

Vol. XVI, No. 11.

WINNIPEG, WEDNESDAY, DECEMBER 19, 1900.

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ENCYCLICAL

Providence Pope Leo xiii.

Having Peace and Communion with the Holy See.

Venerable Brethren,

Health and the Apostolic Benediction.

mentation of these virtues. For ex- human race, exiled and disinherited, were either perfected or even newly which men, converted from evil life. ample, in the very midst of worldly allurements and in spite of so many obstacles to piety, what great crowds have flocked to Rome to visit the "Threshold of the Apostles" at the invitation of the Sovereign Pontiff! Both Italians and foreigners are openly devoting themselves to religious exercises, and, relying upon the indulgences offered by the Church, are most earnestly seeking the means to secure their eternal salvation. Who could fail to be moved by the present evident increase of devotion towards the person of Our Saviour? The ardent zeal of so many thousands, united in heart and mind, "from the rising of the Sun to the going down thereof." in venerating the Name of Jesus Christ and proclaiming His praises, is worthy of the best days of Christianity. Would that the outburst of these flames of antique faith might be followed by a mighty conflagration! Would that the splendid example of so many might kindle the enthusiasm of all! For what so necessary for our times as a widespread renovation among the na tions of Christian principles and oldfashioned virtues? The great misfortune is that too many turn a deaf ear and will not listen to the teachings of be only too eager to turn back, and so escape certain destruction.

The most important duty of the Church, and the one most peculiarly her own, is to defend and to propagate of the Son of God, and to bring all men to salvation by communicating to them the divine benefits, so much so that her power and authority are chiefly exercised in this one work. Towards this end We are conscious of having devoted Our energies throughout Our difficult and anxious Pontificate even to the present day. you too. Venerable Brethren, are wont constantly, yea daily, to give your chief thoughts and endeavors together with Ourselves to the self-same task. But at the present moment all of us ought to make still further efforts. more especially on the occasion of the Holy Year, to disseminate far and wide the better knowledge and love of Jesus Christ by teaching, persuading, exhorting, if perchance our voice can be heard; and this, not so much to those who are ever ready to listen whilst professing the Christian name. live strangers to the faith and love of we urge to think seriously of their will be if they do not repent.

The greatest of all misfortunes is true and real purchase. "You are not never to have known Jesus Christ: yet your own: for you are bought with a such a state is free from the sin of ob- great price" (2 Corinthians vi., 19stinacy and ingratitude. But first to 20). Hence in Christ all things are have known Him, and afterwards to made new. "The mystery of His will, deny or forget Him, is a crime so foul according to His good pleasure which and so insane that it seems impossible He hath purposed to Him, in the dis-Of Our Holy Father by Divine for any man to be guilty of it. For pensation of the fullness of times to Christ is the fountain-head of all good. re-establish all things in Christ" (Eph-Mankind can no more be saved with esians i., 9-10). When Jesus Christ out His power, than it could be re- had blotted out the handwriting of the To Our Venerable Brethren, the deemed without His mercy. "Neither decree that was against us, fastening it Patriarchs, Primates, Archbishops, is there salvation in any other. For to the cross, at once God's wrath was Bishops, and other Local Ordinaries there is no other name under heaven appeared, the primeval fetters of slavgiven to men whereby we must be ery were struck off from unhappy saved" (Acts iv., 12). What kind of and erring man, God's favour was won life that is from which Jesus Christ, back, grace restored, the gates of Hea-"the power of God and the wisdom of ven opened, the right to enter them re-God," is excluded; what kind of mor- vived, and the means afforded of doality and what manner of death are its ing so. Then man, as though awaken- that in God alone can the human will no more create for himself a life free consequences, can be clearly learnt ing from a long-continued and deadly find absolute and perfect peace. God from suffering and filled with all hap-The outlook on the future is by no from the example of nations deprived lethargy, beheld at length the light of is the only end of man. All our life piness than he can abrogate the demeans free from anxiety; on the con- of the light of Christianity. If we but the truth, for long ages desired, yet on earth is the truthful and ex- crees of his Divine Maker, who has trary, there are many serious reasons recall St. Paul's description (Romans sought in vain. First of all, he real- act image of a pilgrimage. Now willed that the consequences of orifor alarm, on account of numerous i., 24-32) of the mental blindness, the ized that he was born to much higher Christ is the "Way," for we never can ginal sin should be perpetual. It is long-standing causes of evil, of both a natural depravity, the monstrous super- and more glorious things than the frail | reach God, the supreme and ultimate reasonable, therefore, not to expect an public and private nature. Neverthe- stitions and lusts of such peoples, our and inconstant objects of sense which good, by this toilsome and doubtful end to troubles in this world, but raless, the close of the century really minds will be filled with horror and had hitherto formed the end of his road of mortal life, except with Christ ther to steel one's soul to bear trouseems in God's mercy to afford us pity. What we here record is well thoughts and cares. He learnt that as our leader and guide. How so? bles, by which we are taught to look some degree of consolation and hope, enough known, but not sufficiently re- the meaning of human life, the sup- Firstly and chiefly by His grace; but forward with certainty to supreme For no one will deny that renewed alized or thought about. Pride would reme law, the end of all things was this would remain "void" in man if happiness. Christ has not promised interest in spiritual matters and a re- not mislead, nor indifference enervate, this: that we come from God and must the precepts of His law were neglect- eternal bliss in heaven to riches, nor vival of Christian faith and piety are so many minds, if the Divine mercies return to Him. From this first prin- ed. For, as was necessarily the case to a life of case, to honors or to powinfluences of great moment for the were more generally called to mind ciple the consciousness of human dig- after Jesus Christ had won our sal- er, but to long-suffering and to tears, common good. And there are suffi- and if it were remembered from what nity was revived: men's hearts real- vation. He left behind Him His Law to the love of justice and to cleanness ciently clear indications at the present an abyss Christ delivered mankind and ised the universal brotherhood; as a for the protection and welfare of the day of a very general revival or aug- to what a height He raised it. The consequence, human rights and duties human race, under the guidance of

