this meddling professor at a respectful distance. No doubt this must have been very trying to a man of the Rev. doctor's aspiring tendencies and over-conscious abilities, but what a heap of trouble it saved the government and the people.

Stewart Mulvey is an extraordinary man, no doubt, but when he undertakes to become the critic of such men as Mr. Edward Blake, most men will agree with us that he has overstepped the line which is said to separate the sublime from the ridiculous. Just imagine such a man as Stewart Mulvey daring to pass judgment on a man like the Hon. Edward Blake! The thing is so sublimely ridiculous, so provocative of laughter, so egotistically peculiar to Mulveyism that it can only hurt the man that is guilty of so huge a presumption. Poor Mulvey! There was a time in the history of this province when men of intelligence had some degree of respect for the man and overlooked many of his foibles on account of his other qualities, but disappointed ambition has so embittered his life that the men who respected him only pity the man.

The Rev. Dr. King was very indignant at the Government because it could treat a man like the bishop of Rupert's Land with discourtesy, on account of all he had done for education in this province. We think the doctor was right, but why was he not indignant at the Government because of its treatment of His Grace, the Archbishop of St. Boniface? His Grace was laboring here for the interest of education long before the advent of the Bishop of Rupert's Land in this country; he did more for the Province of Manitoba and the government of the country than his Lordship of Rupert's Land had a chance to do, yet the rev. doctor ever had no word of protest, no indignant feeling, when the Government of this province violated all its solemn promises and, in one moment, swept out of existence the educational rights of Catholics. Nay more, the history of this basely infamous deed records that the rev. doctor, while protesting against any interference with his religious ideas in education, never said a word, except in commendation, of the action of the Government for interfering with the religious convictions of His Grace, on the question of education. In doing this he sowed a wind that is fast gathering into a whirlwind that will recoil on his own head. Honesty is the best policy.

The following "Rhyming symbol" is from the Free Press, and it so cleverly strikes off the part played by the Rev. Dr. Bryce, in the recent university excitement, that we cannot forbear giving it to our readers, together with the introductory note accompanying it.

A Rhyming Symbol.  
This bit of rhyme, by its structure, which adds one extra syllable to each new line until the climax in the two central lines, and then dwindles off at the same rate till it suddenly flattens out into a big six-foot line splurge pictures the swelling of Dr. Bryce's hopes, the puncturing of said swelling by the University Council and the subsequent spluttering of the tumor. Observe that the softening of the rhymes towards the middle of the piece symbolizes the "proud flesh" that is often the result of diseased tumefaction.

Bryce,  
A vice  
Not quite like  
Remorseful spite  
From the cheap advice  
You give, when you are wise  
With such high and safe advice  
The councillors to criticize  
And make the 'Varsity lands a prize  
Which from Greece was a genuine  
Was a prize to be won on all five  
You strive to do it in more words  
Than a gibe your icy can devise  
You dwell in a paradise  
Of folly like blind mice  
Near, near, in a trice  
You're the joke,  
Or joke,  
To suit the president's hopes of Dr. Bryce.

FATHER CHERRIER'S NEW CHURCH.

On the first page of this issue we give our readers a pen picture of Rev. Father Cherrier's new church, taken from the columns of our able contemporary, the Free Press. A careful perusal will convince every one that the new church of the Immaculate Conception must prove a great ornament to the city of Winnipeg and a lasting monument to the devotion and energy of its popular pastor and to the self-sacrifice and piety of the congregation of the Immaculate Conception. But to realize the beauty of the interior of this magnificent church it is necessary to pay it a visit. It would be impossible for us to picture the beautiful decoration of the interior of the building. It is simply grand and places the new church of the Immaculate Conception at the head of the list of beautiful churches in Winnipeg. On the 16th instant a concert and lecture will be given in this church and on the next day, the feast of St. Patrick, the church will be solemnly dedicated and opened for divine worship by His Grace, the Venerable Archbishop of St. Boniface. At the concert, the lecturer, Rev. Father Drummond, S. J., will speak of the life and labors of Ireland's patron saint. We are told that Father Drummond will treat this subject from a new point of view. The lecture is sure to be a gem of pulpit oratory and we are sure that the building will be crowded by the many warm and sympathetic friends of the rev. pastor. The Northwest Review extends its hearty congratulations to Father Cherrier and his devoted people in being the happy possessors of so magnificent a church.

"DON'T ANTAGONIZE THE GOVERNMENT."

