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Meets in their Hall 201 1st Avenue North
every Monday at eight (8) p. m.
List of officers as follows: Honorary
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how to stop my hair
from falling out.
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remedy that will dis-
solve the growth and
restores it gray, to
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Prayer to St. Joseph.

We come to thee, O Blessed Joseph, in
our sore distress, and having sought the
help of thy Most Blessed Spouse, we now
confidently implore thy assistance also.
We humbly beg that, mindful of the
dutiful affection which bound thee to the
Immaculate Virgin Mother of God and
of the fatherly love wherewith thou
didst cherish the Child Jesus, thou wilt
lovingly watch over the heritage which
Jesus Christ purchased with His Blood,
and of thy strength and power help us in
our urgent need.

O Most Provident Guardian of the
Divine Family, protect the chosen race
of Jesus Christ; drive far from us, most
loving Father, every pest of error and
corrupting sin; from thy place in heaven,
most powerful deliverer, graciously come
to our aid in this conflict with the powers
of darkness; and as of old thou didst
deliver the Child Jesus from supreme
peril of life, so now defend the Holy
Church of God from the snares of her
enemies and from all adversity; have each
of us always in thy keeping, that, follow-
ing thy example and borne up by thy
strength, we may be able to live holi-
ly, die happily, and so enter into the ever-
lasting bliss of Heaven. Amen.

An indulgence of 7 years and 7 quinquages
for each recital of the above prayer. (Pope
Leo XIII, Aug. 15, 1889.)

Calendar For Week Ending March 25th.

- 19 Sun Passion Sunday.
- 20 Mon St. Joseph, Spouse B. V. M., Patron
Universal Church.
- 21 Tue St. Benedict, Patriarch of Monks (513).
- 22 Wed St. Catherine (feastday, 131).
- 23 Thu St. Cyril of Jerusalem, Bp. D.
- 24 Fri The Seven Sorrows, B. V. M.
- 25 Sat Annunciation B. V. B.—Apparition at
Lourdes.

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.
c. The third week in September.
d. The third week in Advent.
4. The Vigils of
a. Whitsunday.
b. The Solemnity of St. Peter and Paul.
c. The Solemnity of the Assumption.
e. Christmas.
III. DAYS OF ABSTINENCE.
All Fridays in the year.
Wednesdays in Advent
Fridays in Holy week
Wednesdays in Holy week
Thursdays in Holy week
Saturdays
a. Ash Wednesday.
b. The Ember Days.
c. The Vigils above mentioned.

Do you agree with the Catholic Bishops
that is with the Roman Church?—St. Am-
brose [A. D. 335—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 a. m.
ST. MARY'S CHURCH.
Sundays—Masses at 8 a. m. 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 8 p. m.
Week days—Mass at 7.30 a. m.

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NEW CHURCH OF THE IM- MACULATE CONCEPTION.

Dedicated by His Grace the Archbishop of
St. Boniface.

Description of the Ceremonies.—Sermon
Preached by Rev. Father Fox—Concert
and Lecture by Rev. Father Drum-
mond.

The beautiful new church of the
Immaculate Conception which has
during the past few months been in
course of erection in the northern por-
tion of the city, and which we had the
pleasure of describing in detail to our
readers in our last issue, was solemnly
dedicated by His Grace the Archbishop
of St. Boniface on Friday, the 17th
instant, the feast of St. Patrick. The
evening before, in accordance with
announcements previously made, the
doors were opened for the first time to
the public, and those who attended, in
addition to satisfying the eager desire
they felt to see the interior of the edifice
were given the opportunity of enjoying
a delightful concert of sacred music and
a most interesting lecture by the Rev.
Father Drummond, S. J. It is, we
suppose, needless to say that with so
much to attract a large number the
church was packed to the doors, stand-
ing room being at a premium, and it is
safe to assert that notwithstanding
much was expected there was not one
in the vast crowd who was not more
than surprised at the scene presented to
the eye on entering the building. Com-
plete as was our description last week we
feel it must fall to convey anything like
an adequate idea of the artistic manner
in which the interior of the building has
been finished, and although we had
more than once had the honor of
inspecting it as the decorators advanced
in their work we realized on Thursday
evening when we saw it for the first
time complete that the beauty and
effectiveness of the work is as far beyond
the power of those who have beheld it
to describe as it is beyond the power of
those who have not seen it to imagine.
With regard to the concert we have
much pleasure in stating that it was in
every respect most enjoyable, the solo
parts being in the hands of some of the
most accomplished vocalists of Winnipeg
and St. Boniface, and the choruses being
given with a degree of perfection which
showed most careful and conscientious
preparation, and which, while reflecting
a great deal of credit on each one of
those who take part, was in an especial
manner a tribute to the zeal and ability
of the talented organist of the church
Mrs. George Germain who has devoted
herself for weeks past to produce some-
thing worthy of the place and the
occasion. The principal soloists were
Mrs. Lloyd, Mrs. Bernhart, Miss Barrett,
the Misses Tobin, Mr. Jean and Mr.
Markinski, Miss Barrett's rendition of
"Come unto Him" and "Ave Maria"
were especially appreciated and we may
say that seldom has an audience heard
this lady to better advantage, and as
"Sancta Maria" by Mrs. Lloyd was given
in an exceedingly sweet manner. Father
Drummond's lecture was entitled
"St. Patrick's Life and Work Viewed
in a New Light and it goes
without saying that he handled
his subject in a masterly way that
secured the breathless attention of the
large audience. He commenced by
remarking that St. Patrick died on the
17th March 492 consequently they were
just commencing the fifteenth century
since the death of that great apostle the
fruits of whose labors more than forty
generations of men had enjoyed—and
whose word that gave light to thousands
when first he preached at Tara was now
the glory and the comfort of millions.
Speaking of the attempts which has been
made by various writers to annihilate
their national apostle, some claiming
that he never existed at all, others that
he was half Catholic, half Protestant,
Father Drummond said some Catholics
had permitted themselves to be betrayed
into taking a false position, by allowing
St. Patrick's case to be carried into a
court where the judges did not under-
stand the language of the witnesses and
where consequently the supernatural
element which was the very marrow of
his life and the key of his work was
explained away. Once when preparing a
college grammar on the conversion of
Ireland, being unsatisfied with modern
works he went to the fountain head and
read carefully in the original Latin all
the old lives of St. Patrick he could get.
In the absence of a learned guide he was
staggered by the multiplicity of St.
Patrick's miracles, and being in a world
that is contemptuously ignorant with
regard to old Irish records he was
unworthily influenced by its narrow
spirit; but when in 1878 Father Morris
gave to the world his scholarly life of St.
Patrick the whole aspect of the Patrician
evidences was changed and "the 4th
edition published in 1890 throws addi-
tional and wonderful light on the char-
acter of St. Patrick. The lecturer then
went on to argue that in the case of St.
Patrick the miraculous element in his
life was the essential one, and in support
of this referred to the wonderful success
which attended his labors. He pointed
out that when St. Patrick died the whole
Irish nation was unquestionably
Christianized, that whereas previously the
warlike Irish were the terror of the
Christian world, after his preaching they
for the space of nearly one hundred
years, disappeared from the battlefield
of Europe, until in the 6th century they
returned, as apostles of Christianity.
Surely these were striking evidences of
a conversion as thorough as it was
rapid, and when they looked for an
explanation it was impossible to con-
ceive one so rational as the miracles
wrought by Patrick in the power of God.
Mysterious effects pointed to mysterious
causes, and supernatural results called
for superhuman agencies. It would not