removed.

CHRIST THE WAY.

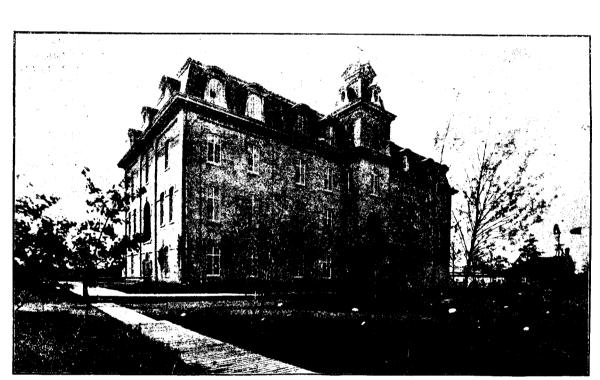
Those who go astray from the road | Christ our Lord. But the Christian wander far from the goal they aim at. is absolutely obliged to be firm, and Similarly, if the pure and true light of patient in suffering, if he wish to lead truth be rejected, men's minds must a Christian life. Have we forgotten of necessarily be darkened and their souls what Body and of what Head we are deceived by deplorably false ideas, the members? "Having joy set before What hope of salvation can they have Him, He endured the Cross," and He who abandon the very principle and bade us deny ourselves. The very digfountain of life? Christ alone is the nity of human nature depends upon Way, the Truth and the Life (John this disposition of mind. For, as even xiv, 6). If He be abandoned the three the ancient Pagan philosophy perceivnecessary conditions of salvation are ed, to be master of oneself and to make the lower part of the soul obey the superior part, is so far from being a weakness of will that it is really a It is surely unnecessary to prove, noble power, in consonance with right what experience shows and what each reason and most worthy of a man. individual feels in himself, even in the Moreover, to bear and to suffer is the very midst of all temporal prosperity- ordinary condition of anm. Man can

From this it may clearly be seen

what consequences are to be expected

from that false pride which, rejecting our Saviour's Kingship, places man at the summit of all things and declares that human nature must rule supreme. And yet this supreme rule can neither be attained nor even defined. The rule of Iesus Christ derives its form and its power from Divine Love: a holy and orderly charity is both its foundation and its crown. Its necessary e asomences are the strict fulfilment of duty, respect of human rights, the estimation of the things of heaven above those of earth, the preference of the love of God to all things. But this supremacy of man, which openly rejects Christ, or at least ignores Him, is entirely founded upon selfishness, knowing neither charity nor selt-devotion. Man may indeed be king, through Jesus Christ, but only on condition that he first of all obey God. and diligently seek his rule of life in God's law. By the law of Christ we mean not only the natural precepts of morality and the Ancient Law, all of which Iesus Christ has perfected and crowned by His declaration, explanation and sanction; but also the rest of His dictrine and His own peculiar institutions. Of these the chief is His Church. Indeed whatsoever things Christ has instituted are most fully contained in His Church. Moreover, I have commanded you" (Matthew He willed to perpetuate the office asxxviii., 19-20). "Keep my command signed to Him by His Father by ments" (John xiv., 15). Hence it will means of the ministry of the Church so gloriously founded by Himself. On ligion the first and most necessary the one hand He confided to her all condition is docility to the precepts of the means of man's salvation, on the Jesus Christ, absolute loyalty of will other He most solemnly commanded towards Him as Lord and King. A men to be subject to her and to obey serious duty, and one which oftentimes her diligently, and to follow her even as Himself: "He that heareth you. heareth Me: and he that despiseth von, despiseth Me" (Luke x., 16.) Wherefore the law of Christ must be sought in the Church. Christ is man's "Way": the Church also is his "Way" -Christ of Himself and by His very nature, the Church by His commission and the communication of His nower. Hence all who would find salvotion apart from the Church, are led astray and strive in vain.

