



## Father Soullier.

### Missionary Record.

The third Superior of the Oblates of Mary Immaculate has had but a short Generalship. He was elected in the Chapter of May 1893, and already he is gone. In July 1897 he seemed to be in almost his usual vigour and preached to the Sisters of the Holy Family, gathered together in great numbers for their annual retreat, at the Abbey of Royaumont near Versailles. On the feast of Our Lady DE MERCEDE, 24 September, he received the Last Sacraments, and the same day a telegram came to Paris from Rome saying, "Saint Père doulourement surpris donne de tout cœur bénédiction apostolique." At 7 in the morning of Rosary Sunday, 3 October 1897, the Right Rev. Father John Baptist Louis Soullier passed away from earth, in the 72nd year of his age. The funeral took place on the Tuesday. Cardinal Richard, Archbishop of Paris, who was accompanied by a Vicar general, assisted pontifically at the High Mass of Requiem, which was sung in the Church attached to the General House in the Rue de St Pétersbourg, Place de la Concorde. His Eminence's presence was all the more comforting to the Fathers because they know that his age and health usually prevent him from assisting in person on such occasions. Mgr. Balain, O.M.I., Archbishop of Auch (late Bishop of Nice), ever faithful, was also in the sanctuary. There was a large congregation, made up in part of representatives of religious communities of priests, including several Superiors General. The Oblate Fathers were very numerous, along with the four Assistants General being the Roman Procurator (F. Joseph Lemius), and the (two) French, English (or Irish) and German Provincials.

Sœur Marie Louise, a sister of Fr. Soullier who recently received the Academical palms, or badge, from the Minister of Public Instruction for her educational work, was present, as well as many other nuns. Apostolic simplicity, not to say poverty, marked the funeral. The hearse was of the poorer sort, and there were no flowers, such as one sees in profusion at funerals in France and other countries. Behind followed many mourners, comprising the Fathers of the Rue de St. Pétersbourg and of many other houses, numerous lay friends and deputations of nuns of the Holy Family of Bordeaux, an order of which the Father General of the Oblates of Mary is EX OFFICIO Director General. The burial took place in the cemetery of Montmartre.

A funeral service for Father Soullier was held in all the Oblate Churches. In St Lambert's, Liège, the Bishop, Mgr. Doutreloux, assisted pontifically, and pronounced the Absolution over the catafalque. There was a large congregation composed in part of the City parish priests, and representatives of the religious orders.

The founder and first Superior General died in May 1861. His successor, Father Fabre (some time Superior of the Grand Seminary of Marseilles), died in 1892.

Their Lordships Bishops Pascal, Legal and Danteville are soon expected here and will visit the several institutions of St. Boniface.

## Fr Soullier's Successor

### Present Head of Oblates Once Canadian Provincial of The Order.

#### Catholic Columbian.

Pending the convocation of a general chapter to elect a successor to the late Very Rev. J. B. L. Soullier, the superior of the Oblates, the affairs of that order will be administered by Very Rev. J. E. Antoine, O.M.I., who acted as assistant-general to the late superior, and who has since his death been made vicar-general or general *pro tempore* of the society.

This acting superior of the Oblates is well known on this side of the Atlantic, for up to the time of his appointment as assistant-general to Father Soullier, which took place ten years ago, Father Antoine was the head of the Canadian province of the order, and resided at St. Peter's church, Montreal. Two years ago he returned to Canada as visitor of the Canadian Oblate establishments, and in discharging the duties of that office, he, in company with several of his Canadian confreres visited the Oblate missions in the Canadian northwest, those along the Mackenzie river, some of which he so far within the arctic circle that there are days in winter there when the sun is not seen above the horizon. "Rev. Father Antoine," said one of his brethren, describing the visitors' experiences in this trip, "has spent the greater part of his life in mission labors amidst city populations—at Ottawa, at Montreal, at Paris. He has been accustomed to a most regular life; stated hours for prayer, for labor, for rest. On reaching the Mackenzie this regular life was violently interrupted, and was replaced by one of an entirely new kind; camping-out, continual travel, half savage diet. His bed was a poor mattress upon the deck of the steamer, or—when ashore—the bare ground, a blanket for his only covering and the blue vault of heaven for his canopy." The very reverend visitor spent the greater part of the summer of 1895 in the Canadian northwest, returning to France later in the year, to resume his official duties as assistant to Fr. Soullier, whose place he now fills temporarily, and whose successor he may be chosen when the general chapter meets.

