

## CURRENT COMMENT

Last Saturday's Tribune contained a graceful reference to the Holy Father. That reference consisted of only two words added as a heading to an Associated Press dispatch; but a heading, as we have sometimes noticed in other papers, edited as the Tribune is, by non-Catholics, may be made to carry a sting of bigotry, and, when the dispatch editor behaves like a courteous gentleman towards the most august figure in Christendom, we appreciate this indication of kindly good will.

The dispatch read as follows: "Today, March 19, being St. Joseph's Day, the Pope's name day, His Holiness received congratulatory addresses and telegrams from all parts of Italy and from abroad. Members of the 'Advocates of St. Peter' (miscalled in the dispatch 'the St. Petersburg (sic) Club'), which includes the whole Roman legal profession, presented the Pontiff with a magnificent basket of the most carefully selected fruits and flowers. The basket represented a Venetian gondola. His Holiness in thanking the givers made a most touching reference to his beloved Venice, adding, 'Pray that I may prove a good helmsman for the bark of St. Peter.'" This dispatch was the theme which it was the editor's business to condense into effective headlines. For his sub-heading he put "Pope Pius Steers the Bark of St. Peter," which to a Catholic sounds rather too trite to be used as a heading, since we know that he has been steering that bark for the past seven months. But the main heading, which shows the editor's good taste and fine feeling was "Holy Gondolier." Much better than "the bark of St. Peter," does "Holy Gondolier" sum up the Pope's "touching reference to his beloved Venice." These two words, recalling, as they do, the well known personal holiness of Pius X. and his long sojourn in the city of gondolas, where the gondolier threads his way through other swiftly moving boats in narrow canals, might fittingly be chosen as a figurative description of him who is now so deftly threading his way through the mazes of reform by restoration.

"St. Peter's Bote" (St. Peter's Messenger) is the name of the new Catholic German paper published in this city. It is ably edited by the Benedictine Fathers of St. Peter's Monastery, Rosthern, Sask., and contains much useful information about the German Catholic colony there, the value of its homesteads, the need of teachers, etc. We congratulate our German brethren on the fine start they are making in the field of Catholic journalism.

On Friday evening of last week the Winnipeg Theatre was crowded with an appreciative audience who had come to witness the third international debate between the University of Manitoba and the University of North Dakota. The first debate two years ago resulted in a victory for the visiting team from Grand Forks; the second, last year, was held at Grand Forks, and there again, the visiting team, ours, won the day. This time also the judges decided in favor of the visitors. The more impressionable and less critical part of the audience seemed to concur in this decision; but even the judges were not unanimous and many of the thoughtful public wondered at the majority vote of two against one. Our men certainly made out their side of the case in a more businesslike common sense way. However they had too little elocution, while the Ameri-

cans had too much of the wrong sort. One of our men read his speech from beginning to end and drew special attention to this technical error by the awkward way in which he turned half round to a table behind him to deposit thereon each leaf of his manuscript as he got through it. Doubtless this flagrant breach of the unwritten rules of public debate weighed with the judges in their adverse decision. However his reading was so natural as to be far more pleasing and effective than the declamatory sing-song of the first speaker from Grand Forks. Then again, our debaters had the advantage of better English, both in point of accent and in the choice of words. Of the three North Dakota giants—they were all considerably over six feet—the one who has most natural talent for public speaking has an extremely faulty Scandinavian accent and a sad lack of familiarity with the force of English words, as when he spoke twice of the "ovation" he and his colleagues had received, when "cordial welcome" was what he meant. The Manitoba speakers impressed one with their love of truth, while the others seemed to aim at victory by catchy methods. This difference was delicately hinted at by Dr. Peterson, Professor of Economics in the University of North Dakota, when he spoke at the banquet which followed the debate. He said he admired the English and Canadian way of taking defeat in a sportsmanlike spirit, the motto of which was, "Let the best side win," and he deprecated the contrary tendency on his side of the line, the tendency to view defeat as an unmitigated calamity. The contest, he insisted, was the real thing, the victory should be quite a secondary consideration.

