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Northwest Review

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

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Prayer to St. Joseph.

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

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

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

Calendar for Week Ending March 18th.

- 12 Sun 4th of Lent—Novena of Grace ends. 11 Mon St. Gregory the Great, P. D. (94). 10 Tue St. Elizabeth and Companions, MM 15 Wed Blessed Clement Ho. Bauer. 16 Thu St. Finian the Leper, A. B. 17 Fri The Most Precious Blood—St. Patrick. 18 Sat St. Gabriel, Archangel.

Ecclsiastical Province of St. Boniface.

- I. HOLY DAYS OF OBLIGATION. 1. All Sundays in the year. 2. Jan. 1st. The Circumcision. 3. Jun. 24th. The Epiphany. 4. The Ascension. 5. Nov. 1st. All Saints. 6. The solemnity of 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. a. The first week in Lent. b. Whitsun Week. c. The third week in September. d. The third week in Advent. 4. The Vigils of a. Whitsunday. b. The solemnity of St. Peter and Paul. c. The solemnity of the Assumption. 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. Fridays Saturdays Ash Wednesday. The Ember Days. The Vigils above mentioned.

St. Joseph's Friendly Union.

Meets in their Hall 201 1st Avenue North every Monday at eight (8) p. m. List of officers as follows: Honorary President, A. Luelier; President, A. H. Kennedy; 1st Vice-President, E. J. Dermody; 2nd Vice-President, E. R. Dowdall; Recording Secretary, D. Coyne; Assistant Recd. Sec'y, W. C. Russell; Corresponding Secretary, M. E. Hughes; Financial Secretary, N. Bergeron; Treasurer, G. Gladnich; Librarian, P. McNamee; Marshal, C. B. Graham; Guard, J. Flynn; Board of Trustees, M. E. Hughes, G. Gladnich and E. R. Dowdall.

St. MARY'S COURT No. 276.

Meets 2nd and 4th Friday in every month. In unity Hall, McIntyre Block. Officers: Phillip Marrin, Chief Ranger J. D. McDonald, Vice Chief Ranger; T. D. Deegan, Recording Secretary; I. O. Genest, Financial Secretary; Thomas John, Treasurer; D. F. Allman, Joseph Bernhart, George Germain, Trustees; R. Murphy, Senior Conductor; P. Braul, Junior conductor; M. E. Hughes, Insidesentinel; J. P. Tenant, Outside Sentinel.

Catholic Order of Foresters.

Meets 2nd and 4th Friday in every month. In unity Hall, McIntyre Block. Officers: Phillip Marrin, Chief Ranger J. D. McDonald, Vice Chief Ranger; T. D. Deegan, Recording Secretary; I. O. Genest, Financial Secretary; Thomas John, Treasurer; D. F. Allman, Joseph Bernhart, George Germain, Trustees; R. Murphy, Senior Conductor; P. Braul, Junior conductor; M. E. Hughes, Insidesentinel; J. P. Tenant, Outside Sentinel.

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TO MARY, THE BLESSED.

An Ornament to Winnipeg's Church Architecture.

The Interior of New Church of the Immaculate Conception—The First Lecture, Concert and High Mass—The Blessing on the 17th.

The Free Press has had from time to time descriptions of the new church of the Immaculate Conception, which has been for some months past a conspicuous object in the district north of the C. P. R. track and east of Main Street. The appearance of the exterior of the edifice, which is of brick veneer with a very substantial framework and a handsomely painted roof, is attractive and highly creditable to the enterprise of the congregation, but the beauty of the interior fills the observer with surprise and admiration. Even the information that the church has cost \$20,000, and that it is of the Roman-Byzantine style of architecture, scarcely prepares one for the first sight of the interior decorations. A hasty observation has led some visitors to suppose that the walls have been papered; but such is far from being the case, as the whole is painted by hand. The plans for the whole building, including the decoration of the interior were the work of Mr. F. Ed. Meloche, architect and artist painter. In the painting of the interior, Mr. Meloche has been assisted by seven of his own pupils, of whom one, Renaud, his foreman, has been with him twelve years; and the work does great credit, both to his own cleverness and skill, and to his success in training and superintending those who have labored under him.

