

"AD MAJOREM DEI GLORIAM."

THE ONLY JOURNAL DEVOTED TO THE INTERESTS OF ENGLISH SPEAKING CATHOLICS WEST OF PORT ARTHUR.

VOL. 9, NO. 1.

WINNIPEG, MANITOBA, WEDNESDAY, JANUARY 4, 1893.

\$2.00 per Year, in Adv.
Single Copies 5 cents.

WOODROFFE!

466 MAIN STREET, **JEWELLER.** WINNIPEG, MAN.
REPAIRING OF FINE WATCHES A SPECIALTY.

Business Cards of Thirty Words and under inserted in the NORTHWEST REVIEW for \$1 per month.

LEGAL.

PRENDERGAST & HUGGARD, Barristers, Commissioners, etc. Solicitors for the Credit Foncier Franco-Canadien. James E. Prendergast, J. T. Huggard, Officers over Hochelaga Bank Main Street, Winnipeg, Manitoba.

BECK & McNAMARA, Advocates, Notaries, etc. Solicitors for the Bank of Canada, Edmonton, N.W.T., Canada. N. D. Beck, LL.B., formerly of Winnipeg, and late of Laughton, McCarthy & Beck, Advocates, Calgary. P. L. McNamara.

VETERINARY SURGEON.

D. R. W. J. HINMAN, Veterinarian, Residence 420 4th ave. north, Telephone 42, Office, 277 James St., Tel. 282. Dentistry a specialty. Winnipeg, Man.

HOTELS.

AMERICAN HOTEL, 226 cor. Main street and 7th Avenue south, graded streets. T. Treaster, Proprietor, Winnipeg, Man.

THE STEWART HOUSE, graduated prices, fine sample rooms for commercial travellers. Thomas Cassin, Proprietor, Manitoba, Man.

THE BUCHHEIM HOUSE, best \$1.00 day house in the city; 270 and 272 Main street, opposite C. P. R. depot, C. J. O'Connell, Proprietor, Winnipeg, Man.

THE ROYAL HOTEL, corner of Stephen Avenue and McTavish Street, Calgary, Alb. First-class accommodation for the travelling public. Porters meet all trains. Terms moderate. Mrs. E. C. Clarke, Proprietress.

ROBIN HOUSE, nearest Hotel to the C. P. R. depot; first-class accommodation for 100 guests; charges very moderate. Best brands of liquors and cigars. A. Bernhart, Proprietor, Winnipeg, Man.

MONTGOMERY HOUSE, best \$1.00 day house in the city; first-class accommodation; meals 25 cents; billiard room in connection. 211 and 213 Market Square, opposite city hall. C. Montgomery, Proprietor, Winnipeg, Man. Telephone 321.

BOARD & FEED STABLES.

THOMAS, Board and Feed Stables; breaking colts and handling horses a specialty. 238 2nd street South, Winnipeg.

AUCTIONEER.

MCOWAY, Auctioneer of pure bred and other stock, Farm sales of cattle and implements a specialty. 20 years experience. Reference the Bazaar, and Winnipeg Industrial Exhibition sales, office 262 Portage Avenue, Winnipeg.

W. J. MITCHELL,

394 Main Street, Cor. Portage Ave., WINNIPEG.

DRUGS AND CHEMICALS.

PATENT MEDICINES, BRUSHES AND COMBS, FANCY GOODS, PERFUMERY AND SOAP, SURGICAL INSTRUMENTS, RUBBERS, ETC. And every requisite in the Drug Trade. Your patronage solicited. Mail orders promptly attended to.

ST JOSEPH'S WORK

Among the Negroes.

"The Colored Harvest," issued every October, for the training of priests for the colored missions. Subscription 25 cents. Become a Zealot by getting 20 subscribers. Spiritual benefits announced on certificate of membership. Blessed medal to every subscriber. 9,000,000 in our land; 20 years outside the church, and fully 5,000,000 baptized. Send for a copy of the "Colored Harvest." Rev. J. R. St. Joseph's Seminary, Baltimore, Md.

MRS. LUCIER'S

Wonderful Cough Syrup

Will not only cure Colds and Coughs, La-Grippe, inflammation of Throat and Lungs, but will prevent all these diseases by using this Cough Medicine whenever you feel uneasy. Sold at 181 and 183 Lombard Street, Winnipeg, opposite Canada Hotel.

Champion Shoeing Shop!

CHAS. J. MONERNEY, Prop. Scientific Horse Shoeing. All peculiarities of feet treated with success. Trotters, Runners and Roadsters a specialty. Horses sent for and returned. Graduated Prices. Telephone 723. Cor. 6th Ave. S. and 1st Street, Winnipeg.

MARKET DRUG STORE

DIRECTLY OFF MEAT MARKET, WINNIPEG.

Everything in the Drug line. Prescriptions a specialty. Your patronage solicited. Mail orders promptly attended to.

C. M. EDDINGTON,

Pharmaceutical Chemist.

TO BE FOUND

AT THE

CENTRAL DRUG HALL,

CITY HALL SQUARE,

The finest assortment of HAIR BRUSHES, NAIL BRUSHES, TOOTH BRUSHES, COMBS, Etc. English, American and French PERFUMES, POWDERS, SATONETS.

USE EUCALORINE

For Chapped Hands and Rough Skin.

W. H. INMAN, & Co.

Telephone 210

Calendar For Week Ending December 31st.

25 Sun (of precept) Christmas—Nativity Our Lord.
26 Mon St. Stephen, First Martyr (35).
27 Tue St. John, Apostle and Evan gelist (101).
28 Wed Holy Innocents, MM.
29 Thu St. Thomas A. Becket, Bp. M. (1170).
30 Fri St. Sabina, M. (301).
31 Sat St. Sylvester, P. (325).

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 SS. Peter and Paul.
c. The Solemnity of the Assumption.
d. All Saints.
e. Christmas.

III. DAYS OF ABSTINENCE.
All Fridays in the year.
Wednesdays in Advent.
Fridays in Holy week.
Thursdays in Holy week.
Saturdays in Holy week.
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 NOTES.

CATHEDRAL ST. BONIFACE.
Sundays—Masses at 7.30 and 10 a.m. Vespers at 3 p.m.
Week Days—Masses at 6.30 and 7.30.
ST. MARY'S CHURCH.

Situated on the corner of St. Mary and Hargrave Streets, served by the Oblates of Mary Immaculate. Rev. Father Fox, Rector; Rev. Fathers McCarthy and O'Dwyer, assistants.
Catechism for Boys in the church at 3 p.m.
Catechism for girls in St. Mary's Convent, Notre Dame Street at 4 p.m.
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.

Situated on Austin St. in Point Douglas, Rev. A. A. Cherrier, Rector.
Catechism for boys, who have made their 1st Communion, at St. Joseph's school McVullin St. west, cor. Ellen St. for younger boys and girls learning the short Catechism, and for those studying the Catechism for Perseverance, at the Immaculate Conception church, by the Rev. Father Cherrier.
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.

WE WANT YOU TO

Buy * * * * * Useful Xmas * * * * * Presents — THIS YEAR —

MEN'S FURNISHINGS AND FUR CAPS — ARE USEFUL —
ARNETT'S, THE WHITE FRONT, OPP. POST OFFICE.

Origin of "The Word Protestant."

As Brother Kromer speaks of the time when "the word Protestant was invented," we will refresh his memory about the matter, and about the circumstances under which and because of which the "word" was "invented," by turning him to the facts. The self-styled Reformers derived the name "Protestant" from an unquenchable spirit of intolerance. In 1529 the Diet of Spire made an effort to put a stop to the deeds of violence by which the self-styled Reformers were desolating Germany. It enjoined that where the new religion had introduced itself it should be un molested, but that the Sacrifice of the Mass should also be permitted in all the states for those who wished to attend it, and that the princes of the empire should mutually observe peace, and that nobody should be molested on account of his religion. Against this the Reformers, and the Reformed princes whom the self-styled Reformation placed at the head of the Reformed "Church" in each state, entered their famous "Protest," from which the Reformers took the name of "Protestants." Let the Protestant historian, Hallem, refresh the memory of our forgetful brother. Hallem thus chronicles the event: "They declared in the famous protestation of spire, which gave them the name of Protestants, that their preachers having confuted the Mass by passages from scripture, they could not permit their subjects to go thither; since it would be a bad example to suffer two sorts of service directly opposite to each other in their churches." (Constitutional History of England, page 64, note. American ed. 1 vol.) We presume this must be sufficient to refresh the memory of Brother Kromer.—Kansas City Catholic.

THE LATE CARDINAL LAVIGERIE.

Obseques at Algiers.

The obsequies of the late Cardinal Archbishop took place at Algiers on Friday, and were attended by the entire population, all the shops being closed. Six Bishops were present, Mgr. Combs, Bishop of Constantine, who was deeply moved, officiated, and delivered a panegyric, outlining the work of the deceased, which he said is imperishable. The function of the Church began at eight and ended at ten. The Governor-General and all the military and civil authorities were present. As the cortege emerged from the sacred edifice, military honors were paid to the remains. An enormous crowd followed, the windows, balconies, and terraces, and every available point of view being occupied by spectators. The ships in port had their flags at half-mast. Two salvos of artillery of twelve cannon shots were fired at the beginning of the ceremony, and when the body reached the admiralty, and two others at the moment when the body was received on board the Cosmao. Upon the arrival of the cortege at the Admiralty the coffin was placed upon a catafalque, and the last prayers having been said, it was lowered to a small boat adorned with red draperies, which conveyed it to the Cosmao, where it was received by the captain with the customary honors. It was then deposited in a chapel, situated in the battery. At the moment of embarking M. Cambon, the Governor-General of Algiers, delivered the following farewell discourse:—"The moment has come—and I cannot bring myself to comply with the request of the Archbishop of Algiers! I cannot let the man whose coffin all France to day salutes leave without a word of farewell. The Cardinal will be that his body should be transported to Carthage, but he has left us his heart. It was here, in fact, gentlemen, that the Cardinal conceived and pursued the grand work of his life, and that at a time when no one thought of Africa. The Cardinal had dreamed of conquering Africa for France and civilization, and he had carried out that undertaking like a good Frenchman and a good European. He was the precursor on African soil of all those courageous travellers, those sailors and soldiers who seem to revive among us the glory of the Conquerors of the New World. And all through his life this valiant man struggled, God knows, at the cost of what vexations sometimes! He was born for action. He was one of those minds that all progress attracts, and the anxiety how first to realise the end to be attained wholly preoccupies. It was thus he sided with the Republic. He often said to me himself, 'I am the servant of a Master they could never shut up in a tomb.' Let me be allowed to say also how gentle and tender to those he loved was Cardinal Lavigerie, constant in his affections, and always fring with his generous ardour those who came near him. His memory will be dear to them, and France, he so loved, will cherish his remembrance as that of one of its best and noblest children."

The Cosmao lifted anchor immediately after the embarking, and reached Tunis on Sunday night. The body on reaching Tunis was first deposited at the Marine, from which it was conveyed to the Cathedral, an immense funeral procession following the hearse. The troops paid it military honors, and the whole population was massed on Marine-avenue. The ceremony in the Cathedral was most impressive. A fatal accident unfortunately marked this moving ceremony. A lady who was leaning over a balcony to see the funeral pass fell from a third floor and was killed. On Saturday morning a Requiem service for the late Cardinal was celebrated in the chapel of the Catholic Association of Paris students, his late Eminence having been one of the principal patrons of the Association, presiding for several years over the Ozanan conference. Requiem services were also held in the Cathedrals of Nancy and Chartres, by direct order of the Bishops of those sees.

A WORD TO WOMEN.

