

ENCYCLICAL LETTER

Of Our Holy Father by Divine Providence Pope Leo XIII.

To Our Venerable Brethren, the Patriarchs, Primate, Archbishops, Bishops, and other Local Ordinaries Having Peace and Communion with the Holy See.

Venerable Brethren,

Health and the Apostolic Benediction.

The outlook on the future is by no means free from anxiety; on the contrary, there are many serious reasons for alarm, on account of numerous long-standing causes of evil, of both a public and private nature. Nevertheless, the close of the century really seems in God's mercy to afford us some degree of consolation and hope. For no one will deny that renewed interest in spiritual matters and a revival of Christian faith and piety are influences of great moment for the common good. And there are sufficiently clear indications at the present day of a very general revival or augmentation of these virtues. For example, 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 nations of Christian principles and old-fashioned virtues? The great misfortune is that too many turn a deaf ear and will not listen to the teachings of this revival of piety. Yet, "did they but know the gift of God," did they but realize that the greatest of all misfortunes is to fall away from the World's Redeemer and to abandon Christian faith and practice, they would 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 throughout the world the Kingdom 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. And 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 willingly to Christian teachings, but to those most unfortunate men who, whilst professing the Christian name, live strangers to the faith and love of Christ. For these we feel the profoundest pity: these above all would we urge to think seriously of their present life and what its consequences will be if they do not repent.

The greatest of all misfortunes is never to have known Jesus Christ: yet such a state is free from the sin of obstinacy and ingratitude. But first to have known Him, and afterwards to deny or forget Him, is a crime so foul and so insane that it seems impossible for any man to be guilty of it. For Christ is the fountain-head of all good. Mankind can no more be saved without His power, than it could be redeemed without His mercy. "Neither is there salvation in any other. For there is no other name under heaven given to men whereby we must be saved" (Acts iv., 12). What kind of life that is from which Jesus Christ, "the power of God and the wisdom of God," is excluded; what kind of morality and what manner of death are its consequences, can be clearly learnt from the example of nations deprived of the light of Christianity. If we but recall St. Paul's description (Romans i., 24-32) of the mental blindness, the natural depravity, the monstrous superstitions and lusts of such peoples, our minds will be filled with horror and pity. What we here record is well enough known, but not sufficiently realized or thought about. Pride would not mislead, nor indifference enervate, so many minds, if the Divine mercies were more generally called to mind and if it were remembered from what an abyss Christ delivered mankind and to what a height He raised it. The human race, exiled and disinherited,

true and real purchase. "You are not your own: for you are bought with a great price" (2 Corinthians vi., 19-20). Hence in Christ all things are made new. "The mystery of His will, according to His good pleasure which He hath purposed to Him, in the dispensation of the fullness of times to re-establish all things in Christ" (Ephesians i., 9-10). When Jesus Christ had blotted out the handwriting of the decree that was against us, fastening it to the cross, at once God's wrath was appeased, the primeval fetters of slavery were struck off from unhappy and erring man, God's favour was won back, grace restored, the gates of Heaven opened, the right to enter them revived, and the means afforded of doing so. Then man, as though awakening from a long-continued and deadly lethargy, beheld at length the light of the truth, for long ages desired, yet sought in vain. First of all, he realized that he was born to much higher and more glorious things than the frail and inconstant objects of sense which had hitherto formed the end of his thoughts and cares. He learnt that the meaning of human life, the supreme law, the end of all things was this: that we come from God and must return to Him. From this first principle the consciousness of human dignity was revived; men's hearts realized the universal brotherhood; as a consequence, human rights and duties were either perfected or even newly

Those who go astray from the road wander far from the goal they aim at. Similarly, if the pure and true light of truth be rejected, men's minds must necessarily be darkened and their souls deceived by deplorably false ideas. What hope of salvation can they have who abandon the very principle and fountain of life? Christ alone is the Way, the Truth and the Life (John xiv., 6). If He be abandoned the three necessary conditions of salvation are removed.

CHRIST THE WAY.

