

NORTHWEST REVIEW

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REV. A. A. CHERRIER,
Editor-in-Chief.

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Northwest Review.

TUESDAY, DECEMBER 14 1897.

CURRENT COMMENT.

We publish elsewhere a very clever criticism of a well-known lecture which the Rev. Hugh Pedley takes particular pleasure in delivering up and down this western country. Hitherto those who have not heard that lecture would suppose, from the indiscriminate praise bestowed upon it by the press, that it was merely a harmlessly humorous affair—a supposition which Mr. Pedley's reputation for kindness and breadth of mind would only tend to confirm. But now "Idris," a gifted Catholic lady of Rat Portage, reveals to us the true inwardness of that lecture, and incidentally, the unexpected narrow-mindedness of its author. This revelation is quite a disappointment for many who had thought Mr. Pedley inaccessible to vulgar prejudice. "Idris" takes him to task for his historical blunders and his national likes and dislikes, betraying in him a deplorable lack of the most elementary taste and tact. Her richly deserved strictures are backed by a surprisingly accurate knowledge of history and human nature. One of Mr. Pedley's most ridiculous blunders is the ascribing to a representative Irishman a want of love for his mother. Whatever may be the faults of the Irish race, no one has yet—until Mr. Pedley appeared—dared to accuse Irishmen of insensibility. Rather, they are continually charged with being too prone to act under the impulse of strong affection.

The two articles we reprint from two widely read Catholic papers, the London *Record* and the New York *Irish World*, on the German Centre party, show what a live question is this union of Catholic forces. If the German Catholics, being only 35 per cent. of the population of their Empire, can thus sway its government, what could not Canadian Catholics, who are 41 per cent. of the Dominion's population, do, if only they were united in Parliament on religious questions? The sooner they agree to sink political differences on all religious matters, the better it will be for the general government of the country. An independent Catholic party, pledged neither to seek nor accept office, giving its united support to Catholic measures and in other questions supporting whichever of the existing parties happened to be right in any particular non-religious issue, would purify the political atmosphere.

Last Wednesday evening, at the great celebration of the patronal feast of the Oblates of Mary Immaculate, there was a providential fitness in the first appearance and first public utterance in Winnipeg of our beloved Archbishop after his recovery from an illness that had weighed upon him for the past three months. Everybody was delighted to see how well His Grace looked and how his eloquent voice had lost none of its vibrant quality. On the occasion of this his first visit to St. Mary's Church, of which he was pastor when elected to the archiepiscopal office, it

was consoling to hear our Most Reverend Father in God cheering his flock with words full of hope for the triumph of Catholic school rights.

Reformed Highwaymen.

The burglar, who has retired from the active pursuit of his profession with a fat bank account secured to him by the annual blackmail levied on his former victims as a guarantee that he will no longer indulge in night prowls, is very anxious that his past should be forever buried. He is, naturally enough, averse to any reminder of the time when the creaking of a plank set his nerves atingle and the click of a pistol was as the knell of doom. So he cultivates good fellowship and kindly converse with his neighbors. Above all he dreads the reopening of his record.

The case is the same with our legislative highwaymen and their pals. So long as they continue to enjoy the thousands of school tax dollars which the despoiled minority pours into their coffers, they abhor all mention of the questionable methods by which they plundered us and legalized the annual tribute of that plunder. "Why in the world," they plaintively deprecate, "why will you, unreasoning people, persist in reopening this burning question? We have settled it once for all to our complete satisfaction. We even went so far as to offer you the enjoyment of one thousandth part of the interest on your former property. If you don't hold your tongues, we will take back that generous offer. But, really, you ought to show a little common sense by accepting accomplished facts."

As we never accepted that thousandth part of what was due to us, we are not dismayed by this dire threat. Only, it amuses us to witness what a fondness the reformed highwaymen have developed for peace and a quiet life. They think it so nice for the retired burglar to be on good terms with his erstwhile victims, they unctuously call it brotherly love. Meanwhile the victim waits and watches and never forgets.

Mgr. Langevin.

First appearance in Public Since His Illness.

Address at St. Mary's

His Grace Makes Some Reference to the School Question—He is Hopeful of Ultimate Success for the Catholic Cause—Interesting Sermon by Rev. Father Drummond, S.J.

Free Press.

