



"AD MAJOREM DEI GLORIAM."

THE ONLY CATHOLIC PAPER PUBLISHED IN ENGLISH IN NORTH-WESTERN CANADA.

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Fribourg's Nun Printers.

The Institute of St. Paul a Unique Community.

The printing nuns of Fribourg are an established fact, and a brief account of their work must be an interesting contribution to the church history of today, says a writer in the "Rosary." The official title is "The Institute of St. Paul."

The institute was founded by a devoted priest of Fribourg, Canon Joseph Shorderet, and like other great works of the Church, started as from a tiny mustard seed. The good canon, seeing the immense harm effected by the irreligious secular press, determined to establish a newspaper, and, at the time of this writing, this journal, appropriately named "La Liberte," is the leading organ of the canton. His efforts were cordially approved by the Holy Father and by the Bishop of the diocese, and at once met with success among the Catholic laity.

But alas! the leaders of the Internationale, a sort of general European trades union founded upon anti-religious principles continually made trouble in the printing office inciting the men to strike and doing all in their power to prevent the issuing of the paper. While the struggle went on God had been secretly preparing a way of deliverance. There were at Fribourg seven young girls who had been longing to devote themselves to some active work for souls. Canon Shorderet knew of their desire and by an interior light was led to understand that here was the material with which he could lay a foundation for his work. With the advice and approval of Bishop afterwards Cardinal Mermillod then exiled from Geneva he proposed to these young and ardent souls to offer themselves as victims

For The Sins Of The Press.

The seed fell upon good ground and in a short time the little band quietly departed for Lyons where they were to be instructed in the difficult art of typography. But they could not leave so secretly a little town like Fribourg, where naturally every one knows and gossips over all that occurs, without attracting attention. They had not been very long at Lyons when the object of their journey was discovered and the good canon received a threatening letter informing him that his workmen were about to strike.

What could be done? The young printers were still too inexperienced to be entrusted with the care of the paper. At this critical moment Canon Shorderet happened to hear that women were employed as printers in an office in Roanne. He hastened thither; led by the hand of Providence, who had here provided another instrument of His glory, Mlle. Marie Durantet, who was employed at that time in the office.

No sooner had the new work been explained to her than this holy soul at once offered herself to act as forewoman and instructor to the little band of novices. To quote her own bright, enthusiastic words, she was "ready to wear out her fingers and work her head off" for the Institute of St. Paul. With two of her companions she left Roanne, and joining the little party, they all returned to Fribourg. The very day of their arrival the printers left the office of "La Liberte" in a body. The children of St. Paul at once took their places under the direction of Mlle. Durantet, and, by working all night, triumphantly brought out the paper at its usual hour the next day. The battle was won. The press had received its consecration.

It was not long before candidates flocked to the little community in its quaint old house on the Rue De Morat, so that within two years it was decided to found a house in Paris.

A small colony of the sisters, headed by Mlle. Durantet, was established at Ville d'Avray, in the environs of the French capital, and later removed to 51 Rue De Lille, in the city. But this house soon proving too small for their work, a final move was made to Bar-le-Duc, where they still remain.

Martyrs To The Cause.

The publication of several Catholic journals was entrusted to them; other orders poured in and the work soon be-

came an assured success. But this success had demanded its victims. Who can tell the heroic sacrifices involved in the early days? Begun in poverty, the sisters were deprived of all comforts and of some necessities. The staff of workers was so insufficient that they were often obliged to labor day and night. Constant journeys between Paris and Ville d'Avray in all seasons, carrying bales of paper and cases of printing implements, exhausted their strength, which was scantily reinforced by their poor fare. There were other trials sufficient to intimidate the stoutest hearts. But Margaret Mary Durantet and her little band were not daunted. In the face of all difficulties they carried on the work. Three years later God called the devoted leader to receive her crown. Margaret Mary died in March, 1897, in the 29th year of her age.

Another holy soul, Sister Marie Praxede Weber, followed Margaret in August 1884, having attained only her 19th year. She was but 12 years old when she begged Canon Shorderet to admit her to the congregation. Despite her delicate health she was received. Though very frail she was always ready for work. Her devotion to the Blessed Sacrament knew no bounds.

Sister Catherine Pauline Sturmey was another of those precious souls who seem to have had the seal of consecration set upon them in the cradle. She was barely 20 when she died and had already been six years a member of the congregation. She too had a most tender devotion to the Blessed Sacrament and to the Passion of our Lord. In her notes on retreat this spirit is beautifully manifested: "My God!" she "writes when wilt Thou grant me the incomparable joy of becoming a victim for Thy sake—a true victim—so that I may no longer have any happiness on this earth but in suffering for Thee?" God was not slow to hear her prayer, for in three months of painful illness joyfully accepted she peacefully passed away on May 6, 1883.

We may well believe that the prayers of these saintly souls powerfully assist the labors of their sisters.