Taken all in all, the debate was a most interesting and suggestive one. The audience was absolutely impartial, as ready to applaud, with good humored amusement, the somewhat rough and boisterous declamation of the visitors or the good points made in tones that were too modest and unemphatic by the home team. The Rev. Dr. Wilson is an ideal chairman, clear, calm and self-possessed. His introduction was all the more necessary as none of the speakers realized that the question at issue ought first to be stated, and marked off so as to exclude irrelevant matter. In fact, there was a noticeable absence of finish in the speeches of all the debaters. They had evidently no training in the art of writing speeches so that each discourse will have a beginning, a middle, and a proper ending. This art, which represents the very acme of intellectual culture, is being elbowed out by the spurious culture of the day. Young men think they have made a telling speech when they have simply collected a heap of disjointed facts without any dominant idea to vitalize them. Father Drummond alluded to this when at the banquet, in complimenting the North Dakotans on their "breezy" style of eloquence, he said that St. Boniface College had plenty of young speakers that would be quite worthy of their steel, if only they and the audience could understand French. This was putting it mildly, for there is hardly a first-class Catholic College on the continent that could not produce more polished and effective speakers than the participants in the recent international debate. Nor is the reason hard to find. Students of the higher classes in Catholic Colleges are trained to weigh the value of each proof, to marshal their arguments in the most persuasive array, and then to deliver their speeches without mouthing on the one hand or undue tameness on the other, whereas these young men from non-Catholic colleges or embryo

universities are too independent to consult anyone but their fellow students, and so they crystallize into either slipshod or ranting speakers. Nowhere is the kindly Mentor, who knows whereof he speaks, so necessary as in the preparation and delivery of a truly able discourse. Had such wise coaching been resorted to, it would have been impossible for a man that has spent some years on this continent to speak, as one of our debaters did, of "Pennsylvah-nia." Of course such remarks do not apply to the extempore replies thrown off in the heat of a debate; but extempore speaking, to be successful, must be preceded by a long and patient training in true rhetoric and logic.

The man who has trained himself to observe those rules which are after all but deductions from the experience of the world's greatest orators soon acquires the habit of applying those rules on the spur of the moment. It were well if our aspirants to University debating next year would begin immediately to train for the coming contest. Let them study the general principles of rhetoric and elocution, and while preserving their British dread of flummery and theatrical insincerity, let them imitate the distinct articulation and fervid earnestness of their North Dakota rivals.

It is really a pity that the chairman of these public debates is not empowered to correct, in his concluding speech, glaring errors of fact or principle. One of this latter kind was repeated with singular vehemence on two occasions by the American debaters. They affirmed very loudly that education always tends to remedy social wrongs. This is just about as silly and crude as the assertion that food always agrees with everybody. Good food does agree with healthy stomachs, provided too much of it be not taken at a time. Bad food may be purged of its evil ingredients by a healthy organism, but it will certainly ruin a weak stomach. Now much of the present day education is unmoral and unreligious and therefore inchoatively bad; most of it is of a very inferior quality and is absolutely powerless to remedy the evils under which human society groans now and will always groan so long as it does not seek the right remedy in the true religion.

With English-speaking audiences, who are slow to apprehend principles and their logical consequences such an error may have little importance. But outrageous errors of fact ought surely to be corrected; else the audience, always for the most part extremely ignorant of history, will go home with a new brood of future lies. For instance, at a recent intercollegiate debate in this city between St. John's and Wesley, speakers on both sides affirmed, with the serenity of youthful ignorance that this country had been first settled by the Anglo-Saxon race. Whether by "this country" they meant the Canadian North-west or the whole of Canada, this affirmation was equally and ridiculously false. The chairman, who has written several historical works about Canada, might have informed these callow youths that this country was discovered by a French Canadian, La Verandrye, that the first white woman to rear a family here was a French Canadian, Marie Anne Lajimoniere, that her descendants now number six or seven hundred persons, that the first missionaries here were French and French Canadian, that in the early days of the Red River colony Hudson Bay factors had to speak French, and that when Manitoba joined the Canadian Confederation more than half the people of this country spoke French.