do to set one's face resolutely against
miracles for other difficulties greater
than miracles then stared then out of
countenance. When a man has once
grasped the rational necessity of a per-
sonal God he must admit that the
infinite power and wisdom of that
Divine law-giver can not only suspend
at will the operation of the laws of
nature, but also foresee where and when
that suspension shall take place, and the
suspension of these laws at the prayer of
His servants is always possible. Many
Christians while admitting this as a
principle yet confined its application to
the miracles recorded in Holy Scripture
—but did the Bible say that after a
certain day the Lord God would work
no more miracles? It said the very reverse.
Here came the further question "was
there in St. Patrick's case sufficient reason
for his receiving this superhuman gift?"
Father Morris answered first—
Granting that one of the purposes of God
in working miracles is to reveal His own
uncontrolled Dominion over His own
creatures we shall not be tempted to
deny a miracle because we cannot see
the reason for its performance. Secondly,
we observe that as a rule the great gift
of miracles is only granted for great
purposes and prominent among them is
the conversion of the heathen. If he
were asked by Catholics how much and
what parts of St. Patrick's miracles they
were bound to believe he would answer
that so long as they held that St. Pat-
rick is a saint they were at liberty to
question each separate detail of his history
regarding which the church has made
no decision, nevertheless those
Catholics are most consistent and faith-
ful to the dictates of reason who are
ready to believe on sufficient evidence.
They were plainly told that not only is
readiness to believe counted a virtue but
that it is actually a source of miracles.
"All things are possible to him that
believeth" was a divine promise, which
the reason of a Catholic following the
guidance of faith accepts, but belief is
the actual occurrence of miracles in any
given place or at any given time is a
virtue only so far as it is reasonable,
otherwise it runs into credulity and
superstition. At the same time it is
certain that a credulous and supersti-
tious frame of mind in that it witnesses
to the existence of a first cause has a
more reason in it than the animal
incapacity of the agnostic.
Having thus introduced his subject
Father Drummond went on to apply the
principles he had laid down to the life
of St. Patrick. In doing this he said that
nothing that had been written about the
saint would aid them so much as his
own writings: they needed a guide and
an interpreter in studying the mysteries
of his life and that guide and that inter-
preter could be no other than himself.
Speaking of the earliest historians who
wrote of St. Patrick shortly after his
death the lecturer showed how the his-
torical facts in their writings fitted in-
admirably together. The works of four
of them who wrote within the first one
hundred years after his death were made
up of statements of persons who had
listened to his voice and witnessed his
miracles, the names of persons and
places and the most trivial circumstances
being introduced into the narrative.
That St. Patrick was born in 372 they
inferred directly from his own statement
in his confessions" to the effect that he
was 21 when he escaped from captivity
he spent four years with St. Martin of
Ireland as Bishop in 432, and all chrono-
logies gave the date of his death as 492.
He was therefore 60 years of age when
he began the conversion of Ireland and
called to his reward. The mystery of
St. Patrick's birthplace still remains a
mystery. Only seven cities claimed
Homer, no less than fourteen places are
pointed to as the birthplace of Patrick.
They knew however that the home of
his youth was France. His father,
Calpornius, was probably a Roman
officer; his mother seemed to have been
Hungarian, and through her Patrick
was closely related to St. Martin of Tours,
who was born in Hungary 57 years be-
fore Patrick's birth. St. Patrick began
his biography at his 16th year by speak-
ing of his exile and captivity in Ireland.
He did not tell them who his captors
were. That was his way—for he made
no account of human instruments: he
was always alone amongst men and
seemed to be unconscious of any pre-
sence save that of God. Proceeding
with his sketch of the life of St. Patrick
Father Drummond related the circum-
stances of his escape from captivity;
showed the effects on his life of the four
years spent with St. Martin of Tours;
pointed out the desire that always con-
sumed him to go back to Ireland to
preach the Gospel. He picture to us
the long years of patient waiting which ter-
minated in St. Patrick's going to Rome
and being commissioned by Pope
Celestine; the difficulties he met with
and overcame in effecting an entrance
into Ireland. He graphically described
the meeting at Tara between Patrick on
the one side and the king and the
Druidical priests on the other, and dwell-
ed on the wonderful miracles wrought at
that time by the saint, emphasizing the
fact that it was only possible to account
for the great success that attended his
efforts by admitting the miraculous in
his life. By only supernatural means
could such a perfect conversion of a
whole nation be accomplished in so
short a time, and that it was a perfect
conversion was conclusively proved by
the immense number of churches and
religious houses that sprung up all over
the land, by the list of bishops and
priests that St. Patrick consecrated to
the holy life and by the fame that the
country soon gained of being the Isle of
the saints Father Drummond concluded
by reciting a most exquisite piece of verse
composed by himself descriptive of a
vision by a moral embracing the past,
present and future of Ireland.
We exceedingly regret that

pace does not permit of our giving this
masterly lecture in greater detail as we
feel that in the short summary we are
able to present to our readers we can
give them but a faint idea of the treat
those who heard it enjoyed.
The programme was then brought to a
conclusion by an admirably rendered
selection by the choir and the vast
crowd dispersed with the unanimous
feeling that a most agreeable and profit-
able evening had been spent. In closing
our report of this portion of the pro-
ceedings we would wish to tender to
Rev. Father Cherrier and his devoted
parishioners an expression of our hearty
congratulations on the success they met
with.

THE DEDICATION.
The ceremony of the blessing and
dedication of the church took place as
we have said on Friday morning when
the sacred edifice was again thronged
with a congregation assembled from
every portion of the city and St. Boni-
face, and not a few from the surrounding
country. The services commenced at
10.30 and lasted until after 1 o'clock.
They were conducted by His Grace the
Archbishop of St. Boniface, assisted by
his vicar-general, Rev. Father Allard,
and by the Rev. Fathers Fillion, of St.
Jean Baptiste, and Drummond, of St.
Boniface college. Mass was celebrated
by Rev. Father Messier, parish priest of
St. Boniface, assisted by Rev. Father
Paradis, of Fannyville, and Rev. Father
Lafrenesse, of St. Boniface. There were
present in the sanctuary, Rev. Father
Rieth, of St. Norbert; Rev. Father
Maisonneuve, Father McCarthy, of St.
Mary's; Father Cavanagh, of St. Boni-
face college; Father Rocan, Gauthrie,
Jutras, Bequet, Lavigne, Champagne
and others. Some of the pupils of St.
Boniface college were serving at the
altar. There were also present
among the members of the laity
Mr. Lucier, vice-consul of France;
Mr. Lucier, honorary president of the
St. Joseph's Friendly Union;
A. McGillis president of the Catholic
Truth Society, F. W. Russell, president
of branch 52 of the C. M. B. A.;
Mr. Keroack, president of the St. Jean
Baptiste society of St. Boni-
face; Mr. Lemieux president of the St.
Jean Baptiste Society of Winnipeg; E.
Cyr, chief ranger of the Catholic Order
of Foresters of St. Boniface; Mr. Jean,
representative of the St. Vincent de
Paul Society, St. Boniface; Mr. J. J.
Golden, president of St. Mary's confer-
ence of the St. Vincent de Paul Society;
J. K. Barrett, LL.D., Mr. N. Bawlf and
others.

