

NORTHWEST REVIEW

PRINTED AND PUBLISHED EVERY
TUESDAY

WITH THE APPROVAL OF THE ECCLESIASTICAL
AUTHORITY.

At St. Boniface, Man.

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Editor-in-Chief

Subscription, - - - - \$2.00 a year.
Six months, - - - - \$1.00.

The NORTHWEST REVIEW is on
sale at R. Vendome, Stationer, 300
Main St., opposite Manitoba Hotel.

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NORTHWEST REVIEW, St. Boniface, Man.

Northwest Review.

TUESDAY, DECEMBER 21 1897.

CURRENT COMMENT.

Our Ste. Rose du Lac correspondent's
Indian story shows how slow may
sometimes be the process of thorough-
ly Christianizing the savage.

The great feast of the Birth of Our
Blessed Lord, the Desired of the Na-
tions and still the only Hope of our fad-
ridden nineteenth century, will have
passed away before our next issue.
May this blessed Christmastide bring
to all our readers a more intimate
knowledge and a more absorbing love
of Him Who is the Truth, the Way and
the Life. All other knowledge, all other
loves should be subservient to this
knowledge and love which is everlasting
life.

We beg to direct particular attention
to Mr. F. W. Russell's weighty and wise
paper read at the first regular meeting
of the Newman Literary Guild. It is
truly remarkable both as regards its
warnings of dangers to be shunned and
its advice to cultivate solid Catholic
reading. "The life of man upon earth
is a warfare" is especially true of the
children of the Church. If they lay
down their arms, they are lost and be-
come the laughing-stock of the human
race. Their heritage is too precious to
be frittered away in frivolity.

The utterances of our Hierarchy as
reported in the two entertainments at
St. Boniface College should also be
carefully and reverentially pondered.
So important have we deemed them
that we have allowed them to encroach
on our editorial space. The words of
our Fathers in God are assuredly more
fraught with salutary lessons than
anything we could write.

We are glad to see that our esteemed
contemporary, the *Manitoba Free Press*,
does not wholly approve of the prohibi-
tion movement. It is one of the most
stupid of the many stupid fads of this
expiring century. Many men ought
never to taste a drop of any alcoholic
beverage. Individual prohibition is
their only hope of safety either in this
world or in the next. But, to infer
from that evident fact that all the
people should be condemned by law
never to drink a spoonful of alcohol, is
one of the many unreasonable conclu-
sions of Protestantism, which revels in
extreme and extravagant inferences.
Those extreme extravagant inferences
can never be realized in practice; but,
as the majority of Protestants never use
their own reason but are dominated by
the fashions of the hour, they think it
wise to pose as prohibitionists in order
to please a loud-voiced galaxy of silly
women, some of whom drink or—what
is worse—take morphine on the sly.
Meanwhile Maine, the birthplace of pro-
hibition, is seriously thinking of giving
up a hypocritical law that is "more
honored in the breach than in the ob-
servance."

Stories on the Rosary.

Longmans, Green and Co., of
London, New York and Bombay,
have sent us one of their most
recent Catholic publications
—STORIES ON THE ROSARY,

by Louisa Emily Dobree, author
of "Stories of the Seven Sacraments,"
"A Sevenfold Treasure,"
"Stories on the Beatitudes." This is a
tastefully bound volume of 172 pages on
beautifully ribbed paper, containing five
stories on the five joyful mysteries of
the Rosary. In these stories no attempt
has been made to dwell upon the doctrinal
import of the Mysteries of the Faith.
The endeavor has been to show that the
devotion of the Rosary has a practical
bearing on the lives of each and all who
make it their aim to use it with thought-
fulness and reverence.

The scenes and plots are very
varied, from the luxury of an American
millionaire's family circle to the pinch-
ings of East End respectability. If Miss
Dobree were to visit America she could
improve some of her portraits. Americans
say "right away" not "straight away".
But these are mere details. On the whole
her work is very true to life. In the polite
slang of well-bred English children she is
delightfully at home. Though her pious
purpose is evident, it is not forced. Only
some of her plots are unravelled too
suddenly at the end. She is perhaps a
trifle too much afraid of wearing her
readers. There is not a dull line in the
whole book. And considering the excellent
type and paper, the work is marvellously
cheap, only one shilling and sixpence
or thirty-six cents.