If by "this country" the debaters meant the whole Dominion, their ignorance of Canadian history casts a lurid light on the sort of teaching imparted to them in the public schools. Is it possible that they were never told how Canada was discovered by a Frenchman named Jacques Cartier and settled by Frenchmen 140 years before any permanent settlement of British immigrants was effected in any part of what is now the Dominion of Canada? And a curious feature of this blatant display of monumental ignorance was the presence at that debate, as a judge thereof, of one whose family, on his mother's side, had been French Canadian for three generations before the British had gained a foothold on the St. Lawrence. Yet most of the audience went home more and more convinced that this country was first settled by Anglo-Saxons, albeit of that audience not one tenth had a drop of Anglo-Saxon ichor in their veins, but just good Celtic (Scotch or Irish) blood.

A very interesting article in the "Catholic World" for March is "The English Bible before the Reformation," where the Rev. George Joseph Reid, of St. Paul Seminary, shows that Catholic vernacular translations of the Bible existed before Wyclif's time.

"Latest Phases of Anglican Thought" by Father Charles Coppens, S.J., in the March "Messenger," is a curious study of that ocean of ever changing currents. Speaking of those who cling fondly to the delusive hope of corporate reunion, the writer says: "Every man and woman, and especially every clergyman, who submits to the Vicar of Christ, thereby preaches a more impressive sermon than one who, however learnedly, preaches submission and refuses himself to submit."

The second number of "The North West Contractor, A Builder's Gazette," lies before us. It is published in this city and teems with valuable information for the building trade. It says editorially: "Many indications point to the fact that building operations in Winnipeg for the coming season will be carried on under approximately the same scale of prices as last year." This is welcome news to those who are building this year.

## Persons and Facts

Mr. F. MacGregor Davies, of Minnedosa, after spending a few days in this city, returned to his home on Wednesday.

The first party of French Canadian Immigrants from Quebec under Father Blais arrived last Saturday. The Immigration Department expects a large influx of immigrants this summer from North Dakota, Michigan and Eastern Canada. Many are already booked for the Edmonton district, many for Manitoba.

The Barr Colony reports progress and encourages intending English settlers to come.

The new chapel of the St. Boniface Convent of the Holy Names was blessed last Sunday morning by the Rev. Father Veilleux, S.J., who is taking Father Plante's place as bursar of St. Boniface College, while the latter is preaching a mission at St. John's, North Dakota.

On March 5 Foster, the weather prophet, warned us to keep "a watchful eye on the clouds and sky" from the 17th to the 21st of March, "for about that time the storms may become dangerous." Forecasting again on March 19,

two days after that period of storm had begun, and not seeing any storms, he said nothing about them. It is his habit to refer back to his previous weekly forecasts whenever he finds them approximately realized; but when they are falsified by the event he of course observes a discreet silence. Sometimes he deliberately misrepresents his previous weekly forecast so as to show that his misrepresentation has been verified. Thus on March 12 he wrote: "My last bulletin gave forecasts of a disturbance to cross the continent 22 to 26, warm wave 21 to 25, cool wave 24 to 28." When we turn to that "last bulletin," of March 5 this is what we find: "The next disturbance will reach the Pacific Coast about 16, cross west of Rockies by close of 17, great central valleys 18 to 20, eastern states 21. Warm wave will cross west of Rockies about 16, great central valleys 18, eastern states 20. Cool wave will cross west of Rockies about 19, great central valleys 21, eastern states 23." Either Mr. W. T. Foster does not keep a record of his own weekly forecasts, or he relies upon the carelessness of the public who will not take the trouble to verify. Compare the original bulletin of March 5 and you will see how not one single date agrees with the supposed repetition thereof on March 12. In the former the "disturbance" was to last from the 16th to the 21st, in the latter from the 22nd to the 26th; in the former the warm wave is announced from the 16th to the 20th, in the latter from the 21st to the 25th; in the former the cool wave is to last from the 19th to the 23, in the latter from the 24th to the 28th. And yet after all a storm of snow did rage here in the afternoon and evening of March 20th, one of the four days for which Foster announced stormy weather. Only, everybody knows, without being a weather prophet, that the vernal equinox, which falls about March 21st, is proverbially the stormiest season everywhere.