As with individuals, so with nations. strength "unto the obedience of These, too, must necessarily tend to ruin if they go astray from "The Way." The Son of God, the Creator and Redeemer of mankind, is King and Lord of the earth, and holds supreme dominion over men, both individually and collectively. "And He gave Him . . . They are slaves to a threefold | power, and glory, and a kingdom; and concupiscence: of will, of pride, or of all peoples, tribes, and tongues shall of evils and miseries from which the hard and painful to despise the sup- ought to prevail in human society and



ST. BONIFACE COLLEGE,

but know the gift of God." did they ruin, involved in the terrible and num- ed virtues undreamt of in pagan philfortunes is to fall away from the of our first parents, nor was there any and customs received a new direction. World's Redeemer and to abandon human hope of salvation, when Christ As the knowledge of the Redeemer Christian faith and practice, they would Our Lord came down as the Saviour spread far and wide and His power, fices of the Chosen People had distruth, that the salvation of mankind Saviour. was to be accomplished in Him who should be the Priest, Victim, Libera-Nations, Founder of an Eternal Kingdom. By these titles, images and prowho "for His exceeding charity willingly to Christian teachings, but this infinite price He redeemed man who abandon Him become guilty by outward show" (St. Augustine, De serve Him" (Daniel vii., 14). "I am to those most unfortunate men who. fer His own "You were not redeem- the very fact, in their blindness and Vera Religione, 37). In this contest appointed King by Him. . . . I will ed with corruptible things as gold or silver. . . .but with the precious Christ. For these we feel the pro- Blood of Christ, as of a lamb, unspotfoundest pity: these above all would ted and undefiled" (1 Peter i., 18-19). Thus all men, though already subpresent life and what its consequences ject to His Kingly power, were over Redeemer in His mercy had freed posed goods of the senses and of forand above made His property by a them.

this revival of piety. Yet, "did they had for ages been daily hurrying into created, whilst on all sides were evok-might safely tend towards God. "Gobut realize that the greatest of all mis- berless ills brought about by the sin osophy. Thus men's aims, life, habits from Heaven. At the very beginning which destroyeth ignorance and formof the world, God had promised Him er vices, penetrated into the very lifeas the conqueror of "the Serpent," blood of the nations, such a change hence, succeeding ages had eagerly came about that the face of the world looked forward to His coming. The was entirely altered by the creation of throughout the world the Kingdom Prophets had long and clearly declar- a Christian civilization. The rememed that all hope was in Him. The brance of these events, Venerable varying fortunes, the achievements. Brethren, is full of infinite joy, but it customs, laws, ceremonies and sacri- also teaches us the lesson that we must both feel and render with our tinctly and lucidly foreshadowed the whole hearts gratitude to our Divine

We are indeed now very far removed in time from the first beginnings tor. Prince of Peace, Teacher of all of Redemption: but what difference does this make when the benefits thereof are perennial and immortal? placeies, differing in kind though like He who once hath restored human nain meaning, He alone was designated ture ruined by sin the same preserveth and will preserve it for ever. "He wherewith He loved us," gave Him- gave Himself a redemption for all" (1 self up for our salvation. And so, when Timothy ii., 6). "In Christ all shall the fullness of time came in God's Di- be made alive" (1 Corinthians xv., vine Providence, the only-begotten 22). "And of His Kingdom there shall Son of God became man, and in be- be no end" (Luke i., 33). Hence by satisfaction in His Blood to the out- all men, both severally and collectiveraged majesty of His Father, and by ly, depends upon Jesus Christ. Those

be understood that in the Christian recalls for strenuous labour, earnest endeavor, and perseverance! For although by Our Redcemer's grace human nature hath been regenerated. still there remains in each individual a certain debility and tendency to **ev**il. Various natural appetites attract man on one side and the other; the allurements of the material world impel his soul to follow after what is pleasant rather than the law of Christ. Still we must strive our best and resist our natural inclinations with all our Christ." For unless they obey reason they become our masters, and carrying the whole man away from Christ, make him their slave. "Men of corrept mind, who have made shipwreck half of mankind made most abundant God's eternal decree the salvation of of the faith, cannot help being slaves. folly, of their own ruin; whilst at the every man must be prepared to under- give Thee the Gentiles for Thy inhersame time they do all that in them lies go hardships and troubles for Christ's tance, and the uttermost parts of the to bring about a violent reaction of sake. It is difficult to reject what so earth for Thy possession" (Psalm ii., mankind in the direction of that mass powerfully entices and delights. It is 6, 8). Therefore the law of Christ

tune for the will and precepts of

ing, teach ye all nations . . . teaching

them to observe all things whatsoever

Continued on page 4.

Northwest Review

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WEDNESDAY, DEC. 19, 1900.

CALENDAR FOR NEXT WEEK.

DECEMBER.

- 23-Fourth Sunday in Advent.
- 24-Monday--Christmas Eve.
- 25-Tuesday-Christmas Day
- 26-Wednesday-St. Stephen, Protomartyr.
- 27-Thursday-St. John, Apostle and Evangelist.
- 28-Friday-The Holy Innocents.
- 29—Saturday—St. Thomas Becket Archbishop of Canterbury, Mar

CURRENT COMMENT.

The New World indignantly denies the rumor, circulated by some Chicago dailies, that the Archbishop of that great city was about to retire from the active management of his office and that a coadjutor with the right of succession would be appointed next month. Both these statements, our esteemed contemporary, which is the Archbishop's official organ, says, are absolutely false.

It will be remembered that an auxiliary bishop for that important see. the Right Rev. Alex. McGavick, was consecrated in May of last year; but it seems the Auxiliary is less robust than the Ordinary and is already thinking of retirement, while Archbishop Feehan is still in good health, in spite of his being far advanced in his seventy second year.