At a recent meeting of the University council, the Rev. Dr. King exhibited a most tender regard lest the University in passing any resolution on the propositions of the government, should say anything that might antagonize the government. No doubt such a course was dictated by prudence and wisdom but it was such a change from the Rev. doctor's language of the previous day when he characterized the conduct of the government as "simply an outrage." The fact of the matter is that the Bishop of Rupert's Land and the Rev. doctor are between the Devil and the deep sea—the Devil being, in this instance, represented by the Greenway government and the deep sea is the logical outcome of their own folly. When those men instituted a radical departure from the old state of things and invited the government to aid them in carrying it

out, they virtually asked the government for new legislation. The government in granting this request, went a step further and said, "Gentlemen, you ask us to undertake certain work involving certain expenditure, now, we are willing to do this but certain conditions must be complied with. We will begin by making your university a mere political machine! Don't complain gentlemen! Politics is our profession and it takes money to run 'the machine' successfully. We, therefore, want the administration of your University lands. We will give you a guarantee that all the proceeds of those lands shall be expended on university work, that is, we shall expend it for you. You may be learned men and experienced in educational needs, but you are not men of sufficient business capacity to administer your lands. We must do that for you. We will sell those lands and we will use the proceeds to reward such men as our very dutiful and conveniently obedient political servants—by appointing them to lucrative professorships. These terms are, no doubt, galling to you, but it is, nevertheless, our ultimatum and is only the logical outcome of your invitation for us to help you. Do not squirm too much or it may be all the worse for you. Remember, if you antagonize us we will get even with you. You made this innovation to have a slup at the Catholic College of St. Boniface. You did the same thing in 1890, when you were dishonest enough to demand that the schools of this province should be made Protestant instead of secular, as we intended. We grant you that boon as we may now grant you this, for a time. The length of that time will depend on your good conduct, but be careful and 'don't antagonize the government' or that time will be shortened. No doubt your object was most patriotic and Christian in crushing those 'Romanists!' However that may be, it suited our political exigence and we granted it, and we will continue it just as long as it pays and no longer." Is it any wonder that the Rev. Dr. King "don't want to antagonize the government?" Is it any wonder that such wise, logical, just and Christian principles, advocated by such prudent and far-seeing men as the Bishop of Rupert's Land and Dr. King should be now bearing such a tasteless and abundant fruit? And the end is not yet. Were it not that our sense of justice is outraged by the dishonest designs of the government, we would be pleased to see it give those just and Christian gentlemen a taste of the medicine which they had no scruple of conscience nor feeling of justice to hold to our lips and make us drink to the bottom. A day of retribution is surely coming.

ST. JOSEPH.

St. Joseph! How the mere uttering of that holy name warms the heart of the devout adorer of the Divine Child Jesus! St. Joseph! How the unexpressed thought of that beautiful name passing through the mind, though unuttered by the lips, becomes either a Te Deum of praise, or a supplication for aid! Nor is it wonderful that the name of Joseph should awake such echoes in the Catholic heart; rather, it would be wonderful if it were otherwise. Shakespeare says "what is there in a name?" If it be true that William Shakespeare was a baptized Catholic, there is reason to fear that his Catholic sentiments had to be suppressed. As he says, "a rose by any other name would smell as sweet." There may be much truth in this, even if we mount to the high standard of the queen of flowers: but the bard of Avon must have forgotten his early Catholic teaching, if he knew not that at the name of Jesus every knee should bow, and every tongue confess, that there is no other name given unto men whereby we must be saved: his Catholic instincts must have lain dormant if he ignored the sweet and beautiful name of Mary, the Mother of Jesus, and the holy name of Joseph, her own chaste Spouse, and the foster father of her Child. The month of March, as we all know, is consecrated to St. Joseph, because on the 10th day of that month the feast of this holiest of men takes place.

And now let us see why it is that we have such reverence for the name of Joseph, and by what titles that blessed name claims so large a share of our love, our veneration, and our confidence. We will make this investigation rather in the order of time, than in the proportion of dignity. In the first place, Joseph was of the royal race of David, the lineal descendant of that great king. But noble as he was by birth and lineage, he was still more noble in holiness and virtue. Thus the Holy Ghost could find no words of praise more applicable than these—"now Joseph, the husband of Mary was a just man." By this eulogy we are given to understand, that he was supereminent in all virtues and graces: that he not only possessed them all, but that all were equally-balanced, just, perfect. Surely, were there no other reason than this of the most exalted sanctity, we must love and reverence the name of Joseph.—In the second place, Joseph was the husband of Mary, the chaste spouse of the Immaculate Virgin Mother of the Saviour of the world. If the glory of the husband is shared by the wife, so equally, if not even more abundantly, is the glory of the wife reflected on the husband. Mary,