Mr. J. McGovern, Dominion Immigration agent at Port Arthur, was here at the beginning of the week.

John A. Creighton of Omaha, Neb., on the 18th ult., deeded without reserve to Creighton University, that city, property valued at \$250,000. In all Mr. Creighton has given to the institution, in cash and valuable property, about \$750,000. For his liberality, Pope Leo bestowed upon him the title of Count. Creighton University is in charge of Jesuits, and consists of a free classical day college and a medical college. In the former there are about 250 students, and in the latter 150. Creighton University or College is the only adequately endowed Catholic College in the United States, with the exception, perhaps, of St. Thomas College, St. Paul; and yet neither of these institutions holds a particularly high rank among Catholic Colleges, several of which are admittedly far superior to them in scholarship. This shows that money, even supported by the best of systems, as in the case of Creighton, cannot create what requires years of tradition.

A Catholic pilgrimage from Russia lately visited Rome and the Holy Father.

The Council of the Catholic Union of Ceylon has memorialised the British Government through the Duke of Norfolk, for the amendment or abolition of the Royal Declaration. It is pointed out in the petition that the number of Christians in the island is 349,239, and of these 82 per cent. are Catholics.

Mr. William R. Grace, who died last Monday of pneumonia in his

72nd year, was one of the leading Catholics of New York City, of which he was Mayor in 1880 and 1884. He was very charitable in the use of the wealth he had earned himself, having run away from his home in Cork, Ireland, at the age of 14 and worked his way over on a sailing vessel.

Preaching at the laying of the foundation stone of a new church at Aughnacloy, Co. Tyrone, the Very Rev. Dr. McRory of Maynooth College referred to the complaint made by some people that too much money was spent on churches. He said a few generations may have overtaxed themselves, but that was a fault on the right side. The country was badly in need of churches. A hundred years ago there were practically no Catholic churches in the land. Those who complained that Irish Catholics spent too much money on churches ought to remember that a good deal of the expense would not be necessary but for confiscation.

The St. Patrick's Day celebration went off very satisfactorily. Father E. C. O'Reilly's sermon at St. Mary's was very much liked and was published in the next day's evening Free Press. The concert at the Y.M.C.A., was a real success without any untoward feature, and the audience was so large that many had to return without being able to get either a seat or standing room.

The orphans of St. Joseph's Orphanage were the first to wish His Grace a happy feast. They did it very charmingly on St. Patrick's Day just after His Grace had dined with the Fathers of St. Mary's.

The reception tendered to His Grace by St. Mary's Academy on Tuesday last was a very elaborate and dainty affair, the prominent feature of which was "The Representative Women of the Nineteen Centuries of the Christian Era," a dialogue of majestic scope written for the occasion by Sister M. Judith, and very well interpreted by the pupils.

On Wednesday evening the Sisters of the Holy Names, in their St. Boniface Convent, tendered His Grace an equally charming reception.

**Clerical News.**

His Grace the Archbishop of St. Boniface opened the exercises of the Cathedral Mission last Sunday by an eloquent sermon in which he exhorted the faithful to profit by this season of grace. At Vespers Rev. Father Prod'homme, O.M.I., preached the first sermon of the the Women's Mission and was greatly appreciated. The Men's Mission will begin next Sunday and last till Easter.