The ceremonies of the blessing of the
building, as prescribed by the authorities
of the Catholic church, were observed
according to the following form: The
bishop in his pontifical vestments, ac-
companied by his usual assistants,
whose names have been given above
and the members of the clergy, pro-
ceeded to the main entrance. While all
the people standing outside the bishop
stood facing the church, and recited the
following prayer: "We pray to Thee,
O Lord, to inspire us in carrying them
out, in order that all our prayers and
works may begin from Thee, and
through Thee reach their end through
Jesus Christ, our Lord, Amen." Then,
reciting the anthem, "Asperges me,"
while the clergy sang the fiftieth psalm
he proceeded to sprinkle holy water al-
round the church and the walls there-
of. In the meantime the church inside
was left empty and deserted; and in
like manner the altars, and the whole
bishop had gone around the whole
church on the outside, he prayed through
the intercession of the saint under whose
patronage the church was to be dedi-
cated. (In this instance the immacu-
late virgin, Mary, being tutelary of the
new church.) He recalled the devotion
of King David and of his son, Solomon
who completed the work of the great
temple of Jerusalem, asking God to
grant our desires in the completion of
the present edifice, so that all spiritual
iniquities may be driven away there-
from," and adding the usual conclusion,
"through our Lord Jesus Christ, thy Son,
who with Thee, liveth and reigneth in
the Holy Ghost, world without end.
Amen."
Then all present entering the church,
two by two, the bishop and the clergy
proceeding directly to the main altar, the
litany of the saints was sung during the
procession, and after the invocation
"That thou desirest to purify and to bless
this church and this altar erected in thy
honor and in the name of the immaculate
virgin, Mary, we pray Thee hear us."
When the litany of the saints was com-
pleted, the bishop prayed again, asking,
through the intercession of all the saints
"That the mercy of the God may be
vouchsafed unto us through Christ, our
Lord, Amen." Then, moving to a con-
venient distance from the altar and kneel-
ing, the bishop said, "Incline unto my
aid O God! O Lord, make haste to
help me," and "Glory be to the Father,
and to the Son, and to the Holy Ghost";
the chorus responding, "As it was in the
beginning, is now, and ever shall be,
world without end, Amen." The bishop
afterwards read another orison, asking
at this time the blessing of God specially
for the priests; that He would hear their
humble prayer and extend His infinite
mercy upon all their works. This orison
was followed by the anthem, "Bless, O
Lord, this house erected in Thy name,"
and the choir sang Psalms 119, 120 and
121, while the bishop sprinkled holy
water on the interior part of the walls of
the edifice. When the bishop had
returned to the place from which he had
started, he recited the closing orison,
saying, "Oh God, who sanctifiest the
place to be dedicated to Thy name, spread
over this house of prayer Thy grace, in
order that all who may invoke therein
the holy of Thy mercy may fill it, through
our Lord."
The sermon was of course on the feast-
of the day. It was given by the venerable
parish priest of St. Mary's and was a most
eloquent effort. He spoke from the words;
(Concluded on page 3).

The Northwest Review

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a body of honest men square in the face, that I know absolutely nothing in all the truths of philosophy or in all the facts of science that in the slightest degree staggers my faith as a Catholic Christian.

When our excellent contemporaries of the separate press praise of the Catholic Church being the foe of the Bible; let us, respectfully, call their attention to the researches of Professor Walther into the history of German Bible versions before the days of Luther.

The Winnipeg Tribune has been, for some time, the obsequious echo of the Toronto Mail in everything insulting which it had to say about the French and the Catholics, but no sooner does that paper condemn the attitude of the Greenway Government to the temperance people, than it grows indignant.

When the Government of this province passed its school act, and after the supreme court decided that said law was contrary to the constitution, the Tribune which is now such a stickler for the constitution to help Greenway out of a hole, openly proclaimed that no matter how the privy council decided the Manitoba school question, that the Government would defy the constitution.

Our esteemed contemporary, the Messenger and Visitor, speaks in its last issue of "giving the Bible and a pure gospel to the French Catholics of Quebec."

It has been suggested to us, by some of our separated brethren, that some of our stricture on the Rev. Dr. Bryce were "rather severe."

Under the heading "officers of the grand council of Quebec" the C. M. B. A. Weekly begins: "Grand Spiritual Adviser (to be selected). Would it not be more truthful to say: To be found before selected, or not selected because not found."

Bob Ingersoll is good enough to say that he believes "the Catholic church is growing better—slowly, to be sure—but still getting a little better."

evil. Churches of all kinds he has hated but the Catholic church most of all, because its doctrines are farthest removed from the general free and easy principles maintained by himself.

MR. COSTIGAN'S SPEECH.

The Hon. John Costigan, Secretary of State for Canada, made a ringing speech during the debate on the Manitoba school question. It had the right sound throughout. We always felt sure that the Hon. John Costigan would never play the demagogue or act the role of the political trickster.

Yet Mr. Devlin had said he had used this to get into office and that he was now silent on this question. "I am not silent now," said Mr. Costigan, with great emphasis, and the House broke out into a grand cheer.

The Catholics, not only of Manitoba but of the whole Dominion are watching this question with the greatest interest. It is a question that effects a principle so vital to the very dearest of Catholic interests that every true Catholic watches its progress and development with an exciting anxiety and they will hold to strict account the man or men who dare to make so vital a question, and one so closely affecting their faith, a political plaything.

DR. BRYCE AND THE NORTHWEST REVIEW.

It has been suggested to us, by some of our separated brethren, that some of our stricture on the Rev. Dr. Bryce were "rather severe."

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finance of the man made the significance of his conduct a matter of small concern, except in so far as it might affect public opinion in places where he was not known.

For this reason alone, we noticed him, and then only to hold up his misrepresentations or downright falsehoods, as the case might be, to the ridicule which they deserved.

(1) The doctor, with that gentlemanly culture and refinement of sentiment so peculiarly his dominant characteristic, when dealing with Catholics and their rights as citizens, said our conscientious scruples in the matter of education "were mere perverted sentiments!"

(2) In dealing with the present school system of Manitoba, in a lecture before the students of Manitoba college, the rev. doctor said that the Catholic trustees had "full control of the religious exercises within the (school) act and regulations" when they (the Catholics) were in the majority.

THE NORTHWEST BAPTIST.

Our religious contemporary, the Northwest Baptist, has been good and considerate enough to bestow nearly a column and a half of its valuable editorial space on our humble self, and, although all it had to say about us, is not meant to be flattering to our lofty journalistic aspirations, nor very strong evidence of the religious tendencies of our contemporary, yet it is evidently the opinion of the Northwest Baptist that it is fulfilling its high destiny in the world's religious thought in helping on us a column and a half of abuse.

A professing Christian minister, who could give expression to such sentiments is either a fool or worse, and his opinions could not be of any importance to the general public. He is a fit representative of a church that would sooner see the poor Indian remain a pagan, than see him become a Methodist or anything else, except a Baptist!

In the first place, the man who wrote the above is densely ignorant. No Baptist, living or dead, can be truthfully charged with a desire "to see the poor Indian remain a pagan rather than see him become a Methodist or anything else, except a Baptist."

had been endeavoring to evangelize and, therefore, civilize the Indians. Those Indians are wards of the Dominion government and, as such, the whole people of Canada are, or ought to be, deeply interested in their civilization and moral improvement.

But have the Baptists found fault with the government aiding the other religious bodies? They have. Not only have they found fault with the government in giving this aid, but they went further, and as a church, they asked the government of Canada to cease giving those teachers and civilizers of the Indians any recognition or help.

Did not their protest against giving aid to the Methodist Indian missions justify such a statement? Why do not the Baptists show the same zeal for the Indians conversion as these other denominations, and no reasonable man, whether Christian or not, could object to give them aid.

First it is laid down as a principle of the English policy that in it the legislative, the executive and the judicial powers are quite divided—that each is entrusted to a separate person or set of persons—that no one of these can at all interfere with the work of the other.

A SENSATION IN THE COMMONS.

A genuine sensation was caused in the House of Commons, Ottawa, during the debate on the Manitoba school question. Dalton McCarthy, the man who first sowed the fanatical seeds which are now bearing baneful fruit in

Manitoba, was convicted by Dr. Weldon of wilfully and deliberately misquoting a great constitutional authority. It was one of the most humiliating positions that a reputable lawyer could be caught in. But nothing else could be expected from the great Dalton. He has engaged in a race and religious war and his cause is so bad that he is forced to resort to falsehood and deceit to uphold it.

WHAT MR. MCCARTHY SAID.

Mr. McCarthy said (see Hansard, page 1925): "The British constitution has very clearly marked and defined the distinction between these various departments, which are necessary to the proper carrying on of the Government."

There is nothing indistinct or equivocal about this statement. Mr. McCarthy held an opinion, and quoted the highest authority, which gave him full support for that opinion. Will it be believed that this great public man, this great jurist, this evangel of the new dispensation in politics, accustomed to make citations and accustomed to debate, actually and knowingly and wilfully quoted as the opinion of Bagehot a statement that that authority had incorporated in his work for the express purpose of declaring it erroneous.