The Feast of the Immaculate Conception was fittingly celebrated at the Catholic churches. At the morning services there were large congregations and in the evening at St. Mary's extra chairs were needed in the aisles to accommodate those present. His Grace the Archbishop of St. Boniface, with Mgr. Pascal, Bishop of Prince Albert, and Mgr. Legal, coadjutor Bishop of St. Albert, occupied seats in the sanctuary. The sermon was preached by Rev. Father Drummond, S. J., who prefaced the discourse by addressing the following words to His Grace the Archbishop:

"I need hardly express to your Grace the joy of your people in seeing you here to-day for the first time since a grievous illness wrested you from our admiration and love, and we are happy that your appearance here amongst us should be on the patronal feast of your own order, the feast of our Lady Immaculate. We have prayed to her that through her intercession she might completely restore you to your health and strength and we now hope that our fervent prayers shall continue to be heard. Your lordships, the suffragans of His Grace, are welcome here to-day to rejoice with us in this great feast, and will no doubt unite with us in thanks to the Giver of all mercies that he should thus have given back to us our beloved archbishop." Father Drummond gave out as his text the words, "He that is mighty hath done great things to me, and holy is His name." St. Luke's gospel, 1st chapter, 49th verse. These words applied very well to the truth which the church commemorated that day, namely the immaculate conception of the mother of God. Indeed He had done great things to her because He chose her first of all to be His mother, and in order that she might be worthy of so lofty and sublime a dignity He preserved her from the stain of original sin. That was the meaning of the Immaculate conception. It did not mean there was anything supernatural or miraculous in the method of her procreation; she was not born of a virgin as her Son was to be; she was not essentially sinless as He is; sin and the God-head were two things that excluded one another; no such sinlessness belonged

to Mary; her sinlessness was not a right, but a gift from the divine munificence; therefore when she spoke of her as conceived immaculate, what they meant was that at the very first moment of her existence as a human being when God united her soul to her body that soul was gifted with grace and was not stained with original sin. He wished to insist upon this somewhat at length, because the idea of sin had been of late years so much obscured in the non-Catholic world. Men seemed to forget that cardinal doctrine of original sin, or if they did not forget it they so distorted it as to explain away all its meaning and its dire import. As an example of this he referred to Bellamy's work, "Equality." On one who was not a Christian or a thinker the effect of this book would be to carry him away with hope for the future, indeed the picture drawn was a most enticing one and might be true if it were not for one very uncomfortable reality which was called original sin.

Speaking of the importance which Bellamy attached to a state of affairs under which men should have no taste for money which he held was the root of all evil, Father Drummond said the author's whole system sinned by being eminently unpractical, by showing a wonderful ignorance of the human mind and heart. Had he known better he would never have foretold such a glorious result from his theories as he put forward. Had he consulted Catholics, and especially those belonging to religious orders, he would have known that his elimination of the thirst for money was a thing that had already been done, that had been going on for nineteen hundred years, ever since the foundation of the church, ever since the Acts of the Apostles telling us of the faithful who laid their money at the feet of Peter and with whom all things were in common. From that time there had been thousands of Catholic men and women who have had no interest in money matters at all, with whom the question of finance has had no influence whatever, and Bellamy would have known, too, that their experience bore out his theory to a great extent, for it was quite sure that if there is a paradise on earth it was enjoyed by religious, men and women who, have taken the vows of chastity, poverty and obedience, observed them. But the difficulty was to observe them and that required special grace and constant watchfulness and care, and that was a thing which Mr. Bellamy did not count upon and which all those who tried to do away with original sin studiously ignored. Without extraordinary supernatural helps Bellamy's elimination of the love of money was not a practical consideration for the human race and could not be on account of the effect of original sin. Another instance of the errors caused by this ignoring of original sin was to be found in a late book by Grant Allen, in which the author tried to explain the evolution of the idea of God, and it was hard to say which was the most wonderful thing in that book, Mr. Allen's ignorance of facts or the stupidity of his theories. Having given instance of this, Father Drummond went on to deal further with the effects of original sin on the human race, and to show that there was only one who had escaped—one whom an English poet had described as "Our tainted nature's solitary boast." Yes, Mary was tainted nature's solitary boast. By the merits of her son foreseen the Holy Trinity ordained that she should be free from sin; she began where the saints and angels ended, she alone of all the human race was never under the dominion of Satan. Father Drummond then showed how this doctrine had been held from the earliest ages of the church, and incidentally paid a glowing tribute to the Oblates of Mary Immaculate. He showed how reasonable the doctrine was, how necessary, in view of Mary's close relation to the Saviour, and how Mary's graces and dignities, which were beyond men's full comprehension, entitled her to their admiration. That admiration should not be sterile, but should lead them to imitate her in their lives as nearly as they could. He concluded with a most powerful and effective picture of the enormity of sin, and with a beautiful prayer to the Blessed Virgin to watch over them all and grant them her protection and support in all times of trial and temptation. He asked the Archbishop to bless the congregation.