The Oblates have had but three superior generals since their society came into existence, by the approval of their rules, February 17, 1826, by Pope Leo XII. The first head of the order was its founder, Monseigneur Eugene de Mazenod, who held office till his death, in 1861. Then Very Rev. Father Fabre was chosen superior, and during his administration the official place of residence was changed from Marseilles to Paris. The last superior general, Very Rev. J. B. L. Soullier, was chosen in the general chapter held four years ago, so that his term was a very brief one.

### A Grey Nun's Golden Jubilee.

The first to spend 50 years of religious life here.

#### SISTER CUSSON.

The day before yesterday, November 21st, the feast of the Presentation of Our Lady in the Temple, was a red-letter day at the Grey Nuns' Mother House in St. Boniface. Reverend Sister Cecilia Cusson was being feted by her sisters and friends as the first nun to celebrate fifty years of religious profession spent in the Northwest.

As this great anniversary fell on a Sunday, which was also a high festival for the nuns who are in the habit of renewing their vows annually on this day, there was no occasion for special celebration till the evening. The early morning from 6 to 7 was taken up with the Communion Mass at which Sister Cusson renewed her vows so faithfully kept for half a century. The usual High Mass at 10 and Vespers at 3 took up most of the forenoon and afternoon. But at 4.30 p.m. came the special ceremony of the public renewal of the great renunciation first pronounced on November the 21st, 1847.

Rev. Father Cherrier preached a touching and impressive sermon on the feast of the day, comparing the sacrificial offering of the vows of poverty, chastity and obedience to the complete

surrender of herself made to God in the temple by the Blessed Virgin. The sermon was followed by solemn Benediction of the Blessed Sacrament given by Rev. Fr. Beaudin, O.M.I.

Cecilia Cusson was born on the 21st of February 1821. Having spent her childhood and youth in the practice of piety and the fulfilment of household duties, she experienced at the age of two and twenty a distinct drawing toward the religious life. But, as none of the sisterhoods then existing in Montreal, not even the Grey Nuns' houses in eastern Canada, attracted her, she determined, after two years of waiting, to devote herself to the Red River missions. Thus it happened that she formed one of that memorable party in which were Rev. Father Aubert, O.M.I., and Rev. Brother Tache, O.M.I. Starting in birch-bark canoes from Lachine in Lower Canada on the 24th of June 1845, they reached St. Boniface on the 24th of August. This was the last time the Catholic missionaries followed the all-canoe route. After that date, they preferred to come through St. Paul.

Sister Cusson donned the holy habit shortly after her arrival and made her profession as a Grey Nun on the 21st of November 1847. For the love of God she eagerly underwent all the privations of a country then devoid of all the comforts of life. The humblest and most painful duties she always chose above all others. Her life has truly been hidden with Christ in God. A lively faith illuminated all the actions of her life, while tender and solid piety comforted and sustained her daily ministrations to the needy members of the flock. May this dear and devoted spouse of Christ long continue to edify her sisters in religion.

### Gleanings from the Oblate Missionary Record for November.

"Montmartre is a perpetual Thabor," writes Father Jonquet in one of the many beautiful articles which he contributes to the *Bulletin du Voeu National*. Devout visitors are numerous, and they are all enraptured with the Basilica of the Sacred Heart, and all that goes on there.

The following Bishops said Mass in the Basilica in September 1897:—Mgr. Dufal, perhaps the oldest Bishop in France, consecrated 37 years ago at Tours by Archbishop (afterwards Cardinal) Guibert; Mgr. Gonsalvi, of Rio Grande; Mgr. Doutreloux, Bishop of Liege, and the Bishop of Namur. In the early days of October the Archbishop of Auch and the Bishop of Fiesole were amongst the celebrants.

If we only knew some leisured translator from the German, we might print some very interesting original articles in these pages. *Maria Immaculata*, published at Aachen (Aix-la-Chapelle) by Herr Schweitzer, and conducted by Fathers Classen and Kassiepe, O.M.I., is full of such.

By the way we see in its October 1897 number a view of the mission and schools of Qu'Appelle in Assiniboia (diocese of St. Boniface). Plenty of room there! What a small quantity of bricks (or stone) and mortar to so much land and water! Too long a look would almost make one cry, like the lady traveller on the endless South Africa veldt, and exclaim with her, "Oh! it is terrible—there's so much of it!" But all Europeans are spoiled—in many ways—by crowded town life.