the spouse of Joseph, was the most glorious, because the purest, the holiest, and the most exalted amongst women. Joseph her all-worthy husband, must be therefore, the purest, the holiest, and the most exalted amongst men.—In the third place, this noblest amongst men, who, alone of the children of men, was found worthy by Almighty God, to be the husband of Mary, was thus selected for a still higher, and an equally unique dignity, namely, to be the foster-father of the Divine Child Jesus. If Jesus could look into the eyes of Mary, lighted up as with a ray from heaven's own glory, and say to her, "My Mother;" so when that mother handed Him to Joseph, her spouse, that beautiful Child would repeat the gaze, and say to him, "My Father." Nor need we stay to answer the vain objections of those who carp at our applying the title of Father to St. Joseph. We know better than they do, that St. Joseph was not the real father of Him who had no man for His father; but was conceived by the Holy Ghost in the chaste womb of the Blessed Virgin, therefore He was the Son of God, and the Son of Mary. Nor need we be ashamed to imitate what we find in the second chapter of St. Luke: in verse 27th, speaking of the presentation in the temple, it is said, "and when His parents brought in the Child Jesus to do for him according to the custom of the law;" the word "parents" as applied to Joseph and Mary is repeated in verse 43rd, and but five verses farther on, we hear the Blessed Virgin, whose maternity of Jesus none can deny, giving a share of that maternity in a spiritual sense to St. Joseph, when she says, "behold thy father and I have sought thee sorrowing."—Let us not forget one more title by which the name of Joseph claims our undying veneration. He has been appointed by the infallible Vicar of Christ the Patron of the Universal Church. And who is there after the Immaculate Mother of Jesus, could fill this place so worthily as her chaste spouse, St. Joseph? Is he not the patron of little children? he who carried the Divine Child in his arms, lifted Him up, and laid Him down, kissed Him, fed Him, clothed Him, and laboured for Him? and taught Him when He was old enough his own trade, that of a carpenter? Is he not equally the patron of those that have entered into the holy bonds of matrimony? he who was the faithful spouse, the watchful guardian, the unwearied caretaker of the spotless Lily of Israel that was confided to his care? Is he not the protector of all Christian families? he who was at the head of the Holy Family on earth? Is he not the patron and protector of those who have forsaken the world, whether as Priests, or Religious, men or women, who have consecrated themselves to Jesus Christ by irrevocable vows, more especially the vow of perpetual chastity? Is he not the patron of the rich and noble? he who was the descendant of the royal house of David? Is he not also the patron of the poor and of the artisan? he who was the carpenter of Nazareth, the obscure town in Galilee? Independently therefore of the perfection of his graces and of the singular variety and dignity of his privileges, we can unhesitatingly assert that no higher nobler being ever walked on this earth, after Jesus and Mary, than he who was the foster-father of the one; and the husband of the other, Joseph most holy: and thus it is that we love to unite his name to their most sacred names, and to say with confidence Jesus, Mary and Joseph protect us.

MULVEY AND HOME RULE.

The Grand Orange Lodge of Manitoba held a meeting recently in Winnipeg and Stewart Mulvey moved the following resolution.

"That this grand lodge of Manitoba now assembled in the city of Winnipeg heartily sympathize with the Protestant brethren in Ireland on account of the threatened Rome rule affliction about to be imposed upon them by British or rather un-British statesmen. That we strongly protest against subjecting our fellow Protestants to the tyrannical and unscrupulous rule of the Irish priesthood. That as Canadians we cannot help but look with shame and sorrow upon the actions of our once respected countryman Hon. Edward Blake, in allowing his respected name to be associated with those of jail birds and released convicts in soliciting funds from the enemies of Great Britain for the so-called promotion of home rule, but which in reality means the dismemberment of the empire. That a copy of this resolution be forwarded to the Hon. Edward Blake, and also to the Right Hon. the Earl of Erne, Imperial grand master, assuring him that should the day of conflict ever come he can reckon men and means from the prairie province of Manitoba."

The Free Press took the following editorial notice of this resolution. We commend it to the careful notice of our readers as one of the cleverest pieces of satire it has been our pleasure to read in a long time. This resolution is so ridiculous in its tone and so impertinent in its language that to treat it seriously would be to become as ridiculous as its authors. The Free Press says:

"Mr. Blake will be deeply grieved to learn that Brother Mulvey is not pleased with him. That resolution, passed at the meeting of the Orange grand lodge last Thursday, was entirely too cruel, and Brother Mulvey, instead of moving, ought to have done his best to moderate it. It speaks of 'our once respected countryman, Hon. Edward Blake.' The 'once' has reference to the time no

doubt when Mr. Mulvey and his brother Orangemen of Manitoba were such strong supporters of Mr. Blake; when they "respected" him so highly and were such good friends to him that they did all they could to uphold his hands in his good work. We do not know when that time was, but they could not be so affectionate in their reminiscences unless they had once loved him as a brother. Looking back to those days, it is with a sigh of regret that we see him now consorting with "jailbirds," cut-throats, murderers and such like, and it is with a great sob fit to break one's heart that they part with him, he to go his way to the gallows and they theirs to the reward of the righteous. But enough tenderness still lurks in their hearts to prompt them to send a copy of the resolution which stigmatizes him as a companion of jail birds. For this we have no doubt Mr. Blake will feel proud and grateful. A gentleman himself, he will appreciate the exquisitely refined delicacy of this attention.