The history of the bishopric of Chicago is, until the present incumbent, a long record of short terms. The first Ordinary, Bishop Quarter, lived just four years and one month after his consecration in 1844; the second bishop, Right Rev. Jas. Vandevelde, S.J., also reained only four years in Chicago and was then transferred to the see of Natchez; exactly the same thing happened to the third bishop, Right Rev. Anthony O'Regan, who, after four years in Chicago, was transferred to Dora; the fourth Bishop, Right Rev. James Duggan, remained nominally at the head of the diocese for eleven years, but about four of these eleven were spent in struggling against incipient insanity. Bishop Foley, administered the diocese during the first nine years of Bishop Duggan's enforced retirement. It was not till the Right Rev. Patrick Augustine Feenan | Catholic professional or much-talkedwas transferred from the see of Nashville and became the first Archbishop of Chicago in 1880 that something like a permanent administration began.

And what a wonderful administra- and's Mass in Ottawa. tion that has been! Not in the sense of exciting the wonder of the unthinking world, but in the sense of quietly and unostentatiously setting things in mane Society medals were awarded to order and managing noiselessly one of Blanchard MacGachan and Victor Colthe largest dioceses in the world. For quhoun, two boys who had saved Archbishop Feehan, though even phy- from drowning the Rev. Mr. Cleaver, sically a born chieftain, since he mea- his wife, and Miss Roberts. Most sures six feet three, does not relish of our readers will remember that this seeing his name in the papers. He brave and successful rescue occurred never pretends to be the spokesman of a year ago last summer in front of America or the darling of the inter- Dr. Barrett's cottage in the Lake of immigration. viewers. His whole life is given up to the Woods. We are pleased to see duty. When first he became Bishop that the Rev. Mr. Cleaver pays a

of the Civil War, he found that dio- of Dr. Barrett's family and especially velopment which ought to have been to prosperity. It was a real reconed South.

Translated to the archiepiscopal see years ruled with firm yet gentle sway six hundred thousand Catholics of half are within the city limits. He has -the New World truly says-"sustained the cares and responsibilities and administered the affairs of a great archdiocese for twenty years in such a way as to win the love and veneration of his priests and people." And all this, as Feehan's is preeminently a record of mas in the old English sense of joy enduring deeds, rewarded by a mar- ous with really Christlike joy. vellous increase of his flock.

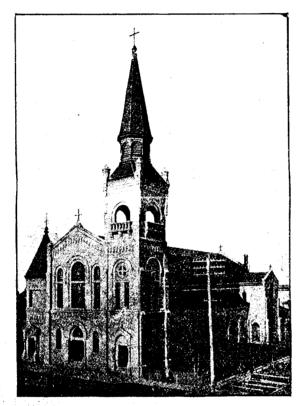
able good wherever the English lan- of a wonderful hundred years. Maria's programme of leading features ical, corrupted by Josephism, Gallican-

cese in a deplorable condition, morally to Madame Brischois. Had it not at least twice as great as it is, had and financially. The war had wrought been for the assiduous nursing of the there not been such a fearful leakage, ruin in every mission of the diocese, three by the Barretts and Madame reminds us of the growth of our holy Bishop Feehan threw himself into the Brisebois during the hours which imwork of restoration and by his finan- mediately followed their long immer- consequently, in a great part of the cial ability put most of his churches sion, two and perhaps three deaths civilized world which now speaks and institutions once more on the way would have resulted from the upset- English or German. In England, es- Sole Agent for Hassard Mine ting of the canoe on that stormy night. struction of the defeated and devastat- Madame Brisebois is the person to have, in the second half of this century, whom the rescue was due. She it was who sent the boys on their errand of mercy; she it was who, when striv- many, the Centre party, that creation ing to shove out of the boat house a of the second city in America, the Most heavy skiff, strained herself so terri- rules the Teutonic empire and has be-Rev. P. A. Feehan, has for twenty by as to be even now suffering permanent injury therefrom. To be sure, the boys deserve their medals, they eight or ten different tongues, over showed great presence of mind and four hundred priests, and more than skill; but the battle against death was two hundred parishes, of which one begun, carried on and won, at an awful cost to herself, by this valiant woman,

CHRISTMAS NOTES.

As our next number will appear only we remarked at the outset, has been after Christmas, we eagerly grasp this done with a wonderful absence of fric- last opportunity of wishing our readtion or talk of any kind. Archbishop ers, one and all, a truly Merry Christ-

This, the last Christmas of the nine "The Ave Maria has done incalcul- teenth century, fills us with memories guage is spoken," wrote John Gilmary have, as the Holy Father points out in Shea in his monumental "History of the beautiful encyclical which we bethe Catholic Church in the United gin to publish this week, great cause States," vol. 4, page 603. This well for rejoicing. Marvellous, indeed, has deserved praise, published eight years been the spread of the faith since Tanuago by the greatest Catholic historian erv. 1801. Then Catholicism in so America has produced, is fully verified called Catholic countries was persecuyear by year, and on reading the Are ted by rulers republican and monarch-



St. Mary's Church, Winnipeg.

for the first year of the twentieth cen- ism, Jansenism, while in Protestant

Mr. D. J. O'Donoghue's letter will be found well worth reading and pondering. It shows what a zealous, well informed layman can do for the spread of sound principles. It also reveals, incidentally, how a thorough Catholic training helps to give to the mind of the United States. an intelligent workingman that consecutiveness of thought the absence of which is so often noticeable in nonof university men. Mr. D. J. O'-Donoghue wisely prides himself on being above all a practical Catholic and looks back with pleasure to the days of his boyhood 46 years ago. when he used to serve Father Dandur-