Judicious Attention to Little Hobbies Will Work Wonders.

A man may, perhaps, look bored if he is talking to a woman who is bent on conversing about things in which he has no interest.

For instance, if he is a man of literary tastes, an embryo savant with rather dull and prosy ideas, she will never be able to get a word out of him if she rattles on until doomsday about the latest society gossip, the fashionable walk, or the new opera; but let her touch ever so lightly on the question of books, even though her knowledge be very, very slight and see how he awakens to new activity.

He will then do all the talking, and if she is only clever enough to be a good listener, and not yawn in his face, even though at times he goes beyond her depth, she will never have occasion to complain of her inability to get such a one to talk.

It is the same with men in every walk in life. Every single one has some special hobby which if you are fortunate enough to touch will prove the key-stone of an interesting conversation that is bound to teach you something well worth knowing. The humblest artisan may not, of course, be possessed of society lore, but he can talk intelligently and well concerning the trade he understands from A to Z.

Any woman can please a man if she

has tact enough to draw him out on those topics that he himself knows he is able to talk about, but he does not enjoy the feeling that what interests her he has no knowledge of, and rather than make mistakes he will remain silent, for men are very sensitive to ridicule, and are not going to let a girl laugh at him if they can help it, but touch on his favorite hobby and he will think you charming, simply because he has introduced a topic on which he feels at home.

No matter what it is, if you simply arrive at the keynote there will be no trouble about conversation, and in this easy way you will have established your reputation as a charming, intelligent, well-informed woman, when, in all probability, you will be only permitted to nod approval or say yes and not at proper intervals.—Philadelphia Times.

BENEDICTION.

To the chapel, just at twilight,
I passed from the world outside,
And there in the sacred cloister,
By the Cross of the Crucified,
I cast aside all weariness,
And all of earthly pain,
A fuller sense of blessing,
And of heavenly peace to gain.
Softly I murmured the "Ave,"
In love and deep gratitude,
To her whose gifts are unceasing,
"Our Lady of Infinite Good."
And as reverently I knelt there,
Soft strains fell upon mine ear,
And mingled with "Ave" voices,
That were slowly drawing near.

Two by two passed the white-veiled maidens,
Soft chanting the Vesper Hymn,
A vision of fair children,
To my eyes by tears made dim;
But when all the portal had entered
The sweet strains died on the air,
And lips ill yare as the veiling
Gently whispered the evening prayer.

Long, lonely days have passed since then,
Many brighted with bitter pain,
But each night as twilight approached
I close mine eyes and dream that again,
Within the dim, cloistered chapel
I pass from the world outside,
And see the vision of children,
And the Cross of the Crucified.

Gertrude Eastman, in Boston Pilot

Winter Reading.

The long winter evenings have arrived, and the question of how to dispose of them is one somewhat embarrassing to certain minds. There are those who do not care to go out after dark, for social intercourse or amusement, and who must find their resources at home. Little is presented at the theatres that is not objectionable upon one ground or another; if the plays are harmless from a moral point of view, they are too often silly and unfruitful intellectually; and to robust natures, the diversions of society are wearisome to a degree.

In the country especially the evenings are apt to be tedious. As Christmas approaches the afternoons grow shorter and the twilight earlier, and there is a long and trying period between the lighting of the lamps and the hour for retirement. Tea is a pleasant break; but that, too, is soon over, and then follows an interval which, if not wisely used, may be an irksome one.

In this difficulty there is always one perfect and delightful resource—good books, when they come from the press daily by scores; it is the day, too, of newspapers and magazines and of literature generally, and the only embarrassment is what to choose. With wise discretion, the period between eight and ten o'clock in the evening may be made the most delightful and profitable of the day.

We can hardly realize how dreary the evenings must have been in times past when lights were bad and books few in number. Those fond of literature were then obliged to peruse the same volumes over and over. True, they learned them well, and perhaps, in this had an advantage over us at present, who read hastily. Even the novels of a century, and a century and a half ago were not many, and we find amazing accounts of the devotees of fiction who stuck steadily to the same stories, and when they had got through their collection, began again and made the journey once more. These old novels—those of Richardson, Fielding and Smollett—are never looked at nowadays, it is next to impossible to become interested in them, and we wonder when we learn with what eagerness and delight they were once perused.

In the present period of the hurrying world we have a superabundance of books, and no one could pretend, even by devoting his whole time to the subject, to read them all, or a fourth. He could scarcely skim them in the Macaulay fashion, taking the heart out of the work. Accordingly we have the numerous reviews and literary weeklies that tell us briefly what is fresh from the presses and its scope and character, and by this convenient device we keep, as the expression is, in touch with all the literature of the day.

The enormous quantity of fiction put forth is something amazing; but not more amazing than the feeble character of most of it. There is no species of reading more unprofitable than a second or third-rate novel. Nothing is taught by it, no lesson in life or morals conveyed, nothing remembered. The "exciting" plot keeps the attention on the stretch for a while, but such books, like all other stimulants, are unwholesome; and one of their worst effects is that they vitiate our taste for better books. The reader whose senses are gratified with stirring incidents and dramatic situations soon finds the story of character tame and unattractive.

Fiction should be a means of recreation merely, and by no means a steady course of reading. No healthy mind could endure novels as a regular system

of reading. What digestion could stand a continual diet of sweets and confectionery? Outside of this field there is an unlimited range of good books, pleasing as well as instructive—travels, biography, history and even art and science.

One thing must be said of the writers of the present day—whatever their subject, they seek to make it, first of all, entertaining, and, so well is the art of writing now understood, they seldom fail. As everbody reads—for this is the greatest age for reading in the history of the world—so they write for popular appreciation. The result is delightful books on even the most obtruse subjects; or such subjects as were formerly considered obtruse; and so it is that solid reading is no longer solid in the old acceptance of the term, meaning heavy uninviting and hard to get through with.—Catholic Mirror.

PROTESTANTISM A FAILURE

So Says Rev. M. C. Peters of the Reformed Church.

The Rev. Madison C. Peters preached in the Bloomingdale Reformed church on last Sunday morning on "Why is Protestantism a Failure in New York City?" In the course of the sermon he said:

"In 1800 the Catholic population in the United States was 100,000. In 1896 it was 8,277,039. A fair estimate of the Catholic population of New York City is 750,000. A third of this number represents the Protestant church-going population of the city. In 1840 we had in this city one evangelical Protestant church to every 2,071 of the population; in 1850, one to every 2,442; in 1860, one to 2,777; in 1870, one to 2,480; in 1880, one to 3,040; and in 1890, one to 3,540, or if we take the police census, one to 4,006. In comparison with the growth of the population, the Presbyterian church has lost 17 per cent. in this city in twenty years. The Methodist church in this city in nineteen years increased only 20 per cent., and during the same time the population increased 80 per cent. The Dutch Reformed Church sustained a loss of 10 per cent. relative to the population. There is not a Protestant church in this city that has grown at all in proportion to the grow of the population.

The drift of our Protestant churches is always toward the more fashionable parts of the city. The magnificent churches built up-town have been built by the people, but the money came from the sale of down-town churches, where hundreds of thousands of dollars were often realized for the ground and churches left behind chapels for the poor on back streets. The Protestant church deserves to fail, so long as, in defiance of the Christ spirit, it builds fine churches for the few and pauperizes the poor by building plain chapels for them. God's house should be built for all alike.

"The churches must follow the people," is the cry. Who are the people? The up-town rich and fashionables, where the churches all seem anxious to crowd and hinder each other's growth by ruinous rivalry? Only a few days ago the New York Presbytery advised the down-town congregations to dissolve their organizations and sell their churches to get money to build churches for the rich few.

The Catholic church never surrenders an old field; none of her churches are ever turned into stables, &c. The people must build their own churches. To what, then, is the Catholic church indebted for its triumphant march? To the monstrosity of our frequent moving days, the indifference of Protestants, and the enthusiasm of Catholics. It is because the Catholics are thoroughly devoted and earnest, and are prepared to make sacrifices and to suffer in order to support what they believe to be true.—Catholic Mirror.

Power of the Press.

The printing press has made kings, killed poets, and polished genius with criticism. It has made worlds get up for roll call in the morning, given the put-pung lungs of iron and a voice of steam. It has curtailed the power of monarchs, and graced the pantry shelves; it has converted bankers into paupers, it has educated the homeless, and robbed the philosopher of his reason. It smiles and kicks and cries and dies, but it can't be run to suit everybody, and the editor is a fool who tries.

A Powerful Protection.

"The Sign of the Cross," says St. Cyril of Jerusalem, "is a powerful protection. It is gratuitous, because of the poor; easy because of the weak; a benefit from God, the standard of the faithful, the terror of demons." The Sign of the Cross is the type of our deliverance, the monument of the liberation of mankind, the souvenir of the forbearance of Our Lord. When you make it remember what has been given for your ransom and you will be the slave of no one. If you engrave it on your forehead, no impure spirit will dare stand before you. See the blade with which he has been wounded, the sword with which He has received His death blow.—St. John Chrysostom.

Little Girl—Mrs. Brown, ma wants to know if she could borrow a dozen eggs. She wants ter put 'em under a hen.

Neighbor—So you've got a hen sitting, have you? I didn't know you kept hens.

Little girl—No ma'am, we don't; but Mrs. Smith's going ter lend us a hen that wants ter set, and ma thought if you'd lend us some eggs, we'd find a nest ourselves.

The Northwest Review

IS PRINTED AND PUBLISHED AT

Room 11, Grain Exchange Building,

EVERY WEDNESDAY BY

DERMODY & CO.

ADVERTISING RATES.

Made known on application. Orders to discontinue advertisements must be sent to the office in writing. Advertisements unaccompanied by specific instructions inserted until ordered out. Notice of Births, Marriages and Deaths, 50 cents for each insertion.

SUBSCRIPTION RATES.

All Postage is paid by the Publishers. The Northwest Review \$2 a year, \$1 for six months. Club Rates.—Six copies of the Northwest Review for \$10. In ordering for clubs, the full number of subscriptions, with the cash must be sent at one time.

The Northwest Review is the official organ for Manitoba and the Northwest of the Catholic Mutual Benefit Association.

Correspondence conveying facts of interest will be welcomed and published.

Agents wanted to canvass for the Northwest Review, in every town in the Northwest. Write for terms. A Catholic correspondent wanted in every important town.

Agents of Review.

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

Mr. A. A. McKinnon, Fort William, Ont. and Mr. C. Dahm, Rat Portage, Ont.

J. Barreau, Medicine Hat, N. W. T. Subscribers in arrears will please pay them. They are also authorized to canvass for subscribers, give receipts for all monies collected on our account.

Address all Business Communications to THE NORTHWEST REVIEW. Post office Box 508, Winnipeg, Man.

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, it cannot 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 a 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 proper, they are at full liberty to say what 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 all devoted in Christ,
ALEX. ARCHBISHOP OF ST. BONIFACE,
O. M. I.

NOTICE.

The editor will always gladly receive (1) ARTICLES on Catholic 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 controversy. (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, JANUARY 4.

EDITORIAL NOTES.

We regret to learn through the columns of our contemporary, the Providence Visitor, of the death of Sister Athanasius, of the order of our Lady of Mercy. May her pure soul rest in peace.

The Catholic Sentinel comes to us in a new dress, and looks very nice indeed. The Sentinel is a first class Catholic paper, and is doing excellent work for the cause of religion. We wish it every success.

The government of official Italy now proposes to remove the *exequatur* and the *placet* to all Bishops and priests appointed to administer dioceses and parishes. In other words, that government desires and designs to make it unlawful for a Bishop or priest to perform his duties.