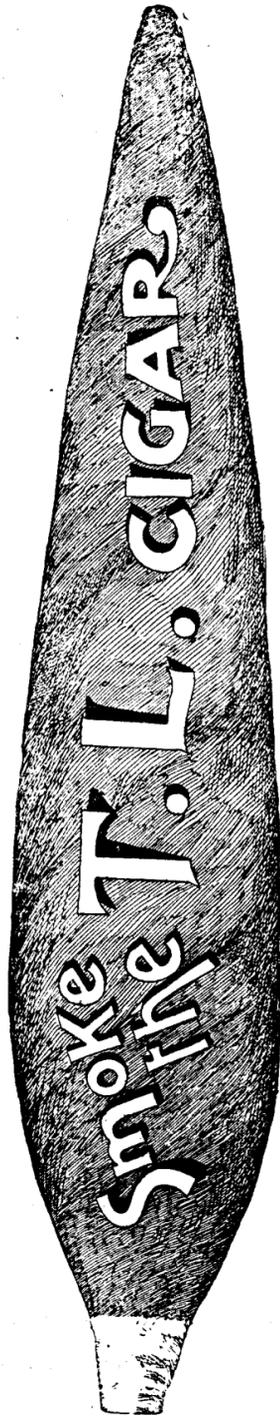
Rev. Father Blais, O.M.I., who arrived last Saturday, is a guest of the Archbishop.

On Friday evening of last week, the eve of St. Joseph's Day, the friends of Mgr. Joseph N. Ritchot foregathered at St. Norbert to wish him a happy feast. His Grace and several of the clergy from the Cathedral and College of St. Boniface and from the neighboring parishes were present. A dramatic entertainment, provided by the pupils of the Convent, was highly praised by the Archbishop. The Venerable Mgr. Ritchot was the recipient of many valuable gifts and responded feelingly to the address of welcome and gratefully to the donors.

Rev. Father Sauve returned from the east last Saturday, and has resumed his functions as assistant to Rev. Father Cherrier.

Rev. E. C. O'Reilly, who preached so impressive a sermon at St. Mary's on St. Patrick's Day, returned on March 18 to his home at the Sacred Heart Church, Superior, Wis.

Rev. Father de Corby, O.M.I., the veteran missionary, came in from Fort Pelly at the beginning of the week.



Very Rev. Fr. Lemieux, Provincial of the Redemptorists in Canada, has appointed Rev. Father Girard, C.S.S.R., successor to the late Rev. Father Godts. Father Girard has already resided in Brandon.

Archbishop Colgan completed the sixtieth year of his association with the Catholic Church in Madras on the 4th ult., and was the recipient of many proofs of esteem. Lord Curzon telegraphed offering congratulations upon his "long and admirable devotion to the interests of the public." Dr. Colgan received the congratulations of the Bishops, priests, and laity representing the Catholic communion in all parts of Southern India. A citizen's meeting was held under the presidency of Sir George Arbuthnot and the Rev. Dr. Miller, principal of the Madras Christian College (a Presbyterian institution), was deputed to present a congratulatory address on behalf of "the citizens of Madras, belonging to various sections of the community."

The Holy Father has ratified the decision of the Propaganda in favor of the appointment of Father Amigo to the Bishopric of Southwark.

**Obituary**

REV. BROTHER BOISRAIME, O.M.I.