At the annual meeting of the Hu-

tury, we feel sure that that unique countries it dared hardly breathe. weekly magazine will continue, as Right here in Canada, in spite of the heretofore, to be a most interesting solemn treaty guaranteeing to Cathorepertory of learning, devotion and lies the free exercise of their religion, fascinating tales all instinct with Cath- we find Mr. Charles de St. Ours, the olic life. No periodical is more eag- intellectual leader of the French-Canerly expected and more lovingly trea- adian nobility, writing, as late as 1821, sured than this one, which Our Lady that His Majesty's ministers had seems ever to invest with something: "sternly refused" to allow the Bishop of her own surpassing charm in re- of Quebec to bring priests from Eurturn for its loving championship of her cpe. The very fact that at that time native priests were so scarce in Lower Canada that the Bishop earnestly pleaded for recruits from France shows what a change has since come over the country. At the present time French Canada produces enough priests to supply not only its own wants, but also those of one million Canadians in

> The increase of the Catholic population in our own Dominion is especially remarkable in that immigration has been but a minor factor in the general result. It has been chiefly a natural growth. We were about one hundred thousand at the beginning of this century. Despite the fact that our religion was hampered and harassed in many ways during forty years, particularly in the field of primary education, only the Protestant form of which was encouraged, we are now about three millions and a half, one million having overflowed our southern border. Thus we have multiplied ourselves 35 times. Of course the increase of Catholics in the United States is still greater, since it is about fiftyfold; but the chief factor therein was

religion in England, Germany, and, pecially, converts from Anglicanism. filled a place altogether out of proportion to their numbers. In Ger-Shipments to all R. R. points. of the last quarter of the century, come thereby one of the rulers of the 369 Main Street - WINNIPEG.

Take another point of view, that of practical picty. As late as 1850, in Montreal, now called the Rome of America, men of the world who made Dr. Stark, Dentist, their Easter duty were considered singularly brave. Now they make their monthly communion literally in thousands, and many are weekly communicants; and so it is, more or less, all over the world. Sodalities and confraternities have multiplied a thousandfold. Look, for instance, at the Apostleship of Praver, founded about the middle of the century and now numbering thirty million adherents in every part of the globe, with thirty or forty periodical organs in some thirty different languages.

Look again at the growth of reliious vocations, the best test of the faith of a people. Although religious Orders were ostracized everywhere at the beginning of the century and have been often persecuted and exiled during it, they "flourish in immortal vouth" and are far more numerous than they ever were before, especially the innumerable sisterhoods.

This is a glimpse of the bright side. the motive for thankful rejoicing, only a glimpse, since volumes might be written on the wonders wrought by the grace of God in this nineteenth century. As to the motive for vigilance and proyer in the future, read it as Leo XIII. expounds it in his most record encyclical on Jesus the Redeemer.

THE CHURCH AND LABOR.

Department of Labor. 14 Metcalfe Street. Ottawa, Dec. 8, 1900.

Rev. A. A. Cherrier, Editor-in-Chief "Northwest Review." Winnipeg, Man.

Rev. and dear Sir,-

Some kind friend in Winnipeg (perhaps my highly esteemed friend, Rev. Father Drummond), has very thoughtfully sent me a copy of the "Review" of the 28th ult. In it I observe (and for its ability please accept my hearty felicitations), that the leading editorial, under the head of "Current Comment," deals in a most comprehensive as well as very complimentary manner with the Dominion "Labor Gazette," its inception, and its contempla-of the oldest and best known labor leaders in the Dominion." Nevertheless I am really appreciative and most thankful for the kindheartedness that prompted the writer in his complimentary reference to myself and my standing among the labor elements of Canada, I sincerely pray that no word or act of mine will ever give cause for change in this particular.

It is quite correct to say in my behalf, however, that I have taken a more or less active, though humble, part in the organized labor movement in Canada during the last thirty-five years; and it was in that interest rather than in my own that I resigned a permanent position which I had held during the previous fifteen years in the service of the Ontario Government to accept my present office of "Fair Wages Officer"-a position I neither sought nor expected. It came to me.

Apropos of your well-grounded remark that "the Labor question is one that the Sovereign Pontiff has treated in a masterly fashion himself, and on which he desires that all enlightened Catholics should be well informed." I may be permitted to remark that, being alive to that very thought, when I was invited to lecture (although I knew I lacked the essentials necessary to such a task), before the Canadian Socialistic League in Toronto, and consenting, I chose as my subject "The Catholic Church and the Working People." On the occasion, of course, I drew extensively upon the costs.

letters of Pope Leo XIII.—in fact, I The unparalleled development of the read them in full where they bore dir-

