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### Calendar For Week Ending March 4th.

26 Sun 2nd of Lent—St. Felix III. P. (492).  
27 Mon St. Margaret of Cortina (Penitent, 1297).  
28 Tue St. Rozarius, Ab. (460).  
Wed Blessed Michael, M. (S. J. Japan, 1624).  
29 Wed St. Heddy Suso (O. P. (1365).  
30 Fri 1st Friday—The Holy Shroud.  
31 Sat St. Casimir (Poland, 1483).

### Ecclesiastical Province of St. Boniface.

**I. HOLY DAYS OF OBLIGATION.**  
1. All Sundays in the year.  
2. Jan. 1st. The Circumcision.  
3. Jan. 6th. 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 of:  
a. The first week in Lent.  
b. Whitsun week in September.  
c. The third week in Advent.  
4. The Vigils of:  
a. St. Andrew.  
b. The Solemnity of St. Peter and Paul.  
c. The Solemnity of the Assumption.  
d. All Saints.

**III. DAYS OF ABSTINENCE.**  
All Fridays in the year.  
Wednesdays in Advent.  
Fridays in Holy week.  
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 8 p. m.  
Week Days—Masses at 6.30 and 7.30.

**ST. MARY'S CHURCH.**  
Sundays—Masses at 8 and 10.30, a. m. Vespers at 7.15 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.

**St. Joseph's Friendly Union.**  
ST. MARY'S PARISH.  
Meets in their Hall 201 1st Avenue North every Monday at eight (8) p. m.

**Catholic Truth Society**  
No. 201, 1st Avenue North, on the first Sunday of each month at 8 p. m.  
List of officers as follows: Chaplain, Rev. Father Fox, O. M. I.; President, A. McNeill; 1st Vice President, W. Collinson; 2nd Vice President, E. J. Bertram; Recording Secretary, A. H. Kennedy; Corresponding Secretary, W. Russell; Financial Secretary, D. Coyne; Treasurer, R. F. Dowdall; Directors: A. McNeill, G. G. Germain, N. Bergeron, J. P. O'Neil, and F. J. Cornell.

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### OUR DAILY BREAD.

Give us our daily bread, we say.  
And look no further than to-day.  
Or pretend to-morrow grey or gold,  
Or pretend, or pinched with cold,  
Thine be to-morrow as to-day.

Even the small bird shall receive  
The food its mother gives, nor grieve  
Lest that to-morrow fall; so we  
Laying our lips and hearts to Thee,  
Trust Thee for all the days we live.

Keep us then, Thy Heart that's wide,  
Thy love our nest in which we hide;  
Thy thought, Thy word to fold us in  
All night till the new day begin—  
The day for which Thou wilt provide.

### 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 Child 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.

An indulgence of years and 70 quaternities for each recital of the above prayer. (Pope Leo XIII, Aug. 15, 1889)

### WHAT CATHOLICS BELIEVE.

A Few Points for our Protestant Friends to Read and Ponder Over.

We believe in one only true and living God, the Lord and Creator of all things; subsisting in Three Persons, Father, Son, and Holy Ghost. To this God alone we give Divine honor and adoration, and we detest with our whole souls all kinds of idolatry; that is the giving of Divine worship to any false god, or idol, or any person or thing whatsoever, besides the one true and living God. We honor indeed the Blessed Virgin, the Mother of our God and Saviour Jesus Christ, but not as a goddess, nor with any part of Divine worship. We honor the angels and saints of God, as His servants. We honor His priests, His churches, His altars, His word, and whatever else has relation to Him; but all for His sake, and by an honor that is referred to Him, not with that honor which He has appropriated to Himself. Such also is the veneration we have for the Cross, for relics, for the pictures or figures of our Redeemer and His Saints; we value them as memorials of Christ and His holy ones; as representations of our Redeemer, or of our redemption; as helps to pious thoughts and affections; but we condemn and anathematize all such as would pray to them, or believe any divinity inherent in them, or give them Divine worship.

We believe in one Lord Jesus Christ, the Eternal Son of God; Who for us sinners, and for our salvation, was made Man; that He might be the Head, the High Priest, the Advocate and Saviour of all mankind. We acknowledge Him our only Redeemer, Who paid our ransom by dying for us on the Cross; that His death is the fountain of all our good; and that mercy, grace, and salvation can by no means be obtained but through Him. We confess Him to be the only Mediator between God and man, the only Mediator of redemption; and the only Mediator of intercession: Who intercedes in such manner as to stand in need of no other merits to recommend His petitions. But as for the Saints, although we address ourselves to them, and desire their prayers (as we do those of God's servants here upon earth) yet we mean nothing else than that they should pray for us, and with us, to our common Lord, Who is our God and their God, through the merits of the same Jesus Christ, Who is our Mediator and their mediator.

We believe the Scriptures of the Old and New Testament to be the Word of God; we have the highest veneration for their Divine authority. If at any time, or in any place, the pastors of our church have restrained the ignorant from reading them, it was not out of disrespect to those Sacred Volumes, much less out of an impious design, to keep the people by that means in ignorance and error, but purely because the unlearned, as the Scriptures themselves inform us, are apt

to "wrest them to their own destruction" (2 St. Peter iii. 16). If we also receive unwritten traditions, as part of the Word of God, we mean no other traditions but such as are Divine; and which we believe to be Divine by the same authority by which we believe the Scriptures.

We believe that in order to enter into eternal life we must keep the Commandments of God; and that whosoever dies in the guilt of wilful breach of any one of these Divine precepts in a grave manner will be lost eternally. That no power on earth can authorize a man to break the Commandments of God or commit sin, or do any evil whatsoever in order that good may come of it. That neither the Pope, nor any man living, can set aside the Law of God, or make it lawful for a man to lie, or forswear himself, or do anything that is forbidden in the Divine Law.

We believe that neither Pope, bishop, nor priest, nor any power in heaven or earth, can forgive any man his sins, without a hearty repentance, and a serious purpose of amendment. That the Indulgences granted in the church are neither dispensations to commit sin, nor pardon for sins to come, but only a remission of the temporal punishment due to sins committed; and that no Indulgences can avail any man toward this remission, until by a hearty repentance he has renounced the guilt of his sin.

Our faith teaches us to detest all massacres, treasons, and murders whatsoever, whether committed by Protestants against Catholics or by Catholics against Protestants. We look upon these as among the very greatest of crimes that can be committed betwixt man and man, and such as cannot be justified by any pretext of religion. And so far are Catholics from thinking it lawful to murder heretics, that in all kingdoms and states which profess the Catholic religion such murderer of heretics must certainly expect nothing less than death by the laws of his country, and damnation if he dies impenitent, by the faith and doctrine of his church.