The resolution goes on to protest against subjecting our fellow Protestants (in Ireland) to the tyrannical and unscrupulous rule of the Irish priesthood. They need not go so far afield for objects of their sympathy. It would better be on them as honest and consistent defenders of the British constitution and an open Bible to protest against subjecting their Catholic fellow citizens to the "tyrannical and unscrupulous rule" of the Protestant priesthood of Manitoba. Besides misplacing their sympathy they are wasting it. There is no in Ireland being subjected to the tyrannical and unscrupulous rule of the priesthood of that country. The only tyranny or persecution known in Ireland for many a day was that of the Ulster Protestants. For that statement we have the authority of Prof. Bryce, at the present moment one of Her Majesty's Ministers, and known the world over as a distinguished scholar and historian. In the Home Rule bill which Brother Mulvey's resolution assails, and for supporting which Mr. Blake is accused of consorting with jail birds and convicts, the religious freedom of the minority is specially and amply protected. Not a right or privilege now enjoyed, either in respect to religious or educational affairs, is to be left to the mercy of the majority. Protestants are being surrounded with every possible or desirable safeguard; they are being enfolded in the constitution with such great care that no harm can come to them. This regard for minorities is an example of the broad, Christian spirit which has ever animated the Liberal statesmen of Great Britain. We do things differently in Manitoba. Here the spirit of the constitution is violated in order to deprive the minority of the rights and privileges it was supposed to have assured them. About the time this resolution was being passed Mr. Fisher in another place was relating of his own personal knowledge the deception and treachery practiced by the men who have done this in order to get power and opportunity. A Liberal candidate in the person of a Presbyterian opposed the French Catholic Minister of Dr. Harrison's Government in St. Francois Xavier. He would not consent to become a candidate until authorized by the leaders of his party to assure the French Catholic electors of that constituency that their would be no attempt to interfere with their institutions in case the Liberals succeeded to power. He was so authorized accordingly, and the assurance was given. Mr. Joseph Martin went out into the constituency to repeat and emphasize the assurance. He told the electors that their language and schools were protected by the constitution and could not be taken from them, but that in any event the Liberal party would be the last to lay a hand upon them. Mr. Fisher, who was chairman of the meeting at which Mr. Martin said this, was at the time President of the Manitoba Liberal Association, and to him Mr. Martin appealed to corroborate what he said as to the policy of the party. In perfect good faith, a faith he has honorably observed ever since, Mr. Fisher did this. The French Catholic electors of St. Francois Xavier took the word of these Liberal leaders and elected the Presbyterian Liberal candidate over the French Catholic Minister. This was the doom of the Harrison Government. Within a week it resigned, and Mr. Greenway and Mr. Martin came in. Mr. Fisher also stated that Mr. Greenway was a party to the promise made in behalf of the Liberals, that the language and schools of the minority should not be disturbed. He knew this of his own personal knowledge. Yet despite these solemn pledges, on the strength of which and that alone they succeeded to power, these men soon after coming in passed laws to abolish those institutions; they did the very thing they pledged themselves and their party not to do. They deceived the French Catholic electors of St. Francois Xavier into defeating one of their own race and religion; they played on their innocent trust to lure them on to their own destruction. Words fail to properly characterize such baseness. We are quite sure that Mr. Blake's jail bird and convict companions would scorn to be guilty of it.

We do not know that Brother Mulvey can understand and appreciate the distinction between the treatment of the Protestant minority of Ireland and of

the Catholic minority of Manitoba. In one case the compelling influence is that honorable and chivalrous feeling which is ever ready to protect the weak against the strong; in the other it was that unscrupulous greed for power which at first did not hesitate to deceive and then betray the weak to the strong. In the one, care is taken to see that every reasonable protection is afforded them: in the other, solemn pledges are violated and faith dishonored in order that the protection they had should be taken from them. This act of treachery has been applauded by a considerable portion of the Protestant priesthood of Manitoba, who have joined in subjecting that minority to the tyranny of the majority. Mr. Blake and his jail birds would not have lent themselves to such baseness as this; the former at any rate, whom we know, would rather his two arms were palsied and his tongue would cleave to the roof of his mouth than that by word, look or act he should be thought to approve of such conduct or had part or lot with the men guilty of it. We respectfully submit to Brother Mulvey, whose righteous soul is yearning to set the world right, that he begin here with his protests, and leave Ireland and the Irish, including Mr. Blake and his jail birds, to settle their own affairs."