The *Northwest Review*, in its notice of September 1897 number of the *Catholic World*, has the following weighty remarks:—

"Father Eberschweiler, S.J., [in his article] shows how visionary is the hope of getting priestly vocations from [North American] Indian tribes; which is quite in accord with the experience of St. Boniface College, where, although every thing has been done during almost 80 years to foster sacerdotal tendencies, no Indian, nor even so much as a single half-breed man, has had the pluck to follow the priestly life, although a great number of half-breed girls and several full-blooded Indian women have become excellent nuns."

It is well for us "who write at home at ease," or otherwise, to hear from experienced priests what the real prospects

may be of forming a native priesthood, in this part of the world or in that. Let it be said, however, for the honor of the Metis or Half-breeds, that we have heard of one whom Mgr. Grandin, Bishop of St. Albert, in the farther Northwest, has had the consolation of conducting step by step to the priesthood. But his name is Irish! and he has the advantage too of belonging to a religious community. We mean young Father Cunningham, O.M.I.

A former fellow-seminarist publishes in the *Semaine Religieuse* of Nantes a long eulogium of Mgr. Legal, the newly consecrated Bishop Coadjutor of St. Albert in Canada. He is said to have found his missionary vocation in an address of Mgr. Grandin, who told of experiences in Canada, and of the sacrifices made by English traders seeking martens' skins and wolves' tails.

Canon Grandin, of Laval, publishes a letter received from his brother, the Bishop of St. Albert, who says he is going to have some of the articles of his episcopal wardrobe altered to fit Mgr. Legal.

There are nine Indian Reserves at distances from 6 to 30 miles from Battleford in Saskatchewan. Father Cochin, O.M.I., was riding back to Battleford in February, 1897 when the ice gave way. But his knowing nag, though only a poor one, swam bravely to solid land.

Father Henry Delmas, who was a novice in Holland not very long ago, writes from Battleford concerning the difficulty of making many conversions amongst the Indians. There is White influence to reckon with. Also religious divisions, and Protestant money. "Mais la grande plaie, ce sont les mariages que nous ne pouvons benir." Our italics are in admiration of the politeness of Father Delmas. He adds that Father Cochin has written a catechism in Cree, but has not the means of lithographing it.

There are 6,000 heathen Blackfeet in the neighborhood of Calgary, Alberta, Canada (diocese of St. Albert). They have not yet, says Father Leduc, O.M.I., Vicar General, given up their annual sun dance and sacrificial self-mutilation.

Mgr. Balain, Archbishop of Auch, spent some days in the General House, on the occasion of the Father General's funeral. He moved about like one of the community, and certainly no member of the community could be more exact than his Grace in attendance at the religious exercises.

High Mass is very rare in such an out-of-the-way place as Oakford in Natal. However the feast of St. Dominic, August 4, 1897, brought its solemnities to the Dominican nuns there, and the numerous natives, and the small European congregation. There was a Religious Profession, to say nothing of the Reception of some novices—and so the Father Prior of the Trappist monastery at Pinetown went over to Oakford with some of his Brethren to give joy to the Dominican convent and to the Chaplain and *Pastor loci* Father Matthieu, C.M.I.

### Special Sermons.

During the coming winter some interesting sermons will be delivered at the church of the Immaculate Conception, Point Douglas, by three of the most able pulpit orators in the country, namely, Rev. Fathers Drummond and La Rue, of St. Boniface College, and the parish priest, Rev. Father Cherrier. Father La Rue commenced a series on Sunday of last week, and for the future will occupy the pulpit on the first Sunday evening in each month. Father Cherrier will probably preach on the evenings of the second and fourth Sundays, developing a course of instructions on Catholic teaching which he has already commenced. He gave the second sermon of the course on Sunday evening last, and those who had the good fortune to hear his able and brilliant discourse will look forward with the greatest interest to those which are to come. The sermons on the third Sunday evening in each month will be given by Reverend Father Drummond. He will preach on Sunday evening next when he will com-

mence a series of addresses on "The Bible." His special subject next Sunday will be, "What the Bible Is Not." A large number of citizens, in addition to the numbers of the congregation, will no doubt desire to follow these sermons and the church authorities will make every effort to accommodate all who may wish to attend. The services will commence at 7.15, but the church will be opened considerably earlier and those who wish for a seat should be there on time as, judging by past experience, it is not likely there will be more than standing room when the services commence.—FREE PRESS.

### An Orangeman On Orangeism.

The Universe.