An Episcopalian clergyman, Rev. Charles Stirling, Vicar of New Malden, England, recently resigned his position on the ground that his church was becoming too "Romish." High-Churchism is spreading fast in England. Well we can't blame Mr. Stirling, if he thinks his church is going Romeward and he himself doesn't want to go. He is at least consistent with his Protestantism. The absurdity lies with the High-Church people, who ought to become Catholics out-and-out, instead of resting content with their bad imitation of the true faith.

Says the *Neepawa Register*:—"Since this School Question first came up for discussion much has been written about majority and minority rights, but few there are who really know whether the Protestants or Catholics were in the majority when Manitoba entered confederation on the 23rd day of June, 1870. In this connection a volume of the Dominion census of 1871 proves interesting. On page 380, Vol. 4, the total population is placed at 12,228, of whom 5,452 are given as Catholics, and 4,481 as Protestants. The remaining 1,195 are given in a column headed "Religion not known." It is supposed that this last class consisted chiefly of pagan Indians."

The preachers of Pittsburg, who have sought to extirpate the social evil from

that city by the enforcement of the enactment against immoral houses, have got the cart before the horse. Not by expelling the fallen women from their homes by law, but by converting the impure men who have led them astray, by religion, can the remedy be found. Not by driving the victims of debauchery into the streets, will they be reformed; but by instructing them in Christianity, by encouraging them to will to change their ways, and by opening to them avenues of escape from their wild lives can they be brought to virtue. And the demand must be stopped, if the supply is to come to an end.—*Catholic American*.

Sir William Lawson is very strongly opposed to the retention of Uganda by the English. He puts the reasons of his opposition in this very emphatic fashion:

"Lord Salisbury claims for the forward policy the support of saints and patriots. I confess that I cannot see it in that light. What is there saintly in mowing down Africans with a maxim gun? What is there patriotic in making a railway to transmit the African chiefs—according to Captain Lugard—white donkeys, opera-glasses, and rat-traps? If Uganda were a paying concern, you may be quite sure that the African company would stay there."

Sir William evidently appreciates the ugly side of this affair. Captain Lugard simply employed Moslem methods of evangelization, and these against fellow Christians!—*Church Progress*.

The *Catholic American* says:

So far have the members of the A.P.A. in Detroit advanced in the practice of the Gospel of Hate that they have boycotted the Catholic merchants. They will not buy from them nor from Protestant store keepers who are on friendly terms with them. They have discharged all their own Catholic employees, and have urged all who sympathize with them in their war against the Catholic religion to do likewise. On a recent Sunday, a Protestant clergyman, the Rev. Mr. Wood, rebuked them for their unchristian conduct, saying: "There is now a religious boycott in every phase of life. By and by we won't have Mr. Jones' store or Mr. Brown's store, but a Protestant store and a Catholic Store. Won't you hang your heads in shame when you go by a Catholic store to buy Protestant gloves. Some brothers are now standing in shame on the platform of the church, and instead of preaching the words of Jesus Christ, are telling their congregations where to buy things. I had information last night from prominent men that such was the case. This is disgraceful. We haven't long to live. We shouldn't quarrel in this way. Before any church standard I say manhood and womanhood come first. If you have Catholic neighbors begin to talk to them again to-morrow." How long this persecution is to last and how much more trouble it is to give no one can predict!

Our esteemed contemporary the *Catholic Record* thus describes a morganatic marriage. A despatch from Munich announces very much as a matter of course that Duke Ernest Ludwig, of Bavaria, contracted on the 23rd of November "a morganatic marriage" with the object of his affections, the Franlein Antonio Barth. A duke must not marry a lady absolutely without a title, so a title was created for the intended morganatic wife and she was married under the title "Frefian von Bartof." Franlein Barth was an actress of remarkable beauty who gained the affections of the Duke-Prince at sight, but though Prince Regent Luitpold and the family of the Duke endeavored by every means possible to prevent the marriage, the determination of the Duke was so persistent that the family objections to it were at last withdrawn, and a morganatic marriage was decided upon.

These morganatic marriages are of frequent occurrence in Germany between Princes and women of inferior rank, it being stipulated that the wife and the children shall not be entitled to the rank and possessions of the husband. To make some atonement for this denial of the usual privileges conferred by marriage, a dowry is settled upon the wife. It is also understood that the Prince so marrying may afterwards contract a second marriage with a lady of high degree who shall be entitled to all the privileges which are usually conferred upon a wife.

As a matter of course such a practice is allowed only under a Lutheran regime. It was positively allowed by Luther and his colleagues in establishing the Reformation in Germany that the Landgrave of Hesse should marry a second wife while his first wife was living, and a doctrinal decree was actually drawn up and signed by these first leaders of German Protestantism in which they attempted to show the lawfulness of such a course. On this the practice of the Protestant Princes of Germany is based, so accommodating was Luther to those in authority whom he desired to attach to his cause.

The contrast between these reformers, of religion and the Popes who preferred to incur the enmity of Henry VIII and Napoleon I. rather than to countenance a violation of the laws of God, is well worthy of being carefully considered by those who regard the Protestant Reformation as the work of Almighty God.

The old year has departed and a new year dawned upon us, since our last issue. The year just closed has been an eventful one in many ways. At its opening, we were in the midst of a contention for our right to educate our children without having, at the same time, to support a system of schools in every particular and detail Anti-Catholic. We expressed the hope, at the opening of the year just closed, that the intelligence and manhood of Protestants would punish the Greenway Government for having introduced this bone of discord into Manitoba politics. We felt quite confident that many who were in sympathy with a purely secular school system, and who, under honestly conducted means of attainment, would give it a hearty support, would simply revolt at the dishonesty, duplicity and treachery by which the Government accomplished its object. We concluded that the honest manhood of this country would revolt against such a foul deed, and, inasmuch as the honor of Protestantism was at stake, we believed that they would punish the men who were guilty of such an indignity in their name. But alas! for the good name of Protestantism, we have since learned that its sense of honor, at least in this province, did not reach the point of rectitude in which we placed it. When the time came for appealing to the people, what was our surprise to find that the men who dragged the name of Protestantism in the mire of political dishonor, and, in its name, broke the golden rule of Christianity, in not doing unto others as they would wish to be done by, actually appealing to Protestants to support them at the polls for that reason. What was our surprise at seeing ministers of the gospel of peace, mounting the rostrum and appealing to the people to support the Government because it had destroyed the rights of the minority, and compelled them to pay tribute to the majority. And when we saw the people responding to that hateful cry, and retaining in power the men who, through duplicity, treachery and dishonor, had accomplished that end, we were forced to the conclusion that hatred of Catholics was a stronger element in the religious life of many of our separated brethren than that spirit of Christian toleration, justice and fair dealing, of which they are wont to boast so loudly. The Catholic minority in this province have witnessed all this in the year just closed, and they find themselves in much the same position at the beginning of this year as they did a year ago—still forced to contend for right, justice and fair play. They find the arrogant majority just as unjust, just as unfair, and just as implacable as they were a year ago. We are heartily sorry for this, because we are most anxious to be on the friendliest terms with our Protestant brethren. We are sorry indeed that they are forcing us to contend for our rights. We would sooner die than do to them what they are doing to us, were we in the majority. The fight we are making for our rights has been forced upon us, and we regret it though we cannot help it. We are conscious of right on our side, and nothing shall ever make us cease agitating against the disgraceful position into which the religious hatred of some classes of the community have placed us. We are satisfied that such a condition of affairs cannot exist long. After the passions of the people subside, and they can coolly contemplate the monstrous position the Catholics occupy, in being forced to pay a tribute to Protestantism simply because they are Catholics, shame and humiliation will, perforce, compel them to retire from the position they now occupy. Meanwhile, we must go on with the struggle for our rights, and commence the year 1893 as we did that of 1892, and, if necessary, continue it to the close.

LITTLE DUTIES.

"Exactness in little duties," says Father Faber, "is a wonderful source of cheerfulness." The little duties of life are, perhaps, after all the most trying, just as our small pangs are the most excruciating. Great pain we can generally endure with resignation, because it is not continuous; it comes and goes and comes again; or even if continuous—such pain, for instance, as a headache, or the feeling of remorse—we grow accustomed to it, and our nature becomes subdued, like the dyer's hand, to what it works in. Thus there have been whole lives of a slow and almost unremitting anguish. But it is the small and acute agonies that tell most severely and that try human nature to the utmost. There are, for example, the mortifications of our daily existence. There are few natures without pride, and in the rough experience of daily intercourse with humanity a sensitive spot is often wounded. Those who are, in their daily activities, subordinate to others are hurt by an abrupt word or humiliated by the necessity to perform some act that seems beneath their dignity. The tender cuticle is self-love. Every one would be a master if he could; but society is not so constituted, and there must be superiors and inferiors, technically at least; and so there is government and submission, and with this condition a susceptibility to irritation.

The little duties are trying in many ways. Generally they are the most important and cannot be dispensed with. There was a suicide once who gave as

his excuse that he was tired of the daily buttoning and unbuttoning; the act of putting on his clothes in the morning and taking them off at night had wearied him, as we may suppose, to the degree of insanity. Here was an impatient and indolent spirit. His remark he wished to have taken in a figurative and comprehensive sense; he was not only tired of dressing and undressing, but of all the other daily duties in the round of existence, even of eating and sleeping; and so he sought the sleep from which he should not be obliged to get up. The departure of such a man was no loss; he had no conception of the real meaning of life and was not constituted to enjoy its pleasures.

Father Faber implies truly that the little duties may be made a source of pleasure. How? By exactness we may find them a well-spring of cheerfulness. Our habit is to do them carelessly—to hate them, in fact—when by performing them with attention we would find in them a means of genuine gratification and even delight. There is, indeed, hardly a task that may not be made really agreeable, if we will think what it means and why it is done. We do it, however, in a slovenly way, thoughtlessly, and it becomes perfunctory and a bore. There was a celebrated man who said he had never been bored in his life. His was a fine spirit, for he was rich in resources. His mind to him a kingdom was. Every situation is overflowing with suggestion if we will only apply our minds to the consideration of it. And thinking is the keenest of pleasures; but we must think of what we have in hand at that moment.—*The Catholic Mirror*.

AN ILLUSION OF LIBERAL CATHOLICS.

Amongst the illusions entertained by a certain class of Catholics, there is none more pitiable than the notion that the truth requires a great number of defenders and friends. To these people number seems a synonym for force. They imagine that to multiply heterogeneous qualities is to multiply power.

Now, true force, real power in the physical as in the moral order, consists in intensity rather than in extension. A greater volume of matter equally intense evidently produces a greater effect, not by reason of the increased volume, but by virtue of the augmented intensities contained in it. It is therefore a rule of sound mechanics to seek to increase the extension and number of forces, but always on the condition that the final result be a real augmentation of their intensities. To be content with an increase without consideration of the value of the increment is not only to accumulate fictitious force, but to expose the powers, which one does possess, to be paralyzed by the congestion of an unwieldy mass. The millions of Xerxes constituted a force of tremendous extension, but they were of no avail against the vigorous intensity of the Greek three hundred at Thermopylae.

Faith possesses a power of its own which it communicates to its friends and defenders. It is not they who give the truth power, but truth which charges them with its own vigor. This on the condition that they use that power in its defense.

If the defender, under the pretext of better defending the truth, begins to mutilate it, minimize it, to attenuate it, then he is no longer defending the truth. He is simply defending his own invention, a mere human creation more or less beautiful in appearance, but having no relation to truth, the daughter of Heaven.

Such is the delusion of which many of our brethren are the unconscious victims through a detestable contact with Liberalism.