We believe the Blessed Eucharist to be both a Sacrament and a Sacrifice. In this Sacrament we adore not the bread and wine, which would indeed be a most stupid idolatry, but Jesus Christ, the Son of God; Whom, upon the strongest grounds of the Word of God and authority of His church, we believe to be really present in the Sacred Mysteries. And it is to His Passion and Death which we there celebrate and offer to God, that we attribute all that propitiation and grace which we look for from the Sacrifice of Holy Mass.

In conclusion, we believe that no man can be justified, either by the works of the law of nature, or of the law of Moses, without faith in Jesus Christ. That we cannot, by an antecedent works, merit that of justification. That the merit of our good works is the gift of God and that every merit and satisfaction of ours depends on the merits and Passion of Christ.

These are our real principles taught by our church in her councils and learned by her children in their Catechisms. We renounce, detest, and anathematize all contrary doctrines imputed to us by those who are, and always have been, busy to misrepresent and slander the church of God.



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The following gentlemen have been appointed agents of the Northwest Review: Master Andrew G. Crawford, Brandon, Man.

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The Northwest Review

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, Dec. 12th, 1892.

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, if can be expected that the material part of the publication should remain without remuneration. I therefore strongly recommend to all Catholics under my jurisdiction to give liberal support to the Northwest Review. It has fully my approval, though, of course, I cannot be responsible for every word contained in it. The editors write as they think they wish 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.

I remain, Yours most devotedly 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 if not of a party character. (2) LETTERS on similar subjects, whether conveying or asking information or controversial. (3) NEWS NOTES, especially such as are of a Catholic character, from every district in North Western Ontario, Manitoba, the Territories and British Columbia. (4) NOTES of the proceedings of every Catholic society throughout the city or country. Such notes will prove of much benefit to the society themselves by making their work known to the public.

WEDNESDAY, MARCH 1.

EDITORIAL NOTES.

An indulgence of 100 days, to be gained once a day, to be applied also to the suffering souls in purgatory, has been granted by Pope Leo XIII. to all the faithful saying the following invocation to St. Joseph: "St. Joseph, example and patron of all who love the Sacred Heart of Jesus, pray for us."—*Ex auctoritate die 19 Nov. 1891.*

The time has passed when any, except those who, with more point than elegance, are known as "the old women of both sexes" could be caught with this wild romancing about the "Inquisition," and the shedding of "red, warm blood" by Christians on the "stepping stones" of "Cathedrals." These representatives of the wilfully disordered imagination of bigotry have ceased to have the evil effects intended by them.

Infidelity being the proper opposite of faith, of course precludes faith. But immorality is also a deadly foe to faith because it stupefies the soul; it as it were steepens the soul in stapor, and any one of mature years who has used his perception can readily remember numerous instances of this. Immorality, carnal vice, is, then, about as great an enemy to faith as infidelity because nothing so deadens the heart and darkens the reason.

If men wantonly expose the absolutely necessary gift of faith by willfully breathing in the infidel and immoral atmosphere, through the infidel papers and poisonous literature which at this day is made to absolutely encircle us, they have no one but themselves to blame if they lose their faith; and if parents expose their children to this pestilential state, they surely must expect to have to answer for the injury their carelessness causes to be done to the immortal souls committed to their care.

Without the necessity of reasoning, in our day, the inexorable logic of the facts around us show us that faith, vitally precious as it is, is easily destroyed by the atmosphere of this skeptical and immoral age. Faith being a created grace, a gift conferred, may be justly

forfeited and judicially withdrawn. A clean life is the evidence of faith, it is itself the life of faith. Faith is the same as all other graces of God, depravity of act or will, certainly will impair it, and may destroy it. The evidence of this is, unfortunately scattered all around us.

The Theological virtues of faith, hope, and charity, are qualities poured into our hearts. They are created graces, and are infused into the soul by the Holy Ghost. Uncreated grace is God Himself, and by created grace God dwells in the soul of the practical Catholic, and the soul, even here below is in a supernatural state. The angels had to gain heaven by faith, by believing, on the word of God, that which during their probation was not evident to their natural intelligence. An act of faith is possible only by the aid of the supernatural grace of God, and is strictly supernatural; but it is a rational act, because the virtue of faith is seated in the intellect, and it is even required by right reason.

A calm survey of the field of thought around us, will show anyone that the development of error, now finding its fullness in infidelity and even Atheism, constrains the Christian religion in these times to open out the full beauties of her dogmas for the information of all. These topics are of vital moment always, but more than ever they must have a special fitness in our day. They are the direct antidote both of the infidelising spirit of the erring sects, and of the supernatural and worldly mind that is insidiously working itself into lax Catholics.

When the old paganism dormant in the newly civilized parts of Prussia rebelled against the church in the 16th century, and was joined in the rebellion by the but recently civilized descendants of the Viking pirates of the North, it was thought by the foolish that the church received a staggering blow. But through the Christian navigators and Missionaries of the Orient, and our own Columbus and the Missionaries who accompanied him

India repaired all Europe's loss. O'er a new hemisphere the cross. Shone in its azure light And from the isles of far Japan To the broad Andes, won o'er man A glorious victory.

How the ages join one another in proclaiming the fulfillment of the promise of Christ to His church: "I am with you all days even to the consummation of the world," and "the gates of hell shall not prevail against thee."

It was Catholic navigators and travelers, spurred on by Christian civilization and inspired by the desire to spread the light of the Gospel who made Asia, farther India and China, and Southern Africa known to Europe, until all those lands were brought into communication with each other as early as the 14th century. At that time Prussia was hardly yet converted from Heathenism because the Prussians, among the first to rebel against the church, were the last of the barbarians of Europe whom the church converted and civilized. It was in 1239 that the Teutonic Knights essayed to plant Christianity among the Prussian Sarmatians, the most savage of the Northern idolaters. It was through the Catholic scientific research of the preceding centuries, before the Prussian stronghold of "Germanic barbarism" yet learned the utility of roofed abodes for their barbaric rites, that in the 15th century a fleet was enabled to leave Portugal and open up commerce with Calicut in what is now British East India. And it was Catholic missionaries who traveled the known earth scattering the seeds of morality and our Christian civilization.

In the course of its editorial comments on the conference of the ministers at Toronto, to which reference was made in these columns, the *Messenger and Visitor* says:

"We do not feel sure but that to-day the tendency among the churches is rather toward division than toward union, and it seems quite possible that, in ten years from the present, there will be a larger number of religious bodies on this continent than there are to-day."