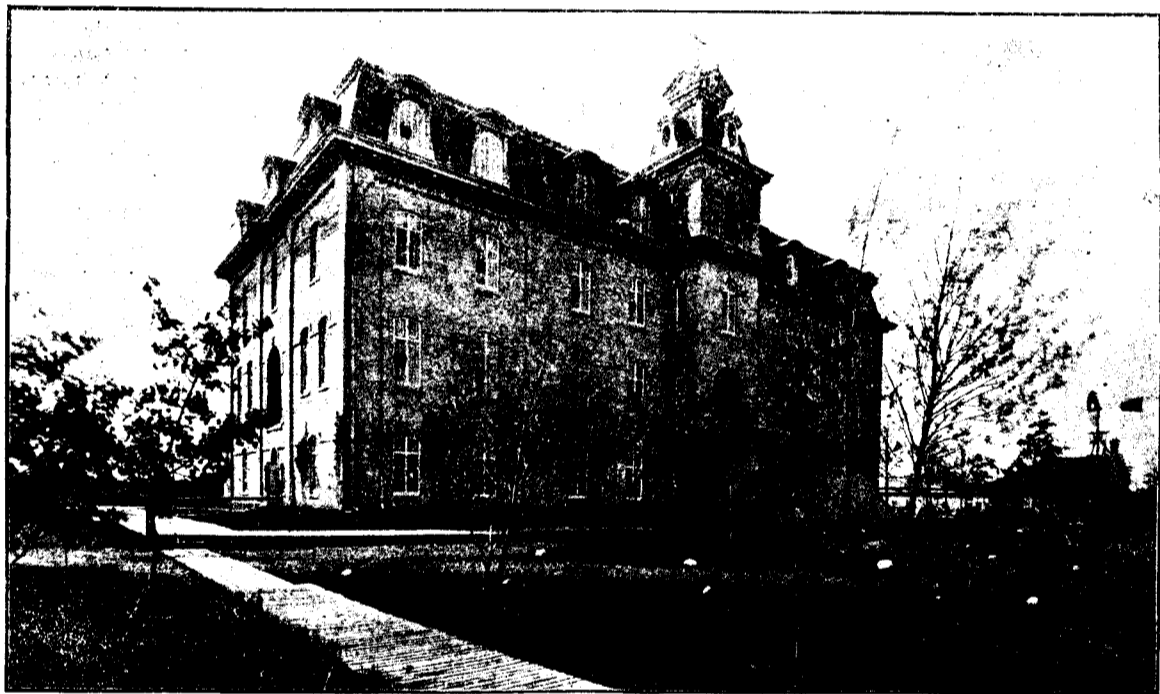
It is surely unnecessary to prove, what experience shows and what each individual feels in himself, even in the very midst of all temporal prosperity—that in God alone can the human will find absolute and perfect peace. God is the only end of man. All our life on earth is the truthful and exact image of a pilgrimage. Now Christ is the "Way," for we never can reach God, the supreme and ultimate good, by this tortuous and doubtful road of mortal life, except with Christ as our leader and guide. How so? Firstly and chiefly by His grace; but this would remain "void" in man if the precepts of His law were neglected. For, as was necessarily the case after Jesus Christ had won our salvation, He left behind Him His Law for the protection and welfare of the human race, under the guidance of which men, converted from evil life,

Christ our Lord. But the Christian is absolutely obliged to be firm, and patient in suffering, if he wish to lead a Christian life. Have we forgotten of what Body and of what Head we are the members? "Having joy set before Him, He endured the Cross," and He bade us deny ourselves. The very dignity of human nature depends upon this disposition of mind. For, as even the ancient Pagan philosophy perceived, 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 noble power, in consonance with right reason and most worthy of a man. Moreover, to bear and to suffer is the ordinary condition of man. Man can no more create for himself a life free from suffering and filled with all happiness than he can abrogate the decrees of his Divine Maker, who has willed that the consequences of original sin should be perpetual. It is reasonable, therefore, not to expect an end to troubles in this world, but rather to steel one's soul to bear troubles, by which we are taught to look forward with certainty to supreme happiness. Christ has not promised eternal bliss in heaven to riches, nor to a life of ease, to honors or to power, but to long-suffering and to tears, to the love of justice and to cleanness of heart.

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 Jesus Christ derives its form and its power from Divine Love: a holy and orderly charity is both its foundation and its crown. Its necessary consequences 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 self-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 Jesus Christ has perfected and crowned by His declaration, explanation and sanction; but also the rest of His doctrine 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, He willed to perpetuate the office assigned to Him by His Father by means of the ministry of the Church so gloriously founded by Himself. On the one hand He confided to her all the means of man's salvation, on the other He most solemnly commanded men to be subject to her and to obey her diligently, and to follow her even as Himself: "He that heareth you, heareth Me; and he that despiseth you, 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 power. Hence all who would find salvation apart from the Church, are led astray and strive in vain.

