

Northwest Review

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REV. A. A. CHERRIER,

EDITOR-IN-CHIEF.

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SATURDAY, DEC. 12, 1903.

Calendar for Next Week.

DECEMBER.

- 13—Sunday—Third Sunday in Advent. Sem.
14—Monday—Of the Octave. Sem.
15—Tuesday—Octave of the Immaculate Conception. Dup.
16—Wednesday—Ember Day. (Abstinence and fast). St. Eusebius. Sem.
17—Thursday—Feria.
18—Friday—Ember Day (abstinence and fast) Expectation of the Blessed Virgin Mary.
19—Saturday—Ember Day (abstinence and fast). Feria.

ST. BONIFACE COLLEGE SODALISTS.

On Tuesday last the Sodalists of St. Boniface College celebrated their Feast Day with the usual exercises. His Grace Archbishop Langevin presided. Among the distinguished guests were noticed Rev. Father Trudel, secretary to His Grace, and Rev. Father Mireault, Master of Ceremonies, Hon. Senator Bernier, Hon. Justice Prud'homme, Hon. Justice Prendergast, Mayor Turenne, of St. Boniface, and Dr. Lambert, physician to the College. Several of the Alumni of the College, members themselves of the Sodalists attended, among whom were Messrs. Jos. Bernier, C. H. H. Royal, Nap. Betournay, Jos. Mager, Jos. Guay, A. Lemay, E. Comeault, F. Hearn, P. H. Coutu, E. Turenne, X. Gosselin, A. Cusson, G. Senecal, A. Prieur.

After a hymn in honor of the Immaculate Conception had been sung by the College choir, Archbishop Langevin addressed the Sodalists, and the audience, with that warmth and fluency of speech with which His Grace is eminently gifted. In accents of thrilling eloquence he spoke of the days' celebration in connection with the Sodalists' obligations. His text was from Genesis iii., 15: "and she shall crush thy head." His Grace first demonstrated from his text the all important part allotted by Divine dispensation to the Mother of God, in the redemption of mankind. He insisted on the fact that since the very beginning of the Church down to our own days, all heresies have been crushed by the power of Mary Most Holy, and proceeded to show how devotion to Our Lady is still working the destruction of heresy in the world. He then reminded the Sodalists that among their obligations this devotion stands prominent, and explained that its effects must be to unite them all in the bonds of charity against the enemy of mankind, the serpent whose head Mary has crushed under her virgin heel. He recalled how in some parts of the world, we can see a handful of rascals, daring and united among themselves, overthrow the most sacred traditions, because the upholders of the rightful cause are not linked together with the sacred bond of charity. Against this evil he inveighed, in the words of Pope Pius X., reminding the audience of the earnestness of the sovereign pontiff to restore all things in Christ and to have as co-operators in the work, not only the bishops and Priests but the laity as well. The

Sodalists in particular should consider those words of the Pope as especially directed to them. They should be careful to gain a thorough knowledge of their faith and their religion and stand foremost among Christians for their science of these. Indeed, as the Holy Father very properly expresses it, it is not science, it is sheer ignorance, which now a-days fights against Holy Church. If Christians would be more learned in religious matters, if they would devote more energy to the mastering of the great religious truths, they would undoubtedly be better Christians. Then His Grace dwelt on the promise by which the Sodalists pledge themselves never to join the secret societies which the Church of Christ has always abhorred. He showed them how this obligation was to be ever binding on them, and how their fidelity to it would ensure their perseverance in Christian life preparing their everlasting happiness.

The Archbishop then addressed, with no less eloquence, the English speaking part of his audience. In this second speech he began by explaining the dogma of the Immaculate Conception. This is no new dogma, no recently introduced belief. There is no new belief in the Church, and there cannot be any. No authority on earth can bind us to believe what has not been left by Christ, in the sacred deposit of faith which he handed to his Apostles, to be transmitted by them to their successors till the very last day. The belief that Holy Mary was from the very first instant of her existence entirely free from the stain of original sin, which is precisely the dogma of the Immaculate Conception, has been handed down to us by the Apostles themselves. The Archbishop quoted the words of Saint Andrew, which evidence the fact, and confirmed it by historical proofs. The most remarkable of these is the answer of the Oriental Schismatics to the inquiry letter of Pope Pius IX. When about to state as a formal dogma the teaching of the Church that Holy Mary was conceived without the blemish of original sin, this Holy Pontiff sent a circular letter to all bishops, even those not in communion with the Roman See to enquire which were their own tenets, and to request them to inquire from their own people what they believed and had believed on this particular point. The Latin Bishops were unanimous in asserting their belief and that of their flock. But still more striking was the answer of the Schismatics, who after expressing their own belief in forcible terms, subjoined that they did not think it advisable to enquire from their people whether they concurred in the same opinion, for fear said they, lest they would give the people an occasion to doubt a truth which has heretofore been considered by them as unquestionable. These Schismatic communities can trace back for fifteen centuries, or thereabout, their being severed from the Church of Rome; and thus they afford us a most convincing evidence of the antiquity of the belief in this exceptional privilege of the Mother of God. His Grace afterwards insisted on the duty binding on all Christians, but more particularly on Sodalists, to make an open profession of our faith, and never to be ashamed of it. He recalled the anecdote of the great O'Connell saying his beads by the seashore, and ended with an earnest entreaty to behave always as true and loving children of Mary.