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self to their sense of justice and fairority. Needless to tell you I was very frequently interrupted by hearty apthe heart and head and pen of the Sovereign Pontiff of the Catholic Church there was a momentary stillness-as if their breath had been suddenly taken away in unexpected surprise-and then came round upon round of approbation. I was pleased. It struck me most forcibly that the

my extracts I requested those pre- prises a part of St. James, all St. Charsent to applaud what commended it-les and a part of Headingly, has recently elected a Catholic reeve. Mr. ness, and said that at the conclusion I George Caron, a French-Canadian, of would announce the name of my auththe parish of St. Charles, has been Tobacco Pouches in plain Rubber, Antelope and Seal Skin. chosen by acclamation in a district which is overwhelmingly Protestant and English-speaking. This choice is most creditable to the new reave and the speaking of 10 25 50 and 200s. plause. And when I told them that and English-speaking. This choice is all I had read to them emanated from most creditable to the new reeve and to the fair-mindedness of the munici-

A balloon fitted with automatic instruments was sent up recently in Paris and came down safely. instruments showed that it had risen attitude of the Catholic Church on to 56,000 feet, or over ten and a the question I dealt with was a revel half miles. At that height the tem-



Church of the Immaculate Conception.

excepting perhaps a few Catholic degrees below zero. friends who graced the occasion. About half those present were Socialists and nearly all were Protestants. At the close and in the discussion which followed-as is the custom at these Toronto Socialistic meetingsneither attack nor indirect reference was made to the subject of my paper. Those who did speak rather directed their strictures against the churchesimpliedly the Protestant denominations. A number of Divinity students present from Trinity College (Anglican), and Knox College (Presbyterian) were manly enough to tell me that that was the first time any of them had heard or known of the Encyclical letters I had quoted from. I gave them the dates, etc., and they promised to secure copies for themselves. At that meeting my feelings were those of mingled thankfulness and sorrowpardonable pride in the unmistakable position of the Catholic Church as to organized labor-all labor, and profound sorrow because of the almost unpardonable ignorance of even Divinity students (!) in that particular-a failing common with non-Catholic denominations.

Indeed it is a real pleasure to read. as you say-and it is not published or preached half as often as it ought to tention to bore to 8,800 feet be-that "all enlightened Catholics should be well-informed (on the conlitions of labor and what is due the worker), especially if they have a voice in the framing of municipal, provincial or federal laws"-they have that voice, and that "the workingmen are the thews and sinews of the nation. and are fast becoming a great factor in its directive brain." Nay, more, workingmen are now a great factor in the "directive brain of the nation." but unfortunately the great mass of them do not realize the significant fact to the full extent of its value. Those of them of optimistic turn of mind, although aware of the slowness of intellectual development consequent upon adverseness of conditions and circumstances, hopefully note the steady and forward trend of education among the working-the wage-earning-elements of our land, and I trust it is not too much to hope that Catholics in that rank of life will be found partakers of a fair share of the ultimately very beneficial results.

Wishing you all the choicest blessings in the gift of Almighty God and the compliments incidental to a joyous Christmas time, and with an ample apology for this uncalled-for hom-

> I have the honor to remain, Yours faithfully.

D. J. O'DONOGHUE.

PERSONS AND FACTS.

Alexander, who arrived at the Arch-Isigns of a hailstorm, and that the conbishop's palace on Saturday, sang sequence is that these districts, which High Mass at the Cathedral on Sun- formerly suffered fearfully from hail, day, and returned to his mission on are now entirely free from this devas-Monday.

For the first time in its history the

lation indeed to everybody present, perature outside the balloon was 102

Two daughters of Mr. George Caron, of St. Charles, Marie Louise and Marie Anne, are now in the Ursuline Convent of Three Rivers, Que., where they will both receive the habit of the Ursuline Order on January 7.

The weather has been unusually mild during the past week, the thermomcter frequently rising several degrees above the freezing point. Though there is hardly enough snow for good roads, Father Fillion, who was in town last week, says the people of St. Jean Baptiste fear that more snow might mean inundation in the spring, as the Red River is more than ordinarily high.

Orders for "The Little Manitobau" have been received from Port Arthur. Fort William, Montreal, Coburg, Out., 5 Cincinnati, Atlanta, Ga., and Ottawa,

The deepest well in the world is at Paruschowitz, in Siberia. The bore is already 6,700 feet down (more than a mile and a quarter), and it is the in-

The Very Rev. H. Leduc, O.M.I., V.G., of Edmonton, has been spend ing a fortnight in this neighborhood, one week of which was devoted to a retreat in the Trappist monastery of St. Norbert. Father Leduc's health. we are happy to learn, has greatly improved during the last year. He leaves for home this afternoon.

Yuletide giving, and of course you're welcome to look. Open Every Evening Until 1st January.

this year and they brought with them seven million dollars in money and ef-

While Father Lacombe was in London he was called on by Lord and Lady Aberdeen and by the Duke of Norfolk.

OBITUARY.

We regretgully chronicle the death on Sunday afternoon, Dec. 16, at St. Boniface, of Mr. Charles Cusson, aged



Church of the Immaculate Conception.

out to St. Norbert last Monday and dropsy during the past four years. The had a long talk with Monsignor Rit- deceased was born in Quebec and he chot, who is remarkably well.

The Scientific American of Dec. 15 has a very interesting article on "Shooting at the Clouds," from which we learn that in the vicinity of Venice, Lombardy and Piedmont there are 2,000 stations from which cannon are Rev. Father Vales. O.M.I., of Fort fired at the clouds whenever there are tating scourge.

municipality of Assiniboia, which com- United States have arrived in Canada churchyard family plot.—R. I. P.