An Orangeman on Orangeism is always safe to commend it to the contempt of sane and sober men. The Dublin public have just been treated to a lecture by Mr. Nelson Foley, of the Middle Temple, London, on the true gospel of the Order. He says that the first step towards breaking up the empire was made by the passing of the Catholic Emancipation Act in 1829, and speaks of Mr. Gladstone as one of the greatest traitors in these or any other times from a Christian point of view. He had as little faith in Lord Salisbury as in Gladstone because he introduced Romanists and Home Rulers into the Cabinet, thereby insulting Protestantism. To what a nice pass (he continued) things were coming when Parliament would shortly be asked to endow a Roman Catholic university in Ireland and consider a Local Government Bill for Ireland, which meant in reality the thin edge of the Home Rule wedge. Mr. Foley's compliments to his brethren were rather doubtful. "In the early days of Orangeism it was not the scum of the country who had been members of the institution, but the men of sterling worth"—which assertion implies a good deal as to its later composition.

### Offensive Caricatures.

A little matter that is out of the usual run is engaging some attention in the East. Montreal Irishmen recently resented an offensive caricature of their countrymen that was presented on the stage of one of the theatres by pelting it with eggs and potatoes. The incident has elicited a good deal of sympathy, as it deserves to do. Irishmen have borne these insults with a patience that other nationalities are far from possessing. There have been caricatures on the stage in this city so insulting that Irishmen would have been justified in resenting it by giving the authors of them either the egg and potato treatment or copious duckings in Red River.—MAN. FREE PRESS.

### Underground Navigation.

The most remarkable canal in the world is the one between Worsley and St. Helens, in the North of England. It is sixteen miles long, and underground from end to end. In Lancashire the coal mines are very extensive, half the county being undermined. Many years ago the Duke of Bridgewater's managers conceived the idea of saving money by transporting the coal underground. So this canal was constructed, and the mines connected and drained at the same time. Ordinary canal boats are used, but the power is furnished by men. On the roof of the tunnel arch are cross-pieces, and the men who do the work of propulsion lie on their backs on the coal and push with their feet against the cross-bars on the roof.—Catholic News.

Rev. Father Guillet, O.M.I., preached the annual retreat to the young ladies of St. Mary's Academy last week. They were delighted with the exhortations of the Rev. Pastor of St. Mary's. The retreat ended last Sunday.

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**Northwest Review.**

TUESDAY, NOVEMBER 23 1897.

**CURRENT COMMENT.**

In an interview with the Winnipeg Tribune the Hon. J. D. Cameron says: "The decision of Rome, if correctly reported, is to be regretted. It seems remarkable, but the antagonism of the minority to the public schools system has apparently rather increased than diminished since the settlement, and will probably be still further increased by this decision." What a commentary this is on the settling effect of the much-lauded 'settlement'! These weighty words of the cabinet minister who has most interest in this matter ought to give the quietus to the dishonest politicians who have been shouting till they were hoarse that the Catholics of Manitoba were at bottom deeply in love with the public school system.

Lollius, the earnest Saturday contributor of the *Free Press*, devotes more than two columns of unlearned brevity to defending Mr. D. L. Moody against our depreciatory article. Lollius makes a very able and plausible defence. Only he completely misses the point, which was the difficulty of accounting for the success of so mediocre a man. "Mr. Moody," Lollius reminds us, "can scarcely tolerate the implied compliment with which men sometimes come to him to ask what is the secret of his success. 'Get out and go to work,' he says, 'and you will find how to succeed.'" But may not this very answer be part and parcel of his general self-advertising scheme? Nobody would dare to put such a question to a real self-denying missionary. After all, what proof have we, except his own testimony, that Mr. Moody does go to the funerals of the poor and weep with those who weep? Really Lollius must be very ignorant of what goes on every day in Winnipeg and everywhere else when he advises Catholics to go and do likewise, "leaving their criticisms until they have had something of Moody's experience." Why, most Catholic priests have more experience of poverty in a week than Moody has in a year. Vast numbers of the Catholic clergy not only visit the poor and the dying every day, but have made themselves poor to follow Christ, while Mr. Moody, far from bidding adieu to wife and possessions, finds his chief glory in becoming a grandpapa and surrounding himself with creature-comforts in a luxurious home. Catholics give up their wealth and die in poverty for Christ's sake; Mr. Moody begins life in poverty and talks himself into opulence. Which is nearer to Christ who died naked on the cross?