The tendency among Protestant churches always has been toward division, and it would be strange if it were otherwise, seeing that the assumption upon which the whole fabric of Protestantism rests in that Christ left his church without chart or compass to be tossed about by every wind of doctrine. Our esteemed contemporary, however, seems to find some comfort in the reflection that, though the walls of partition between the members of the various Protestant bodies are likely to stand for generations, those who dwell on either side of them are coming to know each other better. "Denominational distinctions are almost forgotten," "when men of all creeds and distinctions sit together under the ministry gr stand together at the graves of such men as Spurgeon or Brooks. How many soever may be the different ecclesiastical forms, that form is best through which the Spirit of Christ finds freest expression, and that spirit is one." And that spirit, we need not remind our contemporary, is the Spirit of truth, and the truth is one. Is it conceivable that the Holy Spirit should teach one thing in the Baptist church,

and the very opposite in the Presbyterian or Anglican? And if not, would it not be the veriest nonsense to speak of these three different ecclesiastical forms, for instance, as good, better, best?—*The Antigonish Casket.*

Recent despatches bring us the news that our gracious Queen has telegraphed to the Pope: "I congratulate you upon completing 50 years episcopate and sincerely wish you health and happiness." It will now be in order for those Orange lodges and the numerous synods of the various sects to pass resolutions condemning Her Majesty for doing so. Is it not a terrible thing to witness the Queen of England sending telegrams of congratulation to the Pope of Rome? Just contemplate, if possible, what must be the indignant feelings of those truly loyal and deeply religious bodies at such a spectacle? Think you the constitution can stand many such severe wrenches as this and survive! O!

We call the special attention of our readers to an appeal to the friends of Home Rule for assistance, from the Irish leaders in the Imperial parliament. Now is the time for all the friends of the dear old Land to unite and assist, in as far as they can, the grand old man in his efforts to give to Ireland a Home Rule Bill. Let every man with a drop of Irish blood in his veins or a sympathetic heart in his body, arise and do his duty. Now is the momentous hour; now is the day when the fate of a great and mighty struggle will be carried to a successful termination if Irishmen and the sons Irishmen are only true. What say you, Irishmen of Winnipeg? Will you cast aside all minor differences; all internal bickerings and rise as one man and put your shoulder to the wheel. A large part of the success and also of the glory of that struggle for justice shall be yours if you generously respond to the appeal of the Irish leaders. Be up and doing!

BOOK NOTICES.

We have just received a copy of Sadler's Catholic directory, almanac and ordo for the year 1893. It is as usual replete with information such as is usually found in such publications. It is issued quarterly and gives full information of all the diocese in the United States, England, Ireland, Scotland, the British West Indies and our own Canada. Price \$1.25. Address D. and J. Sadler and Co., 1609 Notre Dame Street, Montreal, or Church Street, Toronto.

The editor has been favored with a complimentary copy of Hoffman's Catholic directory, almanac and clergy list for the year 1893. This work is issued quarterly and contains much useful information and complete reports of the diocese in the U. S. Canada, Newfoundland and the German Hierarchy. Hoffman Bros. 413 East Water Street, Milwaukee, Wis.

THE MISSION AT ST. MARY'S.

Our readers will be pleased to hear that the Mission at St. Mary's is an unqualified success. Whether we take into consideration the eloquence of the Father who is conducting that Mission, the admirable choice of subjects for his sermons, or his unwearied zeal in attendance in the confessional, where he is aided so perseveringly by the resident Fathers of the parish, we do not hesitate to assert that there never has been a more faithful Mission at St. Mary's, than the one which is now being given there by the Rev. Father O'Riordan, O. M. I. and which we are informed is to come to a close next Sunday evening. The Rev. Father is far from having robust health; yet in addition to the ordinary but unceasing labors of the general Mission, he did not hesitate to give a triduum or three days Retreat at the commencement of last week to all the Catholic children and young people of the parish, the boys going to Holy Communion on Wednesday morning, and the girls on Thursday. Moreover, on Sunday afternoon at 3 p.m. he summoned a meeting of all the Mother's of families and others in the church; the chief object of the meeting being to inaugurate the Association of the Holy Family in all the Catholic families of the parish; an Association so earnestly recommended by our Holy Father Leo XIII. and zealously sustained by our own venerable Archbishop as well as by all the Bishops throughout the world. We regretted to hear that the Pastor of St. Mary's was prevented from attending this meeting, to which he had looked forward with lively interest, but this place was well supplied by his able and zealous confrere, Father O'Dwyer.

PROFOUNDLY SILENT.

There is an old adage that "silence is golden." This must be the cause of the present profound silence of the *Tribune* and all the other newspapers supporting the Government of Manitoba, on the attitude of Mgr. Satolli on the school question in the United States. Not long ago the *Tribune* in an article entitled "Archbishop Satolli," said: "The Catholic press of Canada has not yet dealt with the doctrines laid down by Archbishop Satolli on the public schools question. Archbishop Satolli, the representative in the United States of the Sovereign Pontiff, has declared that Catholics can safely avail themselves of the facilities afforded by the public school system of the republic." This authoritative announcement, coming directly from the Holy See, effec-

tually disposes of the argument against "public schools based upon those 'conscientious scruples,' of which we have heard so much. 'Conscientious scruples' against public and non-sectarian schools cease to exist as such when they are declared to be of no binding force by an infallible pope. Apparently, however, the medieval hierarchy of this country is unaware of Archbishop Satolli and of the mandate which he has 'delivered to the Catholics of the United States.'"

Shortly afterwards, His Grace the Venerable Archbishop of St. Boniface, in a letter which appeared in the supplement of our issue of the 8th of February, so ably and effectually disposed of the false position assumed by the *Tribune* and the other government organs on Mgr. Satolli's propositions, that the organs have become dumb. This letter from His Grace, has not left a peg on which the opponents of our schools could possibly hang an argument. Those organs have lapsed into a discreet silence that is an evidence of wisdom but not of honesty. They deceived the public by stating that Mgr. Satolli decreed that Catholics could attend the Public schools without danger, indeed, that the opposition of Catholics to the system of public schools in the United States was not endorsed by the church—in fact that the church fully approved of them. Now that it is clearly shown by His Grace, from the official documents, that the propositions made by Archbishop Satolli, are in exact accord with the decrees of the council of Baltimore and the teaching of the church, altering nothing essential, but, on the contrary, confirming everything previously decreed on that question, they should have been honest enough to withdraw their statements and admit that they were mistaken. But no; the lie has gone forth and it must stand. We would not be surprised in the least to find those organs reiterating those false statements about Mgr. Satolli and his position he has taken on educational matters, just as soon as they think the public have forgotten the crushing rejoinder of Archbishop Tache.

"WALKING ON RAZORS."