**A Philosophical Soiree
At St. Boniface College.**

The reception room of St. Boniface
College was the scene of a serious and
thought-provoking philosophical soiree
last Tuesday evening. His Grace the
Archbishop of St. Boniface, accompanied
by their Lordships Bishops Pascal, Legal
and Dontenville, O.M.I., occupied the
seats of honor. Several members of the
local clergy were present, together
with the undergraduates of the College,
a fair sprinkling of graduates and some
of the leading citizens of Winnipeg and
St. Boniface, conspicuous among whom
were Mr. N. Bétournay, mayor of St.
Boniface, Mr. Albert Bétournay, Mr.
Roger Goulet, Mr. Joseph Dubuc, Mr.
M. Cinq-Mars, Mr. Theophile Bertrand
and Mr. John S. Ewart, Q.C.

The entertainment, which was or-
ganized under the direction of Rev.
Father J. Grenier, S.J., opened with a
brief address by Aime Cinq-Mars, show-
ing how all the dissertations and defen-
sions were grouped about the leading
idea of the Holy Fathers's encyclical
Aeterni Patris, of Aug. 1, 1879, in
which a general direction is outlined
for Catholic philosophical studies.

The excellence of Philosophy formed
the subject of three essays: the first by
Noel Bernier, in French, treating of the
origin of mental and moral science; the
second by Aime Cinq-Mars, also in
French, dealing with the wide field of
philosophical inquiry; the third, in
English, by Ernest Golden, explaining
how certitude is a characteristic of true
philosophy and pointing out the ab-
surdity of systems that fail to give that
certitude.

The utility of Philosophy was next
examined: first, from the standpoint
of intellectual development and guid-
ance, by Achille Rousseau, and secondly,
from the standpoint of literature
and morals, by Fortunat Lachance. A
good point made in this latter essay
was the influence of philosophical train-
ing on the best productions of the
world's literature.

Here a change in the programme was
introduced by Ernest Golden reading a
Latin dissertation on Truth and its
attainment. He exposed the weakness
of universal scepticism and explained
the three kinds of certitude, metaphys-
ical, physical and moral. He was at-
tacked on these points in syllogistic
form by Noel Bernier and Louis Laliberte,
and replied in a satisfactory
manner, the entire discussion being
carried on in Latin.

A similar discussion on the methods
of knowing the truth was carried on by
Fortunat Lachance for the defence and
Hormisdas Leblanc and A. Cinq-Mars
for the attack. Fortunat Lachance
having previously proved his theses.

The four-page programme, which
was all tastefully printed in Latin,
comprising the enunciation of no less
than twenty-five theses, described a
third disputation on the criterion of
truth, in which Noel Bernier was to
have defended nine theses against the
objections of Gustave Rocan and A.
Rousseau: but unfortunately, the

doughty defender, having overworked
himself in the preparation for this ar-
duous bout, was obliged to retire after
his first disputation and so this third
part had to be omitted.

After Gustave Rocan had read a
French dissertation on the perfect ag-
reement of supernatural faith with
natural reason. His Grace rose, alleging
his physician's orders as the motive
for his leaving before the end of the
entertainment. However, he wished
his brother Prelates to remain and
say a few words to the students who
had so carefully prepared this inter-
esting soiree. When he rose, Arch-
bishop Langevin expressed his inten-
tion of being very brief; but, happily
for the audience, he was so full of the
subject that he spoke for nearly twenty
minutes. He was delighted with this
entertainment, and hoped such intel-
lectual treats would often recur. Allu-
ding to one of the discussions in which
the trustworthiness of sense-represen-
tations had been maintained, His Grace
applied this philosophical doctrine to
the appearances of bread and wine in
the Blessed Eucharist. The appear-
ances were not deceptive, the senses
were not deceived, the accidents of color,
taste, etc. were really there, but the
substance of the bread and wine was
not there. Generally accidents lead us
to infer substance; but here we were
warned by revelation that, when cer-
tain words had been uttered over that
bread and wine by a duly ordained
priest, the substance of the bread and
wine was transformed into the sub-
stance of the Body and Blood of Christ.
However, the testimony of the senses
as to their proper object, i.e., the ap-
pearance, the color, the taste of the
bread and wine, remained veracious.

The Archbishop then insisted on the
immense advantage of thorough train-
ing in philosophy. Without that, Cath-
olic young men went out into the
world poorly equipped against the at-
tacks of unbelievers and misbelievers.
It was owing to a lack of sound philo-
sophy that so many Catholics seemed
to have no deep-rooted convictions, no
spiritual backbone. He was glad to
see how the course of philosophy is
being improved and strengthened in
all our Catholic colleges.