Here is a gem from the Anglican *Church Record* of Vancouver for November:

Question by a correspondent: "The hiatus in the line on page 109 of the October issue of the *Record* preceding and following the word 'Churchman' is suggestive of the deletion of 'High.' Is that the case?"

Editor's reply: "Certainly not, there

are no "High" churchmen now. We are all Catholics."

*Risum tenetis, amici!* Should the Rev. H. G. Fenness-Clinton, editor of the *Church Record*, meet this correspondent alone under the giant pines that adorn Vancouver's outskirts, if both of them have any sense of humor, will they not be inclined to burst into uncontrollable laughter, as Cicero tells us the fence-straddlers and clerical humbugs of the olden time, the augurs, must have done?

Haste begotten of blind partisanship has betrayed *La Patrie* into a most amusing blunder. It speaks of Rev. Father Gontier, who is just now in Rome, defending the interests of Manitoba Catholics as "a Frenchman of that Dominican faction which is accused of intolerance in France. He knows neither the institutions nor the manners and customs, nor the aspirations of the Canadian people." Note that, with *La Patrie*, the word "Frenchman" is taken in its strict sense, as implying a man born in France. Now all well informed people in the province of Quebec know that Father Gontier is a thorough French Canadian, "un Canadien," born at St. Raphael in the county of Bellechasse, that he went through his classical studies in the Quebec seminary, where he afterwards became an eminent professor, and that, far from belonging to "that Dominican faction which is accused of intolerance," he has, since his entrance into the great Dominican order, spent his whole time in Canada and the United States. This astonishing blunder is very pointedly emphasized by *Le Courrier du Canada*, which adds that Canada is too proud of Father Gontier to hand him over to France at the suggestion of the unpatriotic *Patrie*.

The *Holy Cross Purple* for November maintains its high standard as a college magazine. It tells us, among many other items of interesting academic lore, that Bishop Healy, of Portland, Maine, is the oldest living graduate of Holy Cross, the only one left of the class '49. "Still active in God's service," this polished gentleman and gifted orator "is a true watchman on the tower." "A classic of the old school" is a well written essay on that prince of piquant jest and airy fancies, Charles Lamb. This article, though brief, touches concisely and comprehensively on all the phases of his style, character and life except his sad fondness for drink. But, surely, his cannot be called "a simple style." Mr. Gainer ought to have observed that he himself contradicts that epithet "simple," when he quotes Augustine Birrell remarking that to recite some of Lamb's sentences without stammering would be a delicate feat in elocution. Lamb's style is, quaintly and gracefully indeed, but most decidedly elaborate, shot through with originality and yet redolent of the fine sayings of the Elizabethan age, abounding both in deep thoughts and in the rarest felicities of language.

The *Irish Ecclesiastical Record* for this month opens with a striking article by the venerable Father Nicholas Walsh, S.J., of Milltown Park, Dublin. Under the heading, "The Aberdeen Romance," he examines the motive which must have actuated George Gordon, sixth Earl of Aberdeen, when at the age of twenty-five, two years after inheriting the title and estates of his father, he practically renounced all his worldly possessions and the society of his kith and kin, to become a sailor before the mast under the assumed name of George H. Osborne, and remained of his own free will in this humble station till he was washed overboard and drowned in a gale on the 21st of January 1870.

Father Walsh does not agree with those who, like Sir Bernard Burke, attribute this strange renunciation to a passion for the sea, a strong love for the lower orders of society and eccentricity. The sixth Earl of Aberdeen was five and twenty, therefore no mere thoughtless boy, when he adopted his seafaring life, and he kept it up for four years in spite of the hardships of which his letters show that he felt all the bitterness. So much for the enthusiasm theory. As to his supposed love for the masses, he could have indulged it in many ways at home with all the added charm of popularity and without any of the toil and privation of a sailor's life. In point of fact, however, he so little adopted the coarse manners and rough language of the forecastle that his fellow sailors knew he was not one of themselves, though his kind-heartedness made them esteem him. Finally, had he been naturally eccentric, he would have manifested this eccentricity in other ways. Now there is not in the rest of his life, nor even in the details

of his life before the mast the slightest trace of eccentricity.