His Grace said: "Before I bless the congregation I wish to say a few words to thank the reverend father who has given us such a learned, interesting and pious sermon. I wish also to thank you all for your fervent prayers, for the prayers of the little ones, and the prayers of all the good souls of the congregation. Thanks to those prayers, the care of a learned physician, and of the good nuns has been most successful, and I have recovered from the dangerous illness I have suffered. I bless you that you

may realize the importance of what has been said to-night, and prepare for the great feast of Christmas. I call upon you all to ask God to purify your hearts and your minds. I ask you to prepare for Christmas by praying most fervently for all our spiritual needs, for all our social needs too, for the needs of Catholic society are great, and it is our duty to take interest in the future of society, and of our families in particular. You should pray for the Church that she may triumph over her enemies; pray for the Pope, our beloved father; pray for your children. I want you to go back to your homes with a word of hope—I want you to understand that your archbishop has just the same dispositions as before. I want to tell you that I am hopeful, and more hopeful than ever, for a great cause, a most important cause, a cause of life and death for us, the cause of our Catholic schools. You will pray that we may triumph over our adversaries. The politicians and the newspapers make coffins from day to day in which to bury our schools, but these coffins will surely be used not for that purpose but for many of those who prepare them. They may bury it in the papers, but they will not, cannot, succeed in burying the question as they would like to, because it is an impossibility; for to do so they must first bury natural law, then justice, then the constitution, and not until they have done this may they expect to attend the funeral of our schools, so they need not hurry their preparations for coming to the ceremony. But I say to you don't listen to the rumors that are manufactured and sent around solely to discourage those who are warm of faith and valiant at heart, and to encourage those poor ones whose faith seems to be frozen, but who yet say they belong to us. Wait for a word from Rome and from those who represent the supreme authority amongst you and be hopeful."

The Archbishop then blessed the congregation and the service concluded with the benediction of the Blessed Sacrament by Bishop Pascal.

Doesn't Believe It.

An Interview With Senator Bernier on the School Question Rumors.

In connection with the recent rumors on the reopening of the school question, a North-West reporter called on Senator Bernier, of St. Boniface on Friday morning. In the course of an interview the senator expressed himself as follows:

"I do not believe in the rumors that are afloat again about the school question. I do not believe in the resignation of our present lieutenant-governor and in the appointment of an eastern man in his place. Manitoba should insist on having its own men appointed to whatever position there is in the gift of the crown within the limits of its boundaries. And this I say more particularly for such a high position as that of lieutenant-governor. Manitoba has men capable of occupying the gubernatorial seat and they should not be ignored. I do not believe either in the appointment of Governor Chapeau or Judge Routhier as commissioners to investigate the school matter. I do not believe that either one or the other gentleman would accept such a position. They know that the feeling of the minority is strongly adverse to such a policy, and they have too much regard for that feeling to do anything that could hurt the same.

"There is no reason whatever to justify that policy or the expenses it would entail. If it were proposed by this commission to investigate the conditions of the entry of our province into confederation, it would be useless, because the first judgment of the privy council has determined whatever rights we contended to have in that respect. That judgment cannot be reversed. I do not admit the correctness of that judgment, but here in Canada we have to take it as it is. If it were proposed to inquire into the rights we may have acquired since the union, it would be useless again, because the interpretation put upon the constitution by the privy council on the second appeal has determined these rights, and no commission can deprive the minority of the benefit of that interpretation. We stand upon that decision. Let all the parties

accept bona fide the direction of the highest tribunal of the empire, and the turmoil will be over. We would be satisfied with having just what the privy council of her Majesty has said we were entitled to. If it were proposed to inquire into the working of our schools previous to 1890, it would be also useless, because the question at present is not a matter of discipline, regulations or administration, but simply a matter of right. It is the very existence of our schools that is at stake. The management of our schools at that time, whether good or bad, would not affect our right to have the schools themselves.