As with individuals, so with nations. 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 power, and glory, and a kingdom: and all peoples, tribes, and tongues shall serve Him" (Daniel vii., 14). "I am appointed King by Him. . . . I will give Thee the Gentiles for Thy inheritance, and the uttermost parts of the earth for Thy possession" (Psalm ii., 6, 8). Therefore the law of Christ ought to prevail in human society and

Continued on page 4.



ST. BONIFACE COLLEGE.

had for ages been daily hurrying into ruin, involved in the terrible and numberless ills brought about by the sin of our first parents, nor was there any human hope of salvation, when Christ Our Lord came down as the Saviour from Heaven. At the very beginning of the world, God had promised Him as the conqueror of "the Serpent," hence, succeeding ages had eagerly looked forward to His coming. The Prophets had long and clearly declared that all hope was in Him. The varying fortunes, the achievements, customs, laws, ceremonies and sacrifices of the Chosen People had distinctly and lucidly foreshadowed the truth, that the salvation of mankind was to be accomplished in Him who should be the Priest, Victim, Liberator, Prince of Peace, Teacher of all Nations, Founder of an Eternal Kingdom. By these titles, images and prophecies, differing in kind though like in meaning, He alone was designated who "for His exceeding charity wherewith He loved us," gave Himself up for our salvation. And so, when the fullness of time came in God's Divine Providence, the only-begotten Son of God became man, and in behalf of mankind made most abundant satisfaction in His Blood to the outraged majesty of His Father, and by this infinite price He redeemed man for His own. "You were not redeemed with corruptible things as gold or silver. . . . but with the precious Blood of Christ, as of a lamb, unspotted and undefiled" (1 Peter i., 18-19). Thus all men, though already subject to His Kingly power, were over and above made His property by a

created, whilst on all sides were evoked virtues undreamt of in pagan philosophy. Thus men's aims, life, habits and customs received a new direction. As the knowledge of the Redeemer spread far and wide and His power, which destroyeth ignorance and former vices, penetrated into the very life-blood of the nations, such a change came about that the face of the world was entirely altered by the creation of a Christian civilization. The remembrance of these events, Venerable Brethren, is full of infinite joy, but it also teaches us the lesson that we must both feel and render with our whole hearts gratitude to our Divine Saviour.

We are indeed now very far removed in time from the first beginnings of Redemption; but what difference does this make when the benefits thereof are perennial and immortal? He who once hath restored human nature ruined by sin the same preserveth and will preserve it for ever. "He gave Himself a redemption for all" (1 Timothy ii., 6). "In Christ all shall be made alive" (1 Corinthians xv., 22). "And of His Kingdom there shall be no end" (Luke i., 33). Hence by God's eternal decree the salvation of all men, both severally and collectively, depends upon Jesus Christ. Those who abandon Him become guilty by the very fact, in their blindness and folly, of their own ruin; whilst at the same time they do all that in them lies to bring about a violent reaction of mankind in the direction of that mass of evils and miseries from which the Redeemer in His mercy had freed them.

might safely tend towards God. "Going, teach ye all nations . . . teaching them to observe all things whatsoever I have commanded you" (Matthew xxviii., 19-20). "Keep my commandments" (John xiv., 15). Hence it will be understood that in the Christian religion the first and most necessary condition is docility to the precepts of Jesus Christ, absolute loyalty of will towards Him as Lord and King. A serious duty, and one which oftentimes calls for strenuous labour, earnest endeavor, and perseverance! For although by Our Redeemer's grace human nature hath been regenerated, still there remains in each individual a certain debility and tendency to evil. 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 strength "unto the obedience of Christ." For unless they obey reason they become our masters, and carrying the whole man away from Christ, make him their slave. "Men of corrupt mind, who have made shipwreck of the faith, cannot help being slaves. . . . They are slaves to a threefold concupiscence: of will, of pride, or of outward show" (St. Augustine, De Vera Religione, 37). In this contest every man must be prepared to undergo hardships and troubles for Christ's sake. It is difficult to reject what so powerfully entices and delights. It is hard and painful to despise the supposed goods of the senses and of fortune for the will and precepts of

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WEDNESDAY, DEC. 19, 1900.

CALENDAR FOR NEXT WEEK.

- DECEMBER.
- 23—Fourth Christmas 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, Martyr.

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, 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. Vandeveldt, S.J., also reigned 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 Feehan was 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 administration 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 order and managing noiselessly one of the largest dioceses in the world. For Archbishop Feehan, though even physically a born chieftain, since he measures six feet three, does not relish seeing his name in the papers. He never pretends to be the spokesman of America or the darling of the interviewers. His whole life is given up to duty. When first he became Bishop of Nashville, six months after the close

of the Civil War, he found that diocese in a deplorable condition, morally and financially. The war had wrought ruin in every mission of the diocese. Bishop Feehan threw himself into the work of restoration and by his financial ability put most of his churches and institutions once more on the way to prosperity. It was a real reconstruction of the defeated and devastated South.