Rev. Alfred Bélanger, C.S.V., drove 177 years, who had been suffering from had been a highly respected citizen of St. Boniface for a number of years. Mrs. Cusson, wife of the deceased, died in September last. He leaves five sons, Charles and Philip, of British Columbia, Joseph, of Rat Portage, Harry and Arthur, who reside in St. Boniface, also two daughters, Mrs. S. H. Paradis, of Fort Saskatchewan. and Mrs. P. Couture, of St. Boniface. The funeral took place from the family residence on Tuesday morning, Dec. 18, to St. Boniface cathedral, where a Requiem Mass was celebrated by the Vicar-General, at 9 o'clock. Sixteen thousand farmers from the The remains were interred in the

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In Twenty-five Years the population increased from 12,000 to 200,000: the land under cultivation from 10,000 acres to 2,000,000 acres; the number of schools from 16 to 982.

A comparison between the years 1885 and 1889 shows the following re-GRAIN PRODUCED.

...7,429,440 bush. ...6,364,263 bush.

27,922,230 bush. 22,318,378 bush. 5,379,156 bush.

55,619,764 bush. Increase, 40,712,580 Bushels.

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Continued from page 1.

be the guide and teacher of public as well as of private life. Since this is so aware that she had failed; she would by divine decree, and no man may with impunity contravene it, it is an evil thing for the common weal wherever Christianity does not hold the place that belongs to it. When Jesus Christ is absent, human reason fails, being bereft of its chief protection and light. and the very end is lost sight of, for which, under God's providence, human society has been built up. This end is the obtaining by the members of society of natural good through the aid of civil unity, though always in harmony with the perfect and eternal derson had not been able to keep the good which is above nature. But place? when men's minds are clouded, both rulers and ruled go astray, for they have no safe line to follow nor end to aim at.

(To be continued.)

MISS HENDERSON. Stenographer.

The Literary Assistant came forward to meet her when she entered the office of the Manager of the News Bureau, and after that she sat upon a straight chair beside the manager's desk and took her first notes. The manager smiled and said, "Very good," when she read, at his request. those first notes, although her voice shook and her note book fluttered in

When Emily walked home that afterpoon she was repeating to herself the words, "Miss Henderson, Stenographer. Miss Henderson, Stenographer." but she was dreaming of the wonderful future: of life in the Manager's office, to be sure, but life in which she would help the Literary Assistant and perhaps write stories for some of the leading magazines. The way was payed for her, she had nothing to do but work steadily ahead But, alas! for human hopes; the next morning the girl had a very bad cold and was suffering with a severe headache.

Nor was there any halo about the offices that morning. The manager was not smiling, nor did he read to her slowly as he had done on the previous day. Emily's typewriter was in the smaller of the two rooms. When the manager wished her to take notes he called her to the straight chair by the side of his desk; he called her very frequently, and hoped that she was a rapid typewriter, as the work was piling on him. The Literary Assistant was working diligently at her own large desk in the light of a window. Every time the new stenographer came to a pause in the reading of her notes the voice of the manager sang out to know if she were stumped. She was frightened, as the principal of the be, and she was obliged to acknowledge that she was "stumped" many times It was during the night fol-"counsel." came to her, and corrected itself in her the School of Stenography and Typewriting!

The manager did not say anything about the mistakes of the new stenographer, but his voice sounded exasperatingly patient when he continued to inquire if she were stumped. There were several kinds of typewriting paper used in the office, and Emily copied a lengthy letter upon the paper with the wrong heading. It was in Rev. John H. Filmer, curate of St this way that she "lost" the whole of | Margaret's, Roath, Cardiff; Rev. Edthe morning, and the important letter missed the noon mail.

There are innumerable wise and apt savings reaching about the universe: they are to be found daintily written | Mark's, Jarrow; Rev. G. T. Gorman at the top of the page of the copybook, reprinted in the rhetoric, clear and encouraging or vice versa in the parsing ing Abbey, Kent. exercises of the grammar. "If at first you don't succeed, try, try again," is prominent among these notable sayings, as are also, "A stitch in time saves nine." "and there's many a slip

twixt the cup and the lip." Emily Henderson smiled ironically as she repeated to herself the words "If at first you don't succeed, try, try again," and she smiled drearily as she told herself that there is, indeed, many a slip twist the cup and the lip. It was on the morning of her last day of trial as Emily Henderson, Stenographer. At five o'clock she would be dismissed as incompetent. Then she would return for further instructions to the School of Stenography and Typewriting, and Prof. Rathbun would

were considered qualified to take situations. The whole school would be go back with flaming cheeks; she wondered if she would be able to keep the tears from her eyes. The tears were in her eyes as she pondered over the degradation of it all. Would the Literary Assistant request that another girl be sent in place of Miss Henderson, who had tried and had not succeeded? Would the principal send the bad speller, Miss Turner, or the talkative Miss Griffith, or the slow Miss Mills, and would the second stenographer remain, while the school wondered more and more while-Emily Hen-

(To be continued.)

ST. PIE-LETELLIER.

Dec. 11.—Father Jutras has placed a furnace in the church, or rather under it, in the hope of heating his congregation more satisfactorily,

Not long ago, Father Jutras called the ladies of the Altar Society to a meeting and thanked them for their Are now on sale and will be on sale daily zeal, showing them several new ornaments which they had enabled him to

'Children of Mary," have been established, the number of Communions in the parish has more than doubled.