The *Winnipeg Tribune* was "walking on razors" when it had the temerity to quote Archbishop Satolli in support of the public schools of Manitoba and the action of the government in establishing Catholic schools. The *Tribune* said that "the authoritative announcement, coming directly from the Holy See effectually disposes of the argument against public schools based upon those 'conscientious scruples' of which we have heard so much." Well, let us see how Archbishop Satolli disposes of those "conscientious scruples." In his eleventh proposition, Archbishop Satolli says:

"To support our proposition we quote what has been written by the Holy Father Leo XIII. to his Venerable Brethren, the Archbishop of New York and the bishops of the same ecclesiastical province: 'We further desire you to strive earnestly that the various local authorities, firmly convinced that nothing is more conducive to the welfare of the commonwealth than religion, should by wise legislation, provide that the system of education which is maintained at the public expense, and to which, therefore, Catholics also contribute their share, be in no way prejudicial to their conscience or religion. For we are persuaded that even your fellow-citizens who differ with us in belief, with their characteristic intelligence and prudence, will readily set aside all suspicion and all views unfavorable to the Catholic church, and willingly acknowledge her merit, as the one that dispelled the darkness of paganism by the light of the Gospel, and created a new society distinguished by the lustre of Christian virtues and by the cultivation of all the refinements. We do not think that anyone hereafter looking into these things clearly will let Catholic parents be forced to erect and support schools which they cannot use for the instruction of their children.'"

Here are the words of our Holy Father Leo XIII, approvingly quoted by his representative, Mgr. Satolli, and what do they contain? If they do not contain a complete and scathing condemnation of the position of the government of Manitoba in destroying the very system of schools of which the Pope approves, what do they mean? What does the *Tribune* think of the Pope's advice?

"We further desire you to strive earnestly that the various local authorities, firmly convinced that nothing is more conducive to the welfare of the commonwealth than religion, should by wise legislation, provide that the system of education which is maintained at the public expense, and to which, therefore, Catholics also contribute their share, be in no way prejudicial to their conscience or religion."

What does the *Tribune* think of the following remarks of the Pope about the "intelligence and prudence" of certain people?

"For we are persuaded that even your fellow-citizens who differ with us in belief, with their characteristic intelligence and prudence, will readily set aside all suspicion and all views unfavorable to the Catholic church, and willingly acknowledge her merit, as the one that dispelled the darkness of paganism by the light of the Gospel, and created a new society distinguished by the lustre of Christian virtues and by the cultivation of all the refinements."

Finally, what does the *Tribune* think of our Holy Father's opinion of taxing Catholics "to erect and support schools which they cannot use for the instruction of their children?" Our Holy Father says: "We do not think that anyone hereafter looking into these things clearly will let Catholic parents be forced to

erect and support schools which they cannot use for the instruction of their children."

How little did His Holiness know of the Greenway government and the bigots that support them when he delivered himself of the above. True, he was not writing of Manitoba, but of the United States. It was the *Tribune* that tried to make Archbishop Satolli, (who quoted those words of the Pope in support of his eleventh proposition), endorse the action of the government of Manitoba. Was it not "walking on razors" in quoting Archbishop Satolli in support of Manitoba's recent school legislation? Most intelligent men will say it was.

EXIT MORGAN.

It is announced in the press despatches that the President of the United States has accepted the resignation of Indian Commissioner Morgan. This is the man who, by his dastardly conduct of the Indian Department, brought about the defeat of Benjamin Harrison. The retirement of this man and the defeat of the man who appointed him and, despite the protests of the Catholics of the United States, determinedly retained him in office, after it had been shown to him that Morgan was a disgrace to the American name, by including in a petty persecution of those devoted men and women who were making herculean efforts to evangelize and civilize the poor Indians. Our able and esteemed contemporary, the *Catholic Times* of Philadelphia thus scathingly refers to the exit of Mr. Morgan.

"One item of news sent out from Washington this week brought joy to the heart of every Catholic in the country. That it may be preserved as a reminder of one of the monumental evils inflicted upon the citizens of the present day it is here reproduced:

The President has accepted the resignation of General T. J. Morgan, Commissioner of Indian Affairs, to take effect March 4, and has granted him a leave of absence from February 15 until the end of his term.

Perhaps it was in recognition of the feeling of disgust that pervaded those who had for years read "General" Morgan's vituperatively indecent attacks upon Catholics and their accredited missionaries among the Indians that induced the outgoing President to grant a "leave of absence" for the few weeks preceding March 4. Whatever the motive, the acceptance of the resignation and the additional relief afforded by that leave of absence will ever stand as the most praiseworthy act of Benjamin Harrison's administration.

Morgan in season and out of season vilified and abused those connected with Indian affairs who professed membership in the Catholic church. His reports were audaciously garbled, his statements were malignantly colored and his every official act was tainted with hatred for Catholics. He saw nothing in the work of those who endeavored to give to the children of the forest the benefits and graces of true religion except schemes of Rome to add to the membership of the church in America and he considered it part and parcel of his "mission" to circumvent those efforts.

The country will remember his unscrupulous work, but it will, if such a thing were possible, be forgiven and forgotten if it serves as a warning to the incoming administration in its selection of a Commissioner of Indian Affairs. Anybody will be an improvement on Morgan.

"We are not deeply interested in American politics, but before the last presidential election we expressed the hope that the Catholics of the United States would punish Harrison for his disgraceful conduct in retaining such a man in office, and after the election was over, our joy at his defeat arose from the same cause. Bigots and bigotry are a menace to the rights of citizenship and should be stamped out in every free land, enjoying free institutions and fair laws.

THE HOLY FATHER ON EDUCATION.

"Secular education has made great strides of late, and the tendency to subordinate the religious element in the instruction of youth is one of the grave dangers of modern civilization." These words were spoken by none other than the Holy Father himself no later than on the feast of St. Joseph the 19th of March last. Taking these words in conjunction with the recent controversy over the propositions of Mgr. Satolli by our local press they establish a present significance worthy of the consideration of the mighty minds that guide the utterances of the aforesaid organs which have contended that the advent of Mgr. Satolli has brought a condemnation of the previous teaching of the church on question of education. There has been not a little obtuseness on the part of its advocates in holding the groundless assumption that such a policy could possibly be approved by the Roman authorities. Nor has wilfulness been an element wanting in their contention, for nothing could be further from the spirit and teaching of the church on education than the subordination of the secular to the religious element. His Grace, Archbishop Tache, has shown that the explicit utterances of Popes and Councils on this subject have been and are in reasonable accord with the propositions of Mgr. Satolli; or rather, to be more

accurate, that the propositions of Mgr. Satolli does not conflict with or infringe upon the explicit teachings of Popes and councils.

The explicit utterances of Popes and councils on this subject have been violently thrust aside to make way for the possibility of a scheme of compromise. A new policy based on a new principle was to be inaugurated, sweeping the Catholic tradition and teaching out of the field.

It ought to be clearly understood that there has been but one policy, one doctrine in the Catholic church on the question of education: education must be essentially Catholic, and the religious element must be the controlling, directing, and informing principle of all instruction. This always has been and always will be the Catholic position, and the advocacy of any scheme, wherein religion is subordinated to secularism, or ignored, is ever in direct contravention to the implicit and explicit teaching of the church.