"If it were proposed to inquire whether the schools under the new law are Protestant or not, it would still be useless, because the question is not whether the schools are Protestant or not, but whether the Catholic schools have been affected in their existence. This the interpretation of the constitution as given by the privy council on the second appeal decide, in the affirmative. The government of Manitoba have themselves declared that such an investigation would be useless in their answer to the order-in-council of 1894.

"This investigation could not at present be impartial, as too many changes have occurred since in the circumstances of the population and amongst men, many of whom have now disappeared. It would cause more irritation than good, and whatever good could be accomplished by that inquiry could still be better accomplished by an amicable conference between the representatives of the adverse parties.

"I do even question the right of the federal government to appoint such a commission. The Governor-General-in-Council has in this matter no other right than to hear an appeal and to adjudicate upon it. This has been done. We have appealed, and the Governor-General-in-Council has adjudicated upon our appeal.

"Would it not be strange that the Governor-General-in-Council would appoint a commission to investigate matters after having finally adjudicated upon these very matters? The least that could be said if the Governor-General-in-Council were to act in that way is that it would be highly improper. The idea of a tribunal giving judgment first and investigation after, is it not absurd? I am inclined to believe that if such a commission could have been appointed, Sir Oliver Mowat would have done it. But very likely he saw that it was an impossibility, or at least, an impropriety, and would not appoint such a commission.

"I would not be surprised at all if these rumors had been revived for the purpose of influencing the election of Nicolet which is to take place within two weeks from now. However, that commission cannot be anything else than a device on the part of the federal government to gain time. But you must observe that gaining time by the government means the continuance of the injustice we are suffering from, and then we must say so and manifest our hostility to such a device."

Father Cherrier on Faith.

Last Sunday evening Rev. Fr. Cherrier preached in his own church on "Faith and Private Judgment." He sketched the condition of the Christian world divided into two great sections, Roman Catholics and Protestants, the former of whom believed in the authority of the church as vested in their Supreme Pontiff, and the latter laid the foundation of their belief on private judgment. He showed how private judgment must necessarily be undecided, uncertain, movable and changeable, and could not therefore be called faith which must of its essence be perfectly certain, decided and unchangeable, as it rested on the authority of God. In matters of faith there must be infallibility and this was seen in the early days of the church

When the first believers accepted what Christ said because He was God, and what the Apostles said because they came from God, and those who wanted to argue about points of faith were allowed to go. Faith demanded an act of obedience to some constituted authority, whilst private judgment from the fact that it rejected authority never could be akin to faith. He concluded a powerful sermon by urging all his hearers to practice humility and obedience without which there could be no faith, and not to mind the sneers of the world which would call them slaves and victims of priestcraft.

The Catholic Party in Germany.

Catholic Record.

The force of united Catholic action is made clear by the present attitude of the Catholic or Centre party in Germany. The formation of this party was due to the anti-Catholic laws which Bismarck caused to be passed by the Reichstag, banishing religious orders, interfering with ecclesiastical administration, and impeding Catholic education. Herr Windthorst, with one-hundred pronounced Catholic members of the Reichstag at his back, and practically one hundred and sixteen, as the Poles sided with him on religious questions, was able, by degrees, to wipe out all Bismarck's hostile legislation, with the single exception of the law which excludes Jesuits from the Empire. The present Government of Germany is still seeking the support of the Centre party, without which it is doomed to defeat, and Chancellor Hohenlohe has asked the party to support the Government policy. The Centre has replied that, as a condition for doing this, the law expelling the Jesuits should be repealed, thus removing from the statute books the last vestige of the persecuting May laws.

Prince Hohenlohe has replied to the Centre, stating, on behalf of the Emperor, that the anti-Jesuits law is not to be repealed, and much interest is manifested in regard to the course which the Catholic party will take in consequence of this blunt refusal to undo an act of gross injustice. Bismarck was obliged to yield to the demands of the Catholic party, notwithstanding his oft-repeated offensive boasting that "he would never go to Canossa"—which meant that he would never recede—and it is highly probable that the Government will even now be obliged to accede to the demand of the Catholics; for otherwise it is almost sure to be defeated, so that in any case the Catholic party will be victorious.