About three o'clock last Wednesday morning Rev. Brother Boisraime, O.M.I., peacefully breathed his last in the Archbishop's house. Louis Boisrame, a cousin of the celebrated Father Boisrame, O.M.I., who died a few years ago, was born in September 1831 in the diocese of Laval, France. Entering the Congregation of the Oblates of Mary Immaculate as a laybrother in 1856, he made his perpetual oblation in 1862. He came to St. Boniface in 1860, and

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being a carpenter by trade, he worked for some time at the reconstruction of the then recently burned cathedral. Towards the end of that year he was sent to L'île a la Crosse, nine hundred miles northwest of here, whence he returned to St. Boniface in 1863, where he did yeoman's service as baker, baking as much as 600 sacks of flour in six months. In 1864 he was sent to Providence Mission at the northwestern extremity of Great Slave Lake, remaining there about 26 years. In 1889 he came to St. Boniface to take care of His Lordship Bishop Faraud, O.M.I., who had retired from active service on account of failing health. After the death of Bishop Faraud in 1890 Brother Boisrame took up his residence at the Archbishop's house, directing the labors of the men employed on the grounds of the farm. Two years ago he began to suffer greatly from pains in the back and legs, and the last seven months were spent in his room amid continued sufferings borne with exemplary patience and even cheerfulness. For the good Brother had a fund of mother-wit that added a charm to his solid piety. He realized to the full his intimate association with the apostolic labors of his priestly brethren and set great store by his holy calling. A life such as his offers a noble example of the dignity of labor when sanctified by the highest motives. His last days were spent amid the

consoling ministrations and visits of the most distinguished clergymen who deemed it a privilege to ease the dying hours of their respected and beloved brother.

Last Sunday His Grace Mgr. Langevin administered Extreme Unction. The good Brother had already received the Holy Viaticum several times. On Tuesday, when venerable Father Dandurand, O.M.I., imparted to him the plenary indulgence at the article of death, Brother Boisrame exclaimed "How happy I am! I am ready. Whether I die immediately or in ten years, it is all the same." He begged pardon for his faults, renewed his vows, and asked to be buried at St. Boniface, near the excellent Brother Jean Gléna, O.M.I. The infirmarian who attended Brother Boisrame in his last illness during six months deserves especial praise for his devoted care rising as he did, several times every night to care for his patient. Brother Boisrame had been 48 years a religious, 42 years a perpetual Oblate, and 44 years in mission work. Besides the many trades he could handle on an emergency, he was, while in the far north, a famous fisherman, where fish is the staple diet. He occasionally hauled in with his nets as much as 1800 pounds of fish at a time.

On Thursday morning His Grace the Archbishop of St. Boniface sang the Requiem Mass at 8.30 in

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the cathedral for his departed brother. The funeral was hastened so that the many Oblate Fathers who had come in for the Archbishop's feast might be present. There were also present many of the local clergy, including one of the Jesuit Fathers and two of the Jesuit lay brothers.

R. I. P.

# Northwest Review

PRINTED AND PUBLISHED WEEKLY.  
WITH THE APPROVAL OF THE ECCLESIASTICAL  
AUTHORITY  
AT WINNIPEG, MANITOBA.

REV. A. A. CHERRIER,  
EDITOR-IN-CHIEF.

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SATURDAY, MAR. 26, 1904.

### Calendar for Next Week.

#### MARCH.

- 27—Palm Sunday.
- 28—Monday in Holy Week.
- 29—Tuesday in Holy Week.
- 30—Wednesday in Holy Week.
- 31—Maundy Thursday.

#### APRIL.

- 1—Good Friday.
- 2—Holy Saturday.

### THE ARCHBISHOP PUBLISHES THE PAPAL JUBILEE.

By a Pastoral Letter, dated March 19, the Most Rev. Adelard Langevin, O.M.I., D.D., promulgates the Jubilee granted by His Holiness Pius X. to the whole Catholic world and defines its provisions for this diocese.

The period, during which alone the Jubilee Indulgence can be gained, is, for the diocese of St. Boniface, from March 20 to April 20 and from May 20 to July 20.

The conditions prescribed for the gaining of the indulgence are:—

- 1st, The intention to do so.
- 2nd, A good Confession.
- 3rd, The reception of the Blessed Eucharist once, besides the Easter Communion, which cannot count for the Jubilee.

4th, To fast once on a day not included in the Lenten indulgent, that is to say, that during Lent the Jubilee fast must be performed on a day when meat is not allowed. Moreover, the Jubilee fast includes abstinence from eggs, milk and those drippings which are allowed in the ordinary Lenten abstinence.