WHAT DR. WELDON SAYS.

To Prof. Weldon, accustomed to lecturing on constitutional law, this quotation came as a shock. He was not unacquainted with Bagehot, but he was unacquainted with the idea that that authority held it to be a principle of English policy that the judicial, the executive and the legislative functions of Government must be entirely dissociated.

The above statement created a most profound sensation in the House, and is the sole topic of conversation to-night. When Dr. Weldon made the discovery he immediately notified Mr. McCarthy not only of the act, but of his intention to mention the matter in the House. Shortly after the house opened, Mr. McCarthy went to Dr. Weldon's desk, and it is said, pleaded that he must have quoted from some other edition of Bagehot's work than that in the hands of the member for Albert.

WHAT MR. MCCARTHY DID.

Dr. Weldon might have gone farther than he did. He could have shown that the quotation by Mr. McCarthy was taken from a paragraph in Bagehot's work; that this paragraph contained three sentences; that the first sentence set forth that a certain thing was erroneous; that the second sentence, the one which Mr. McCarthy quoted, was this certain erroneous thing itself, and that the third sentence stated that this erroneous thing had been put by philosophers on paper, but which they had hardly hoped to see except on paper.

MCCARTHY'S QUOTATION. BAGEHOT'S STATEMENT.

With this it can be left to the public to say whether the opening sentences of this article have not been fully borne out, and to the same tribunal to designate the nature and extent of his fault.

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 journal, and that 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.

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

NOTICE.

The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, even political if not of a party character.

Now that School Commissioner Morgan is out of a job, he should emigrate to Ulster. There is a fine field there at present for making congenial acquaintances.

The return of the Jesuits to Germany will be the best stroke of luck the Empire of the Hohenzollerns has had for many a day.

The offerings to the Pope in honor of his Jubilee already amount to \$1,400,000. Truly, there is no generosity so magnificent as that which is inspired by Faith.

Catholics should bear in mind that the month of March is specially dedicated to St. Joseph. Ask his powerful intercession for your spiritual and temporal necessities.

If Ireland is spared the curse of civil war it will not be the fault of the Orange preachers. In offering prayers for the defeat of the Home Rule bill they are feeding the fires of religious fanaticism and political bigotry.

A cable dispatch announces that the Rev. Jesse Albert Locke, a prominent Episcopal divine, recently attached to St. John's Church in New York, has joined the Catholic Church in England.

Twice has the London Times been humiliated by a people whom it has vilified and slandered during the long years of their bondage. These summary bringings of the Times "to time," is a striking proof of the political power and prestige which the Irish people have attained within the last few years.

It is a favorite saying among the slanderers of the Catholic church that it is not in harmony with education, progress and science. It is his lecture before the Unitarian club of Boston, the Right Reverend Rector of the Catholic University of America said:

"Nearly all my life I have been studying philosophy and science as well as the Catholic religion; and I emphatically declare, as an honest man looking

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GRANTLEY MANOR.

A TALE

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

CHAPTER IV.—Continued.

When Margaret left the parsonage, Mr. Thornton repeated, ten times a day, "What a plague it is that the child must go! What nonsense it is that she must be home at all!" And though Mr. Thornton repeatedly assured him that it was not in the nature of things that people should always stay in the same place, and that she would rather see Margaret dead at her feet and buried in the churchyard, than shut up for life in a poky house like theirs; or, at other times, ask, with a mild significant pliancy, "What's the girl to us, or we to the girl, that she should never leave us?" she still she, too, pined for the return of the "bonny lass," (as the old Scotch gardener called her), and twenty times a day she looked up from her work (that everlasting white cat on a blue ground) to see whether the green gate was not swinging on its hinges to admit the old black pony, who had, for so many years, carried the little lady of the manor through the copse-woods, the shady avenues, and the grassy glades of the fair valley of Grantley. All went well with Margaret during that dull month of November. Everybody smiled on her, and every eye that rested upon her, gladdened as it gazed. Walter, her very happy "alter," she was sure must, with his gentle mother to nurse him, and her little Margaret, to fetch for him from the library those heavy, dull, wise books he was so fond of, and to carry his messages about the country, and many a sick-bed, was a cottage, and many a sick-bed, the comforts he was wont to bestow, day by day, on those who stood in need of them. Whether these sufferings, eyes, even though it left behind it substantial tokens of its presence, the kind pressure of Walter's hand, and the whispering words of support and of hope beyond what this world can give, that they were wont to receive from him, is doubtful; but she did her best, cheerful and happy child of prosperity, and it was not her fault if a bitter experience had not yet taught her those secrets of the heart by which we find our way to the hearts of others. Yea, and the poor blessed her, and Walter praised her, and his mother worshipped her, and all spoiled her. Was it strange that her eyes grew brighter every day, her step lighter, and her laugh more joyous than ever?

CHAPTER V.

ONE morning that Margaret was at work in the drawing-room, and Mrs. Thornton was sorting worsteds at her side, Edmund Neville, whose eyes had been fixed upon some shades of gray as intently as she, too, was about to shade the tail of a white cat, suddenly jumped up, and now riveted his eyes on the entrance-cour, where Colonel Leslie was about to mount his horse. "Where is your father going so early?" he asked of Margaret. "To Lord Donnington's," she replied; "his place is fifteen miles off." Having lost sight of Colonel Leslie, who at a rapid pace had galloped down the avenue, Edmund now turned again to Margaret, and with a manner that was peculiar to himself, and which was at once as coaxing as a child's, and as despot as a young autocrat's, said, looking earnestly into her face—"I want to see the house. Come and show me all the house." "The kitchen and the cellars, I suppose?" asked Margaret, with a smile; "for you have seen all the rest." "No, indeed, I have not examined the pictures in the dining-room; and I never go into the inner library, nor into your father's study. Come with me." "What an old fancy!" persisted Margaret. "Not at all an odd fancy, my love," observed Mrs. Thornton; "and, phonologically speaking, I can perfectly account for it." Margaret, who knew that her grandmother had been studying Combe during the last two days, instinctively wished to escape the threatened solution, and another impatient "Come!" from Edmund was more effectual than the last, and both had reached the bottom of the stairs before Mrs. Thornton had recollecting the exact phenological bump by which she had intended to account for Mr. Neville's wish to see the house. To describe Edmund Neville (not parenthetically, but in common plain language) is what must now be attempted, although it is a matter of some difficulty to find the exact terms in which to do so. He was rather short and very slight; but yet his muscular and perfectly symmetrical figure conveyed a notion of remarkable activity and strength. His head was small, and particularly grave and refined manliness about his attitudes which brings to mind the portraits of Vanduyke. His hair was very dark but not black, and his complexion at once pale and healthy. His eyes were very fine, but it would not have been easy to define their expression; eagerness was their chief characteristic, and this peculiarity contrasted strangely with the general languor and carelessness of his manner. His eyes were fine, they seemed to read into your soul, but they did not allow you to read into his. His manner combined a winning, childlike ease with a more than ordinary self-possession. His lips were thin, and the lines round his well-formed mouth indicated a fixity of purpose, scarcely consistent with the apparent indolence of his character. It was like his hand, which, soft and white as it was, had the strength of a steel spring, and could break at once a bough which Colonel Leslie and Mr. Thornton had vainly attempted to bend. In smallest occurrences of life he practiced a strength of volition which was very difficult to withstand. He obliged Mrs. Thornton to ground her cat in red instead of blue, Mrs. Dalton to give the village children an extra holiday, Margaret to wear heath instead of ivy in her hair, Walter to read out loud a pamphlet on the Corn-laws instead of an essay on Ecclesiology, and he was even known to carry a point with old Mr. Sydney about his plantation; a certain bank was wanted with beach instead of fir at his suggestion, although in the first instances the lord of Heron

Castle had treated the proposal with unqualified contempt. There was something nearly irresistible in the childlike earnestness with which he pursued his object; there was something so 'arressant' (no English word will do here) in his way of urging it: if the subject was a trifle, it seemed so ill-natured to oppose him; if it was a consequence, his whole heart seemed so set upon it; and thus he made his way, and had his way with every one, and every one liked him even better than they owned; and though Colonel Leslie sneered at the way in which others spoiled "that young Nevill," he too was always glad to see him, would turn out of his way to join him in his walks, and he put off a party which had long been projected to St. Wulstan's Abbey, because Edmund, poor fellow, had a headache, and could not go with them.