They imagine, with blinded good faith, that they are defending and propagating Catholicity. But by dint of accommodating it to their own narrow views and feeble courage, in order to make it, they say, more acceptable to the enemy, whom they wish to overcome, they do not perceive that they are no longer defending Catholicity but a thing of their own manufacture which they naively call Catholicity, but which they ought to call by another name. Poor victims of self-deception, who at the beginning of the battle, in order to win over the enemy wet their own powder and blunt the edge and the point of their swords! They do not stop to reflect that an edgeless and pointless sword is no longer a weapon but a useless piece of old iron, and that wet powder won't fire.

Their journals, their books, their discourses, venerated with Catholicity but bereft of its spirit and its life, have no more value in the cause of the faith than the toy swords and pistols of the nursery.

To an army of this kind, be it ten times as numerous as the multitudinous hosts of Xerxes, a single platoon of well armed soldiers, knowing what they are defending, against whom they are contending and with what arms they fight in order to defend the truth, is preferable a thousand times over. This is the kind of soldiers we need. This is the kind who have always and will yet do something more for the glory of His Name. They go into the deadly, imminent breach and never flinch. No compromising, no minimizing with them. They plant their banner on the topmost height and form a solid, invincible

phalanx around it, that not all the legions of earth and hell combined can budge a single inch. They make no alliance, no compromise with a foe, whose single aim, disguised or open, is the destruction of the truth. They know the enemy is by nature implacable, and his flag of truce but a cunning device of treachery.

Of this we will become more and more convinced, if we consider that an alliance of this kind with a false auxiliary is not only useless to the good Christian in the midst of the combat, but moreover it is most of the time an actual embarrassment to him and favorable to the enemy. Catholic associations hampered in their onward march by such an alliance, will find themselves so impeded that free action becomes impossible. They will end by having all their energies crushed under a deadly inertia. To bring an enemy into the camp is to betray the citadel. It was not until the Trojans admitted the fatal wooden horse within the city walls that Ilium fell. This combination of the bad with the good cannot but end in evil results. It brings disorder, confusion, suspicion, uncertainty to distract and divide Catholics, and all this to the benefit of the enemy and our disaster.

Against such a course the *la Civiltà Cattolica*, in some remarkable articles, has emphatically declared. Without the proper precaution, it says, "associations of this kind (Catholic) run the certain danger, not only of becoming a camp of scandalous discord, but also of wandering away from their true principles to their own ruin and the great injury of religion." And this same review, whose authority is of the greatest possible weight, in regard to the same subject says: "With a prudent understanding, Catholic associations ought chiefly to take care to exclude from their midst, not only those who openly profess the principles of Liberalism, but also those who have deceived themselves into believing that a conciliation between Liberalism and Catholicism is possible, who are known as Liberal Catholics.—*Church Progress*."

THE QUESTION ANSWERED.

The *Winnipeg Tribune*, under the heading "A Question to answer," approvingly quotes the following from the *Toronto Week*—

Just what is that something in the atmosphere of a public school which a good Catholic should fear to have his children breathe, and just what is that quality in Catholicism which would be endangered by breathing that atmosphere? When we have clear ideas on these points we may be in a better position to determine whether and by what means the danger can be removed and the injustice remedied. For our own part, we should be sorry to believe that there is, in this country and in this age, any such irreconcilable antagonism between the Christian faith of Protestants and that of Catholics as is implied in the atmospheric illustration. Take another view. Grant that the illustration holds good and that justice demands the separate school system for Catholics. Are their conscientious scruples alone to be regarded. Anglicans who regard our public schools as "the establishment of middle class dissent" no doubt think their atmosphere very unhealthy for Anglican children. Seeing that the great majority of the Protestants are Baptists, there is no doubt a Protestant taint in the public school atmosphere which is objectionable to Baptists. Shall we, then, have separate schools for Anglicans and Baptists, and for every other denomination which objects to something in the atmosphere of the public schools? It is not sufficient to show that there are objections to a given system if one is unable to recommend a better one. But one question at a time is perhaps enough. What, then, is the injurious element in the atmosphere of the public schools which renders it impossible that they should be neutral, and to what particular article in the faith of Catholics is that element so antagonistic that they ought not to be asked to tolerate it?

The "rot" about Anglicans, Pedobaptists and Baptists, is beneath notice, and is dishonestly put forward in the vain hope of creating a grievance where none exists. It is most dishonest in every way. And what greater proof is necessary than the fact that we see the Baptist exchanging pulpits with the Methodist; the Methodist with the Presbyterian; the Presbyterian with the Congregationalist, etc., etc. There cannot be any deep religious differences between those people or they would not be exchanging pulpits, and the fact is, there is not. We would also remind the *Week* that there are further reasons than this to prove that it is merely begging the question in setting up such a plea in regard to the different denominations. They could have had separate schools here if they wanted them, but they refused them, and agreed on a basis in every way satisfactory to themselves. Having agreed on a basis of Protestantism acceptable to all the Protestant denominations, it follows, as a logical conclusion, that those schools are Protestant denominational schools, because they teach nothing that is objectionable to any Protestant denomination, but, on the contrary, everything that is acceptable to them. It is, therefore, the most miserable kind of duplicity to make any comparison between the position of Catholics, and that of the various Protestant denominations who, as we have shown, are a unit on all the essentials of their religious teaching.

Having disposed of this part of the *Week's* sophistries, we now turn our attention to its direct question: "What,

then, is the injurious element in the atmosphere of the public school which renders it impossible that they should be neutral, and to what particular article in the faith of Catholics is that element so antagonistic that they ought not to be asked to tolerate it?"

In our reply, we would say that much depends on what kind of a school our contemporary means by the word "neutral." Does it mean by "neutral" a school in which no religion is taught, and no God recognized; or does it mean a school in which the bible is read, and prayers said, and religious instruction given which is prescribed by and in every way acceptable to Protestants generally? We are at a loss to know which of those schools the *Week* means, by the designation "neutral." Of course a genuine "neutral" school must ignore all religious teaching, for the simple reason that it is impossible to teach it, except under one of two forms, Catholic or Protestant. But this does not seem to hold good with our contemporary, if we judge it by its rant about Anglicans, Pedobaptists, Baptists, etc., and we have no doubt it will be found among those who pretend to believe that a purely Protestant school may be logically called "neutral." Well, we are opposed to "neutral" schools because they are godless, and to Protestant schools because they are anti-Catholic. Is not this a sufficient reason for any reasonable man? Is not the Protestant religion, which is taught in those schools anti-Catholic? Why is the word Protestant used, and what does it mean? Does not its very name mean a protest against Catholicity, and if so, are we not justified in calling that religion anti-Catholic? And yet, ye gods! the *Week*, a Protestant paper of supposed culture and intelligence, soberly and solemnly asks the question, "What, then, is injurious in the public (Protestant) schools, which a good Catholic should fear or object to? Why does not the wise and learned *Week* ask us at once, what is there in the atmosphere of the Protestant church injurious to the faith of Catholics, or what particular element is there in it antagonistic to Catholics?"

The Protestant churches and their teachings are objectionable to Catholics for the very same reason that Protestant schools are objectionable to us—viz.; because they are, in feeling, sentiment, teaching and action, opposed to us; they are anti-Catholic and teach that the church which we hold dear, and the teachings which we know to be true, are "damnable idolatries." We believe that the teachings of the Catholic church are the infallible law, *vs* of God, and we object to have our children taught in a school in which this "injurious element" prevails. But we have another and a greater objection to these schools and it is this; they are not only, as in the case of purely secular schools, irreligious or godless and, as in the case of Protestant schools, anti-Catholic, but they fail to give that definite and true religious and moral instruction which the Catholic conscience of the parents of Catholic children deem to be essential to the proper religious development of their children. Whether rightly or wrongly, that is the conscientious belief of Catholics, and it will not do for our Protestant friends to say that we are wrong in thinking so, because that would be assuming a right to judge us by their own standard of right. They may honestly think that it would be better for our children to be educated in Protestantism, but we do not think so and, inasmuch as the children are ours and not theirs, common sense and justice should tell them that their belief, if carried into practice, would be an intolerable interference with parental rights, which no civilized community could endure. As well might they say that it would be better for Catholics to be Protestants and then turn around and tax Catholics to support Protestant churches. Could the *Week* see anything in such an atmosphere "injurious to the faith of Catholics?" Could the Protestant churches assume such a position towards Catholics without being charged with injuring the faith and destroying the liberty of Catholics? We think not, and yet this is, in fact, what they are doing to us when they require us to support Protestant schools, in which the Protestant religion is taught to all the children attending them. It will not do to say that Catholics need not be present at those religious exercises. Why should Catholics be placed in such a position, or why should they, any more than Protestants, be deprived of religious instruction? In one word, why should they be required to accept Protestantism or pay a heavy penalty for not accepting it. That is the exact position in which they are placed in Manitoba to-day. Yet such reputedly respectable papers as the *Toronto Week* has the supreme indecency to ask, "to what particular article in the faith of Catholics is that (Protestant) element so antagonistic that they ought not to be asked to tolerate it?" Should any French Canadian newspaper in the province of Quebec ask such a question of our separated brethren, we would be the very first to cry out, shame! There must be something radically wrong in the public conscience when such a question can be asked by one paper and approvingly quoted by another without bringing shame and disgrace on the papers.

CONCERT AT CALGARY.

Given by the Pupils of the Sacred Heart Convent.

The concert given by the young pupils of the convent of the Faithful Companions of Jesus, Calgary, we are told by an eye witness, was one of the most perfect amateur performances which he had yet witnessed, and he had seen many both here and in the old country.

The programme was as below:

PROGRAMME. Duet—Sleigh-Race Galop. First Piano—Misses Robinson and Murphy. Second Piano—Miss McNamara. Character Song—The Three Fishes. Recitation—The Three Fishes. Chorus—Jingle Bells. Recitation—The Three Fishes. Masters: Rouleau, Robinson, Stephens and Loughheed.

Character Song (Selected)... Miss Robinson. Duet—Trot du Cavalier. First Piano—Misses Beveridge and Herchermer. Second Piano—Misses Morrison and Edie. Chorus—O-T in the Stilly Night.

First Piano—Misses Perley and Limoges. Second Piano—Misses Rouleau and A. M. McNamara. Chorus—And Lag Syne. Recitation (Selected) Master W. McNamara. Duet—The Witches Flight.

First Piano—Misses Herchermer and Gallagher. Second Piano—Misses Morrison and McNamara. CINDERELLA. Juvenile Operetta.

Duet—The Musical Boy (Belch). First Piano—Miss Clarke and Miss N. Clarke. Second Piano—Misses M. Robinson and Turnbull. MRS. WILLIS' WILL. Comic Drama.

Lady Spindle (absurdly haughty)... Miss Herchermer. Mrs. Dwindle (pious and lady of fashion)... Miss Brae.

Mrs. Robinson } Executrix of Mrs. Miss Mc- Willis' Will. } Namara. Rachel (Mrs. Robinson's Assistant) Miss A. Gallagher. Jenny (A farm servant)... Miss E. Limoges.

Juvenile Chorus—Watching for Pa. Recitation—The Careful Messenger. Duet—Sleigh-bells.

First Piano—Misses McNamara and Morrison. Second Piano—Miss Herchermer. Chorus. Merry Christmas Bells. God Save the Queen.

The music was especially delightful and the mastery and brilliant manner in which the two sleighbell pieces and the witches flight were executed showed that the pupils knew how to appreciate the care bestowed on this branch of their education.

Master McNamara delivered his piece 'The Crest of Sarsfield' in clear, patriotic tones, whilst Miss Harley, the juvenile reciter of the 'Careful Messenger' gave the audience a hearty laugh.