Then the regular ceremony of reception was held, the Archbishop presiding. He first blessed the medals to be distributed to the new Sodalists, after the names of those to be received were called by the Secretary of the Sodality, J. Mondor. The names were: J. Dufrense, J. Dupont, Am. Laplume, P. Lesage, Jos. Painchaud, A. Cherrier, Emmet Kennedy and Ed. Richardson. After the customary questions had been put by the Prefect, J. Plante, and answered by the candidates, they pronounced the formula of consecration, the Master of Approbanists, M. Dufault taking the lead. Every one of them in turn then knelt before the Archbishop and received from his hand the badge of Sodality, which he gave them with the words: "Receive this medal of the Sodality for the welfare of thy soul and body, and

may thou through the Divine bounty and the help of the Blessed Virgin Mary, thy Mother, obtain everlasting bliss. In the name of the Father and of the Son and of the Holy Ghost, Amen." His Grace was assisted during this ceremony by the Rev. Father J. Dugas, President of St. Boniface College, and Rev. Father Jos. Blain, Director of the Sodality. After it was ended the blessing was given by the Archbishop to the new members. The ceremony closed with a solemn Benediction of the Blessed Sacrament, at which His Grace officiated pontifically, assisted by Rev. Father Blain, S. J., as deacon and Rev. Father Cote, S. J., as sub-deacon.

Before leaving the College the Archbishop accepted to take supper with the Faculty, who had also the pleasure of having Hon. Senator Bernier, Hon. Justice Prud'homme, Hon. Justice Prendergast and Mayor Turenne as guests.

INFLUENCE OF THE PRESS.

We are drawing nigh to the Christmas tide, it is the time when parents are thinking of some nice presents to give to their loved children, when friends are working their wits to imagine something new and agreeable to offer to a dear friend; perhaps we may not without profit venture to make a suggestion. Not long ago we happened to be consulted regarding the selection of a book as a birthday gift, could it not be that a like present or something of the kind, for instance a good Catholic newspaper, would be a welcome Christmas box to those who can judge of and appreciate good things.

It is an impossibility to deny now-a-days the great influence that lies in print. The press knows of no barrier; no sooner does any event of some social, historical, moral, or intellectual importance happen than it travels the world in no time, carried on the wings of the press. And like the electric spark that takes it across the vast ocean, it brings the thought of man to the uttermost parts of the earth. It has even this marked advantage over the speech, that whilst the latter is often soon effaced from memory without any return, the former remains on your table always ready to quicken the dullness of your memory.

But how often is the power of the press made subservient to lies and vice! We often hear about the necessity of suppressing what is known as the social evil, may we not ask if ever a social evil could be imagined worse than the one accomplished by the licentiousness and obscene productions of those slanderous authors, whose whole life and energies are devoted to the apology of the most abject passions as well as of the most degrading doctrines. From the 'edition de luxe' to the cheapest form of publication, these books are made accessible to every one, rich or poor, learned or ignorant. Go into the humblest of homes, and I doubt whether you will find any in which there is not lying somewhere on a table or window seat a magazine, a novel, a pamphlet or a feuilleton, most of the time not worth the paper on which the reading matter is printed.

Are not these evils to be counteracted? Should not the children of God put to profit the lesson given them by the children of the world? Why, then, is there no more interest shown in the reading and spreading of good literature. The press is as much of a power in the hands of the good, as at the service of the wicked. A good book has made an Augustin, a Loyola, and so many others, men of God and lights of the Church. The same means may and should produce the same great results. Let us therefore be permitted to advise Christian parents and true friends to enter into the battle field, fighting press by press. A new and worthy Christmas gift to have would be a good book, or a sound newspaper. Let us awake to a sense of duty, and make the coming year a year of zealous propaganda of a sound and moral literature.

Never make fun of a companion because of a misfortune he could not help.—Sel.

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High Mass, with sermon, 10.30 a.m.
Vespers, with an occasional sermon, 7.15 p.m.
Catechism in the Church, 3 p.m.
N.B.—Sermon in French on "1st Sunday in the month, 9 a.m. Meeting of the children of Mary 2nd and 4th Sunday in the month, 4 p.m."
WEEK DAYS—Masses at 7 and 7.30 a.m. On first Friday in the month. Mass at 8 a.m. Benediction at 7.30 p.m.
N.B.—Confessions are heard on Saturdays from 3 to 10 p.m., and every day in the morning before Mass.

C. M. B. A.

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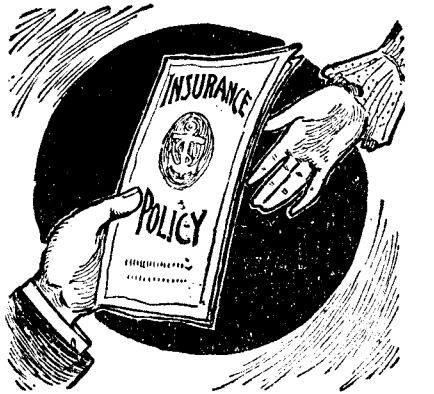
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