Margaret and Edmund were now examining the pictures in the dining-room with an interest that seemed equal on both sides, for she loved them almost as the companions of her childhood, as the objects of her day dreams in later years, as the familiar images which had wound themselves into all the memories of the past. As she used to enjoy them as one who could appreciate their merit as an artist, and he listened with interest to the family histories that were attached to some of them. They stopped some time before a portrait of Colonel Leslie, which had been painted for Margaret's mother, just before her marriage. It seemed to rivet Edmund's attention; he gazed on it as if his eyes would never take themselves off it; Margaret spoke to him twice without rousing him, and when for the third time she asked him if he thought like, he slowly answered, "Very like," and still gazed on with undiminished attention. At last he turned away, and said abruptly—

"How old is your father?" "About forty-two, I believe," she replied.

"And your sister?" said Edmund, with a smile.

"Not very far from nineteen," she answered. "And your sister?" he continued. Margaret started, turned her large, violet-coloured eyes upon him, with a troubled and inquiring expression. It had been a dream of her childhood that she had a sister; she had a vague recollection of having once heard her grandmother say to her governess, when they thought her out of hearing, "Only think of that little Italian papist being her sister!" With that strange reserve which exists so often even in the most open-hearted and guileless children, she had kept this in her mind, and pondered over it, without ever speaking about it to any one, till by degrees the impression faded away, and was lost among the busy thoughts of daily life. As time went on, it seemed so unnatural that if she indeed had a sister, no one should name or allude to her, that she came to reckon this remembrance among the wild fancies which in hours of solitude so often take a form in the musings of childhood. Edmund's question seemed, as if an electric shock, to wake a train of thought in her mind, and her heart beat very fast as she answered—

"Years ago I once imagined that I had a sister somewhere abroad, but as no one ever mentioned her to me, I have ceased to think it possible. What then do you know of any sister of mine?" "I was told you had one," he carelessly replied; "but I dare say I make some mistake; now show me the copy of Guido's speranza, which you spoke of the other day."

Margaret opened the door of Colonel Leslie's study, and led the way to the picture, but her heart was full; and turning suddenly back, she said to Edmund in an earnest manner—"Will you please to tell me, Mr. Neville, when and where you heard that I had a sister? It would be such—" "Such what?" cried Edmund eagerly. "Such happiness!" she exclaimed, with a passionate burst of tears. "I want a sister," she continued, with great excitement; "they are all so good, so kind, so wise, those who love me, those I love; and Walter—dear Walter—I love him with all my heart. But they are too good, too wise, too patient with me. I want a sister to talk to, to laugh with, to quarrel with"—and she smiled through her tears.

Edmund seized her hand, and kissed it. "Margaret—dear Margaret!" he began, "I have something to say to you—something which, day after day I have been longing to say to you. Will you listen to me now? Will you hear me, dearest Margaret?"

"No, no!" cried Margaret, starting up from her chair, while a crimson blush spread over her brow, her cheeks, her neck. "I never intended this—you have quite misunderstood me—I never meant."

At that moment the house-door bell rang furiously; an instant afterwards, Colonel Leslie's step was heard on the stairs, and before the door of the study were flung open, Margaret had disappeared through the garden entrance. Edmund, with the most perfect self-possession, apologized for having invaded the study, and in the most leisurely manner returned to the drawing-room, where he found Mrs. Thornton's attention divided between the shading of pussy's tail, and explaining to Mr. Sydney the absolute necessity of investigating the bumps of children at the earliest period of their existence. Indeed, her feelings on the subject were so strong, that were she to have another child, she had much rather it was born without a head at all, than deprived of certain bumps which she deemed it incumbent on babies to possess.

We must follow Margaret to her own room, where she had rushed with the consciousness that something important had taken place, but without a clear idea of what had occurred during the last few minutes. Her hands were joined together, and her head rested upon them. She thought of the first earnest gaze of those piercing eyes which had since been so often fixed upon hers with an expression of intense interest, which haunted her by day and by night. She thought of the childish pleasure with which she had looked to Edmund's visit—the childish exultation with which she had seen him follow her, seek her, watch her; and now something serious had come over the spirit of this dream. It seems as if a spring had been touched which opened to her a new world. Was it the world of fancy, or the world of realities, that she was now entering upon? Had she been dreaming hitherto, and was she now awaking, or was it a new and strange dream that was taking possession of her?

(To be Continued.)

New Church of Immaculate Conception.

(Continued from page 1.)

I have chosen you that you should go and should bring forth fruit, and your fruit shall remain." 16 verse 15 chapter St. John in the course of his remarks he said this was the commission that the apostles received from our Lord when he sent them forth to preach the gospel. Let them see whether that glorious saint, whose feast they were keeping that day, and whom they justly entitled the apostle of Ireland, received such a commission, and whether he brought forth fruit that should remain for ever. No true apostle could go forth unless he was sent, and with this point in mind they would endeavor to see whether they could justly call St. Patrick an apostle. After pointing out that the apostles were not confined to the twelve, and instancing St. Paul as one who came after them he named others who might be justly called apostles: St. Francis Xavier, the apostle to the Indies; St. Peter Claver the apostle to the negroes; St. Boniface the apostle to Germany. In first considering the words of the text, "I have chosen you," he recalled briefly the early history of St. Patrick and asked whether in those few details he had given they could recognize the truth of those words as applied to their saint. Most certainly they could. Why was Patrick allowed to go into captivity; to spend those long years on the mountainside tending cattle? An apostle must be an imitator of the master. The sufferings, and ignominies of their Lord led the way to His joys and His glories; the sufferings, the ignominies of Patrick led the way not only to his subsequent freedom but to his preaching of the gospel of liberty, the birthright of the children of God. St. Patrick remained six years in captivity. Why? That he might become perfectly cognizant of the manners, the habits, the customs, as well as the language of the people amongst whom he was afterwards to labor. And as the death of our Lord prepared for His glorious resurrection and our redemption so lastly the slavery of Patrick prepared for that day when he returned to Ireland to preach eternal life to those who would believe in Jesus Christ. The preacher pictured the joy of Patrick's parents on beholding him on his return after escaping from captivity. They thought to keep him, but he had been chosen and he must as an apostle, go. Continuing the preacher showed how Patrick realizing his mission prepared for it by study and by the companionship of saints. But in order to fulfil the right office and dignity of an apostle he must not only go when sent but he must bring forth fruit, and what fruit did Patrick not bring forth in Ireland. They had seen that he was chosen for a special work and he performed it to perfection. Father Fox recalled the early events of Patrick's mission in Ireland and passing on gave a summary of what he did in the way of bringing forth fruit. He founded 400 churches and 700 religious houses. He consecrated 100 bishops and ordained 3,000 priests. Here was work, one would think, not for ten but for twenty apostles, but in addition to that he went about all over the land baptizing thousands, so that it was related of him that his hand was weary with pouring the waters of regeneration on the heads of those who knelt before him. Then what a life of mortification he led; his days spent in preaching, converting, and baptizing; his nights in prayer and penance. There was the 4th part of the commission—not only should they bring forth fruit but their fruit should remain. Ireland had never lost the faith and she never shall. In spite of persecution and centuries of martyrdom Ireland had remained faithful; the children of Erin had persevered as they would persevere to the end. Truly therefore they saw that the glorious St. Patrick was not only an apostle, but one of the greatest of the apostles. The theme was a beautiful one and would detain them too long, and their venerable Archbishop who had come there in spite of indisposition to assist on that glorious occasion if he enlaged on it. He would only in closing therefore congratulate the pastor of that parish on the great work he had done. How his heart must be filled with joy on that day when he had brought that beautiful church to such a state of perfection, and they all rejoiced with him. But his labors were not yet over. Now the church was only dedicated, it could not be consecrated until clear of debt and he asked them to go on assisting their pastor as they had done in the past so that that day might be hastened. In conclusion he urged his hearers to pray to St. Patrick, Pray that the dear old land may soon be perfectly free, that she may obtain that Home Rule which was so necessary for her. They should always stand up for the faith they received from St. Patrick—never be ashamed of it—in a word let them do their best to imitate their national apostle.