5th, Three visits to the parish or mission Church.

6th, Prayer for Holy Church and the Intentions of the Pope.

The Jubilee indulgence can be gained only once and is applicable to the souls in Purgatory. All other indulgences, even plenary, remain in force.

### FATHER LACOMBE GOING TO EUROPE.

We learn that Rev. Father Lacombe, in spite of his advanced age and his numerous past journeys is soon to start for Europe in the interests of the Northwestern missions. Yielding to the wishes and entreaties of His Grace Mgr. Langevin and His Lordship Mgr. Legal, the indefatigable missionary will again set out to accompany the Archbishop of St. Boniface and help him in his mission, first of all in Rome before the Holy Father, then before the Congregation of the Oblates who are to hold their general chapter in the month of August, and also before the Austrian government in favor of the Greek Ruthenian Catholics now scattered in such great numbers in Manitoba, Assiniboia, Saskatchewan and Alberta, more especially in the dioceses of St. Boniface and St. Albert, and also in favor of the Catholic settlers of other nationalities who are pouring into the country.

The aged missionary, notwithstanding his reiterated appeals to friends in the provinces of Quebec and Ontario, hopes that this time also they will not refuse to take an interest in this journey which has so important a bearing on religion and civilization.

Seeing the great transformation taking place in Manitoba and the

Northwest territories, the Catholic clergy deem it their bounden duty to essay all possible means of ensuring the future of the growing Church in this part of North America.

While wishing Godspeed to the venerable travellers, we hope that generous benefactors will come to their assistance, for their mission is a great and noble one, and the travelling expenses will be considerable.

### HIS GRACE AT THE COLLEGE.

The ninth anniversary of the consecration of His Grace the Archbishop of St. Boniface occurred on March 19, Saturday last, but that day of the week being very inconvenient for parish priests, the celebration was postponed till Tuesday, the 22nd, and, as usual St. Boniface College was allowed to choose for its annual entertainment the eve of the religious celebration. Shortly after eight o'clock, Mgr. Langevin, accompanied by Mgr. Ritchot, Very Rev. Father Magnan, O.M.I., Very Rev. Father Lemieux, C.S.S.R., and a large body of the local clergy, entered the college hall to the strain of Mendelssohn's Triumphal March, and took the seat of honor with Rev. Father Dugas, S.J., Rector of the College on his right and Mgr. Ritchot on his left. In spite of the heavy walking due to the snow storm of the previous night, the tastefully decorated hall was crowded with friends from St. Boniface, Winnipeg and outlying points as far as North Dakota.

In playing the overture from Mendelssohn the new College Orchestra, organized during the past two months by Father de Mangaleere, S.J., made its first public appearance with fifteen instruments, and revealed what young men can do in a short time when devoted to their work. The brasses and strings kept perfect time and showed neatness in attack. The violins feelingly developed the beautiful melody that forms the third figure of this march, and then the cornets pealed forth that majestic reentrance upon the scene which is so impressive. In the middle of the evening's entertainment, the orchestra played Gillet's "Loin du Bal." This difficult number, according to the testimony of several connoisseurs, was rendered very well, all the delicate gradations of crescendo and diminuendo, of ritardando and accelerando being observed with remarkable skill. The orchestra also worthily supported the choir of 300 voices singing the chorus of the new college song, which was greatly enjoyed by the audience and quoted as a motto by his Grace in his reply to the addresses.

The first address, in French, which was exceedingly well read by N. Bellavance, expressed in beautiful language the feelings of the students towards their Father in God, and gave an outline of the literary treat that was to follow.

The second address, in English, read with great earnestness and feeling by J. Walsh, was frequently interrupted by applause. It is here subjoined.

"To the Most Reverend L. P. Adelard Langevin, O.M.I., D.D., Archbishop of St. Boniface.