The Catholics of the German Empire constitute 35 per cent. of the whole population, and, notwithstanding occasional persecution, when united, they are well able to hold their own, the more especially as the Government has all that it can do in the gigantic task it has before it to restrain the Socialistic tendency of the large cities.

The Centre in Germany.

Irish World.

The Centre, or Catholic, party in Germany is once again the arbiter of political questions in the Reichstag, and is making effective use of its power for the removal of the last traces of the Kulturkampf. When Herr Windthorst, many years ago, at the head of a solid phalanx of over 100 Catholics, members of the German Parliament, made Bismarck's government impossible without a repeal of the persecuting May laws, he won a great but not an absolute victory. Most of the objectionable legislation was repealed, and the religious orders were allowed to return. The Jesuits alone were excluded from the treaty of peace, and ever since their readmission has been one of the aims of the Centre.

The present political situation makes the support of the Centre necessary for the Liberal Government. The Centre has demanded a quid pro quo in the repeal of the Jesuit expulsion law. Chan-

cellor Hohenlohe, instructed by the Emperor, has refused to agree to the demands of the Centre, and, as things stand now, the Government is doomed. Possibly the Liberal leaders may persist in their refusal; possibly they may repeat the capitulation of Bismarck, who yielded in the face of his repeatedly expressed determination not to yield. In either case the victory will be with the Centre. Italian and French Catholics will do well to note from the examples of German Catholics the immense force of united counsel and action against a persecuting government.

Our Lady's Intercession.

The Remptorists in Paris preach in season and out of season if that be possible, devotion to Our Lady of Prompt Succor. The Rev. Pere Bouchage cites from his personal experience an instance of the efficacy of this form of devotion. It was in 1880. The cure of the parish where he was preaching a mission asked him to go and see a woman who was dying at variance with her brother. The woman had been a good Catholic, but had fallen into a state of rancorous hatred towards her brother. The priest entreated her to forgive. She persisted in her refusal. He reminded her of hell. "No matter," she said; "they shall put on my tomb 'Here lies a woman who had her revenge.'"

When he spoke to her of prayer, she replied; "If I were to pray for the grace to forgive, I do not wish to obtain it."

"Shall I pray?" he asked. "You may do as you like." Pere Bouchage says: "I fell on my knees, and taking from my breviary a picture of Our Lady of Perpetual Succor I placed it in her hands, while I recited the 'Ave Maria.' At the second 'Ave' she stopped me, saying: "Father, it is not necessary to go on. I forgive; hear my confession."

"I cannot describe," he says, "the radiant expression of her face. I take joy in attesting that what I saw that day was a proof to me that prayers offered by the Blessed Virgin become swords that pierce the clouds."

Mr. E. R. Lloyd.

A figure that was familiar on the streets of Winnipeg for several years has been removed with shocking suddenness. About five o'clock Saturday afternoon Mr. Edward Lloyd was in his office at St. Boniface when he was stricken down with heart disease, with which he had been troubled, expiring almost instantly. The news of his death, coming so unexpectedly, was a severe blow to his family and his friends, though it will be a consolation to them to remember that he received Holy Communion only a few days before his death. Deceased was a resident of St. Boniface for several years, and was, until the death of Archbishop Tache, steward for this prelate. Subsequently Mr. Lloyd engaged in the lumber business in St. Boniface, although he resided with his step-daughter, Mrs. Richardson, Fort Street, for the last few months. Mr. Lloyd was a man of good education, having completed his classical course at Douai, and was well informed on political and social questions. He came to this country from England. He was 65 years of age, and his wife and five children, three sons and two daughters, survive him. All the children are married, except Ernest, who resides in this city, and who was a member of the four-oared crew which visited Henley last summer. One of the daughters is married to N. D. Beck, a barrister of Edmonton. The funeral took place from St. Mary's church at 10 o'clock yesterday morning to Fort Rouge cemetery.

R. I. P.

A New Boarding-House For Small Boys.

