

## CURRENT COMMENT

The Holy Father's Encyclical on the Jubilee of the Immaculate Conception, which we publish this week, is, like everything that comes from Pius X's pen, eminently practical. It neatly condenses the best reasons for that great dogma and for devotion to the Blessed Virgin, and all this is made to converge admirably towards what the present Pope declared to be his chief purpose on assuming the Supreme Pontificate—the restoration of all things in Christ.

As will be seen from a perusal of the text, the Jubilee in the city of Rome ends on the feast of Corpus Christi, June 2; but outside of Rome, the bishop of each diocese is empowered to choose any period of three months, continuous or not, till December 8, 1904, the fiftieth anniversary of the promulgation of the dogma.

Incidentally the Sovereign Pontiff expresses the hope that we are nearing the dawn of better day. "We must not omit to say"—these are his own words—"that this desire of Ours is especially stimulated by a sort of secret instinct which leads Us to regard as not far distant the fulfilment of those great hopes to which, certainly not rashly, the solemn promulgation of the dogma of the Immaculate Conception opened the minds of Pius, Our predecessor, and of all the Bishops of the universe."

Our venerable friend, Father Fox, O.M.I., continues his "Reminiscences of Missionary Life" in the current Donahoe's. They are as usual, very entertaining and edifying; this month they begin with an incident of graver import which reveals the moral courage of Cardinal Cullen.

After relating one curious conversion brought about by the sight of a kneeling camel in effigy, Father Fox refers the reader to his "History of Conversions in General." It is a pity he did not tell us where that book or essay can be had; for this is precisely what we have more than once in these columns expressed a wish to see in print, having heard from his own lips in this city some of those miracles of grace.

Another point on which Father Fox whets our curiosity without satisfying it, is his recipe for making artificial snow for the Christmas crib, a snow that would not melt nor be eaten by mice. Perhaps some of his old friends here might worm the secret out of him.

Last week we printed the Brandon Sun's sympathetic sketch of the late Father Godts; this week we reproduce a voice from the opposite political camp, that of the Brandon Saturday Times, vying with its rival in praise of the lamented Rector of St. Augustine's. This shows how universal was the grief evoked by the sudden death of the great Redeemer. We may add that during His Grace's sermon at the funeral many strong men in the Church, even Protestants, were seen to weep, and the Archbishop himself was more than once visibly moved. Father Godts' success in a city where Protestantism is overwhelmingly predominant, affords a valuable lesson as to the inevitable ultimate ascendancy of true worth. People saw his sincerity, his zeal, his utter unselfishness, his cordiality, and they passed over his wretched English, which at first was altogether unintelligible, for he spoke both French and English with equal fluency and faultiness of articulation. It was easy to surpass him in grace and eloquence of speech, but in genuine and solid virtue few could approach him.

The following letter from Mr. Joseph Francis Tennant, who served in the Red River expedition and who was in daily contact with the then Colonel Wolseley, is most welcome.

Gretna, March 11, 1904.  
Rev. and Dear Father Drummond,  
The recent letter from Mr. MacDonell, which appeared in this Northwest Review of March 5, 1904, in defence of our dearly loved Archbishop Tache, and the Review's comments thereon, deserved to be voiced all over Canada, and will be received with the strongest sentiments of approval by all true patriots in Canada, no matter what may be their religious or political differences. More power to the able pens, enlisted in the vindication of the beloved memory of our venerable and saintly Archbishop, whose faithful and arduous work for Canada in the dark days of 69 and 70 in the history of the Northwest, was rewarded with a broken heart. Lord Wolseley's attempt to smirch the name of the great and exalted Archbishop has stirred up the hearts of many of the General's former admirer's with bitter resentment against him, for his vain and ignoble attempt to slander one whose nature was as great as the other's, as now exposed, proves to have been so infinitely small."

With kindest regards,  
Your sincere friend,  
J. F. TENNANT.

## Persons and Facts

Fresh light is thrown on the Fashoda incident by the publication in the Paris "Figaro" of correspondence which passed between Paris and St. Petersburg at that time, and which culminated in Count Muravieff, by order of the Czar, promising France the Military co-operation of Russia in the event of war with Great Britain.

The Holy Father, on the 17th ult., gave audience to three gentlemen who were recently converted from Protestantism: John Muller, of Unter Kuhl in Switzerland; William Fischer, of Memel in Prussia; and Richard Schellander, of Stuttgart.

Mrs. E. T. Marchant, of Tan y bryn, Beaumaris, was received into the Church at the Father Davies Chapel, Beaumaris, on Sunday the 30th January.