Taking one's stand in front of the main altar, and facing the same, one finds this altar to be in itself a subject of study sufficient to engage his attention for a considerable time. The principal objects here are covered with gold. The church being dedicated to the Immaculate Conception, the statue of the Immaculate Conception forms the centre of attraction on the main altar. Over it are placed the words: "Ego, Conceptio Immaculata." On either side of this stand, to the observer's right, the statue of St. Joachim; and to the left, that of St. Anne, teaching the Virgin, who stands by her side, a child. To the right, lower down, is a statue of St. Luke the Evangelist who wrote most about the Blessed Virgin; and again, to the left that of St. John, to whom she was committed when Christ died on the cross. Other representations consist of grapes, wheat, and water lilies, symbolizing the elements of bread, wine, and water, which enter into the sacrifice. Beneath the altar is seen the holy face of the Lord, surrounded with the instruments of his passion; while over the Immaculate Conception rests a lamb on a book of seals, recalling the words of John who said: "Behold the Lamb of God which taketh away the sins of the world. The altar table rests on pillars painted in imitation of marble.

The main altar has been donated by the ladies of the parish, and a few of the lay friends of the congregation. The set of candlesticks, which are richly covered with gold, is the donation of the Gallagher family. The lamp of the sanctuary, which is a very handsome one, is a donation from a few young men members of the congregation.

The arched ceiling is divided into three strips, the one near the altar being painted with symbols relating to God, the Father; the next, relating to the Son; and the third to the Holy Ghost. In the first is painted a triangle with an eye, symbolizing the all-seeing eye of God, the Father. On one side the letter A (Alpha) represents the principle of life; and on the other O (Omega), suggesting the end of all. In the centre of the second strip is seen a pelican feeding her little ones, an emblem of the good shepherd, Jesus, feeding his sheep. On the right side is figured the chalice with a representation of the Host; and on the left, the ciborium, with a bunch of grapes, both symbolical of the Blessed Eucharist. There are also to be noted the two monograms of the Saviour, the one composed of the letters, I. H. S. (Jesus the Saviour of men), with the cross; and the other, which was found in the catacombs, of C. R. (Christus, Redemptor or Christ Redeemer). The third strip has a dove in the centre, referring to the Holy Ghost coming down in the shape of a dove and resting on the Lord, when he entered the waters of the River Jordan. Other representations given are of the chief attributes of the Holy Ghost; on the left side being a heart, the emblem of love; while on the right is seen incense coming forth from a censer, emblematic of prayer. Lower down on the left are three burning lamps, symbolical of the prudence of the wise virgins; and on the right side the star, the anchor, and the cross, symbolizing the three theological virtues, faith, hope and charity. Overhead in a fourth strip above the gallery are various musical instruments, emblems of music. The ceiling is divided into two squares, in the center of each of which is a crown of angels and doves, and in the one nearer the sanctuary is the letter M, symbolical of Mary, with the beads and scapular, and then a crown

CHURCH NOTICES.

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IMMACULATE CONCEPTION.

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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.

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St. Boniface College.

At the last meeting of the University Council, the representatives from St. Boniface College strongly protested against the legislation proposed by the Greenway Government affecting Manitoba University. We append the following speeches by Rev. Fathers Chertier and Drummond. We regret that want of space prevents us from giving the speech of Mr. G. F. Brophy on the same subject.

FATHER CHERTIER.

Father Chertier opposed the clause of the university bill referring to the university lands, and in doing so he said in substance that he wished to place himself on record as being opposed to the bill as a whole. He had always advocated the principle for the university of being a body quite capable of managing and governing its own affairs.

FATHER DRUMMOND.