The Sisters of Charity of St. Boniface, yielding to repeated requests from various quarters, have determined to undertake the management of a boarding-house for boys between the ages of six and twelve. Special halls will be set apart for them, where, under the care and supervision of the Grey Nuns, they will be prepared for their First Communion, while attending either the Preparatory Department of St. Boniface College or the classes of Provencher Academy. This establishment will be known as "Le Jardin de l'Enfance" (Kindergarten). The results already attained in similar institutions of the Order give every reason to hope that this arrangement will fill a long felt want. Board and lodging will cost six dollars a month. For the boys who attend Provencher Academy there will be an additional charge of fifty cents a month. Bedding, mending and washing will be extra. The Sisters are willing to attend to these extras on terms to be arranged

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8:15a	Portage Jct.	1:11p
7:50a	St. Norbert	1:25p
7:30a	Carter	1:37p
6:50a	St. Agathe	1:55p
6:45a	Union Point	2:03p
6:25a	Silver Plains	2:14p
5:53a	Morris	2:30p
5:29a	Myrtle	2:45p
4:52a	Letellier	3:04p
3:30a	Emerson	3:25p
2:30a	Pembina	3:40p
8:35p	Grand Forks	7:05p
11:40a	Winnipeg Jct.	10:45p
	Duluth	8:00a
	Minneapolis	6:40a
	St. Paul	1:15a
	Chicago	9:55p

MORRIS-BRANDON BRANCH

East Bound Read up	STATIONS	W. Bound Read down
Ex. No. 254 Mon. and Friday		Ex. No. 203 Mon. and Friday
Ex. No. 204 Tues. and Saturday		Ex. No. 255 Tues. and Saturday
Miles from Morris		Miles from Morris
8:30a	Winnipeg	1:00p
8:30p	Morris	2:35p
7:35p	Low Farm	2:55p
6:40p	Roland	3:20p
6:20p	Rosbank	3:55p
4:50p	Miamon	4:00p
4:02p	Deerwood	4:20p
3:28p	Altamont	4:40p
2:48p	Somers	4:55p
2:08p	Swan Lake	5:12p
1:35p	Indian Springs	5:20p
1:08p	Mariapolis	5:37p
12:32p	Greenway	5:52p
11:56a	Baldwin	6:10p
11:00a	Belmont	6:45p
10:20a	Hilton	7:00p
9:45a	Ashdown	7:11p
9:22a	Wawanesa	7:32p
8:54a	Elliot	7:52p
8:29a	Bonhwaite	7:40p
7:55a	Martinville	8:05p
7:00a	Brandon	8:30p

PORTAGE LA PRAIRIE BRANCH.

West Bound Read d'n	STATIONS	East Bound Read Up
Mixed No. 303 Every Day Except Sunday		Mixed No. 301 Every Day Except Sunday
Miles from Portage Junc.		Miles from Portage Junc.
4:45 p.m.	Winnipeg	12:35 p.m.
4:58 p.m.	Portage Junction	12:17 p.m.
5:14 p.m.	St. Charles	11:50 a.m.
5:42 p.m.	Headingley	11:42 a.m.
6:06 p.m.	White Plains	11:17 a.m.
6:13 p.m.	Gravel Pit Spur	10:51 a.m.
6:25 p.m.	La Salle Park	10:43 a.m.
6:45 p.m.	Eastace	10:29 p.m.
7:00 p.m.	Oakville	10:20 p.m.
7:30 p.m.	Portage La Prairie Flag Station	9:30 a.m.

Stations marked "-" have no agent. Freight must be prepaid. Numbers 103 and 104 have through Pullman vestibuled Drawing Room Sleeping Cars between Winnipeg and St. Paul and Minneapolis. Also Palace Dining Cars. Close connection at Chicago with eastern lines. Close connection at Winnipeg Junction with trains to and from the Pacific coast. For rates and full information concerning connections with other lines, etc., apply to any agent of the company, or CHAS. S. FEE, H. SWINFORD, G.P.&T.A., St. Paul, Gen. Agt., Winnipeg, CITY TICKET OFFICE, 486 Main Street, Winnipeg.

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NOTICE.

Some of our exchanges have not yet noticed our change of address. Papers marked "Winnipeg" reach us a day late. Our present address is

THE NORTHWEST REVIEW
St. Boniface
Manitoba.

CALENDAR FOR NEXT WEEK
December.

- 19. Forth Sunday in Advent.
- 20. Monday. — Vigil.
- 21. Tuesday. — St. Thomas, Apostle.
- 22. Wednesday. — Ferial office. Fast day.
- 23. Thursday. — Ferial office.
- 24. Friday. — Vigil of the Nativity. Fast day.
- 25. Saturday. — CHRISTMAS DAY. The Nativity of Our Lord. Feast of Obligation.