The attempt of the *Tribune* and a portion of the secular press of the rest of the province and of the east, to make it appear that the position of the church has in any way changed has proved a complete failure and they have for the time, at least, retired from that position. The words we have just quote from the Holy Father are full of significance as to what the position of the church is now and always has been. When the Holy Father tells us, only a few months ago, that "to subordinate the religious element in the instruction of youth is one of the grave dangers of modern civilization," we may readily draw the conclusion that our Holy Father or his distinguished representative, M. r. Satolli, could not regard with favor, much less approve of the system of schools established by the legislature of Manitoba.

To such system, which simply de-Catholicises our schools, and makes us pay tribute to a system of Protestant schools the Holy See can give but one answer, condemnation. Secularization is the great modern danger and to let it seize upon our schools is to put it in possession of the citadel.

OUR GENTLEMENLY PREMIER!

Quite recently the city of Winnipeg was the scene of much that goes to make up the social joy and fraternal affection which help to soften the asperities and round off the corners of many of the differences in both religious and political life. We had many visitors from all parts of the province and from our neighbors to the south, engaged in friendly rivalry over a game of curling. As a fitting close to such a gathering, there was a banquet, over which his worship, Mayor Taylor, presided. Among the invited guests was the premier of Manitoba. Of course, it goes without saying that Mr. Greenway is not a man of a very high order of intelligence. Neither is he a man whose grace of manner or mental culture would mark him out as one from whom very much should be expected. He is simply Thomas Greenway, whom some unexplained freak of fortune has, for the time, made premier of Manitoba. Although his early training and personal observations may not have enabled him to grasp the proper uses of a knife and fork when attending banquets, yet his training as a politician and a knowledge of the most ordinary amenities which the dictates of common sense places in the hearts of even the most ignorant, should have taught him that, as the guest of the City of Winnipeg, he should be careful to say nothing that could give offense to any of our citizens. It seems, however, in expecting this much from Mr. Greenway we were over estimating the man. We are informed by the press that he made a speech and, among other things said that his government "led in enacting an anti-separate school bill." We wonder if it ever entered into the thoughts of this model premier that Catholic, curlers and tax payers who were entertaining him, were present, and that the most ordinary rules of politeness required him to say nothing which could offend them? Possibly, too, there may have been other gentlemen present who were acquainted with the disgraceful history which tells of the manner in which Mr. Greenway "led in enacting that anti-separate school bill." Mr. Greenway may be the possessor of an outward covering so impervious to any of the ordinary usages of gentlemen and men of honor, that he can afford to ignore his disgraceful part in the enactment of that bill. However much, that conduct, at that time and now, may coincide with the views of the narrow bigots who supported his bill, we would suggest to Mr. Greenway the propriety of keeping a discreet silence when admitted into the company of gentlemen, who, because of their being gentlemen, could not endorse his manner of enacting the aforesaid bill. Surely Mr. Greenway is not unaware of the danger he runs in reminding gentlemen of his part in that disgraceful piece of legislation? Had he publicly stated that, in enacting his bill, he had broken every pledge he had most solemnly made; that he had afterwards denied that he had made them; that, when he was convicted of being not only a violator of sacred pledges, but also a miserable prevaricator, he slunk away like a whipped cur, without one word of explanation or palliation; had he explained all this to that company of gentlemen what would they think of him? And yet, he actually had the bad taste to go to the banquet and boastfully refer to the passage of an act which is marked by all that is false and treacherous on his part and on that of his government!



GRANTLEY MANOR.

A TALE

LADY GEORGINA FULLERTON,

Author of "Lady Bird," "Ellen Middleton," &c

CHAPTER III.—Continued.

"Hesquints, grandmamma, and Mary Dickens has a crooked mouth and a bottle-nose," cried Margaret, glancing at the opposite looking-glass, which, certainly, reflected an image ill-calculated to inspire aversion.

At that moment the door opened, and two gentlemen came in, the very two for whose appearance Margaret had vainly watched during the last four days. Walter Sydney shook hands with her, and then introduced his companion, young Neville, who, after a slight bow, turned away, and withdrew into a recess behind Mrs. Thornton's embroidery frame. Margaret had been anxious to see Edmund Neville; first, because she had heard of him all her life; and, secondly, because that wish had been thwarted for three whole days. She was somewhat disappointed at his appearance; people we have heard of and thought of much are seldom like what we have expected to see; and though Walter had told her that his friend was not tall, that he was very slight, and that, with the exception of a pair of handsome grey eyes, shaded with black eyebrows and eyelashes, he had not a good feature in his face; she had pictured to herself a very different hero de roman from the boy, as she rather contemptuously termed him in her own mind, who was now sitting opposite to her.

In order to explain why he need have been a hero de roman at all, we must unveil a little more of that secret web which is woven in a girl's mind during the time when her future destiny is a mystery to her. Margaret, like—not all—but most girls, from the time that she had ceased to consider her own marriage as an event that would as naturally and as inevitably occur as having her first gown substituted for a frock, her hair turned up with a comb instead of flowing in ringlets over her neck, or dining at seven with grown-up people instead of at two with her governess, and often resolved in her secret thoughts what was likely to be her destiny in that line. It must be confessed that the idea had often suggested itself to her mind that Mr. Edmund Neville, the friend—almost like herself, the adopted child of Walter, the heir to an immense property in Ireland, and, as she had heard, distinguished at Oxford for his remarkable abilities, would be a very desirable husband for the heiress of Grantley Manor. On this notion had been built up many secret imaginings, many vague cogitations respecting his probable merits, his qualities, his looks, and the circumstances that would attend their first meeting. This event had now come to pass, but unattended with exciting incidents; and what was still more provoking, she did not herself feel in the least excited; but turning to Walter, she said in a low voice—

"What an unkind man you are, not to have been to see me for three whole days! Account for yourself, Old Walter, or I shall think you the most capricious and inconsiderate of men!"

She could not repress a smile as she made this accusation, it was so inconsistent with Walter's character, that she fully expected that he would regard it as a jest; but strange to say, he looked a little embarrassed at the charge, and said he had intended to come, but had been twice accidentally prevented just as his horse's head had been turned towards Grantley.

"Have you been showing Mr. Neville the beauties of the country?" said Margaret, who was curious to hear her new acquaintance speak.

He turned his head suddenly towards her, the color rushed into his cheek, the keen glance of his eye rested one instant on her face, and then was rapidly withdrawn. Opening Mrs. Thornton's "Every Lady her own knitter," or some such erudite guide to learning, he began reading out to her, in a low voice, directions for the manufacture of a poor man's waistcoat, and then begged to count the stitches in her work, and appeared quite absorbed with his occupation, while Walter was replying to Margaret's question. Not being much accustomed to give up any point, however trifling, on which her mind was set, she cut this answer rather short, and turning to young Neville, asked him what he thought of the scenery of Brace Muir, the object of their excursion on the preceding day. He gave a light start when she spoke to him, and answered, without raising his eyes from the rows of knitting which he was counting, "It is very wild, very picturesque." Then in a hurried manner he held out the knitting to Mrs. Thornton, with several stitches in it dropped, and walking up to the flower-stand, he smelt the geraniums and twisted their leaves, with a heightened color and restless manner.