Mr. and Mrs. P. Peloquin, Jr., of Ste. Agathe, have been visiting their friends and relations in this neighborhood.

Mr. Z. Robert has a little daughter. The municipal contest for reeve will be very hot. The St. Jean Baptiste candidate is Mr. Comeau; the Letellier candidate Mr. Gravelines. Both these gentlemen are merchants residing in the municipality of Montcalm, and each has many friends and supporters.

The counsellors, except in ward one, are returned by acclamation.

Sleighing is good: there is plenty of

CLERICAL CONVERTS.

Among the names of Anglican clerrymen who have been received into the Catholic Church since the publication, in September, 1896, of the Bull. Anostolic Curate, on Anglican Orders. are the following:

Rev. David Llovd Thomas, rector of Grainsby, near Grimsby: Rev. Henry Patrick Russell, vicar of St. Stephen's Devonport: Rev. Arthur Heintz Paine. sometime vicar of Burton, Cheshire, and curate of St. Margaret's, Princesroad, Liverpool; Rev. B. W. Maturin. of the Society of St. John the Evangeshorthand school had feared she would list, Cowley, Oxford; Rev. H. Mather curate of St. Bartholomew's, Brighton; Rev. John N. L. Clarke, curate of St. John's, East London, Cape Collowing this miserable day that the girl ony: Rev. A. St. Leger Westall, cursat up in bed suddenly and pressed her late of St. Saviour's, Croydon: Rev. W hands to her throbing head, crying Evans, of 51 Splottroad, Cardiff; Rev. out. "Oh, oh!" In copying her notes Hamilton Macdonald, a naval chapshe had typewritten a word without lain attached to H.M.S. Vernon; Rev. meaning instead of the simple word George Alston, of Llanthony Abbey, Blunder after blunder and later a member of the Cowley community at Oxford; Rev. A. B mind now that it was too late. What Sharpe, vicar of St. Peter's, Vauxhall: must the manager think of her, and of Rev. Thomas Barnes, curate of St. Peter's, Vauxhall: Rev. H. A. Fuller, M.A., of Trinity College, Dublin: Rev. W. R. Clarke, curate of Aughton, Ormskirk: Rev. Edmund Jackson, of Barnsley: Rev. Hubert Hickman, vicor of St. Mary's District church. Frome: Rev. W. Duthoit, LLD chaplain at Gotha: Rev. Edward H. Pryan, vicar of Hansall: Rev. C. R Chase, vicar of All Saints', Plymouth: ward Arthur Harris, curate and precentor at St. Alban's, Holborn: Rev Archibald Charles Heurtley, curate of St. Peter's, London Docks, and of St. curate of St. Clement's, City-road; Rev. M. J. Richards, chaplain at Mall-

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till the end of December.

The company are giving a choice of routes to the various points in the east, obtain. He urged all to be faithful to and are making arrangements for tourist monthly communion, which is the principal end of the society.

Since this society, and that of the "Children of Man," hour bear cotal. of passengers going to the Maritime Provinces and the Old Coantry. A very small charge is made for a berth in these sleeping cars, while they are also provided with a rauge, by which passengers can cook their own food.

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Time Table, December 9, 1900.

STATIONS AND DAYS.	Leave Going S	Leave Going N	Arrive	
Winnipeg to Gladstone, Makinak, Dauphih, etc., Tues, Thur, aud Sat Dauphin, Makinak, Glad-		7 30	17 45	-
stone, etc., to Winnineg, Mon, Wed and Fri Winnipeg to Winnipegosis,	11 30		22 30	ĺ
Tuesday Winnipegosis to Winnipeg	7.15	7 30		
Wednesday Dauphin to Winnipegosis and return, Fridays	7 15 16 45	1	22 30 19 00	
return, Fridays Dauphin to Swan River and Erwood Saturday Erwood and Swan River to		8 20		
Dauphin, Monday Dauphin to Swan River, Wed	5 00	8 20	18 20 15 20	
Swan River to Dauphin, Thur	East	8 00 West	15 00 Ar	
Winnipee to Grandview, Thu Grandview to Winnipeg, Fri. Dauphin to Grandview and	7 30	7 30	$\frac{21}{22} \frac{15}{30}$	
return, Tuesdays Winnipeg to Warroad and	13 30	9 00	15 45	
Beaudette and intermediate stations Mon, and Thur Warroad to Beaudette, Tues.	8 20		19 00	
and Fri Winnipeg to Bedford and re-			16 40	
turn, Wed. and at	8 20	12 40	16 40	

D. B. HANNA, Gen. Supt.

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daily Moreis, Brandon, and in- termediath points, Mon.	1 45 pm	1 30 pm	
Wed, Fri Morris, Brandon and in- termediate points, Tues,	10 45 am		
Thurs., Sar Portage la Prairie, M n.,		4 30 pm	
Wed. Fri Portage la Prairie, Tues	4 30 pm	11-50 pm	
Thurs, Sat.		10 35 am	

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Week Days—
Mass at 7.30 a.m.
On 1st Frid y in the month Mass at 8 a.m.
Benediction at 7.30 p.m
N.B.—Contessions are heard on Saturdays from 3 to 10 pm, and every day in morning before Mass

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