A collection, which we are pleased to say was most liberally responded to, was taken up during the mass. The musical portion of the service was exceedingly well rendered. The music sung was "Leonard's Mass," and the soloists were Mrs. Bernhart, Mrs. Buzzard, Mrs. Germain, Messrs. M. Cyr, Furstanberger and the Misses McNamara, F. Tobin, W. Tobin. The other singers were Messrs. Picard, Jean, Jean, Tellion, Belanger, Shaw, Lavallee, Bellevue, Fecteau, Markniski, Patneaud.

In concluding our report of the ceremony on this most interesting occasion we wish to express the delight with which we have heard that although there is still a debt remaining on the church it is, compared to the total cost, only a small sum, and there is every prospect that before very long the people of Winnipeg may have the pleasure of assisting at the consecration of the sacred edifice. The parishioners have done nobly in the past in providing the means for the erection of their church, and they have now the satisfaction of knowing that they worship in certainly the most beautiful and probably the most complete church in this portion of the Dominion. They are thus rewarded in this world for the many sacrifices they have made and the self-denial they must so often have practiced in bringing their work to so successful an issue, and they have the further consolation of knowing that such zeal in the service of God if persevered in must secure for them in the world to come a reward that shall be much greater and shall be eternal.

A Popular Competition.

The Publishers of the Ladies' Home Magazine presents its great Bible Competition to the public of America. This Competition closes on May 31st (15 days thereafter being allowed for letters to reach us from distant points). QUESTIONS—1. Which is the longest book in the New Testament? 2. Which is the shortest? 3. The longest verse? 4. The shortest? How TO COMPLETE—Write the questions down, and follow with the answers. Mail this to us, together with \$1 to pay for six months subscription to the Ladies' Home Magazine—one of the best Home Magazines of the day, and if your answers are correct you will receive one of the following prizes: \$1000 in gold; \$500 in gold; \$250 in gold; \$100 in gold; 250 Elegant Silver Tea sets; Organs; Pianos, &c. Everything fair and square. Send postal card for list of prizes. Prizes awarded \$10,000 distributed during the past two years. Address: THE LADIES' HOME MAGAZINE, Peterboro, Canada.



ANY SHAPE OR FIGURE of body or neck—no matter whether you are as lean and attenuated as a rail or rotund as a ball, can be fitted to suit at our store. When your clothes suggest a scarcity of color or a feeble, your appearance creates the impression that as far as you are concerned, the world is out of joint. We are making the nobility see this season, which will fit you as snug as a warm coat, on a winter night and in every particular as thoroughly finished in appearance as a look on the last page. These garments look what they are—elegant, stylish and genuine and as far removed from shoddy as the equator is from Greenland.

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496 Main Street.

TENDERS.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Indian Supplies," will be received at this office up to noon on THURSDAY, 20th April, 1893, for the delivery of Indian Supplies, during the fiscal year ending 30th June, 1894, duty paid, at various points in Manitoba and the North-West Territories. Forms of tender, containing full particulars relative to the supplies required, date of delivery, &c., may be had by applying to the undersigned, or to the Indian Commissioner at Regina, or to the Indian Office, Winnipeg.

TENDERS.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Court House, &c., at Lethbridge, N.W.T.," will be received at this office until Wednesday, 12th April, 1893, for the several works required in the erection of Court House, &c., at Lethbridge, N.W.T. Plans and specifications can be seen at the Department of Public Works, Ottawa, and at the office of the Collector of Customs, Lethbridge, on and after Wednesday, 22nd March, 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 five 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 returned in case of non-acceptance of tender.

TENDERS.

SEALED TENDERS addressed to the undersigned, and marked on the envelope "Tender for a permit, to be opened on the 10th of April, 1893," will be received at this Department until noon on Monday, the 10th day of April next, for a permit to cut timber on the North half of Township 28, Range 5, West of the 1st Meridian, in the said Province. The regulations under which a permit will be issued may be obtained at this Department at the office of the Crown Timber Agent at Winnipeg. Each tender must be accompanied by an accepted cheque on a chartered Bank in favour of the Minister of the Interior, for the amount of the bonus which the applicant is prepared to pay for the permit. It will be necessary for the person whose tender is accepted to obtain a permit within sixty days from the 10th of April next, and to pay twenty per cent of the dues on the timber to be cut under such permit, otherwise the berth will be cancelled. Not tender by telegraph will be entertained. JOHN R. HALL, Secretary.

Tenders for a Permit to cut timber on Dominion Lands in the Province of Manitoba.

SEALED TENDERS addressed to the undersigned, and marked on the envelope "Tender for a permit, to be opened on the 10th of April, 1893," will be received at this Department until noon on Monday, the 10th day of April next, for a permit to cut timber on the North half of Township 28, Range 5, West of the 1st Meridian, in the said Province. The regulations under which a permit will be issued may be obtained at this Department at the office of the Crown Timber Agent at Winnipeg. Each tender must be accompanied by an accepted cheque on a chartered Bank in favour of the Minister of the Interior, for the amount of the bonus which the applicant is prepared to pay for the permit. It will be necessary for the person whose tender is accepted to obtain a permit within sixty days from the 10th of April next, and to pay twenty per cent of the dues on the timber to be cut under such permit, otherwise the berth will be cancelled. Not tender by telegraph will be entertained. JOHN R. HALL, Secretary.

The Sower Ferry's Seeds. Has no second chance. The first supplies his needs—if he takes the wise precaution of planting. Ferry's Seed Annual, for 1893, contains all the latest and best information about Gardens and Gardening. It is a recognized authority. Every planter should have it. Sent free on request. D. M. FERRY & CO., Windsor, Ont.

WORTH THEIR WEIGHT IN GOLD. Dr. Morse's Indian Root Pills. Keep the Works in good order. NORMAN, Ont., January 15, 1890. W. H. COMSTOCK, Brockville, Ont. DEAR SIR,—Your "Dr. Morse's Indian Root Pills" are the best regulator for the system that human anatomy can use. Life is as the time-piece: frail and delicate are many of its works. A tiny particle of foreign substance adheres to the smallest wheel in the works, and what is the result?—at first, only a slight derangement is perceptible in its time-keeping, but wait you; as the obstruction grows, the irregularity becomes greater, until at last, what could have been received with little trouble, in the beginning, will now require much care in thoroughly cleansing the entire works. So it is in human life—a slight derangement is neglected, it grows and increases, imperceptibly at first, then rapidly, until what could, in the beginning, have been cured with little trouble, becomes almost fatal. To prevent this, I advise all to purify the system frequently, by the use of Morse's Pills, and so preserve vigor and vitality. Yours faithfully, H. F. ATWELL. The Travellers' Safe-Guard. AMAGODDUS FORD, N.S., Jan. 27, '90. DEAR SIR,—For many years, I have been a firm believer in your "Dr. Morse's Indian Root Pills." Not with a blind faith, but a confidence wrought by an actual personal experience of their value and merit. My business is such that I spend much of my time away from home, and I would not consider my travelling outfit complete without a box of Morse's Pills. Yours, &c., M. R. MCINNIS. A valuable Article sells well. BORACHOIS HARBOR, N.S., Jan. 13, 90. W. H. COMSTOCK, Brockville, Ont. DEAR SIR,—This is to certify that I deal in Patent Medicines, including various kinds of Pills. I sell more of Dr. Morse's Indian Root Pills than all the others combined. Their sales I find are still increasing. Yours, &c., N. L. NICOLSON.