"My Lord Archbishop,—On this the ninth anniversary of your Grace's consecration, we, the English speaking students of St. Boniface College, venture to hope that you will be interested in learning what has been done for us during these years in this, the principal educational institution in your ecclesiastical province. Others will relate the vast extension of missionary effort under your Grace's fostering care, the wonderful way in which churches, parishes, missions, convents, schools and clerical laborers in the Lord's vineyard have multiplied, thus keeping pace with the vigorous growth of this great western country. Our aim is more modest; we mean to speak of what has come within the field of our own experience.

"Nine years may not seem long in the lifetime of grown men and women, but they really do take up so large a span of our youthful life that not one of your present college students has witnessed within these walls the beginning of that period. This mystical number, consecrated as it is, in religion by the nine choirs of angels, and in



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whom 87 are in the classical course. The proportional increase of English-speaking residents has been still greater. In 1895 there were only 19, that is to say 23 per cent. of the total, and of these 19 only 9 studied Latin and Greek. This year there are 55 English-speaking students, twenty-nine per cent., or almost one third of the total; and of these, twenty-two are studying the classics, which are now taught systematically both in English and French.

"All this is due in the first place to your Grace's wise directions and counsels, so prudently given that, while leaving to subordinate officials a fitting freedom of expansion you are ever pointing and stimulating to higher and broader ideals. These we trust, will be ever ours too. We learn under our able and learned masters, always to aim at what is best in the training of mind and heart, and above all to make our studies contribute to the development within us of practical Catholic life, in order that, when we graduate from this college, we may continue to live up to the pattern set before us by our masters and by yourself, our Father in God. May the Lord, whose servants we all are, grant to your Grace many returns of the ninth year, so that all our great projects for the glory of God may be fully realized."

J. Tremblay's fine voice came out with advantage in "La Chanson des Decouvreurs," The song of the Discoverers, composed for the occasion, and more fully explained immediately after by J. Mondor in his brilliantly written essay on "Les Decouvreurs," describing the discovery of the Red River country by La Verandrye in 1732. There followed a five-voice song with chorus of the College musical society, St. Cecilia's, entitled "Clestes Clartes" by Concone.

Now came one of the best features of the evening, a dialogue, "Temps Heroiques," setting forth in easy and sometimes very amusing conversation the trials and virtues of the first permanent missionary and bishop, Mgr. Provencher, whose lines were spoken by J. Chabot, while A. Bernier personified Father, afterwards Bishop, Lafleche, and G. Toutant played the Canadian voyageur to the life, eliciting much hearty laughter and applause. J. Robertson then recited very acceptably Whittier's "Red River Voyageur" with the famous passage on the bells of St. Boniface. After the orchestral selection from Gillet, which we have already mentioned, A. Beaupre read, with remarkable ease and grace, a striking eulogy on the late Archbishop Tache. This was followed by Schumann's "Song of Freedom," admirably rendered by the College choir.

Four small boys, "kids" His Grace afterwards called them, now entertained the audience with a most spirited and clever dialogue, replete with high principles of conduct delicately insinuated, with local hits at clerical and lay celebrities most politely and tastefully thrown off. The names of the performers are: J. Trudel, J. Bertrand, V. Guilbault, A. Decosse. This was apparently the greatest success of the evening. The audience caught on to every allusion and every happy hit and applauded with evident delight. C. Becher recited with much feeling, a clear boyish voice and apt gesture "His First Mass," a poem written by Father Drummond, S.J., to commemorate the 22nd anniversary of Mgr. Langevin's first Mass said on July 31, 1882. The last number was the new College song composed by Father Chossegros, S.J., who is also the author of the chief literary features of this memorable entertainment. We hope to give a metrical English translation of it soon.

His Grace's replies in French and English are so weighty and important that we reserve a full report of these for a future issue. Everybody felt that, just as the College had "done itself proud," so the Archbishop had surpassed his well known flights of eloquence.

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