"It is getting late, my love," cried Mr. Thornton from the lawn in front of the drawing-room; "your pony is impatient, and you had better be off."

"We will accompany you," said Walter; "it will scarcely lengthen our ride, and I should like Neville to see the beauties of Grantley before they have shed all their leafy honors."

"I must go back straight to Heron Castle," cried his friend hastily; "I have a letter to write before the post goes out; but I know the way, so do not think of me."

Margaret was provoked; it was evident that Walter's friend was resolved not to make her acquaintance, and bent on avoiding her society. A slight, almost imperceptible swelling of heart accompanied this impression. She was not pained, no indeed; nor mortified either. What was it to her—what did she care whether that ill-mannered boy chose to notice her or not? It was very good-natured of her to have offered to talk to him. She had no wish, now, ever to set her eyes on him again. She was sorry for Walter that his friend was so ungracious and unsatisfactory. She did not wish indeed that Walter had allowed him to be tossed off the battlements of his own castle; but she did wish she had not asked him to Heron Castle to spoil all their comfort. She was just seated in her saddle, and gathering the bridles in her hand, when, turning towards the windows of the dining-room to nod a last adieu to Mrs. Thornton, her eyes met those of Neville, who was standing by her grandmother's side. They were fixed upon her with

an intense and piercing earnestness which startled and confused her.

The next moment, long before they had reached the gate of the park, she had made up her mind that Walter had all along had it in his head to bring about a marriage between her and his friend; that he had probably hinted this to him; that this had been very foolish of Walter, for it had put a constraint on their first acquaintance, which would however very soon wear off; and by the time they turned the corner of the avenue, she had begun to examine in her own mind whether Edmund was not rather too short and too slight to be reckoned good-looking; whether she should, on the whole, like to marry an Irishman; whether there was any Irish accent in his way of speaking; and, above all, whether there was likely to be any opportunity of ascertaining this fact. There was no time to be lost in investigating the subject; for with Margaret there was generally little or no interval between the thought in the mind, and the words on the lips. That interval! How it varies with different people! How much turns upon it! What a rubicon it is—that second, during which the impetuous impulse of the heart, or the rapid conception of the brain, moulds itself into words, and assumes a living shape!—During which, some can deliberately close "the barriers of their teeth" as the Eastern proverb has it, and force back the rising flood,—some, into the polluted dens they call their hearts,—some, into the secret shrines where self is sacrificed and God adored!

What a strange power there is in silence! How many resolutions are formed—how many sublime conquests effected—during that pause, when the lips are closed, and the soul secretly feels the eye of her Maker upon her! When some of those cutting, sharp, blighting words have been spoken which send the hot indignant blood to the face and head, if these to whom they are addressed seek silence, look on with awe, for a mighty work is going on within them, and the Spirit of Evil or their Guardian-angel, is very near to them in that hour. During that pause they have made a step towards heaven or towards hell, and an item has been scored in the book which the day of judgment shall see opened. They are the strong ones of the earth, the mighty for good or for evil, those who know how to keep silence when it is a pain and a grief to them; those who give time to their own soul, to wax strong against temptation; or to the powers of wrath, to stamp upon her the mark of their withering passage.

Margaret was not, at this time at least, one of these mighty ones, and she thought that crossed her mind seldom failed to pass her lips, especially when Walter was at her side. She had not therefore been many minutes seated in her saddle before, to use a common expression, she took the bull by the horns, or rather the mane of her companion's horse in hand, and rolling the rough hair round and round her little finger, she asked—

"How long is Mr. Neville going to stay with you?"

"A few days longer, I believe. How do you like him?"

As she left the vicarage drawing-room, Margaret would certainly have answered "Not at all," but there had been something in that earnest gaze which she had detected through the clematis creepers of the dining-room window, which disposed her to suspend her unfavorable judgment. She thought it accordingly more prudent not to commit herself, and said with a smile—

"Why, in truth, he seems little inclined to give me an opportunity of judging."

"I suppose," said Walter in the same tone, "that he is afraid of you."

"Afraid of me!" cried Margaret, with a burst of her own merry laugh, "I wish that was true! I should like to see somebody afraid of me! Why, Walter, I cannot by dint of frowning and lecturing, make one of the school-children afraid of me. I threatened the other day to turn Martin Dick, the carpenter's fat boy, out of the room, but when he put his thumb to his nose, and spread his fingers out, looking all the time so impudently good-tempered, I laughed outright, and compromised my dignity. What black fingers they were, too!" she added, laughing again at the recollection, while with her own she imitated the attitude of the naughty school-boy, and looked so very pretty, that Walter said, in a half-grumbling tone—

"Some people might be afraid of you, though Martin Dick is not. Afraid of loving you too much, you little witch!"

"More than I deserve, you mean, Old Walter? Well! you may be afraid of that; though I should hope your gaze was a hopeless one; but as to Mr. Neville, he can have none of that sort of fear."

"O Margaret! Margaret! this was the first time in your life, that you did not think the exact truth: for did you not think, even while those words were in your mouth, that just such a fear as that, would make somebody avoid you in a vicarage drawing-room, and peep at you through branches of clematis?—and did you not begin to revolve in secret why Edmund Neville should be afraid of thinking you too pretty, or making friends with you, when the very worst that could happen to him would be to fall in love with one of the most captivating beauties that ever mounted a little spirited Arabian;—and who now, as the wind blew about the brown curls that escaped from under her hat, bent her head low to avoid the spreading arms of the old oaks through which she winded her way; and as she darted out of the grove into the open plain, drew herself up, and shook back those troublesome curls, and reined in her horse; till he arched his neck, and shook back his mane too, and bounded along as if the hope of conquest and the pride of beauty, and the schemes of youth, and the visions of joy, and the magic scenes which fancy draws on the blank pages of futurity, were stirring at his heart, and flushing before his eyes, as well as in those of his mistress?"

Ride on, Margaret! Ride on while you may, with that bright color in your cheek, with that smile in your eyes, with that joy at your heart. The blue sky is over your head, and the smooth green turf beneath your feet, and the Spirit of Hope within you is undimmed and strong. Ride on! with Old Walter at your side, and his voice of kindness in your ear. The sunny days of spring wax stormy, and the spring of life is often darkened! Ride on, Margaret, ride on while the wintry wind brings color to your cheek, health to your frame, and joy to your heart.

(To be Continued.)

Regina Notes.

Deep snow blizzards, low temperature and delayed mails have been enjoying several innings during February through the Northwest, and Regina has experienced a fair share of the tribulations belonging to the season yet every recompense that frigid weather and long evenings offered have been harnessed to enjoyment's wheel and although the present mild days and balmy chinooks bring joy to the man who has a coal bill to foot the pertinacity with which the devotees of curling and skating pursue each favorite pastime leaves room to surmise that some at least will not be overpleased if Jack Frost surrenders his hold before they have enjoyed some more of the privileges flowing from the possessions of a season's ticket.