RICHARD & CO., IMPORTERS OF Wines, Liquors, Cigars. FRESH St. Leon Mineral Waters. Only 50 cents per gallon. 365 Main Street, Winnipeg. Drewry's Celebrated Ales, Porter and Lager Always in Stock.

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C. A. GAREAU MERCHANT TAILOR Has just received a large stock of Suits, Overcoatings & Pantings suitable for Spring and Summer wear. A full stock of READY-MADE CLOTHING of the best material always on hand GENTS' FURNISHINGS. HATS, NECKTIES, ETC., IN GREAT VARIETY. Sign of the Golden Shears, opp. N.P. Hotel, 324 Main Street, Winnipeg

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CITY AND ELSEWHERE.

CALGARY'S new opera house will be opened to-day.

GOOD FRIDAY, March 31st, will be observed as a public holiday.

J. FISZ, of Clougher's returned from Detroit Friday last.

FOURTEEN cars of Stony Mountain stone for the new Norway bridge were unloaded Monday.

Mrs. A. Dow, of Revelstoke, B. C., who has been on a visit to her sister Mrs. M. Conway, left for home Saturday.

ST. MARY'S Court Catholic Order of Foresters will meet in Unity hall on Friday evening.

S. J. THOMPSON, ex-M. P. P., of Carberry, has been appointed as veterinarian and inspector for the province.

DISPATCHES announce that the second reading of the Home Rule bill has been postponed until after Easter.

A CABLEGRAM received in Montreal states that Sir John Abbot will sail from Genoa for New York on March 22nd and that his health is much improved.

A COMMUNICATION from Regina says that spring-like weather prevails over the whole Northwest. Farming operations will begin in about two weeks.

LIEUT. GOVERNOR ROYAL, accompanied by his son C. H. Royal arrived from the east Thursday, and proceeded west by the regular train.

THE Sisters of St. Boniface hospital acknowledges with thanks the receipt of the sum of \$26.25 contributed by a few members of the grand jury.

COMMISSIONER HERCHER, of the N.W. M.P., Regina, arrived from the west on Friday. He left Thursday morning for Yorkton.

PLANS for the erection of a new courthouse will be taken up and considered at the next meeting of the executive council.

THE death is announced of the venerable Father Donohue, rural dean, of the archdiocese of Chicago, who died on the 12th inst., in his 76th year.

PATRONS wishing a change of advertisement will please send in copy to this office not later than Monday, of which will be gladly attended to.

THE learned Spanish Jesuit Father Vincent, has just published a new work, Socialism and Anarchy, which is attracting great attention among his fellow-countrymen.

PRESIDENT CLEVELAND will press the button that starts the machinery of the World's Fair in motion Monday morning May 1st, and make a short speech suitable to the occasion.

THE mortal remains of the late Chief Factor Belanger reached the city yesterday, and were taken to the residence of Mr. Francois Gingras, St. Boniface. The funeral took place to-day at St. Boniface cemetery at 9 o'clock a.m.

DAILY average number of patients treated at the general hospital for the last week was ninety-eight, of which sixty-seven were males and thirty-one females. Thirty-four out patients were treated during the week.

IT is said on good authority that the N. E. railway company has purchased a large tract of land in St. Boniface, opposite the foot of James street, from His Grace Archbishop Tache. The property lies close to the site of the proposed new bridge.

SINCE the immigration season began 175 cars of settlers' effects have passed through the C. P. R. yards here, 106 from Ontario and nine from Dakota. In addition to the above thirty cars of horses for sale and breeding purposes have arrived.

FOR want of space we are unable to furnish our readers with a full account of the different celebrations that took place on St. Patrick's Day. In our next issue we will publish an account of the banquet held at the Leland house under the auspices of the St. Patrick's society.

FATHER HENNEPIN, the intrepid missionary, was the first to discover coal in America, the site of this primitive mine being in the vicinity of what is now Ottawa, Illinois. It was not until nearly a century and a half, however, that this discovery was made of practical use.

BISHOP MESSNER, of Green Bay, is about to publish a pastoral on the sacrament of marriage. It will set forth with great fullness of documents and theological acumen all the principal points of this much discussed subject. It will be published in English, French, German, Hollandish, Bohemian and Polish.

Our esteemed contemporary The Canadian Freeman of ten pages to hand, magnificently covered in green making a very appropriate issue on the anniversary of Ireland's patron saint. It is beautifully illustrated and produces portraits of the leading Catholic clergymen and laymen, also the heads of the local Catholic societies and other prominent gentlemen.

A young ecclesiastic of St. Boniface, M. Brind'Amour, has kindly offered to give religious instruction to deaf mutes in the Sacristy of St. Mary's church on Sunday at 3 o'clock p. m. It is to be hoped that those who are acquainted with any who are thus afflicted will recommend them to avail themselves of this opportunity of acquiring a knowledge of their Catechism, of the articles of their faith, and of their religious duties.

A DEPUTATION consisting of Mayor Leconte and the council of St. Boniface waited upon the Hon. J. D. Cameron Monday to ask permission from the municipal commissioner to construct a bridge across the Red river from their town to the city. The act provides that this course must be adopted where a public work touches the territory of another municipality. Mr. Cameron promised to write the council of the city of Winnipeg in reference to the matter and if that body is willing, permission will be given to allow the work to go on.

Perhaps you know it already, but if you do not you will be astonished to be told that in the intelligent republic to the south of us, in the dying days of the 19th century, there are living along the mountain ranges from Virginia to Alabama nearly 1,500,000 people "who have never received or written a letter and could not read one if it were printed and sent to them." They are not negroes either, but white people, with good old Scotch and Huguenot blood in their veins. These ancestors came to that country in the colonial days.

IRISH HOME RULE FUND.

Another Contribution From Winnipeg - \$114.75 Sent to Mr. Blake.

WINNIPEG, 21st March, 1883. HON. EDWARD BLAKE, M. P., House of Commons, London, England.

DEAR SIR, - We beg to enclose herewith on behalf of the Home Rule Association, a bank draft for \$114.75, a sum made up of contributions handed to us by friends of Ireland's autonomy, as outlined by the bill now before parliament, to be transmitted to you in aid of that great and vital cause - a cause which all true lovers of justice, liberty and humanity, hope will come to a speedy and triumphant issue.

This sum, with \$27.25, forwarded on the 10th Jan. last to Hon. Senator Frank Smith and Hon. S. H. Blake, Toronto, makes the quota from this association this far \$1200.

We have the honor to be, Your obedient servants, P. D. O'PHILLAN, Chairman, FRANCIS McPHILLIPS, Treasurer, A. McGILLIVRAY, Secretary.

Contributions to the Irish Home Rule Fund are as follows: James Redmond, \$10; J. D. Landers, \$10; G. F. Brophy, \$5; C. J. Penser, \$5; D. T. Lennon, \$5; W. J. O'Connor, \$5; Michael Kelly, \$5; Martin Kelly, \$5; John Gunn, \$5; J. T. Haggard, \$5; Rev. A. A. Cherrill, \$5; D. McAnanny, \$5; H. T. Dennehy, \$2; J. A. Joyce, \$2; James Barr, \$2; Mr. Cleary, \$2; J. A. Bogue, \$2; D. N. McLean, \$2; John Shaw, \$2; J. R. Wynn, \$2; P. D. O'Hellan, \$2; Friend, \$2; Friend, \$2; W. D. T. Jones, \$1; E. Meehan, \$1; T. Redmond, \$1; John Curley, \$1; Frank O'Sier, \$1; Geo. Young, \$1; Miss Mary O'Brien, \$1; J. A. Girvin, \$1; L. O. Genest, \$1; W. J. Cuspin, \$1; Chas. Janus, \$1; Miss M. Healey, \$1; Mr. McBain, \$1; Friend, \$1; Friend, \$1; Friend, 75 cts; E. Groefer, 50c; J. Lynch, 50c; J. F. Mulligan, 50c; Friend, 50c.