The 'Wee Tots' in Cinderella did their parts to perfection. Miss Doughty, as fairy godmother, Miss Rouleau, as Cinderella, and Miss N. Clarke, as Prince surpassed all expectations by the easy manner in which they rendered the changeful airs of the operetta. Master Clarke and Miss Robinson did full justice to the character songs—the former as Simple Simon, the latter, in glass with care, which was sung with great simplicity and humor.

In the Drama Miss Simoges and Miss Gallagher created great mirth, by their simple rusticity, in contrast with the assumed dignity of the Misses Brae, Herchermer, and McNamara, who sustained their characters admirably.

The 'Final Chorus' was rendered in light and joyous tones, and when the last notes of 'God Save the Queen' had died away, the audience exchanged congratulations on the pleasant evening, which they had passed, several expressing a desire to have this pleasure renewed.

CHURCH OPENING. Solemn Opening of the Cathedral Church of the Sacred Heart at Prince Albert.

A solemn event, fraught with much interest to religion and great joy to the Catholics of Prince Albert and surrounding country, took place at midnight on Christmas day, viz. the dedication and opening services of the handsome little Cathedral Church of the Sacred Heart, at Prince Albert. Exactly at midnight a procession of the clergy and acolytes forms any meets His Lordship, Bishop Pascal, at the entrance of the church.

Mgr. Pascal, in episcopal robes, cape, mitre and crozier, solemnly enters while a hymn is sung. Pontifical High Mass is sung by the Bishop, the Rev. Father Blais, O.M.I., acting as deacon, and Father Vachon as sub-deacon. This was the first mass celebrated in this church, and the solemn event will long be remembered by all who took part in it.

The solemn hour of midnight, the brilliant vesture of the Bishop and clergy, the gorgeous ceremonies of the church, the fitting acolytes, the fine singing of the choir, and the devotional attention of the congregation, made a scene the memory of which will not soon leave those whose privilege it was to attend thereat. The train from Regina did not arrive until near one o'clock, and consequently Father Bigonnesse, from Battleford, was late in arriving. As he was to be first assistant to His Lordship he drove direct to the church, but did not get there until the offertory. His Lordship had invited the venerable Father Lacombe, of McLeod, to preach the sermon, but owing to the heavy storms, and the irregular running of the trains, he was forced to telegraph that he could not possibly arrive in time.

This, of course, was a great disappointment to the Bishop and all the Catholics of Prince Albert, as the saintly and venerable Indian Missionary is a great favorite wherever known, and where he is not known, and loved; where his name is not revered, and his noble deeds not venerate on this continent? However, despite the great disappointment which they all felt at Father Lacombe's absence, the large congregation were not disappointed in the sermon preached by Father Blais. Father Blais preached an eloquent and impressive sermon adapted to the double feast. He pointed out how all the spiritual needs of the soul would be supplied in this church—from the sacrament of Baptism, which would make the babe a child of God and an heir to His Holy Kingdom, to the solemn funeral service and requiem mass which would close the scene of that soul's earthly pilgrimage. He congratulated all concerned in the building to God of such a beautiful church, in which the sacred mysteries would be offered, and the name of Jesus Christ honored. In that grand work His Lordship, the congregation, the generous people of Prince Albert, and all others who had helped in the holy work were to be congratulated. The eloquent preacher then passed on to the nativity of our

Lord, and in impassioned sentences pictured that humble scene, yet tremendous event, which occurred in Bethlehem. He told his hearers how there was no room in the inn at Bethlehem for St. Joseph and his Immaculate spouse, and how they had to betake themselves to a stable, and become the companions of dumb brutes. He said: Do you, my brethren, not often say with the people of Bethlehem, 'there is no room for You in my heart, there is no room for pride, there is room for injustice, there is room for all the passions, but there is no room for Thee?' The Choir sang Winter's Mass, and at the offertory Laubellotte's Pastors was excellently rendered. The choir had never appeared in better form, and the new building, being much larger than the old church, gave them a good opportunity. The choir at Prince Albert is to be congratulated upon the musical portion of the services, and such efficiency must be the result of great devotedness to the practice. At 4.30 p.m. Solemn Pontifical Vespers and benediction of the Most Blessed Sacrament were given. The singing was most devotional. His Lordship preached a sermon on the feast of the day, and dwelt on the many admirable lessons of humility and mortification to be learned from our Divine Saviour in the Crib. The new Church of the Sacred Heart is a fine spacious building, well heated with hot air, pretty though simple in design, but still much is wanted to make it ornamental. The inconvenience caused by the smallness of the Sanctuary of the old church is removed, as the present one affords ample room for the 12 acolytes who appeared, neatly attired and showed by their movements that they were well trained. Christmas Day, 1892, will long be remembered by the people of Prince Albert, and the Review takes much delight in offering its very best congratulations to the devoted Bishop, clergy, and people of Prince Albert on so happy and joyous an event.

Musical Entertainment. Given by the Pupils of the Provencher Academy.

On the evening of the 27th December it was our pleasure to be present at an Entertainment given by the young boys attending at the Provencher Academy in honor of His Grace the Venerable Archbishop of St. Boniface. Everthing went off in a most pleasing manner, the one thing wanting to make it perfect was the presence of the dearly loved Prelate in whose honor the entertainment was given, and the boys and their devoted teachers naturally felt that the greater part of their anticipated joy had flown when they learned that His Grace was too ill to attend. This was our first visit to the boys' school at St. Boniface, and we confess that we were most agreeably surprised at the proficiency which they displayed in every part of the programme. When we witnessed the easy grace and perfect composure of those little fellows on the stage, and listened to their good singing, we were forced to the conclusion that their teachers understand the true meaning of the word 'Education.' With them it does not mean the cramming of a few 'Oligies,' but the perfect and harmonious training of the whole boy—the development of the physical, intellectual and moral faculties. We cannot speak too highly of the entertainment throughout. It reflected the greatest credit on the boys and their devoted teachers.

THE PROGRAMME began by some interrogations and witty responses made by three or four different groups of boys, engaged in playing dominoes and other games. The subject of the first part of the interrogation was Christopher Columbus. The subject of the second part, The Nativity of Our Divine Lord. A Solo 'Welcome' sung by Z. Bertrand and Joseph Robert alternately.

A gymnastic exercise performed by the smaller boys. It consisted of twelve or more different positions, all of which were executed with good grace and harmony. 'A scene at the good grace and harmony. In which Herodias Hogue acted as 'Aristos,' the instructor of the Roman Legion in the service of Herod; and Henry Collin took the part of 'Cyrinus,' the son of the governor of Syria. Both seen struck with what they have seen and heard around Bethlehem—They see the Shepherds approaching and retiring from the cave—they witness the entry of the Magi in Jerusalem. Joseph Lavigne acted as 'Nephthal,' a young shepherd who related all he had seen and heard at the cave. The other shepherds came on the scene—Immediately afterwards the curtain was raised and revealed a 'tableau vivant' representing the crib, with the Blessed Virgin, St. Joseph, the Angels, Shepherds and Magi adoring the new-born infant.

A comic song chanted by David Cauchon who greatly amused his audience by the able manner in which he represented 'A New Corner to the Boarding School.' A farce entitled 'The Bear and the Hunters' J. Robert and H. Buron caused much laughter in playing the part of the hunters and Joseph Lavigne acted as 'Nephthal.'

A gymnastic exercise performed by the big boys. It consisted of ten or twelve different positions of hands and feet. All so neatly executed as to show that no labour was lost by the preparation.

A song appropriate to the feast, sung by J. Lavigne and D. Guichon. The whole terminated with a representation of the nativity.

This Tableau, and the one preceding it, were very well presented. We trust that we may, ere long, have the pleasure of spending another pleasant evening with the boys of Provencher Academy.

A Strange Fact. We are going to relate a fact; let our readers draw whatever conclusion they may think proper, says the True Witness. We do not pretend to decide upon the cause, nor the effect in the occurrence that we are about to record, we simply tell what took place. For special reasons we withhold names. In the village of Lacolle lives a grocer who recently came from Valleyfield. He is—or was in August last—an atheist. He had sought to spread his anti-Christian and infidel ideas through Valleyfield; he carried on the same unwholy work of Satan in the parish of Lacolle. One day not long ago a group of boys were collected in the store, and as usual the proprietor was inculcating his atheistical ideas into the young lads of the place. The discussion upon God and His existence ran high and waxed warm. Suddenly one young fellow, aged 19 years, a Catholic boy—son of a widow who was absent from her home—gave expression to his disbelief in a deity. Striking the counter swore an oath and said: 'I tell you there is no God!' He struck the counter, but never raised his hand from it; he stiffened out, and the united strength of all his companions could not straighten his arm or bring vitality to

his form. They roared him, they did all that man could do, but in agony he cried and cried: 'Mon Dieu! mon Dieu! un pretre! un pretre!' The priest was sent for; he came. The boy was carried home, his mother was informed of the sad event, she returned to witness her child's paralyzed condition. When the boy made his confession, and received Communion, the paralysis disappeared and he recovered all power of his limbs. Such are the facts all the people of Lacolle and the surrounding country know them. The names or the parties are at the disposal of any one who should happen to be inquisitive about the case. As we said at the beginning, we draw no conclusions. Was it a visitation from God, or was it a mere coincidence? We do not attempt to decide. We merely tell what occurred.

The Recent Floods. Stories of the recent floods are still being told west of the mountains. One of the latest is recorded by the Port Crescent Leader which relates that during the recent high water in Twin river some peculiar things happened. The wind blew some trees into the channel of the river, forming a dam which diverted the stream into the potato patch of Miss M. Lawrence, which was higher than the stream had ever been known. The water washed the potatoes all away, leaving the tops hanging together. The water penetrated into the remote localities in the forest and after it subsided Mr. Lawrence found numbers of salmon among the logs far away from the river in places where no man would have believed that fish would swim except upon a repetition of Noah's flood.

Sir John Thompson and the Orangemen. The assertion that Orangemen object to Sir John Thompson as Premier because of his religious belief, is thus authoritatively refuted by the Toronto Sentinel, which is the organ of the Orange order: Sir John Thompson's acceptance of the Premiership of the Dominion is not objected to by Orangemen, for the reason that he does not hold the office as a Roman Catholic, but as the ablest and most capable citizen to whom the position could be given, and were the Orange society found arraying itself against Sir John merely on account of his religious faith, the charge of intolerance and bigotry would then be well merited. Every Orangeman subscribes to the declaration that he will 'defend all loyal subjects of every religious persuasion in the enjoyment of their constitutional rights.' Hence so long as Sir John Thompson rules in equity and remains free from clerical interference, he will doubtless receive the support of every liberal-minded Orangeman in the ranks of the Conservative party. The Orangemen who are identified with the Liberals will no doubt differ with Sir John on political grounds, but few, if any, merely because of his religious belief.

Hard Times. There is no use in denying the fact that times are hard in Manitoba. Money is scarce and every farmer and business man in the province knows and feels the consequent depression. We do not mean by this that the province is not in a prosperous condition, or that it is any worse off than other countries. The depression, which it is hoped is only transitory, is felt throughout the civilized world. The cause is the same as results in depression in any other line of business as well as farming. Over-production with the consequent low prices is causing hard times among the farmers, which being the chief industry in this country, affects through them every branch of trade and commerce.

Never before in the history of the province was there so much land ready for the next season's crop, and should they be blessed next season with an abundant crop and fair prices, the present pinching times will be forgotten in the general good times. Such are sure to come in due course; the present low price of wheat which is responsible for the farmers' present troubles cannot continue and there is no reason to feel discouraged with the outlook.

SUBSCRIBE FOR THE REVIEW.

NOTICE!