No; it was no mere natural motive that prompted the brother of our present Governor General to leave home and his mother whom he dearly loved and wrote to from distant ports. After reading Father Walsh's calm presentment of the facts, one feels that he has, if anything, understated the reasons for believing that this whole-souled, humble, religious-minded Protestant wished to follow Christ's counsel, "If thou wilt be perfect, go sell all thou hast and follow me," and not having the key to Christ's doctrine which the Catholic Church holds, he had to carve out his vocation for himself. If this theory be true—and it bears all the marks of truth—George Gordon was a greater hero than even his great namesake of Chinese and Khartoum fame. A curious fact mentioned by his companions is that on Sundays, when the captain failed to be present, he assembled all for religious service and used to read prayers out of an old Catholic prayer book.

**The Rumored Decision.**

The *Montreal Star*, of the 15th inst., published in large type the following cablegram purporting to state the chief points of the Holy Father's pronouncement, which was to be published on the 17th inst., but which in point of fact has not yet appeared.

The Pope declares that the Catholics must not attend the public schools; that they must, like Roman Catholics everywhere, loyally and obediently support their own school system, even where the State refuses to assist.

The Supreme Pontiff declares that no opportunity must be lost of asserting the claims of Roman Catholics to the full enjoyment of their constitutional rights.

Still His Holiness advises the Manitoba Catholics not to be too grasping and aggressive, but persuasively, and by all peaceful methods, to impress the justice and fairness of their temporarily lost cause upon their fellow citizens of other faiths in the hope that eventually their full rights may be restored.

Although no official intimation has been, as yet, received by His Grace of St. Boniface, we have two reasons for thinking that the foregoing summary is approximately correct: 1st, the well known accuracy of the *Star's* special cables, and 2nd, the character of the declarations contained in this summary. They are such as we heartily approve. The *STAR* seems to resent the Pope's interference; but, surely, this is a piece of unwarranted touchiness, as Leo XIII., on its own showing, does not make the slightest reference either to Protestants or to political views.

**Some Nor'Wester Mistakes.**

The Nor'Wester's recent article on "The Pope and the School Question" says that if His Holiness "should advise a continuation of the agitation for Separate Schools as they existed prior to 1890, it must be frankly said that the agitation will be futile. No political party in Manitoba will undertake the responsibility of re-establishing Separate Schools. There may have been differences of opinion as to the justice of the measures taken to abolish Separate Schools. But the abolition must now be accepted as a **FAIT ACCOMPLI**. It is as irrevocable as the execution of Charles I."

This theory of the irrevocable character of accomplished facts is, to say the least, as brutal as it is unprincipled. In the words of the late revered Monseigneur Tache, echoed by Monsignor Merry del Val, "no question can be said to be settled until it is settled right." Moreover, to compare an unconstitutional law which any honest government can repeal to an absolutely irrevocable step like the execution of Charles I. is sheer nonsense. Even constitutional laws are repealed every now and then. The experience of the champions of religious education in England proves that deluded majorities may ultimately be won over, and the surest way to win them over is to persist in calm, lawful

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agitation. Truth and right are sure to prevail in the long run, and the Church is eternal.

Nor is it true, as the Nor'Wester asserts, that the Catholics of Canada showed they cared little for their Manitoba co-religionists when they elected Sir Wilfrid Laurier. On the contrary, those Catholics who voted for him were deceived by his fine and oft-repeated promises that he would secure to their Manitoba co-religionists a full restitution of their school rights. Had he given them beforehand a plain statement of what his so-called "settlement" would be, they certainly would not have placed him in power. They were tired of the procrastinating policy of the Conservative Government, they had been, they thought, deliberately duped for six long years, they did not even believe in the sincerity of a measure brought in at the fag end of a moribund Parliament, they had not yet had a full taste of Sir Wilfrid Laurier's Protean capacities, and so they eagerly grasped at what seemed to them a fair and straightforward pledge. What they have done is, therefore, no proof that they do not care for Catholics schools. What they will do, when once they are thoroughly undeceived, remains to be seen.

**Drifting.**

A Scotch newspaper of recent date contains an account of a meeting of the Presbyterian Synod of Glasgow and Ayr held in the former city in October last. The report states that during the meeting Mr. James Macintyre, an Elder of the Church, submitted a resolution in which the somewhat surprising statement occurred that he had made a thorough search in all the bookstores of Glasgow for a copy of the Westminster Confession of Faith, which is one of the chief standards of the Church, but was unable to obtain one. He gave the Synod the further assurance that within the past year an ex-Moderator of the General Assembly had undertaken a like prospecting tour over the same ground but without being able to find one. It is just possible that neither the ex-Moderator nor the Elder, unless indeed they have a strain of the antiquarian in them, visited any of the various curiosity shops. But on this point the report is silent. To remedy this state of things which Mr. Macintyre characterized as "far wrong," he pressed upon the Synod to overture the General Assembly to take such steps as would make the Confession of Faith as easily obtainable as the Scriptures. The report informs us that this proposition was greeted with laughter in which the whole Synod excepting, presumably, Elder Macintyre who seems to have been thoroughly shocked by the levity evoked by his proposal, joined.