Translated to the archiepiscopal see of the second city in America, the Most Rev. P. A. Feehan, has for twenty years ruled with firm yet gentle sway six hundred thousand Catholics of eight or ten different tongues, over four hundred priests, and more than two hundred parishes, of which one 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 we remarked at the outset, has been done with a wonderful absence of friction or talk of any kind. Archbishop Feehan's is preeminently a record of enduring deeds, rewarded by a marvellous increase of his flock.

"The *Ave Maria* has done incalculable good wherever the English language is spoken," wrote John Gilmary Shea in his monumental "History of the Catholic Church in the United States," vol. 4, page 603. This well deserved praise, published eight years ago by the greatest Catholic historian America has produced, is fully verified year by year, and on reading the *Ave Maria's* programme of leading features



St. Mary's Church, Winnipeg.

for the first year of the twentieth century, we feel sure that that unique weekly magazine will continue, as heretofore, to be a most interesting repository of learning, devotion and fascinating tales all instinct with Catholic life. No periodical is more eagerly expected and more lovingly treasured than this one, which Our Lady seems ever to invest with something of her own surpassing charm in return for its loving championship of her cause.

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 an intelligent workingman that consecutiveness of thought the absence of which is so often noticeable in non-Catholic official or much-talked-of 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 Dandurand's Mass in Ottawa.

At the annual meeting of the Humane Society medals were awarded to Blanchard MacGachan and Victor Colquhoun, two boys who had saved from drowning the Rev. Mr. Cleaver, his wife, and Miss Roberts. Most of our readers will remember that this brave and successful rescue occurred a year ago last summer in front of Dr. Barrett's cottage in the Lake of the Woods. We are pleased to see that the Rev. Mr. Cleaver pays a well deserved tribute to the kindness

of Dr. Barrett's family and especially to Madame Brisebois. Had it not been for the assiduous nursing of the three by the Barretts and Madame Brisebois during the hours which immediately followed their long immersion, two and perhaps three deaths would have resulted from the upsetting of the canoe on that stormy night. Madame Brisebois is the person to whom the rescue was due. She it was who sent the boys on their errand of mercy; she it was who, when striving to shove out of the boat house a heavy skiff, strained herself so terribly as to be even now suffering permanent injury therefrom. To be sure, the boys deserve their medals, they showed great presence of mind and skill; but the battle against death was begun, carried on and won, at an awful cost to herself, by this valiant woman.

CHRISTMAS NOTES.

As our next number will appear only after Christmas, we eagerly grasp this last opportunity of wishing our readers, one and all, a truly Merry Christmas in the old English sense of joyous with really Christlike joy.

This, the last Christmas of the nineteenth century, fills us with memories of a wonderful hundred years. We have, as the Holy Father points out in the beautiful encyclical which we begin to publish this week, great cause for rejoicing. Marvellous, indeed, has been the spread of the faith since January, 1801. Then Catholicism in so-called Catholic countries was persecuted by rulers republican and monarchial, corrupted by Josephism, Gallican-

development which ought to have been at least twice as great as it is, had there not been such a fearful leakage, reminds us of the growth of our holy religion in England, Germany, and, consequently, in a great part of the civilized world which now speaks English or German. In England, especially, converts from Anglicanism, have, in the second half of this century, filled a place altogether out of proportion to their numbers. In Germany, the Centre party, that creation of the last quarter of the century, rules the Teutonic empire and has become thereby one of the rulers of the world.

Take another point of view, that of practical piety. As late as 1850, in Montreal, now called the Rome of America, men of the world who made 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. Sodalties and confraternities have multiplied a thousandfold. Look, for instance, at the Apostleship of Prayer, 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 religious 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 youth 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 prayer in the future, read it as Leo XIII. expounds it in his most recent 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.