THE GOVERNMENT AND MANITOBA UNIVERSITY.

The council of the university of Manitoba held its quarterly meeting on the first Thursday in March for the transaction of ordinary business. Shortly after the meeting was opened, the chancellor read a proposed bill which, from its nature, threatened the very existence of the university. It was quite evident from the nature of this legislation that the government contemplated, in the words of Dean Grisdale, to make the University, "a mere political machine." It was quite evident to all present that the proposed change was distasteful to nearly all the members of University council. The Rev. Principal King was not slow in making his displeasure known to the council and was highly indignant at the government's discourtesy to the chancellor, characterizing it as "simply outrageous." He dwelt in feeling language on all that the chancellor had done for the advancement of education in this province, and to find the government undertaking to change anything without first consulting with and receiving the approval of the chancellor was "simply outrageous." There is no doubt that the Rev. Doctor King was justified in making the remark he did in regard to the action of the government, but what else could he expect? He and the chancellor sowed the wind and they are now reaping the whirlwind. They, among many others, were not content with the university as it was at first constituted. They petitioned the government of Manitoba for new legislation the object of which was to establish a teaching University, something which was never contemplated when the University of Manitoba was first established. Now, when the government brings in legislation to carry out their wishes and go them one better, they are angry and they begin to see, now that it is too late, that the government is going to dictate terms which are inimical to and even threaten the very existence of the University. That some unworthy motive has been actuating the government was strongly suspected by many of the members and this suspicion became a reality when a member of the government,—in fact, the very one who drafted the bill complained of,—told some of the members of the committee that the government "were after the university lands." Had the university not owned some \$150,000 acres of land, which promises to be a source of future wealth to it, the Greenway Government would not be so anxious to harass the university with laws the object of which is to get their booting hands upon those lands. These lands were granted to the University by the Dominion government, in order to assist the university, as at first constituted, for giving higher education in the province. Those lands are a rich inheritance and, therefore, an object for a dishonest government to covet. What guarantees have the members of the university of Manitoba got that the government will keep faith with them and administer those lands properly? The very moment the university parts with its lands, it places itself in the hands of an unscrupulous government. What is then to prevent the government, the moment it gets possession of those lands to bring in legislation which will virtually make it master of the University and, therefore, master of all its possessions. We are ready to admit that an honest government would not be guilty of such conduct, but is the Greenway government to be trusted? Have their public acts been of a nature to inspire such confidence in them? Take them either as a government or as individuals making up that government, and we say they are not to be trusted. There is no sound reason why the University should hand over the administration of those lands to the government, and if the university does hand them over, it will soon find out that the government will be both the controlling power in the university and the owner of its lands.

GRANTLEY MANOR.

A TALE

LADY GEORGINA FULLERTON, Author of "Lady Bird," "Ellen Middleton," &c

CHAPTER IV.—Continued.

"He said he loved him as if he did not fear him, and feared him as if he did not love him." "Did he really? How very well expressed; but it was odd to say that to you, a perfect stranger." "Not quite a stranger."

ter, that you are to labor hard for a month to correct my faults." "You must confess them before I can correct them," answered Walter, with a smile. Margaret looked a little graver than usual, and folded her arms, as she stood at the end of the couch exactly opposite to Walter.

A Glimpse of Erin.

"O Carl illustrious Emperor We're but strangers on your shore, From Erin's Isle where every Glen, Is cradled with the sons of song, And every port with learned non-

Among the captives brought back by Nail the Grand from one of his raids in Gaul, was a Christian youth named Succat, who for years tended swine on the hills of Antrim. He escaped from captivity and studied for the ministry under his uncle St. Martin of Tours. This was St. Patrick the Apostle of the Irish nation. It is no exaggeration to say that the results of St. Patrick's mission fill some of the grandest pages in history.

\$25,000 IN REWARDS.

Seventh Half-Yearly Literary Competition of the Canadian Agriculturist.

In accordance with their usual custom for some years past, the publishers of this old and reliable publication, The Canadian Agriculturist, now presents its seventh Great Half-Yearly Literary Competition for the winter of 1893, to the people of the United States and Canada.



ANY SHAPE OR FIGURE of body or pocket-book, no matter whether you are a lean and attenuated as a rail or a portly and portly as a pig, you can get a new suit of clothes at our store.

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406 Main Street.



TENDERS.