Prominent amongst the schemes of benevolence and pleasure is that of the (Penny) "Penny Readings" Association which with blessed charity as its object and under the presidency of the Mayor, Dr. Willoughby, condenses the talent of the town into an entertainment twice a month and never fails to pack the hall with an appreciative audience. At the nominal admission fee of 5c over \$28 was taken in at last meeting and at least 100 turned away for want of standing room. The money realized so far has furnished several loads of wood and bags of flour to those in need.

Amongst those whom the 2 weeks blockade on the Prince Albert was detained, unwilling guests in Regina and this side of the invincible snow drifts far up the line are Judge McGuire and Father Michel, the latter having been transferred from Texas to labor in the Prince Albert mission. The change from 70 deg. above to 50 below Zero, added to nearly a week spent on the train north of here in a fruitless endeavor to reach his destination has furnished a chilly reception to the good Father, which we hope, the hospitalities of Father Caron have done much to dispel.

The genial judge too appears to have been alive to the pleasures of a pre-Lenten week in the capital and tripped the light fantastic with right good will at the Barracks Ball.

Father Lemieux has returned from his western trip looking as though he enjoyed the good things of life among his Montana friends and bringing with him from the mines many rich specimens of ore as well as many other substantial testimonials of the generosity of the Butte people.

Mr. A. E. Forget Ass't Indian Commissioner and lady have departed for the east in search of health and for a well earned holiday intending to cross the Atlantic and pass some time on the Mediterranean Coast. We shall miss his pleasant smiles and ever welcome presence and surely we pray that both shall return with renewed hope.

His Honor, Governor Royal, went east last week on official business.

The ladies of the "Altar Society" hold regular meetings and transact much useful business, the practical part attendant on collecting and disbursing funds being well under way.

The Curling competition mentioned in our last notes finished in favor of Sandy McDonald and E. McCarthy after a very close game. Both however have the honor of winning laurels in the recent Winnipeg bonspiel the two Regina rinks of which they were respectively members having forged well to the front in several of the grand contests decided there.

The appointment of Sir John Thompson and the discomfiture of Dalton the Bold have been very nauseous pills for our Orange friends, but the introduction and probable success of Gladstone's Home Rule Bill is the last straw so we find them busy lining the "last ditch" with an "humble petition" etc. praying for the abolition of dual language and separate school privileges. The aforesaid petitions to the House of Commons is we are informed being "numerously signed" and who, by the way, ever saw a petition that was not? We happen to know however that in this case it has been quite "numerously" repudiated by the respectability of the town outside of the pale of those valorous "truly loyal" and we are very much mistaken if such a petition will not be accepted by our rulers as very strong evidence that the rights of the minority in the Northwest are not safe in the hands of a majority composed of such calibre as go to make up such petitions.

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DELINQUENT SUBSCRIBERS.

Those of our subscribers who are in arrears for this paper will confer a special favor upon us by remitting the amount of their indebtedness at once.

CITY AND ELSEWHERE.

The Hudson's Bay Co., are to open a branch in Selkirk shortly.

Jos. Fiset, left on Saturday for Detroit. He expects to return in two or three weeks.

Mr. T. D. DEEGAN after visiting the principal cities in the east returned to the city Monday.

The mission services held at St. Mary's during the evenings have been well attended.

D. SMITH, inspector of Dominion Public Works, returned from a trip of inspection to the western towns and cities Sunday last.

On Sunday next after High Mass at St. Mary's the Rev. Father O'Kiorian, O. M. I., will give a special instruction to men.

N. D. GAGNER, formerly one of Winnipeg's lightning combs, has bought out Mr. Currie's interest in the Bathgate, N. D. Democrat.

P. O'CONNOR and Ed. McKeown left on Sunday for the west. They intend to visit San Francisco and New Orleans before returning home.

The mission at St. Mary's church will terminate next Sunday evening at Vespers with the Papal Benediction. It is hoped all the congregation will be present.

The banquet held at the Leland last evening to the members of the Opposition in the local legislature, proved to be an unqualified success. The supper was one of the finest ever given in the city.

The Dominion Government has appointed Mr. J. A. Kerr, of Regina, immigration agent to Ireland.

The highest steeple in the world is not to be compared with the elated feelings of a poor woman when a bag of flour is left at her door.

This very sage advice was given by an aged priest: "Always treat an insult like mud from a passing vehicle; never rush it off until it is dry."

Mr. W. W. DAVIDSON, of the Massey Harris Co., has taken charge of the company's business along the Calgary and Edmonton railway.

The council of the university of Manitoba will meet at their rooms in the McIntyre block to-morrow afternoon at 3 o'clock.

BROTHER NOAH, of France, has arrived in Canada, on his way to Chicago to oversee the exhibits from all Christian Brothers at the World's Fair. He will be assisted by Brother Merrillian.

On Friday next the first farmers excursion for Manitoba arrives from Toronto and the eastern provinces. Advices received by the C. P. R. indicate that a good contingent will arrive.

The ladies of Kingston, Ont., to prove they are not in favor of annexation, have taken to wearing crinolines. Mr. Cleveland's inauguration dresses are devoid of this style.

The Northern Pacific is constructing two specially adapted cars for the display at the World's Fair of exhibits of the products and resources of the country along its lines from Lake Superior to the Pacific coast.

DR. W. J. HINMAN, secretary of the Horse Breeder's association, has been

lected official representative of that body on the Winnipeg Industrial Exhibition board, and has been placed on the attractions, prize list, and other committees.

The number of patients treated at the St. Boniface hospital last week was seventy; forty-four males and twenty-six females.

The Canadian Freeman says: For some time past, it is alleged, James Morrisey, dressed in the garb of a Catholic priest, has been soliciting money from Catholic families in the southern part of Chicago. He was arrested on Thursday and arraigned for obtaining money under false pretences. Bail was fixed in the sum of \$300.

THERE is very little probability of Winnipeg giving aid to St. Boniface in the proposition to erect another bridge across the Red River. One alderman candidly stated to a reporter recently that he should vigorously oppose the request. He was afraid, he said, that if too easy access was given to St. Boniface a portion of the city's population would be moving over there to escape taxation.

The Winnipeg Grain and Produce Exchange have issued a circular to the farmers of Manitoba and the Territories warning them of the great loss to the country on account of saving frosted and smutted seed wheat. It contains full instructions as regards the treatment of such seed before sowing. Copies of this circular may be obtained from any store keeper in Manitoba or the Territories, or from the Winnipeg Grain and Produce Exchange.