ST. PATRICK'S DAY.

Concert at the Bijou Opera House.

At 8 o'clock sharp, the chairman, ex-Ald. D. Smith opened the Charity Concert given by the St. Vincent de Paul Society of Winnipeg. The hall was filled by a large and most representative audience. On the platform seated on either side of the chairman were the Rev. Father Drummond, S. J., of St. Boniface College, His Worship Mayor Taylor, Messrs. Kercock and Lemieux, the Presidents of the St. Jean Baptiste Societies of St. Boniface and Winnipeg, Mr. F. W. Russell President of Branch 52 of the C. M. B. A. and Mr. A. H. Kennedy, President of the St. Joseph's Friendly Union.

The proceedings were opened by the orchestra playing a selection, and "St. Patrick's Day," after which Mr. Arthur sang "Steer my Bark." The next number on the programme, "There's a Dear Spot in Ireland," was sung by Mrs. Gregson, and rendered by that lady in a faultless manner, her clear enunciation being a marked feature.

The chairman announced that a change in the programme would be necessary, owing to a sore throat Mr. Hamber would be unable to appear, but Mr. Hamber had kindly consented to take his place. This gentleman then sang "A Soldier's Good-bye." To say that he rendered this song well would be but meagre praise; his rendition was simply splendid, and he received a hearty encore at the close. In response he gave "In thy Heart is my Home" in an equally creditable manner. The old favorite, "Come Back to Erin," was then sung by Miss Barrett, who entered into the spirit of the song even to the Irish accent, in a very happy manner. In response to a hearty encore, she gave "Over the Mountain," and was again applauded. After a selection by the orchestra the chairman introduced the Rev. Father Drummond, who, in speaking to his subject, "Phases of Irish Character," referred to a humorous discussion in his own mother's kitchen when he was about ten years of age on the question of what language was spoken in Eden. There was a tradition given by a historian of note that Irish was the language spoken in those primitive times, and the Irish not having taken any part in the building of the tower of Babel their language had consequently not been confounded at that interesting period of the world's history. He referred to the genealogy of Irishmen. They were all descended from kings, but some of them could not remember the name of the particular king from whom they sprang. The Scotch had sprung from the Irish - at least, the best part of them. He referred to the fact that no reference to the shamrock was made in any history so far as he knew, and he believed that the fable of the snakes was allegorical, the true meaning

being that the saint had driven out of Ireland heathenism. Reference was made to the longevity of Irishmen, and to the power which the saint had exercised over a fierce and untamed people. The lecturer, by his numerous anecdotes humorous and sentimental, his reference to the true Irishman's love of truth and justice, and his generosity, courage, and devotion, held the close attention of his audience, and, by his charming manner, made them forget the flight of time.

The Rev. gentleman, by his flashes of wit and his artistically told anecdotes, caused no little amount of laughter and merriment among the audience. Every one likes to hear Father Drummond because he knows that he will go away instructed and pleased with what he hears. The St. Vincent de Paul Society is to be complimented in providing the Winnipeg people with such an intellectual treat. Father Drummond resumed his seat amidst loud applause.

Immediately it was noticed that His Worship, Mayor Taylor took his place and in a few well chosen words, moved a vote of thanks to the Rev. Father for his entertaining lecture. His Worship said: "Notwithstanding that we have a banquet to attend, I know that you will forgive me for the time I am taking when I tell you the reason I am addressing you. I am sure you will all agree with me that the Rev. Father Drummond deserves our thanks for his able, instructive, and, I may add, humorous address. I therefore, have much pleasure, Mr. Chairman, in moving a hearty vote of thanks to the Rev. Father Drummond."

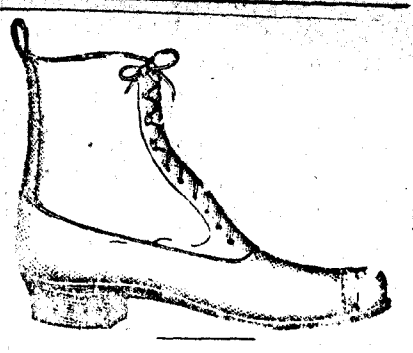
This motion was seconded by Dr. Barrett, who said: "I quite agree, Mr. Chairman, with your remarks, when introducing Father Drummond this evening. To sing Father Drummond's praises to a Winnipeg audience would be like painting the lily or gilding pure gold. Were I master of that beautiful Irish language first spoken in the garden of Eden I would be in a better position to do justice to my subject. Whether in the pulpit or on the platform the Rev. Father Drummond is a drawing card. The citizens of Winnipeg have learned, long ago, of the great merits of Father Drummond as a lecturer and preacher, and the simple announcement that he is going to preach or to lecture acts like magic and a full house is the result. I have, therefore, much pleasure, Mr. Chairman, in seconding the vote of thanks proposed by our chief magistrate, Mayor Taylor." The chairman asked for a standing vote, when the large audience responded and humorously expressed his thanks and the pleasure he felt as the large audience "rose to a man."

The programme was then resumed Mrs. Joseph Fahy, who is a great favorite with Winnipeg audiences, sang "Sing to me, Nora," in a graceful, pleasing and feeling manner. As we listened to her rendition of this beautiful Irish song, we felt a regret that Mrs. Fahy does not oftener grace our concert stage. To the cause of "sweet charity" do we owe her appearance at this concert. Mr. Hanby was the next to appear. His selection was "The Sailor's Grave." He was in splendid voice and afforded the audience a rich treat. The next number on the programme was the comic sketch, "The Irish Schoolmaster," by Mr. Arbutus.

Miss Barrett received a hearty encore for her rendering of "I'll take you home again, Kathleen," which was well merited, but owing to the lateness of the hour, simply bowed her acknowledgment. The last number on the programme, "The Blind Girl to Her Harp," sung by Mrs. Gregson, in a very artistic way, which was enhanced by her charm of manner, finished the programme and the proceedings were brought to a conclusion with the playing of the national anthem by the orchestra.

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These goods are modestly C and D widths. Special Bargains for those ladies with tiny, little feet, sizes 1, 1 1/2 and 2: \$1.50, \$1.75 and \$2 grades in this sale. We will pay you to keep your eyes on us for a while.

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THE SHOE MAN. 360 Main St. Winnipeg, Man.

A SIMPLE WAY TO HELP POOR CATHOLIC MISSIONS.

Save all cancelled postage stamps of every kind and country and send them to Rev. P. E. Borral, Hammononton, New Jersey. Give at your own address, and you will receive with the necessary explanation a nice souvenir of Hammononton Mission.

MAGAZINE

EVERYONE SHOULD BUY AND READ The LAKE Magazine CANADA'S NEW HIGH-CLASS MONTHLY

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AND YOU'LL REQUIRE A NEW SUIT Having just opened out a Tailoring Establishment at 705 Main Street, with a Full line of Overcoatings, Suitings, Pantings, etc., I am prepared to suit fancies and tastes in these lines, Call and judge for yourself.

N. McLEOD, Merchant Tailor.

DIED.

ST. ANNE - At Three Rivers, Province Quebec, on the 17th inst., at the age of 37 years, Rev. Sister St. Anne, assistant superior of the "Monastery of Precious Blood" (Born Litan Richard).

Diseases of the Chest and Lungs.

These diseases are too well known to require any description. How many thousands are carried every year to the silent grave by that dreadful scourge, consumption, which always commences with a slight cough. Keep the blood pure and healthy by taking a few doses of Dr. Morse's Indian Root Pills each week, and disease of any kind, is impossible. All medicine dealers sell Dr. Morse's Indian Root Pills.

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