We wish we had space to reproduce
all His Grace's remarks. They showed
how vividly he himself has mastered
all the great problems of philosophy.

After the Archbishop had retired, the
remaining essays were read. Hormis-
das Leblanc briefly refuted some of the
principal charges brought against the
philosophical methods of the schoolmen.
This essay was in French. Finally,
Louis Laliberte discoursed at some
length in English on the manifold as-
pects of the various sciences in relation
especially to philosophy. It may be as
well to state here, once for all, that every
one of these essays was both well
written and well read, so that both the
matter and the manner commanded the
undivided attention of the select audi-
ence.

At the end of the printed programme
there was a vote inviting any one in
the audience to propound difficulties.
His Lordship Bishop Dontenville took
advantage of this invitation to ask how
it was, if philosophy was so necessary,
that men like Darwin, Tyndall and
Huxley, who knew next to nothing of
philosophy, could have added so largely
to the sum of human knowledge. The
reply was that they had added a
good many facts but very few, if any,
general principles to the treasury of
real knowledge. Many of their most
talked-of theories were uncertain, and
when there is uncertainty there is no
philosophical knowledge. Besides,
Tyndall and Huxley at least had philo-
sophical minds. And, as to the suc-
cess of Darwin's unproved and unpro-
vable theory of evolution that success
would have been impossible had not
the majority of scientists been incapa-
ble (owing to the lack of philosophy) of
consecutive reasoning on first princi-
ples.

At the close of the entertainment His
Lordship Right Rev. Albert Pascal, O.
M.I., spoke of the pleasure he had ex-
perienced in listening to these learned
essays and discussions. It was a
marvel to him to reflect how wild and
uncultivated these regions were but a
few years ago and now to be present at
an entertainment that would do honor
to the most learned societies in the
world. He admired the labor bestowed
by these young on such abstruse
questions, congratulated them on their
hard work for the sake of the immense
benefit they thus conferred on their
own minds.

His Lordship Bishop Legal, O.M.I.,
merely said that he reserved himself for
tomorrow night (the dramatic and
musical entertainment) and congratulated
the disputants.

His Lordship Bishop Dontenville,
O.M.I., congratulated the young men of

St. Boniface College on being under the
guidance of the Fathers of the Society
of Jesus, who, it was generally con-
ceded, held "the key of science." The
meeting broke up at half past ten.

Prelates Entertained.

A charming evening with St. Boniface Col-
lege Students.

Last Wednesday evening a drama-
tic and musical entertainment was
tendered by the St. Boniface
College students to His Grace
Archbishop Langevin and the
visiting bishops. After the over-
ture on the piano played by
Zotique Lavoie, Adonias Sa-
bourin read four addresses, the
first to His Grace, congratulating
him on his recovery and hoping
he would in future take better
care of his health; the second to
Mgr. Pascal, as to the senior bi-
shop of the four prelates present;
the third to Mgr. Legal, remind-
ing him that he had been called
"the grave-digging bishop," be-
cause he who brought him the
news of his election to the epis-
copal dignity found him digging
a grave for one of his Blackfeet
Indians; the fourth to Mgr. Don-
tenville, congratulating him on
his familiarity with English,
French and German, the three
great languages of the modern
world.

The first part of the entertain-
ment, which was prepared by Fr.
Carrière, S. J., was a drama in one
act, *Nuit d'Orange*, written in
French alexandrine verse by Rev.
Fr. Tricard, S. J. A traveller, with
his sixteen-year old son, surprised
by a terrible thunder storm, takes
refuge in a deserted monastery,
but is horrified to find there the
graves of twelve monks whom
he and others, 17 years before,
in 1796, had massacred. His re-
morseful terror is heightened by
meeting with a monk who, hav-
ing escaped the massacre because
he was too young, remained in
the monastery bemoaning the
death of his father one of the
monks. The traveller is in an
agony of fear lest his son should
discover his share in the massa-
cre. The monk is tempted to
revenge himself on the murder-
er by telling the latter's son. All
the elements of tragedy are here
and they are admirably handled
by the author. The monk gene-
rously stifles his vengeful pas-
sions. The traveller is moved to
repentance and is absolved by the
priestly monk. The converted
murderer imagines that his
son is still ignorant of his father's
guilt. Meanwhile the son of
the murderer and the son of the
victim (the Monk) agree not
to divulge the fact that the mur-
derer's son knows all.