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 contemplated end, and in treating which I feel myself unduly honored as being "one 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 a 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. A sprout 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 encyclical letters of Pope Leo XIII.—in fact, I read them in full where they bore directly upon my topic. Before reading

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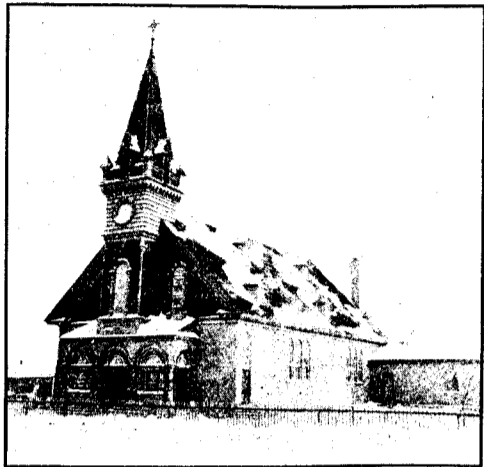
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my extracts I requested those present to applaud what commended itself to their sense of justice and fairness, and said that at the conclusion I would announce the name of my authority. Needless to tell you I was very frequently interrupted by hearty applause. And when I told them that all I had read to them emanated from the 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 attitude of the Catholic Church on the question I dealt with was a reve-

prises a part of St. James, all St. Charles and a part of Headingly, has recently elected a Catholic reeve. Mr. George Caron, a French-Canadian, of the parish of St. Charles, has been chosen by acclamation in a district which is overwhelmingly Protestant and English-speaking. This choice is most creditable to the new reeve and to the fair-mindedness of the municipality.

A balloon fitted with automatic instruments was sent up recently in Paris and came down safely. The instruments showed that it had risen to 56,000 feet, or over ten and a half miles. At that height the tem-



Church of the Immaculate Conception. EXTERIOR

lature indeed to everybody present, excepting perhaps a few Catholic 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 meetings—neither attack nor indirect reference was made to the subject of my paper. Those who did speak rather directed their strictures against the churches—impliedly 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 sorrow—pardonable 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 be—that "all enlightened Catholics should be well-informed (on the conditions 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 homily.

I have the honor to remain,
Yours faithfully,
D. J. O'DONOGHUE.

PERSONS AND FACTS.

Rev. Father Vales, O.M.I., of Fort Alexander, who arrived at the Archbishop's palace on Saturday, sang High Mass at the Cathedral on Sunday, and returned to his mission on Monday.

For the first time in its history the municipality of Assiniboia, which com-

perature outside the balloon was 102 degrees below zero.

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 thermometer 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 Manitoban" have been received from Port Arthur, Fort William, Montreal, Coburg, Ont., Cincinnati, Atlanta, Ga., and Ottawa, Ont.

The deepest well in the world is at Paruschowitz, in Siberia. The bore is already 6,790 feet down (more than a mile and a quarter), and it is the intention to bore to 8,800 feet.

The Very Rev. H. Leduc, O.M.I., V.G., of Edmonton, has been spending 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.



Church of the Immaculate Conception. INTERIOR.

Rev. Alfred Bélanger, C.S.V., drove out to St. Norbert last Monday and had a long talk with Monsignor Ritchot, 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 fired at the clouds whenever there are signs of a hailstorm, and that the consequence is that these districts, which formerly suffered fearfully from hail, are now entirely free from this devastating scourge.

Sixteen thousand farmers from the United States have arrived in Canada

Christmas Gifts for SMOKERS
Some of our leading lines—
Briar Pipes in cases, best quality.
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Cigar Cases from 50 cents upward.
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Christmas AND THE MEN

If you'd like to hit a man where he'll feel it, give him a smoking coat or a dressing gown.

They're a sensible gift, one sure to be appreciated.

Some handsome coats and gowns here—fancy cord edges, roll collars, fancy cuffs, etc.

The store just now is full of suggestions for Yuletide giving, and of course you're welcome to look.

Open Every Evening Until 1st January.

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500 Main St. 137 Albert St.

this year and they brought with them seven million dollars in money and effects.

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

OBITUARY.

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

77 years, who had been suffering from dropsy during the past four years. The deceased was born in Quebec and he 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. The remains were interred in the churchyard family plot.—R. I. P.

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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 results:
GRAIN PRODUCED.
1885. 1889.
Wheat. 7,429,440 bush. 27,922,230 bush.
Oats. 6,364,263 bush. 22,318,378 bush.
Barley 1,113,481 bush. 5,379,156 bush.
Total 14,907,184 bush. 55,619,764 bush.
Increase, 40,712,580 Bushels.
MANITOBA LANDS—For sale by the Provincial Government. Over 1,600,000 acres of choice land in all parts of the Province are offered at from \$2.00 to \$5.00 per acre. Payments extend over eight years. SPECIAL ATTENTION is directed to 500,000 acres along the line of the Manitoba Northwestern Railway at \$3.00 and \$2.50 per acre.
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