Father Drummond proposed, seconded by Father Chertier, an amendment, "That the Council disapprove this bill in toto." Dr. Bryce rose to say that that was not an amendment, but a simple negative. It would be better simply to speak against the motion. Father Drummond, accordingly, spoke against the motion. He said he was pleased to hear Dr. King admit that there were some members of the council who did not approve of Government intervention. These members had been ignored by Canon O'Meara. He was also pleased to be able to agree with Mr. Wade, when he expressed his astonishment that the Council should attack the Government for doing what it had long been asking it to do. The majority of this council had sold down the wind and they were now reaping the whirlwind. They warned them of the danger ahead; but they went on and they had, therefore, no right to complain. The proper solution would have been for the college to subscribe for a common university professorship fund. St. Boniface college might not have been able to send students to the lectures because of the distance, and the difference of language; but it would have preferred such a system to Government interference. He did not deny to the powers that be all right in matters of higher education; what he did object to was the forcible intrusion of Government nominees into an independent university. And the way in which the Government had intruded was not only "outrageous," an expression which Dr. King had tried to explain away, but most outrageous. The outrage was the throwing into the council of a bombshell in the shape of a bill making over to the Government all university management. No doubt the members of the Cabinet attempt to excuse the strong language of the first draft by pleading hurry; no doubt they allowed their original clauses to be fundamentally altered; for, figuratively speaking, we of the committee pared the claws of the animal, (laughter), but their subsequent conduct, in largely modifying the bill, cutting out the most objectionable parts, and adding a provision worse than all the rest (in the second draft), which gave them complete possession of their land grant, was his using this expression might look like saying "you're another," but it just fitted their conduct; which was—in the anti-Roman Catholic sense, decidedly jesuitical (laughter). Owing to this method of procedure, he had expected to find some new stinging clause inserted in the last draft and was agreeably disappointed to see that no further trick had been played upon this university; but only upon the poor doctors (laughter), for whose benefit the medical college clause was inserted, without the knowledge of the committee that called on the cabinet ministers. True; these ministers had shown themselves very courteous, and indeed they might not be much danger to apprehend from them personally, for they were, though evidently "young" in the art of governing, yet gentleman; but they would very likely not remain in power till the twentieth century, and who knows how their successors might abuse the power they were letting them have! That power might easily amount to complete control. The doctors, whom they valued highly, as they could not do without them, were, however, not very closely linked with university interests, although they gave the council and board of studies more work than did any other section of the university (laughter). Their allegiance might easily be won from them; so might that of the graduates, thus, the Government's eight representatives, by watching their opportunity, could spring upon the university, as the Government have endeavored to spring this bill, some other still more tyrannical measure. He had no hope of obtaining a majority vote for his views, yet he thought it well that people should hear the whole truth sometimes, and therefore he wished his protestation and his adverse vote to be distinctly recorded.

He had worked for years with sincerity and earnestness...

He had worked for years with sincerity and earnestness as thought for the welfare of the university; and with the same disposition of mind, he would now consider it unwise on the part of this body to abdicate its rights to appoint professors and to look after its property. The government had prepared a bill which as first presented to this council was considered as nothing short of outrageous to the university authorities. True, upon being interviewed the Government had thought it wise to alter the nature of their bill and frame it to make it as is apparent, acceptable to a majority of the council. He (Father Chertier) however failed to see the wisdom of the bill even as it now reads. Why should the Government impose itself on them by adding so many representative nominees of its own on the council? The past of the university ought to stand as security for its future. If the Government wishes to see into the working of the university, it could well do so without any interference to the extent now contemplated. They were carrying on their work in plain daylight. Let the Government assist the university, and see that proper use is made of such assistance, but let it not take away from it the character of independence so much needed in a body of this nature; let it not expose it to become a political machine, which would be unworthy of and dangerous to so important an institution. As to the management of the lands, they had in their midst good business men quite capable of looking after their interests, and the Government should at least wait until they deserve it, to inflict the punishment which it seems to aim at by the kind of impeachment embodied in their bill. He (Father Chertier) had all due respect for the Government, but never would he sacrifice, for their sake, those principles which he always held and still maintained as essential for the long and healthy life of our university.

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