The three actors in this play
won frequent plaudits from the
attentive audience. Fortunat La-
chance, with his gloomy bass
voice, played the monk with
great earnestness. Aime Cinq-
Mars, as the traveller, portrayed
vividly the remorse and terror
of a criminal. Joseph Poitras, as
Paul, the traveller's son, was
well nigh perfect in voice and
manner.

There followed an intermis-
sion: A violin solo by Charles
Roulean, a bright lad who was
encored; "Vive la France," a fine
song by Mr. Ernest Lévéque, ac-
companied by Miss Pambrun;
"Le Loup et le Chien," Lafon-
taine's well known fable, cleverly
rendered by a mere slip of a
boy, Alexander Bernier.

The second part of the enter-
tainment, under the direction of
Rev. Fr. La Rue, S. J., consisted in an
"opérette-bouffe," entitled *Quand
on Conspire*, by Antony Mars, of
which the cast was: Le Comte
Bibinoff, Adjudant Hogue; Dimitri,
maitre de police, Antonio Beli-
veau; Ivan, domestique de Bibi-
noff, Ulric Dupas. The choice of
quite young boys, with clear
treble voices, was an added charm
to the clever burlesque of this
sparkling farce. The three chil-
dren kept the audience in roars
of laughter. Their acting and
singing were equally good, and
as the play is a running fire of
really startling witticisms and
unexpected repartees, it was hard
to decide which was the most

amusing, the aristocratic rho-
montades of Bibinoff, the bon-
homie of Dimitri, or the immita-
ble naïvete of Ivan. However,
as this typical Russian servant
monopolizes most of the interest,
young Dupas may be said to
have especially caught the fancy
of the audience by the manifest
enjoyment with which he enter-
ed into the spirit of his part.

After "God Save the Queen,"
His Grace said he was thankful
for the suggestion, contained in
the address, that he should not
overwork himself. But bishops
in this country had so much to
do that they had no time to take
care of their health. If bishops
wear themselves out, people
should not forget that mothers
do the same through love for
their children.

He wished to say that he had
great hopes for the future. We
were on the eve of better times
for religion in this country.

In reference to the entertain-
ment, he had three remarks to
make. First, he was impressed
with the admirable tone and liter-
ary workmanship of the drama
by one of the Fathers of that
Society of Jesus whose members
were directing this college. Secondly,
he was delighted with the skill
of the performers, which
reflected so much credit on their
professors. He was especially
pleased with their perfect French
pronunciation, but he was not
surprised as the other French
Canadian college of the Jesuits,
St. Mary's, was remarkable for
the same purity of accent. In
the third place, he was very much
struck with the attentive way
in which the audience had
followed so serious and high-
toned a play as was "Nuit d'Orange."
They seemed to appreciate
all the good points. This was
a proof that they deserved to
have applied to them the famous
saying of a French traveller: "*Les
Canadiens sont un peuple de
gentilshommes.*" Indeed, innate
refinement was needed to taste
all the beauties of the noble
sentiments expressed in that dra-
ma. His Grace concluded by
thanking the good Fathers for
this beautiful entertainment and
by exhorting the students to
profit by the lessons of such able
masters.

His Lordship Bishop Pascal,
O.M.I., briefly expressed his de-
light at the whole performance.
The actors had made us alternately
weep and laugh. This was a
proof of their excellent training.

His Lordship Bishop Legal,
O.M.I., advised the students to
treasure up the invaluable im-
pressions of their college life.
These impressions were like the
"blazes" cut in forest trees to
mark the path; as the mark on
the tree grew deeper and wider
with the growth of the tree, so
the teachings of their college
years would, if they treasured
them up carefully, sink deeper
and deeper into their souls as
years rolled on.

His Lordship Bishop Donten-
ville, O.M.I., highly appreciated
the allusion, contained in the
address, to his Alsatian birth.
Of course all Alsations were
Frenchmen still. While full of
admiration for the talent display-
ed by the brilliant students of
this college, he wished them
never to forget the heroes who
founded this seat of learning
(Applause). He hoped the stu-
dents of the present day would,
in the course of time develop
into heroes, devoted to the in-
terests of religion and fatherland.

Thus ended an entertainment
which was pronounced on all
hands to have been one of the
most successful, elevating and
diverting ever presented by the
students of St. Boniface College.

The Newman Literary Guild.

EDITORIAL NOTE.

We appreciate the noble effort
of our correspondent who signs him-
self "Volo Bene" and we admire
his zeal for the interest and growth
of the Catholic Literary Society