The miserable cigarette, the baby cigar, has got to go. Pennsylvania says so by a vote of 150 to 16 in her house—both the manufacture and sale in that state. This may be interference with personal liberty, but as the state has to pay the expenses of asylums and maintain her paupers, she has a right to prevent the manufacture of idiots and the waste of money. Several states have laws forbidding the sale of cigarettes to minors. Pennsylvania goes a step further and does away with the whole business.

The Revue Canadienne has an article by Judge Frad'homme of St. Boniface, on the treaty of Paris, the purpose of the writer goes to show that Manitoba and the Northwest Territories, with the exception of the district bordering on Hudson's bay, formerly belonging to France, and were ceded to Britain by the treaty of Paris. It is claimed that the guarantees of that treaty as to the preservation of the French language and the free use of the Catholic religion, the same as in the province of Quebec.

In the parliamentary session held at Galeshead, Eng., on Friday to fill the vacancy caused by the succession of Walter Henry James to the peerage, William Allan, Liberal, received 6,434 votes, and P. Ralli, Liberal-Unionist, 5,566 votes. These figures show an increase of the Gladstonian majority from 293 in the last general election to 868. Mr. Allan declared himself on the platform for home rule, the taxation of ground values and the abolition of the House of Lords as an hereditary assembly.

The carelessness of some parents was sadly illustrated on Friday last when a little child, two years old, was scalded to death. The parents, who are Icelanders reside in the north end of the city, and the father is foreman of the C. P. R. coal yard. The mother had gone out of the house for a few minutes and during her absence the child had fallen into a pot of boiling water which had been left on the floor. A physician was called, but all efforts were in vain and the little one died in an hour's time.

The many friends of Mr. Joe G. Fiset of Clougher's, will deeply sympathize with him in the untimely death of his young wife, which sad event occurred last week after an illness of only three days. The deceased lady was a native of Detroit, Mich., and was but 29 years of age at the time of her death. She came to Winnipeg nearly five years ago with her husband and soon gathered around her many friends, by whom she was greatly beloved. She was a member of St. Mary's church and took an active part in the work of the parish.

A most enjoyable programme in aid of the funds of the Church of the Immaculate Conception was given at St. Boniface College on Monday evening. It consisted of two parts. The first was made up of songs, instrumental music and recitations, and the second part of a most amusing Pantomime. Among those present were the Rev. Rector and Professors of the college, the rector of the cathedral and their visiting clergy and in the place of honor, the Rev. Father Cherrier, parish priest of the church of the Immaculate Conception. Among the laity we noticed, the Hon. Judge and Madame Dubuc, Hon. Mr. Prenderast, Dr. Mrs. and Miss Barrett, Mrs. William Walsh and Miss North-graves. At the close the Rev. Father Cherrier, in a short address, thanked all for their attendance and invited them to be present at a concert and lecture to be given by the Rev. Father Drummond, S. J., on the 16th in the new church and the opening of the same on the 17th of this month. Father Drummond will speak of the life and labors of St. Patrick.

To Measure a River.

Anybody can measure, approximately, the breadth of a river without a surveyor's compass or any mechanical means whatever. The man who desires to make the experiment should place himself at the edge of the stream, then stand perfectly still, face the opposite bank and lower the brim of his hat until it just cuts the opposite bank. Then let him put both his hands under his chin, to steady his head, and turn slowly round until the hat brim cuts some point on the level ground behind him. Mark the spot where the hat brim cuts the ground, then pace off the distance and it will be found about the breadth of the river.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Court House, &c., at Regina, N. W. T.," will be received at this Office until Monday, the 24th inst. 1883, for the several works required in the erection of Court House, &c., at Regina, N. W. T.

Plans and Specifications can be seen at the Department of Public Works, Ottawa, and Dominion Public Works Office, Regina, on and after Friday, 24th February, and tenders will not be considered unless made on form supplied and signed with the actual signatures of tenderers.

An accepted bank cheque payable to the order of the Minister of Public Works, equal to the per cent of amount of tender, must accompany each tender. This cheque will be forfeited if the party decline the contract or fail to complete the work contracted for, and be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order, E. F. E. ROY, Secretary.

Department of Public Works, Ottawa, 21st February, 1883.

MARKET REPORT.

Condensed Report as Taken From The Commercial.

GRAIN AND PRODUCE.

WHEAT.—Business in wheat has got down to a low ebb, and there is very little moving in country markets. With the light deliveries, however, there is no immediate pressure for space. Prices are unchanged and range from 50 to 55 cents per bushel for good to choice samples of hard wheat, to farmers, in country markets.

FLOUR.—Prices here are quoted as follows to the local trade in small lots per 100 pounds: Patents, \$1.95; strong bakers, \$1.75; XXXX 75 to 65c; superfine 60 to 70c.

MILLSTUFFS.—No change to note in prices. We quote bran selling to local dealers at \$8 to 9 per ton, as to quantity, and shorts \$10 to 11 per ton.

OATS.—Have been held firmer, owing to light local offerings, from 24 to 26c per bushel of 34 pounds is being paid for loads on the market.

BARLEY.—So little doing in this grain that it is difficult to quote prices. Cars on track held at 18 to 19c per bushel of 48 pounds.

GROUND FEED.—There is the usual wide range in prices according to quality (Clear oat and barley feed brings \$12 to 14 per ton, as to quantity and quality. Mixed mill feed at \$9 per ton upward.

MEALS, ETC.—Rolled and granulated oatmeal held at \$1.80 to 1.90 per sack, according to brand, and standard meal 5c lower, these being prices to retail traders.

LARD.—Lard has taken a very sharp advance. Prices have been jumped up a cent at a time east, and as predicted a week ago, prices have advanced sharply here. Pure lard, in 20 pound pails, is now quoted at \$2.75 per pail, and compound at \$2.45 per 20 pound pail.

DRESSED MEATS.—There has been more frozen beef offering of late, and we quote the range of prices at 3 to 5c per lb., by the carcass. A little extra quality has gone at a fraction over 5c. Mutton is held at about 8c by wholesale dealers. Some very thin stuff have been offered, which sold considerably lower.

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L. J. C. et M. I.,

A MISSION

Will be given in ST. MARY'S CHURCH, WINNIPEG, by the REV. FATHER O'KIORIAN, O. M. I., to commence at the High Mass, on the first Sunday in Lent, February 10th, 1883.

The Masses on Sundays during the Mission will be at 7 and 8.30 a.m., and the High Mass with a sermon, at 10.30 a.m.

Vespers will be followed by the Benediction of the Blessed Sacrament.

On week-days there will be an instruction after the 8.30 Mass, and after the Rosary in the evenings, which will commence at 7.30 p.m., and will be followed by the Benediction of the Blessed Sacrament.

There will be no sermon or Benediction on Saturday evenings.

Confessions will be heard on Sundays before the Masses.

On week-days confessions will be heard in the mornings up to the last Mass; after 10 o'clock and after 3 o'clock p.m., and after the evening service.

Behold now is the acceptable time, behold now is the day of salvation.—II Cor., vi., 2

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