Notice is hereby given that at the next session of the Parliament of Canada, application will be made for an Act to incorporate the Society known as 'The Grand Council of the Catholic Mutual Benefit Association of Canada,' the objects of which society are to unite fraternally all persons entitled to membership under the constitution and by-laws of the society; to improve the moral, mental and social condition of its members; to educate them in integrity, society and frugality; to establish a mutual fund and to obtain a benefit and a reserve fund, from which a sum not exceeding Two Thousand Dollars shall be paid to each member in good standing his beneficiary or legal representatives, according to the constitution and by-laws of the society.

LATCHFORD & MURPHY, Solicitors for Applicants. Ottawa, October 26th, 1892.

ON TRIAL FOR 90 DAYS. The finest, completest and latest line of Electrical appliances in the world. They have never failed to cure. We are so positive of it that we will back our belief and send you any Electrical Appliance now in the market and you can try it for Three Months. Largest list of testimonials on earth. Send for book and Journal Free. W. T. Baer & Co., Windsor, Ont.

Big Clothing Sale OVER \$33,000 WORTH. Of clothing and furnishings to be sold this fall at the Great Boston Clothing Store, Corner William and Main and 50 Main Streets. The balance of the Brownlow Clothing Stock has been moved in and Over \$18,000 Worth of Suits, and Overcoats, Furnishings and Fur Caps and Overcoats of all kinds bought at a Trade Sale in Montreal, by our buyer At 25c on the \$.

You will find this the CHEAPEST place in Winnipeg, as we buy for cash and can undersell any one in the trade. S. A. RIPSTEIN, 510 Main street.

CATHOLIC BOOK STORE ST. BONIFACE. Books, Stationery, Pictures and Picture Frames, Religious Articles, Stationery, Office and School Requisites. FRENCH LEXICONS a specialty. Wholesale and retail. Correspondence solicited. M. A. KEROACK.

GO TO WHITE & MANAHAN'S FOR HIS FALL OUTFIT. 496 Main Street.

P. BRAULT & CO., IMPORTERS OF Wines, Liquors, Cigars. 513 Main St., Opposite City Hall. Special Attention to Family Trade and Orders from the country. An Excellent and Pure Native Wine in Stock at \$1.50 per Gallon. Drewry's Celebrated, etc. etc., Telephone 241.

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. College Notre Dame. COTE DES NEIGES, MONTREAL, CANADA.

This Institution, directed by the Religious of the Holy Cross, occupies one of the most beautiful and salubrious sites in Canada. It was founded for giving a Christian education to young between the ages of five and twelve years. They receive here all the care and attention to which they are accustomed in their respective families, and prepare for the classical or commercial courses. The French and English languages are taught with equal care by masters of both origins. Boys are received for vacation, L. GOSWOLD, C.S.C. President.

THE LARGEST STOCK, THE FINEST GOODS, THE BEST MAKES, OF MUSICAL INSTRUMENTS. Are to be found at the Manitoba Music House, 482 Main Street, Winnipeg. R. H. NUNN, & Co., P. O. Box 1407. Telephone 257. WANTED A TEACHER for the Macleod Catholic Separate School holding a first or second class certificate; one able to teach French and English preferred. Duties to commence on the 9th January next. Apply, stating salary expected, to John Ryan, Secretary of said school, Macleod, Alberta.

The Law Regarding Newspapers. 1. Any person who takes a paper regularly from the post office, whether in his name or another's, or whether he has subscribed or not, is responsible for payment. 2. If a person orders his paper discontinued, he must pay up all arrears, or the publisher may continue to send it until payment is made and then collect the whole amount whether the paper is taken from the office or not. 3. In suits for subscriptions, the suit may be instituted in the place where the paper is published, although the subscriber may reside hundreds of miles away. 4. The courts have decided that refusing newspapers or periodicals from the post office, or removing and leaving them uncollected, while unpaid, is prima facie evidence of intentional fraud.

Save Paying Doctors' Bills BY USING Dr. Morse's Indian Root Pills. THEY are the Remedy that the bounteous hand of nature has provided for all diseases arising from IMPURE BLOOD. MORSE'S PILLS. FOR SALE BY ALL DRUGGISTS. W. H. COMSTOCK, WORKVILLE, ONT. MORRISTOWN, N.Y.

YOUR EYES AND YOUR EARS

Are what I want to see and hear about. Our Laides', Misses' and Children's Shoes. Popular Styles, Handsome Goods, Exquisite Fitters. RICARD BOURBEAU, 360 Main Street. N.B.—LADIES' FINE BOOTS A SPECIALTY.

C. A. GAREAU MERCHANT TAILOR

Has just received a large stock of Suitings Overcoatings & Pantings suitable for Fall and Winter wear. A full stock of READY-MADE CLOTHING of the best material always on hand. GENTS' FURNISHINGS. FUR COATS, CAPS, ETC. IN GREAT VARIETY. Sign of the Golden Shears, opp. N.P. Hotel, 324 Main Street, Winnipeg.

EDWARD L. DREWRY'S

Most Extensive & Complete Brewery and Malting House in Western Canada. Fine Ales, Extra Porter and Premium Lager.

REDWOOD AND EMPIRE BREWERIES, WINNIPEG, MAN.

DESPARS & BLEAU

278 Main Street, GENERAL DEALERS IN Hardware, Stoves, Tinware, Granite-ware, Shot Guns, Etc. PAINTS, OILS, GLASS AND BUILDERS' HARDWARE A SPECIALTY. Orders from the Country promptly attended to. WINNIPEG, MAN.

"BANKRUPT STOCK" OF CLOTHING THE BLUE STORE.

A LARGE STOCK OF CLOTHING BOUGHT '60' CENTS ON THE DOLLAR AND SOLD AT THE VERY LOWEST PRICES. Men's and Boys' Suits Sold at Half Price. Remember THE BLUE STORE, 434 Main Street.

The Canada North-West Land Company Limited

Have the option of selecting under the terms of their agreement with the Canadian Pacific Railway, Over 2,000,000 Acres of the Finest Agricultural Lands in Manitoba or the North-West Territories, Which they offer for sale on Easy Terms. Payments by Installments. No Cultivation Conditions. Write for Particulars of the Company's system of accepting shares instead of Cash in payment of Lands, by which a considerable saving is effected.

TOWN LOTS for sale in all the Towns and Villages on Main Line of the Canadian Pacific Railway, BETWEEN BRANDON AND THE ROCKIES.

COAL LANDS — RED RIVER LOTS. Maps and all other information can be obtained at the office of the Company. Winnipeg Office: 339 Main Street. London Office: 80 Cannon St., E. C. W. B. SCARTH, Land Commissioner. JOHN R. NESBITT, Secretary

DO YOU KNOW?

THE LARGEST STOCK, THE FINEST GOODS, THE BEST MAKES, OF MUSICAL INSTRUMENTS. Are to be found at the Manitoba Music House, 482 Main Street, Winnipeg. R. H. NUNN, & Co., P. O. Box 1407. Telephone 257. WANTED A TEACHER for the Macleod Catholic Separate School holding a first or second class certificate; one able to teach French and English preferred. Duties to commence on the 9th January next. Apply, stating salary expected, to John Ryan, Secretary of said school, Macleod, Alberta.

The Law Regarding Newspapers. 1. Any person who takes a paper regularly from the post office, whether in his name or another's, or whether he has subscribed or not, is responsible for payment. 2. If a person orders his paper discontinued, he must pay up all arrears, or the publisher may continue to send it until payment is made and then collect the whole amount whether the paper is taken from the office or not. 3. In suits for subscriptions, the suit may be instituted in the place where the paper is published, although the subscriber may reside hundreds of miles away. 4. The courts have decided that refusing newspapers or periodicals from the post office, or removing and leaving them uncollected, while unpaid, is prima facie evidence of intentional fraud.

Save Paying Doctors' Bills BY USING Dr. Morse's Indian Root Pills. THEY are the Remedy that the bounteous hand of nature has provided for all diseases arising from IMPURE BLOOD. MORSE'S PILLS. FOR SALE BY ALL DRUGGISTS. W. H. COMSTOCK, WORKVILLE, ONT. MORRISTOWN, N.Y.

Save Paying Doctors' Bills BY USING Dr. Morse's Indian Root Pills. THEY are the Remedy that the bounteous hand of nature has provided for all diseases arising from IMPURE BLOOD. MORSE'S PILLS. FOR SALE BY ALL DRUGGISTS. W. H. COMSTOCK, WORKVILLE, ONT. MORRISTOWN, N.Y.

Save Paying Doctors' Bills BY USING Dr. Morse's Indian Root Pills. THEY are the Remedy that the bounteous hand of nature has provided for all diseases arising from IMPURE BLOOD. MORSE'S PILLS. FOR SALE BY ALL DRUGGISTS. W. H. COMSTOCK, WORKVILLE, ONT. MORRISTOWN, N.Y.

Save Paying Doctors' Bills BY USING Dr. Morse's Indian Root Pills. THEY are the Remedy that the bounteous hand of nature has provided for all diseases arising from IMPURE BLOOD. MORSE'S PILLS. FOR SALE BY ALL DRUGGISTS. W. H. COMSTOCK, WORKVILLE, ONT. MORRISTOWN, N.Y.

Save Paying Doctors' Bills BY USING Dr. Morse's Indian Root Pills. THEY are the Remedy that the bounteous hand of nature has provided for all diseases arising from IMPURE BLOOD. MORSE'S PILLS. FOR SALE BY ALL DRUGGISTS. W. H. COMSTOCK, WORKVILLE, ONT. MORRISTOWN, N.Y.

Save Paying Doctors' Bills BY USING Dr. Morse's Indian Root Pills. THEY are the Remedy that the bounteous hand of nature has provided for all diseases arising from IMPURE BLOOD. MORSE'S PILLS. FOR SALE BY ALL DRUGGISTS. W. H. COMSTOCK, WORKVILLE, ONT. MORRISTOWN, N.Y.

Save Paying Doctors' Bills BY USING Dr. Morse's Indian Root Pills. THEY are the Remedy that the bounteous hand of nature has provided for all diseases arising from IMPURE BLOOD. MORSE'S PILLS. FOR SALE BY ALL DRUGGISTS. W. H. COMSTOCK, WORKVILLE, ONT. MORRISTOWN, N.Y.

Save Paying Doctors' Bills BY USING Dr. Morse's Indian Root Pills. THEY are the Remedy that the bounteous hand of nature has provided for all diseases arising from IMPURE BLOOD. MORSE'S PILLS. FOR SALE BY ALL DRUGGISTS. W. H. COMSTOCK, WORKVILLE, ONT. MORRISTOWN, N.Y.

Save Paying Doctors' Bills BY USING Dr. Morse's Indian Root Pills. THEY are the Remedy that the bounteous hand of nature has provided for all diseases arising from IMPURE BLOOD. MORSE'S PILLS. FOR SALE BY ALL DRUGGISTS. W. H. COMSTOCK, WORKVILLE, ONT. MORRISTOWN, N.Y.

Save Paying Doctors' Bills BY USING Dr. Morse's Indian Root Pills. THEY are the Remedy that the bounteous hand of nature has provided for all diseases arising from IMPURE BLOOD. MORSE'S PILLS. FOR SALE BY ALL DRUGGISTS. W. H. COMSTOCK, WORKVILLE, ONT. MORRISTOWN, N.Y.

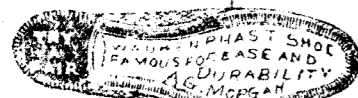
Save Paying Doctors' Bills BY USING Dr. Morse's Indian Root Pills. THEY are the Remedy that the bounteous hand of nature has provided for all diseases arising from IMPURE BLOOD. MORSE'S PILLS. FOR SALE BY ALL DRUGGISTS. W. H. COMSTOCK, WORKVILLE, ONT. MORRISTOWN, N.Y.