BRIEFLETS.

Rev. Fathers Corbeil and Poulin were in town last week.

Rev. Frs. Poitras and Lecoq, O. M. I., visited St. Boniface and Winnipeg on business last week.

Rev. Fr. Coutlee, O.M.I., who has been recruiting at St. Boniface Hospital, is now fully convalescent.

The Rat Portage News, thanks to the enterprise of its editor, Mr. Chapman, has lately appeared as a daily.

Mr. Victor Mager, having slipped and sprained his ankle, is receiving treatment at our Catholic hospital.

A full report of the first regular meeting of the Newman Literary Guild is unavoidably held over till our next issue.

Very Rev. Father Leduc, O.M.I., V.G. of St. Albert, who accompanied Bishops Pascal and Legal, is a guest at the Archbishop's palace.

Rev. Fr. Tourangeau, S.J., attended St. Cuthbert's Church, Portage la Prairie, last week and sang High Mass at the Immaculate Conception, Winnipeg, last Wednesday.

His Lordship Bishop Dontenville, O. M. I., who was expected here last Saturday, stopped at Calgary for a couple of days. The Right Reverend arrives to-day.

Read Idris' Impressions of Mr. Pedley's lecture. He has managed to group under that innocent heading a great many of those stubborn facts which Protestant historians would fain ignore.

The two receptions of His Grace and the visiting prelates at St. Mary's Academy yesterday and at Provencher Academy last evening were redolent of cordiality and good taste.

This evening the St. Boniface students of the Junior and Senior B.A. years will give a philosophical entertainment in French, English, and Latin, under the patronage of His Grace and the visiting Prelates.

Although we credit the Impressions of Rev. H. Pedley's lecture to the Rat Portage Daily News, our version is completed from the author's manuscript, several passages of which were omitted by the Lake of the Woods editor.

This afternoon the pupils of Tache Academy are tendering a charming reception to the Most Reverend Archbishop and his suffragan bishops. A similar reception will take place to-morrow afternoon at three o'clock at the Indian Industrial School.

We learn from the *Brandon* (Miss.) *News* that the Governor of Mississippi is accused of eating greens (turnip greens) with a knife. A similar rumor was once brewed abroad ament the prime minister of one of our Canadian provinces, but we are credibly informed that he is living

down the rumor by rigidly denying to all knives any entrance to his capacious mouth.

Mr. D'Anbighy d'Assy, of Ste. Rose du Lac, was in Winnipeg recently, making purchases for his new general store.

Rev Sister Dugas, Superior of St. Boniface Hospital, has been seriously ill these last few days and is now improving.

On the morning of the feast of the Immaculate Conception, in the beautiful chapel of St. Mary's convent, Winnipeg. His Lordship Bishop Pascal, O.M.I., conferred the holy order of deaconship on the Rev. Emmanuel Garon.

The annual ceremony of the renewal of vows took place at St. Mary's convent in the afternoon of the feast of the Immaculate Conception. His Lordship Bishop Pascal, O.M.I., presided and preached, to the assembled community of the Sisters of Jesus and Mary, a most eloquent sermon.

It is proposed to hold a special meeting of the Historical and Scientific Society on Thursday evening, Jan. 13th., when the president will read a paper on "The Fishes of Manitoba." "Fisher's Yarn," and Rev. W.A. Burman will give another, dealing with "The Birds to be Found in and near Winnipeg."

The published statement that the money collected for a chime of bells for the church of the Immaculate Conception, had been devoted to the support of schools, is incorrect. Rev. Father Cherrier states that the money has been placed in the bank and will be held in trust and not used for any other purpose than that for which it was donated.

Rev. Father J. A. Magnan, O.M.I. of Fort Alexander, met with a serious accident while driving. He was severely bruised about the ribs. The accident might have been dangerous, had not the Rev. Father's crucifix received the brunt of the blow from a tree stump against which his sled was hurled. He is now recovering at St. Boniface hospital.

On Thursday morning last a solemn Requiem Mass was sung in St. Mary's convent chapel by Rev. Father George, O.M.I., for the repose of the soul of Anna Prud'homme, who was a beloved pupil of that institution. At the Gospel, Father George spoke so touchingly of the virtues of the dear departed one that all the Sisters and many of the pupils were in tears.