The incident related in the Scotch paper is not without interest. It indicates the passing away of much in the Presbyterian creed that since its origin until a generation or so ago was held in high repute by that body and to differ from which meant expulsion from the Presbyterian Church. The horrible doctrines taught by Calvin and for the non-acceptance of which he caused Servetus to be burned alive at the stake are now practically obsolete and the suggestion to make the Confession of Faith containing them as accessible as the Scriptures was, as we have seen, sufficiently ludicrous to provoke the laughter of the grave and reverend Synod. Burns in his *Thra Herds* indicates the true source whence the Presbyterians of his day derived their theology:—  
"Frae Calvin's well-aye clear, they drank—  
Oh sic a feast."

But the rigid Calvinistic theology so dear to the hearts of by-gone generations of Scotch Presbyterians is out of date and no longer digestible. Even in Glasgow, the hot-bed of Calvinism in past days, the very Confession of Faith is out of print and a copy cannot be had for love or money. The Glasgow booksellers may be trusted to know their business and would keep the Confession in stock if there was the slightest demand for it. And yet this antiquated and practically obsolete statement of belief is still the test of orthodoxy to which every Presbyterian minister is obliged to subscribe. He must assent to it with reservations as he does not believe in all it contains. For instance, what Presbyterian minister nowadays believes that God preordained any of his creatures to eternal damnation? Not one well informed man among them does. And note, in passing, the consistency of these gentlemen. Who is more ready than the average Presbyterian cleric to hurl charges of moral reservation against the Catholic clergy; and yet they themselves owe their very admission to the ministry to their willingness to solemnly subscribe their assent to a Confession of Faith in a great part of which they no longer pretend to believe.

The fact is, and is so plain that he who runs may read, that the Presbyterians, like all the other sects from Anglicanism down to what is perhaps the latest religious monstrosity—the "Homerites"—recently routed by the Winnipeg police, have broken away from their original moorings and are fast drifting they know not whither and apparently care not, only that it be not Romeward. Every member of each of the multiplicity of sects claiming for themselves the right of private interpretation of the Scriptures, and each in turn differing from the others in the meaning drawn from the Sacred Volume, they necessarily contain within themselves the fatal principles that must inevitably lead to doubt, division, disintegration and finally to unbelief. With Protestantism from the start it has always been a question of drift and it will be so till it ceases to exist. Speaking of Lutheranism the eminent non-Catholic writer, De Wette, very truly remarks that it resembles, in its separate churches and spiritual power, a worm cut up into the most minute portions, each of which continues to move as long as it retains power; but at last by degrees, loses at once the life and power of motion it retained. What is true of Lutheranism is equally true of Protestantism as a whole. Being of human origin it must inevitably submit to the law of change and decay and finally pass the way of all things that are "of the earth, earthy."

**What The Bible Is Not.**

Rev. Father Drummond preached last Sunday in the Immaculate Conception church, Winnipeg on "What the Bible is not." To an attentive audience, packed to the doors, he explained that the Bible was not (1) a book easy to find, since the majority of bibles were Protestant, therefore mutilated, deprived of seven books acknowledged as inspired by the Catholic church; (2) not internally one, since in origin (extending over 1500 years), subject-matter most various, and style most multifarious, it was really a collection of separate books, the only connecting link of which was external, viz., the oneness of the Divine Author; (3) not easy to understand, because written in languages that are dead and therefore imperfectly intelligible, the Hebrew especially being a language poor in words, without clear differentiation of meanings, without philosophical analysis, fond of metaphors and therefore vague, delighting in hyperbole and digressions, in a word, the very opposite of modern languages, and even in the Greek numberless difficulties of translation occurred; (4) not accessible to the masses of mankind: (a) before the invention of printing the majority of men were necessarily debarred from the art of reading, there-



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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**

**November,**

- 28, First Sunday in Advent.
- 29, Monday—Vigil. Feast of Our Lady's Patronage, transferred from the fourth Sunday in November.
- 30, Tuesday—St. Andrew, Apostle.
- December.**
- 1, Wednesday—Votive office of St. Joseph.
- 2, Thursday—St. Bibiana, Virgin, Martyr.
- 3, Friday—St. Francis Xavier, Confessor.
- 4, Saturday—St. Peter Chrysologus Bishop, Doctor.