Save Paying Doctors' Bills BY USING Dr. Morse's Indian Root Pills. THEY are the Remedy that the bounteous hand of nature has provided for all diseases arising from IMPURE BLOOD. MORSE'S PILLS. FOR SALE BY ALL DRUGGISTS. W. H. COMSTOCK, WORKVILLE, ONT. MORRISTOWN, N.Y.

Save Paying Doctors' Bills BY USING Dr. Morse's Indian Root Pills. THEY are the Remedy that the bounteous hand of nature has provided for all diseases arising from IMPURE BLOOD. MORSE'S PILLS. FOR SALE BY ALL DRUGGISTS. W. H. COMSTOCK, WORKVILLE, ONT. MORRISTOWN, N.Y.

Save Paying Doctors' Bills BY USING Dr. Morse's Indian Root Pills. THEY are the Remedy that the bounteous hand of nature has provided for all diseases arising from IMPURE BLOOD. MORSE'S PILLS. FOR SALE BY ALL DRUGGISTS. W. H. COMSTOCK, WORKVILLE, ONT. MORRISTOWN, N.Y.

Save Paying Doctors' Bills BY USING Dr. Morse's Indian Root Pills. THEY are the Remedy that the bounteous hand of nature has provided for all diseases arising from IMPURE BLOOD. MORSE'S PILLS. FOR SALE BY ALL DRUGGISTS. W. H. COMSTOCK, WORKVILLE, ONT. MORRISTOWN, N.Y.



Best Waukenplast in Kangaroo Leather and best selected Calf Skin for Gloves, Mitts, Moccasins, Trunks, Valises, very cheap. A. G. MORGAN, 412 MAIN ST., McINTYRE BLOCK CITY AND COUNTY.

The man who does right will feel right.

How many New Year's calls did you make?

The foot of the cross is the highest place on earth.

God has never expected anybody to have charity for sin.

The great thing is not how long we are going to live but how.

Discard your old calendar, and date your letters 1893.

Mr. T. D. DEBIGN leaves on a visit to his home in Quebec on Sunday next.

His Hon. LIEUT.-GOVERNOR SCHULTZ returned to the city on Sunday last from his trip.

It is not the last drink that makes a man a drunkard, but the first.

New Year is too much for the turkey. It makes him lose his head.

The store windows have undergone a "sad sea change" since Saturday.

Mr. P. J. RUSSELL returned from a western trip recently.

Mr. C. McCALUM, after spending his Christmas holidays in the city returned to Rat Portage by Tuesday's express.

Mr. C. MAGGS, after spending a few weeks in Toronto returned via Chicago on Saturday last.

The motoneer on the electric cars must be the envy of his class on the one-horse strollers these cold days.

The call for the Catholic Congress to be held during the World's Fair has been issued.

News has reached this office of the death of Dr. Beamish, of Whitewood, N. W. T.

The Rev. Father Lacombe arrived in the city from the west on Wednesday last, on his way to Quebec.

It now transpires that Jay Gould didn't leave a cent to any charitable purpose. The number of disappointed—if any—must be very small.

REPORTS from Ottawa says that it has been decided by the government to summons Parliament for business on Thursday, January 26th.

JUDGE STRONG of the Supreme Court of Canada has been elevated to the position of Chief Justice of that court, vice the late Judge Ritchie.

The Marquis of Dute has arranged to address the members of the Scottish Society of Literature and Art this month on St. Brendan's miraculous voyage.

Mr. A. T. BOISSEAU proprietor of the Grand View hotel at Brandon arrived in the city on Wednesday last, on his way to Florida for the benefit of his health.

The German Catholic Congress will be held at Wurzburg in 1893 by the decision of Prince Charles of Lowenstein. Mr. Stein, Bishop of the metropolis of Lower Franconia, has already given his assent to the project.

The Christmas number of our esteemed contemporary the *Colorado Catholic* of twenty-four pages to hand. It is beautifully illustrated and contains portraits of the leading men of the United States.

Most Rev. ARCHBISHOP IRELAND is reported as having given it out that Mons. Satelli has come to stay, and that he possesses power to deal finally with matters of dispute between priests and bishops.

A CABLE despatch from Rome to the *Philadelphia Catholic Times*, states that twelve new Cardinals will be created at the secret consistory to be held on January 9th. Among the twelve are Mgr. Persier, Archbishop Vaughan, of Westminster, and Archbishop Walsh, of Dublin.

ONE man has been sentenced to seven years' penal servitude, and another—we suppress their names—to twelve months' imprisonment for the manslaughter of a political opponent in Tipperary. It was a row between the factions known as Parnellites and anti-Parnellites. Pityful, most pityful! Will Irishmen ever learn the lesson of reconciliation?

DR. COHEN, who has lately been raised to the Catholic Archbishopric of Olmutz, in Austria, is a converted Jew, the son of a village peddler. The new Archbishop receives by virtue of his office the title of Prince, and has precedence over everybody in the empire except those members of the imperial family who are in the direct line of succession to the throne.

"When a person is seriously ill," says the *N. Y. Catholic Review*, "don't wait until his agony has commenced before summoning the priest to give him Extreme Unction. It is good for the health of the body as well as for the life of the soul. It may bring about his recovery. On the other hand, don't call the priest to give the last sacraments when there is not the slightest danger of death. Some thoughtless person bring the clergyman out of his bed at midnight in the worst of weather to the bedside of invalids who have been ill for weeks and who will survive for months. This is not so bad as rushing for him when too late, but it is bad enough to stop."

A. BAGOTTI left on Sunday for Italy.

BRANCH 52 C. M. B. A. meets to-night when installation of officers for 1893 will take place.

ELECTION of officers of St. Joseph's Friendly Union for the ensuing year took place on Thursday last.

ALTHOUGH a little late, the REVIEW wishes a prosperous, merry new year to all its readers.

REV. FATHER DRUMMOND, S. J., lectured at Bathgate, N. D., on Monday 26th ult. His subject was "Christopher Columbus."

INSTALLATION of officers of St. Joseph's Friendly Union takes place to-morrow evening.

ST. MARY'S branch No. 276, Catholic Order of Forsters will meet Friday evening in Unity Hall at 8.30.

C. H. ROYAL has been appointed private secretary to Lieutenant Governor Royal vice Lethbridge resigned.

SATURDAY last not being only the last day of the week, was also the last of the month, and the last of the year.

A CONCERT is to be held at Selkirk on Jan. 4th under the auspices of the C. O. F. Miss Barrett and Mr. Chas. Kelly will assist.

THE Barrie Bay is reported to have been coated with ice for the first time this season on Monday 6th ult. What a climate.

DID you avail the opportunity of popping the question last year young ladies? If not you will only have to wait in suspense for another three years.

OUR street cars are not what they were; to pull a long strap to stop the car. You give the sign to stop and it proves to be the sign of drop.

HON. SENATOR PERLEY is looked upon by many as the probable successor to Hon. Joseph Royal as Lieut.-Governor of the Territories.—Qu'Appelle Progress.

THE members of St. Joseph's Friendly Union have under consideration the formation of a debating society, which should prove very interesting and instructive for our young men.

JOSEPH DUHAMEL, Q. C., a prominent French Canadian lawyer has accepted a requisition to present himself as a candidate for the Montreal mayoralty against Mayor McShane.

MR. T. LYNDON who has for some time past been employed with Messrs. McPherson and McMullen plumbers of this city, left for Toronto by yesterday's express.

NEVER be cut down by trifles. If a spider breaks his web twenty times, twenty times will he mend it. Make up your mind to do a thing and do it well.—Advertise in the REVIEW.

MESSRS. JOS. FAHEY and R. Farrell, who have been hustling business for the C. P. R. at Brandon and along the M. & N. W. R.V., returned to the city on Monday to resume their old positions.

THE average number of patients treated at the general hospital for last week were ninety of which sixty-five were males and twenty-five females. Twenty-eight out patients were also treated during the year.

THE following are the present school trustees for the Northwest Territories:—John Hewgill, Moosomin; Wm. Rothwell, Regina; Rev. Jas. Fleet, Prince Albert; Rev. Father Gillies, St. Andrea, Wapella.

THE public are requested to keep their eyes and their ears open, in order that they may be able to see and hear of the great varieties of boots and shoes that are now being sold at Richard Bourbeau's 300 Main Street.

A MANITOBA young lady recently received a letter from a Kansas, Ill., man, in which he devoted seven pages to telling of business, crops and politics. In a postscript he said he would like to marry her.

WINNIPEGGERS who failed to provide themselves with gold and silver ornaments prior to the 1st of January will now have to send out of town if the following agreement, which has been published by the city jewellers, is carried into effect:—"We the undersigned jewelers agree to close our stores at 7 o'clock after the 1st January, 1893, and to remain closed until the 1st of November."

AMONG the happiest men in town today are the letter carriers, who during the past week or two have been so overburdened bringing joy and happiness to the homes of our citizens, we are glad to learn that they were held in grateful remembrance by many of our citizens.

IF a steady cold winter is the forerunner of an abundant crop, the farmers of Manitoba should be blessed next season. Although the frost has been sharp and the wind keen, as yet there has been an absence of the blizzards, so much dreaded in Dakota and other sections in the west.

SAYS the *Calgary Herald*—There is an interesting quarrel on between the Winnipeg Free Press and a Winnipeg clergyman, Rev. John Hogg, a Presbyterian pastor. Mr. Hogg has been attacking the Free Press in his pulpit and in the press. He alleged that the Free Press was under Roman Catholic influence and proprietorship; that he knew this to be a fact of his own knowledge, and that the public know it as well. The Free Press has given the statement the most emphatic denial and has challenged Mr. Hogg to the proof. Mr. Hogg must, of course, make good his charge or withdraw it. There is no other alternative open to him. The public are anxious as to the outcome of this interesting duel.

Over thirty of the newly elected mayors in England are total abstainers.

When a man goes over Niagara falls in a barrel "two heads are better than one." That is, the two heads of the barrel are better than the one on the man's shoulder.

The Dominican Sisters have scored a signal triumph in Dublin, where one of their graduates, Miss Kathleen Murphy, carried off in a competitive examination the highest prize in the gift of the Royal Irish University.

THE REV. FATHER LACOMBE, O. M. I., the celebrated Indian missionary, preached in French at the 8 o'clock mass at St. Mary's on Sunday last, to a large and appreciative congregation. The Rev. Father's sermon was applicable to this holy season, Christmas and the New Year. The Rev. Father Fox, P. P. preached at High Mass, and expressed his earnest prayers for all blessings and graces as the members of his flock during the coming year. He also alluded to the deaths that have taken place in St. Mary's parish during the past year, and to the deaths of other notable persons throughout the world.

We are glad to learn that Mr. A. F. Martin's fourth child is gradually growing stronger, and reasonable hopes are entertained of her complete recovery. At one time it was feared that she would not get over the terrible sickness which carried off her three elder sisters. Seldom has a family been called upon to endure such a sore trial as has Mr. Martin's, and the public sympathy which has been evoked has been deep and sincere. The Northwest Review extends its deepest sympathy to Mr. and Mrs. Martin and Family in this hour of deep affliction, and trust that a kind providence may comfort and assist them in bearing up under it.