INDIAN SUPPLIES.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Indian Supplies," will be received at this office up to noon on THURSDAY, 20th April, 1893, for the delivery of Indian Supplies, during the fiscal year ending 30th June, 1894, duty paid, at various points in Manitoba and the North-West Territories.

Tenders for a Permit to Cut Timber on Dominion Lands in the Province of Manitoba.

SEALED TENDERS, addressed to the undersigned, and marked on the envelope "Tender for a permit to cut timber," will be received at this Department until noon on Monday, the 27th inst., for a permit to cut timber on the North-East quarter of Township 10, Range 9 East of the 1st Meridian, in the said Province.

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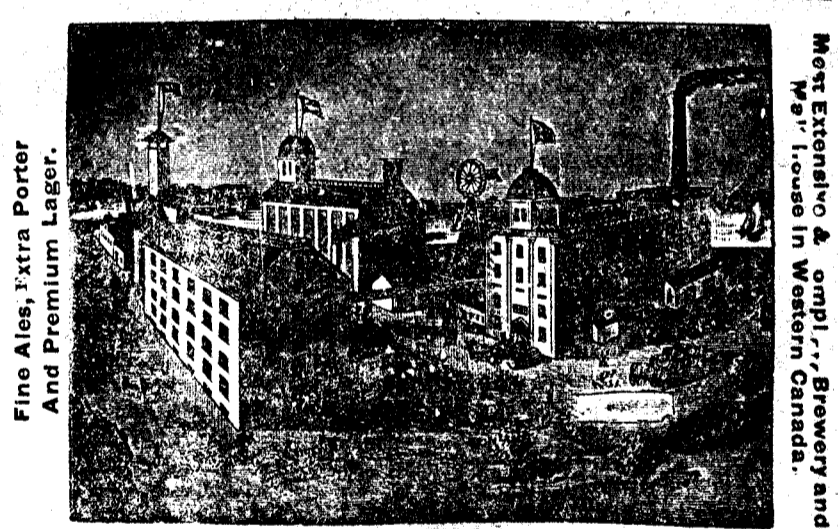
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Advertisement for The LAKE Magazine. Includes text: "MAGAZINE EVERYONE SHOULD BUY AND READ The LAKE Magazine CANADA'S NEW HIGH-CLASS MONTHLY"

(To be Continued.)

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CITY AND ELSEWHERE.

FRIDAY next will be St. Patrick's Day.

REMEMBER this is a week of concerts and lectures.

UNCLE SAM pays \$90,000,000 a year in salaries.

THE language of truth is understood, and always simple.

THERE are now about 150 women students at Toronto University.

VICAR GENERAL BRADY, of the Catholic diocese of St. Louis is dead.

THE Local Legislature prorogued on Saturday, after a very short session.

THE public debt of the Dominion was decreased \$64,000 during February.

THE Inland revenue returns for February amounted to \$596,000.

THE feast of St. Joseph this year falls on Passion Sunday, March 19.

If you wish to see some of the latest fads in jewellery call at Gerster's, on Main street.

CARDINAL GIBBONS confirmed 213 children at St. Vincent's church, Baltimore, on the 27th ult.

MESSES. DILLON and O'Brien were present at a dinner party recently given by Mr. Gladstone.

THE total amount collected in the Archdiocese of New York on the occasion of the Pope's Jubilee was \$17,557,500.

INFECTIOUS diseases reported at the health office last week were: Measles, 10; scarlet fever, 4; diphtheria, 1, total, 15.

THE Catholics of Detroit have petitioned the legislature against the passage of a bill to tax church property.

THE 3rd birthday of His Holiness, Leo XIII. was celebrated on the 2nd inst. He was born on March 2nd, 1810.

A JOYFUL son of Erin being asked how he intended to get over his little blessedness replied, that he proposed to Bridge.

A STURGEON weighing 820 pounds has been shipped in ice to Chicago for the Fair from Portland, Oregon.

THAT man Greenway will leave for Chicago shortly. The side show will then be complete.

IT is expected that the rate to the World's Fair over the Canadian railways will be one and a third, the tickets to be good for one month from date of issue.

REV. JESS ALBERT LOCKE, who until last November was one of the assistants at St. John's Protestant Episcopal Church, New York, has become a Catholic.

ROBT. GRAHAM, a highly respected citizen of Richmond Hill, Ont., committed suicide by hanging on Friday last. He had been in a melancholic state for some time.

REV. FATHER O'BRIEN, O. M. I. left for Brandon Friday last, where he will conduct a mission at St. Augustine's church which commenced on Sunday last.

AN official report shows that last year 409,502 cars of live stock were received at the Chicago stock yards, which would be equivalent to 20,476 trains of twenty cars each.

THE gift of the nobles of Bohemia to the Holy Father on the occasion of his jubilee took the form of a casket, enclosing a million florins in Austrian gold.