Lieut.—Governor J. C. Patterson, of Manitoba, seems to be able to be chummy with every body on all sides of politics. When an ex-president of the Ontario Conservative association and Conservative ex-minister of militia stays with Laurier and travels with Tarte, it is just like two lions and a lamb lying down together.—OTTAWA JOURNAL.

Police business is very dull. The mill of justice on James Street has shut down for want of patronage. Not even a drunk appeared before Magistrate Peebles this morning and there was in consequence no session of the police court, a thing which has not happened for months. A few unfortunates are still in durance vile at the police headquarters, but no arrests have been made for three days.—Free Press, Dec. 10.

To-morrow evening the students of St. Boniface College will entertain His Grace and Their Lordships Bishop Pascal, Legal and Dontenville, O.M.I., with a dramatic and musical seance. The first part will be a drama in French verse, "Nuit d'Orange," by Rev. H. Tricard, S.J.; the second, an operette-bouffe, "Quand on conspire," by Antony Mars. The tragic emotions of the former followed by the ringing treble voices of the actors the latter will furnish forth a varied and charming treat. The plan of the College Hall is at Mr. Prud'homme's store, St. Boniface.

The High Mass at the Cathedral last Sunday was celebrated by His Lordship the Right Rev. A. Pascal, O.M.I. An instructive and edifying sermon on Truth was preached by His Lordship the Right Rev. Em. Legal, O. M. I. After Mass, Hon. Senator Bernier read a fine address of joy at His Grace's recovery and of welcome to the visiting prelates. Archbishop Langevin, O. M. I., replied in his happiest vein, followed by Bishops Pascal and Legal, each of whom expressed his high appreciation of the good Catholic spirit manifested by the citizens of St. Boniface.

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The best of all known blood purifiers is Dr. Pierce's Golden Medical Discovery. It makes the appetite hearty, the digestion perfect, the liver active and fills the arteries with the rich, red blood of health. It is the great blood-maker and flesh-builder. It cures all forms of eruptive skin diseases. It cures 98 per cent. of all cases of consumption. It cures bronchitis, weak lungs, spitting of blood, obstinate coughs and kindred ailments. It gives vigor and health to the muscles and activity to the brain. Thousands have testified to the benefits derived from the use of this wonderful medicine. All medicine stores sell it.

Mrs. Ella Howell, of Derby, Perry Co., Ind., writes: "In the year of 1891, I was taken with stomach trouble—nervous dyspepsia. There was a coldness in my stomach and a weight which seemed like a rock. Everything that I ate gave me great pain. I had a bearing down sensation was swelled across my stomach, had a ridge around my right side, and in a short time I was bloated. I was treated by three of our best physicians but got no relief. I was so weak I could not walk across the room without assistance. I took Dr. Pierce's Golden Medical Discovery and one bottle of the 'Pleasant Pellets.' I began to improve very fast after the use of a few bottles. It cured me and thank God my cure is permanent."

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Read the following extract from the Northwest Review, July 8th, 1897:— The students of St. Boniface College came off with even more than usual success. They captured the two scholarships for Greek, Achille Rousseau, of the previous year, winning the coveted \$40 over 26 competitors from his own and other colleges, and Jean Arpin the corresponding \$25 in the Preliminary over twenty competitors. As our candidates numbered only eight against forty from three other colleges, this double victory redounds greatly to their credit. Moreover Achille Rousseau was fourth out of seventy-seven in Latin and Algebra, Antonin Dubuc was first out of one hundred and thirty from St. Boniface, Winnipeg, Portage la Prairie, Brandon and Regina, in the Latin of the Preliminary. The French and His Majesty's scholarship of \$40 in the previous year was won by Fortunat Lachance. In the Latin course of Mental and Moral science, Marius Cinq-Mars took his B. A. degree with first class honors and the Silver Medal, while Noel Bernier and E. J. Golden divided the two scholarships in the Junior B. A. year, receiving \$100 each. The only other student in this year, Gustave Roan, obtained first class marks in all the honor papers of his course. The St. Boniface candidates maintained their long established reputation for thoroughness in the pass subjects, Cinq-Mars being second out of twenty-eight in Latin and first out of thirty-three in Physics. Not one of the St. Boniface men failed in anything.

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