The Duchesse d'Uzes, one of the greatest ladies and richest proprietors in France, has just been summoned before a court of justice for re-opening a school for orphan girls, in association with a teaching even now laicised. The school was under the direction of the laity, nevertheless the Duchess had to appear in the accused's place, and was heavily fined for her conscientious efforts to educate the orphans. The Duchess is the famous sculptor who made the marble group of St. Hubert and his Dogs in the grounds of the Archbishop's Palace, St. Boniface. This is, we need hardly say, the very finest piece of sculpture in the Canadian Northwest.

Dealing in his Lenten Pastoral with the drink evil, the Most Rev. Dr. Conmy, Bishop of Killala, and brother of Judge Conmy, of Pembina, North Dakota, says: "In the case of grown people we are convinced that a most effective means of checking the spread of intemperance would be faithful membership of the Anti-Treating League, of St. Patrick. The league is an association formed for suppressing this prolific source of waste and demoralisation. No great sacrifice is demanded from its members; the sole obligation contracted is neither to take nor to give a "treat" in a public house. Splendid results have followed its establishment everywhere.

Councillor Joseph Hutchinson has succeeded Mr. Harrington, M. P., as Lord Mayor of Dublin. Alderman Cole, who was returned to the Corporation at the recent elections by the influence of the Gaelic League, appeared in the Council Chamber wearing a Gaelic kilt and cap.

South Africa, says the "Daily News," is well blessed with Irishmen. Mr. W. St. John Carr, the first Mayor of Johannesburg, is an Irishman and a Catholic. The

Mayor of Pretoria is Mr. Bourke, whose name betrays his nationality. Mr. O'Reilly, a Limerick man, who was recently on a visit to this country, was Mayor of Cape-town a few years ago. Mr. Moses Cornwall, the Mayor of Kimberly, before the outbreak of the war, is a Dublin man, and attended the Convention of the Irish Race in his native city a few years ago as a Home Rule delegate from the Diamond Fields.

The Rev. Murtagh Farragher, P. P., Aran Isles, occupied the pulpit in the spacious Church of the Jesuit Fathers, Gardiner street, Dublin, at last Mass on Sunday, February 21. His object was to appeal for help to complete the Church at St. Brigid which he is building in the village of Kilronan. His sermon which was delivered in Irish, was a novelty to the congregation, which included people from all parts of the city. Having preached on the gospel of the day, the Rev. gentleman expressed the great satisfaction which he felt in being able to address them in that Church that day in the native language—the same tongue that was used years ago by St. Laurence, the same tongue in which St. Kevin prayed in his little cell on the shores of Glendalough, the same tongue in which Brian Boru addressed his soldiers at the battle of Clontarf, when he pointed to the sacred signs of their redemption.

The Telegram, of this city, did the right thing last Wednesday, and set an example that ought to be followed by all the other papers: it published the refutation of a lie immediately after the lie. Here was the lie:

London, March 15—A pamphlet on Canada, just published by the German government warns emigrants against going to the Northwest territories, as the opportunity for farm work is only to be had in a limited quantity owing to the machinery so generally in use. In winter no work can be had. It also warns German Catholics from moving to the Northwest, as there are no churches.

Now here is the refutation: "The absurdity of the German government's pamphlet as to the lack of farm work in the Canadian Northwest, is too evident to require refutation.

"Father Drummond who was interviewed as to the lack of churches and religious advantages for German Catholics, laughed heartily at that part of the story.

"He pointed out that here in Winnipeg there was one large German church already, and another going up in the north end shortly. "In the Saskatchewan valley," said Father Drummond, "there is a German settlement of about 5,000 formed last year. They have their own churches and five or six priests who speak the language. As they need them they will be able to get more.

"At Regina and Balgonie, where there are German settlers, there are also three or four priests, and also at Brandon.

"At Kaposvar, in Assiniboia, Father Woodcutter, a German priest, ministers to his countrymen. In fact, throughout Manitoba and the Northwest the religious interest of German Catholics are well attended to.

"Only last week Father Kujener arrived here from Luxemburg. He speaks both German and French, and in fact German speaking priests are always available for any district where immigrants from Germany may arrive."

His Grace the Archbishop of St. Boniface has fixed the time of the jubilee for this diocese as follows: from March 20 to April 20, and from May 20 to July 20.

As there is likely to be a great rush for mission preachers at the end of the jubilee time it may be as well to say that the Jesuit Fathers of St. Boniface College will be free to give missions from June 20 to July 20.

Tenders are invited for the new wing to the St. Boniface College.

The continuation of Father Iacombe's lecture is again crowded out, but will surely appear later.

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