SISTER CLARA (WROCKE, for the past six years superior at the convent of the Sacred Heart, Elmhurst, Providence, R. I., died recently of pneumonia, after an illness of three weeks.

SENATOR DAVIS, of Minnesota, is reported as being almost blind in one eye, from the exposure to the steady glare of an electric light for two hours while delivering a campaign speech.

THE daughter of the late General George B. McClellan has become a Catholic, and is to marry Paul Despres, of the French Legation in Washington, at St. Joseph's Church, Paris, about Easter time.

LENT is going rapidly. For some it is a time of grace; for others, a time of waste. But the opportunities for celestial aid, once gone, will not return-happy they who make use of the acceptable hour!

THOUSANDS of people are reported as being in a starving condition in Oldham, owing to the prolonged strike between the master cotton spinners and the operatives. The number out of employment in Oldham alone is 34,000.

BREATHES there a man with soul so dead, who never to himself hath said: 'I pay, before I go to bed, the debt I owe the printer.' Yes, there are some we know full well, who never such a tale can tell; but they, we fear, will go

—well, the place where there's no winter.

PRESIDENT Cleveland held three informal receptions on the 6th, between the hours of two and five o'clock; there were 8,000 shakes, being an average of about forty per minute. Rather fatiguing to be a president.

AN Irishman passing by Talmage's Tabernacle in Brooklyn was admiring the structure, when asked by a person looking out of one of the windows, if he thought he was looking at heaven. "Faith I did," replied Pat, "till I saw the devil looking out."

SIR Richard Steele being asked why his countrymen were so addicted to making bluffs, said he believed there must be something in the air of Ireland adding, "I dare say it is an Englishman were torn there he would do the same."

THE young and able leader of the Opposition in the Local Legislature, Mr. W. A. Macdonald, was banquetted at the Leland on Friday, and the occasion taken advantage of by his colleagues to present him with a gold-headed cane in appreciation of his valuable services as a leader. There was no extra sessional allowance to members either.

MISS IDA HEWITT, who is said to be the only female engineer in the world, has been engaged by the Women Commissioners of the World's Fair to run the first train over the grounds on the opening day of the exposition. She is a pretty girl, and during the first trip of the engine will wear the costume of a Spanish girl of the fourteenth century.

THE REVIEW acknowledges with thanks, from the Rev. Father Chierri, the receipt of complimentary tickets for the concert and lecture to be given to-morrow evening (Thursday) in the new Church of the Immaculate Conception. We trust that all will show their appreciation by being present, and help to swell the building funds for that zealous pastor, of which he so richly deserves.

MANY Catholics will be glad to hear that there is no truth in the report that Mr. L. A. Steveson is dying of consumption. There is, perhaps, no living writer who has written more forcibly and touchingly than Mr. Steveson respecting the self-sacrificing lives of Catholic nuns, and the powerful letter in which he exposed Dr. Ayer, the false accuser of the late Father Damien, must be still fresh in the memories of many.

THE will of the late Peter Schoenhofen; the Chicago millionaire, has been probated. He made charitable bequests to the amount of \$75,000. Among the bequests to Catholic institutions were the following: Alexian Brothers' Hospital, \$10,000; Guardian Angel's Orphan Asylum, \$8,000; Little Sisters of the Poor, \$8,000; and Epheta School for the Deaf, \$3,000.

ON Sunday last the Very Rev. Father Camper, Vicar of the Oblates of Mary Immaculate in Manitoba, and the Rev. Father Magan, O. M. I. of Qu'Appelle, delegates, left Winnipeg to attend the Grand Chapter of the Oblates in Paris, France, and to assist at the election of the Superior-General of the Oblates of Mary Immaculate, and the Sisters of the Holy Family.

A NEW arrival from the Emerald Isle in taking a stroll up Broadway, New York, picked up a tin tobacco tin, and meeting a policeman, enquired what it was. The guardian of the peace, judging told him it was a five cent piece. Pat hid himself in the first saloon, called for a beer and threw down the tin. "Why man," said the bar tender, "that is tin." "Tin, is it," said Pat, "I thought it was only five; have one yourself."

WHATEVER else may be lacking at the Columbian Exposition, beer will be abundant. It will be sold in every building and at eighty-seven different stands throughout the grounds. It will come from Milwaukee. It would go for nothing in line were our own colonial provincial manager of the Chicago magic lantern-show to erect a booth in close vicinity to that isolated shack, and show the world what Manitoba brewers can produce in the way of fine ales, etc.