**BRIEFLETS.**

His Grace has been able of late to drive out several times to the palace.

Chief Prince, of St Peter's reserve, who underwent an operation in St. Boniface hospital, has returned to his reserve, much improved in health.

Rev. Father O'Dwyer, O.I.M., preached last week the retreat to the boys of St. Mary's schools, who are deeply grateful for the excellent sermons they were privileged to hear.

Rev. Father Woodcutter went to Beau-sejour last night by the delayed Atlantic express. He goes there at stated times to visit the Germans and Poles whose languages he speaks.

We are thankful to the Winnipeg "Mirror" for sending us, on the wrapper of its few last issues, early samples of the new half-cent stamp; but if its editor held the mirror up to nature as the latter appears on our fourth page, he would see that he has been raining stamps upon us wastefully, because needlessly, during the last seven months.

The new novitiate of the Oblates of Mary Immaculate at St. Charles is now almost ready for occupancy. It is a neat brick building erected by Mr. Senecal of St. Boniface. The interior woodwork by two Brothers of the order is admirably finished. The senior oblate of Canada, Rev. Father Dandurand, pastor of St. Charles, is delighted with this important addition to his parish.

The Weekly Review of Portage La Prairie has a long article on acetylene gas and the method of manufacturing calcium carbide, concluding with this interesting item: "Mr. J.O. Cadham is lighting his store throughout with this gas and finds it a very cheap illuminant and always to be depended on. When once installed, this light is the cheapest known and is perfectly safe."

Capt. J.E. Bernier, of Quebec, wants to find the pole. Though he has sailed in 59 different ships and has visited almost every part of the world, he does not seem to have had much Arctic experience, since he talks of using reindeer over the well nigh impassable hummocks of the polar basin. Then he is fifty years old. Nansen's farthest is still pretty safe from competitors.

The first semi-public utterance of His Grace since his recent illness was when he lately thanked the ladies of the the Hospital Bazaar for their devoted labors. He took occasion to praise Rev. Father Cloutier for his great charity and indefatigable activity in the organizing of the bazaar, adding that both he and his predecessor had always found in Father Cloutier an intelligent and faithful helper. To the ladies His Grace recommended the need of the

female orphanage and the hope of founding an orphanage for boys.

Judge Van Wyck, the Mayor of Greater New York, pronounces the second half of his name *Wike*.

Very Rev. Father Rene, S. J., Prefect Apostolic of Alaska, recently gave a lecture on the Klondyke in the Academic Hall of the Gesu, Montreal. The hall was crowded. The Rev. Father said that the stories of Klondyke gold were not exaggerated. As this region had four months of summer, he hoped to persuade the Trappists to till the Arctic soil with their usual success. He spoke of the successful labors of the Sisters of St. Anne.

A.P.D., N.W.T., writes: "I have read of a drinker being a disciple of Bacchus and Gambrinus. Bacchus I know, but who is Gambrinus? I have searched in vain in classical dictionaries and cyclopedias." Gambrinus is probably a corruption for Johann Primus, John the First, Duke of Brabant (1251-1294), who is supposed to have invented lager-beer. Among the Germans he is represented as a king with a huge foaming glass of beer.

Rev. Father Beliveau, secretary of the archiepiscopal archives, left for Montreal by the belated Atlantic express which pulled out of Winnipeg station at one o'clock on Friday morning. He will visit the archives of several episcopal sees in the east, being absent about a month. Father Beliveau's modesty makes him object to the title of "Doctor," which he won by examination in Rome. As a student of St. Boniface College, he won the first scholarship and the medal of the Previous.

Mr. and Mrs. Laier, of Winnipeg, will celebrate their golden wedding to-morrow. Early in the morning they will attend a special Mass at St. Mary's church. In the afternoon, the only time when all their children in this neighborhood can be present, Rev. Father Guillet, O. M. I., will renew the matrimonial blessing in the same church. In the evening the hale and hearty couple will hold a reception in Friendship Hall, McIntyre block. We tender the respected Jubilarians our best wishes and congratulations.

**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 with them. The boys who attend the Preparatory Department of St. Boniface College will have to pay the tuition fees of the College.

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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 its story scholarship of \$60 in the Previous 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 Rocan, 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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