A VERY interesting time was spent last Tuesday evening at the Roman Catholic chapel, when the children, old and young were made "happy." The entertainment opened with an exhibition of chemical properties of water, as seen by experiments conducted by Father Kavanagh, of St. Boniface College, assisted by Master Bertie Ryan. These experiments were extremely interesting, and they lasted about half an hour. After that the children had their innings in the way of recitations, songs, instrumental music, &c., and at the end a well laden Christmas tree. The congregation seized the occasion to testify to their esteem for their beloved Pastor Father Sinnott, who generally officiates, by presenting him with a nice easy chair. A suitable reply was made by the recipient, and the evening's programme was at an end. All the children felt like crying out "encore, encore," and it is likely the response will take place in due time.—Portage la Prairie Saturday Night.

Christmas at the Home. A very pleasant time was enjoyed at the Home for Incubables last Monday night through the kindness of outsiders, who could find time amid the rush of the festive season to think of others beside themselves. A tree delighted the eyes of the inmates, and the fact that they had an interest in it, and that somebody had an interest in them, was a great comfort. The furnishing of the tree was due largely to the Catholic congregation, per Father Sinnott, the Dorcas Society, and Y.W.C.T.U. of the town. On Wednesday afternoon Father Kavanagh kindly entertained them for an hour and a half with chemical experiments, and Misses Haggarty and Pike gave some nicely chosen readings and recitations. Portage la Prairie Saturday Night.

WINNIPEG GLEE CLUB. Will Give a Concert at St. James.

The "Glee Club" will hold a rehearsal in St. Joseph's Union Hall McDermott Street this evening. To-morrow evening they will appear in the school house St. James, and also at Springfield on Friday evening, Jan. 13th. Judging from the young men who compose the club a musical treat is in store for all that will have the pleasure of being present. The club is under the management of Mr. J. L. Hughes.

St. Joseph's Friendly Union. Election of Officers for the Ensuing Year.

Election of officers of St. Joseph's Friendly Union for 1893, took place in their hall on McDermott street, on Thursday evening last. By an unanimous vote the evenings for meeting on Christmas and New Year's week, were changed to Thursday, on account of the holidays being on Monday of each week, the regular meeting night. The following officers were elected for the ensuing year: President, A. H. Kennedy; 1st vice, E. J. Dermody; 2nd vice, E. R. Dowdall; rec.-sec'y., D. Coyle; assistant rec.-sec'y., N. McLeod; financial sec'y., N. Bergeron; treasurer, G. Gladnich; corresponding secretary, M. E. Hughes; librarian, T. Coyle; assistant librarian, P. McNamara; marshal, C. B. Graham; guard, J. Flynn; board of trustees, M. E. Hughes, G. Gladnich and E. R. Dowdall.

Let Us Know. Local newspapers are often accused of bias in regard to giving personal notices—of mentioning the coming and going of some, omitting others. The fault is with the people and not with the reporter. He is always willing and even anxious to tell who comes and who goes, if he can find out, but a weekly newspaper cannot afford a dozen salaried reporters and ten the duty falls to one. If you have visitors let us know who they are and where they came from; if anything of interest happens in your vicinity let us know about it; if there is a party or ad "at home" at your house furnish us with the particulars; if you get married let us know; if you die we trust your friends will let us know; if you are blessed with an addition to your family let us know about it. You will always find us ready to "notice" one as another, patrons or otherwise, friends or foes, of the paper we do not want any. We are here to accommodate all and give the news.

COAL! Estevan COAL AND THE CELEBRATED LEHIGH VALLEY COAL For sale only by the undersigned. SHIPMENTS BY RAIL TO ALL POINTS. WOOD OF ALL KINDS Dominion Coal, Coke and Transportation Co Ltd Head Office, 400 MAIN STREET, WINNIPEG.

H.S. WEBBROOK AGRICULTURAL IMPLEMENTS AND COMMISSIONS EXECUTED - CORRESPONDENCE SOLICITED H.S. WEBBROOK, WINNIPEG, MAN. Opposite N. P. Hotel, 288 Main St., Winnipeg.

W. BELL For Blankets and Flannels, For Manties and Jackets, For Dress Goods and Hosiery, For Ladies Fur Collars and Cuffs. ESTABLISHED 1879.

GOLDEN JUBILEE Of the Rev. Damase Dandurand, O.M.I.

On Wednesday last, the 28th inst., the Oblate Fathers celebrated the Golden Jubilee of the Venerable Father Dandurand, the first Canadian to join the Missionary Fathers of Mary Immaculate in this part of the world. Father Dandurand was already a priest when he offered himself to become an Oblate; thus his Golden Jubilee in the sacerdotal state was solemnly observed in Ottawa last year. The Church of St. Mary's was on fete last Wednesday for this auspicious and very unusual event. The Venerable Father himself sang the High Mass, being assisted by Fathers O'Dwyer and Perrault, O.M.I. In the Sanctuary we noticed the Rev. Fathers Camper, Maisonneuve, Fox and McCarthy, O.M.I., and the Rev. Mr. Cherrier, P.P., of the Church of the Immaculate Conception. In the Choir were the Rev. Fathers Allard and Campeau, O.M.I., who sang the beautiful hymn for the Oblation at the Offertory, and Mrs. George Germain who gave the "Quid Retribuum" after the Communion. The following were invited for the dinner in the Presbytery of St. Mary's: His Grace the Archbishop of St. Boniface; Rev. Father Allard, V.G., O.M.I.; Rev. Father Camper, Vicar, O.M.I.; and the following Oblate Fathers: Maisonneuve, Baudin, McCarthy, O'Dwyer, Perrault, and Campeau, not forgetting the venerable Jubilarian Father Dandurand. Brother Boisraime, O.M.I., Fathers Hudon and Drummond, S.J., Dom. Benoit, the Prior of the Trappist Fathers, and the following members of the Secular Clergy, Messrs. Richot, Cherrier, Sessler, Phillon, Joly, Dufresne, Giroux of St-Annes, Giroux of St. Boniface, Cloutier, Rocan, Lajeunesse, and Gauthier. A Doney Bible, magnificently illustrated, was presented to Father Dandurand by the Rev. Father Camper, on the part of the Oblate Fathers of this Vicariate, as a memento of his Golden Jubilee. On Thursday the Rev. Father Dandurand returned to his Mission of St. Charles, on the Assiniboine, of which he has been the highly respected Pastor since his removal from Ottawa several years ago, and where, we trust, notwithstanding his long life of heavy and uninterrupted labour, he may be spared to preside over his flock for many more years to come.

FIRE & MARINE Insurance Agency. G. W. GIRDLESTONE 375 & 377 Main St., Winnipeg, Man.

HUGHES & HORN Undertakers, Embalmers, 4 70 Main Street, OPPOSITE COMMERCIAL BANK. TELEPHONE 413.

A Peculiar Relationship. A person introducing another said: "This person's father is my father, but I am not her brother." What relation existed between them? To the first lady from whom is received a correct answer to the above will be given a handsome seal skin mantle, valued at \$300. To the first gentleman from whom is received a correct answer will be given an 18 karat Gold Watch, set with 1 karat diamonds, Appleton and Tracey's movement, valued at \$250.00. To the next person, a handsome Mantel Clock; to the next a valuable Swiss Music Box. The last ten answers will be awarded each with a complete set of Washington Irving's Works, handsomely bound in Morocco. To the five answers received, counted middle-way between first and last, each will be awarded a fine solid silver Hunting Case Watch, valued at \$18.00 each. Any of above articles will be exchanged for cash less 20 per cent. In addition to these we have prepared ten thousand sample cakes numbered 1 to 10,000. Every number ending with 00, will receive a prize valued at not less than \$10.00. These awards are given to introduce and advertise the

"GEM" CURATIVE SOAP, an article which combines the most efficacious remedies for the removal and cure of all eruptions of the face and hands. The use of this Soap—which is not a toilet preparation—according to instructions will cure the most malignant form of Pimples, Eruptions, Freckles, etc., rendering the skin soft, clear and beautiful. We have on file thousands of testimonials from customers in England, Scotland, France and Germany, in which countries the Soap has been in use for years. Send TWENTY CENTS in silver, U. S. or Canadian 1c, 2c or 3c, stamps for a sample cake of this Soap with your answer to the problem. Remember, the twenty cents is for a cake of the Soap, the retail price of which in first-class drug stores is five cents. Address, GEM SOAP CO., TORONTO CANADA.

SITUATIONS WANTED. Charlotte M. Ryan wants a position in city hotel as Chambermaid, apply to NORTHWEST REVIEW office. A young lady with several years experience is anxious to obtain a situation as bookkeeper or general office work, or as clerk in a dry goods or confectionery business. Good French given. Apply at NORTHWEST REVIEW Office.

Tender for a Permit to cut Timber on Dominion Lands in the Province of Manitoba. SEALED tenders addressed to the undersigned and marked on the envelope "Tender for a Permit to cut Timber," will be opened on the 16th January, 1893, will be received at this Department until noon on Monday the 16th day of January next, for a permit to cut timber on east half of Township 10, Range 16, and the west one third of Township 10, Range 17, east of the 1st Meridian, in the said Province. The regulations under which a permit will be issued may be obtained at this Department or 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 Deputy 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 16th of January next, and to pay twenty per cent. of the dues on the timber to be cut under such permit, otherwise the permit will be cancelled. No tender by telegraph will be entertained. JOHN R. HALL, Secretary. Department of the Interior, Ottawa, 2nd December, 1892.

Table with columns: North Bound, South Bound, STATIONS, Time Card taking effect on Sunday, 26th, 1892, (Central or 90th Meridian time).

Table with columns: East Bound, West Bound, STATIONS, Time Card taking effect on Sunday, 26th, 1892, (Central or 90th Meridian time).

Table with columns: East Bound, West Bound, STATIONS, Time Card taking effect on Sunday, 26th, 1892, (Central or 90th Meridian time).

Passengers will be carried on all regular freight trains. Pullman Palace Sleepers and Dining Cars on St. Paul and Minneapolis Express daily. Connection at Winnipeg Junction with trains for all points in Montana, Washington, Oregon, British Columbia and California; also close connection at Chicago with eastern lines. CHAS. S. FEE, H. SWINFORD, G.P. & T.A., St. Paul, Gen. Agt., Winnipeg. H. J. BELCH, Ticket Agent, 486 Main Street, Winnipeg.

St. Boniface Academy CONDUCTED BY THE SISTERS OF CHARITY, Under the patronage of HIS GRACE THE ARCHBISHOP OF ST. BONIFACE. -TERMS- Entrance Fee—once for all \$ 5 00 Board and Tuition, per month 10 00 Music and use of Piano 8 00 Drawing 1 00 Bed and Bedding 1 00 Washing 2 50 Payments to be made every two months in advance. For particulars or uniform, etc., enquire at Academy.

ST. MARY'S ACADEMY Directed by the Sisters of the Holy Name of Jesus and Mary, Winnipeg, Man. -TERMS- Payable Quarterly in Advance PER ANNUM. Board and Tuition \$10 00 Tuition 15 00 Music Lessons and use of Piano 35 00 Drawing and Painting (Water Colors) 15 00 Bed and Bedding 10 00 Washing 25 00 Entrance Fee 00 Address, SISTER SUPERIOR, St. Mary's Academy, WINNIPEG, MANITOBA.

W. Jordan CORNER PORTAGE AVENUE AND FORT STREET. TELEPHONE 750. No order taken less than \$ 1 Weddings \$ 3 to \$ 5 Christenings \$ 2 to \$ 3 Church and return \$ 2 Opera " " \$ 2 Ball " " \$ 2 To or from depot \$ 1 Telephone 750.

DOYLE & CO. Butchers, Cor. Main and James Sts. The Cheapest Shop in town to buy Meat for CASH.

CINCINNATI BELL FOUNDRY CO. SUCCESSORS OF THE BLYMIE MANUFACTURING CO. CATALOGUE WITH TESTIMONIALS. "Please Mention This Paper."