WE would call the attention of all our city readers to the grand charity concert and lecture which will take at the Bijou opera house on the 17th inst. The concert is under the auspices of the St. Vincent de Paul Society which has spared no labor in providing the very best local talent. The Rev. Father Drummond, S. J., will deliver a lecture between the two parts of the musical programme and all who attend will no doubt enjoy the intellectual treat of hearing this famous pulpitorator. EX-ALD. SMITH will occupy the chair and his Worship Mayor Taylor has kindly consented that the concert shall be under his patronage. Those who attend this concert will have the happiness of helping on a deserving charity and at the same time be treated to a first-class entertainment. A large house is sure to greet so deserving a cause. Plan of seats on view at Evans' music store, next door to post office.

WORDS OF AFFECTION.

His Grace Archbishop Tache Congratulated by the Holy Father.

The following is a translation of an interesting cablegram which has just arrived at St. Boniface from Rome.

ROME, MARCH 8, 1893. Most Rev. A. TACHE, St. Boniface, Manitoba. The Holy Father is pleased with the expression of your filial affection, and blesses you, also the Catholic population. (Signed) CARDINAL ROMOLLA.

Interesting Ceremony at St. Boniface.

On last Tuesday, the 7th inst, Monsignor Pascal, O. M. I. Bishop of Prince Albert, gave the Diaconate to Brother Cameau, O. M. I. at St. Boniface. On Sunday, at the Cathedral St. Boniface, the same Brother was ordained priest, by His Grace, the Archbishop. The Rev. Charles Ambrose Cameau, is from the diocese of St. Hyacinthe, Province of Quebec. He made his preparation at St. Laurent, Man., on the 1st Nov. 1892. At his ordination the Archbishop was assisted by the Rev. Fathers Camper and Magan, O. M. I. There were also present, the Rev. Father Messier, P. F., the Rev. Father Maisonneuve, O. M. I.

some of the Jesuit Fathers and others. The newly ordained priest sang the vespers, and gave the Benediction, at St. Mary's on Sunday evening. He said his first mass at the convent, in St. Boniface on Monday where he has a sister amongst the Religious; and his second mass at St. Mary's on Tuesday morning. On that day he returned to his mission at St. Laurent, Lake Manitoba.

Don't forget the banquet under the auspices of St. Patrick's Society which takes place at the Leland House on Friday evening after the termination of the charity concert in the Bijou opera house.

A RATHER daring robbery was committed in this city about ten days ago, it appears that a family who were removing from a terrace on Hargrave Street left some pieces of furniture in the vacated house one night intending to send for it the next morning but to their surprise on entering found that the stuff which was valued at \$30 or \$40 had been stolen. There is no clue as yet to the guilty parties.

THE BOYS OF ST. MARY'S

Are Kindly Remembered by Lieut.-Governor Schultz.

His Honour Lieut.-Governor Schultz left with the Rev. Father Fox, O. M. I., a Canadian flag for the boys of St. Mary's school, when they shall have gone through a course of drill, and shall be deemed worthy of inspection. The crippled state of the finances, through the robbery of the Catholic schools by an iniquitous Government, puts it out of the power of the trustees of these schools, to incur such an outlay as that which would be necessary for the payment of a drill-master at present. Their grand desire is to keep the school open, and to maintain their efficiency; though it must be confessed that the teachers of these schools, boys and girls are left sadly in arrears for their salaries, through the apathy and indifference of some Catholics.

N. Clarke Wallace, Comptroller of Customs, says, in reply to adverse criticism on his action in taking office, that he considers it an honor to serve his queen and country as a member of the Conservative Government whose general policy he has always supported. He adds that since his appointment eleven weeks ago he has received personal congratulatory resolutions from over one thousand Orange lodges, while the lodges that have expressed dissent number less than half a dozen.

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Homes At The World's Fair.

There is no reason why anyone should be deterred from visiting the World's Fair by reason of possible inconvenience and uncertainty attending the securing of satisfactory hotel accommodations. The Northern Pacific Railroad will in due time publish low excursion rates to Chicago and return for this occasion, while its double daily passenger train service, including through sleeping cars, both classes (Standard and Tourist) to Chicago, will as usual be at the head of the list in every particular. To help you in fixing in advance upon your place of residence while attending the World's Fair, we have placed in the hands of our agent at your station a book, compiled by us, and thoroughly practical, called "Homes for Visitors to the World's Fair." This little book, which you can purchase for fifty cents, contains a list of about 9,000 private families who will accommodate visitors in Chicago, during the time of the Fair, viz: May 1st to October 31st; gives their names and addresses, and number of rooms each will have to spare. The book also gives a list of the hotels and their locations; has twelve full-page large-scale maps, each representing a section of the city, that will give you all the information you need to stop, corresponding in ADVANCE with one or more families in that locality with regard to rates and the accommodations desired.

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N. McLEOD, Merchant Tailor.

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