But another loss for this world, though a gain for heaven fell upon the institute in 1893 in the death of their worthy founder Canon Shorderet. He was buried according to his own desire beneath the stone pavement of the Cordeliers' Church in Fribourg just at the entrance of the chapel of the famous "Black Madonna," where, as he himself said, all who came to worship might pass over his resting place and remember him in their prayers.

The bigotry of the Protestant government of Switzerland will not permit any new order or congregation to be formally recognized as such or to wear its distinctive habit. In consequence of this restriction, Canon Shorderet directed that the dress of the sisters be a simple black gown.

The Establishment.

On the occasion of my recent visit I was welcomed by a young sister, who cheerfully assured me that she would be happy to show me the establishment.

Passing up a stone staircase whose steps are worn by the feet of many generations, I was ushered into a simply furnished room, whose only ornaments were a very devotional crucifix and religious prints. Mlle. Turkinden, the present superior, repeated the welcome already extended. A conspicuous ornament of their beautiful chapel is a fine statue of St. Paul, the face of one in the Visitation Chapel at Paray-le-Monial. Facing it is a beautiful statue of Our Lady of the Sacred Heart. On the same floor was the refectory, arranged in correct religious form, and breathing throughout the spirit of holy poverty. Passing to the third story, I had a glimpse of snow-white curtained beds in the dormitory. Passing through a door on this floor I found myself in the garden! A short flight of steps led to a building on the upper terrace of the third-story garden, where are situated the type-setting and press rooms. Here I found a number of the sisters engaged in their pious labors. On each case of type lay a crucifix and a pious picture, as aids to devotion.

The walls were adorned with religious pictures, while a fine portrait of the founder, surrounded by a wreath,

hung in a conspicuous place. The cheerful sunlight streaming in at the many windows glorified the room, and I fancied shed a halo around the sweet young faces bending over their sticks of type. A characteristic devotion of the sisters is the "living clock," which means a brief meditation at each hour of the day and night on one of the sufferings of our Lord. They also recite the little office of the passion. Daily communion is their heavenly strength.

One of the most important achievements of the sisters was the issue of a superb volume, illustrated by many photographs, on the tomb of our Holy Father St. Dominic, at Bologna, the work of Very Rev. Father Berthier, O. P. The binding was also done by them, the whole forming a work of great artistic merit and beauty.

In the shop is arranged a well selected circulating library of Catholic works, to which visitors may have access on the payment of a small subscription. Here, too, one may buy the prettiest medals, lace, pictures, beads, etc.

There is also a larger shop devoted to the sale of the publications of the institute in the Grand Rue.

Noted Visitors.

It may not be uninteresting to know that the saintly Father Hecker, on occasion of one of his visits to Switzerland, became acquainted with the Paulist Sisters—if I may so call them—and expressed the deepest interest in their work. Archbishop Keane also visited the Paris house and gave his cordial approval.

Since this article was written, the St. Paul Institute Sisters have all entered the Third Order of St. Dominic, and Father Berthier, O. P., is their spiritual director.

Midnight Mass at Portage La Prairie.

Though the following report comes rather late, we think it will not be devoid of interest for our readers. It begins with this extract from the DAILY GRAPHIC of Portage La Prairie, Dec. 27th, 1897:

A midnight mass was celebrated at St. Cuthbert's church on Christmas eve by Rev. Father Chartier, S. J., of St. Boniface, assisted by a choir under the leadership of Miss Haggarty. A very large congregation was in attendance and every available seat in the church was occupied. The interior of the church was decorated tastefully with evergreens and flowers, arranged to suggest the belief of the church and supporting events in the life of Christ. Over the door hung a Union Jack, an emblem of the loyalty of the people to their sovereign, and behind the choir gallery a "Merry Christmas" in spruce leaves. Over the altar and its candles was a forest of green under a sky of blue and fleecy white clouds. On high was the crown surmounted by a cross, encircled by Constantine's motto, "In hoc signo vinces." To the left was a landscape representing from Bethlehem to Calvary, and on the right a niche to represent the society of the Apostleship of Prayer, and the coat of arms and motto of Archbishop Langevin. A streaming banner stretched above, proclaiming "Glory to God and on earth peace." The whole appearance of the church was highly creditable to the ladies who did the work. The celebration of the mass began shortly after midnight. The mass sung was Peter's mass in D, which was rendered by the choir in a manner that evoked many compliments from the audience. It is to be added that the music of the mass was not received by the choir until Wednesday, and the fact that the members showed a pretty thorough acquaintance with it was evidence of persistent study and careful practice. The choir was composed of Misses Haggarty, Irene Haggarty, P. Haggarty, May Mawhinney, N. Gilman, C. Bemister, and Messrs. Beynon and Carpenter. The communion was dispensed and a short sermon preached by Father Chartier.

Father Chartier's impressive sermon dwelt on the beautiful custom, observed all over the Catholic world at that instant, of

celebrating the most joyful of all events, the Birth of Christ.

The decorations, so well described in the DAILY GRAPHIC, reflect great credit on the ladies who were so generous in giving their aid, coming to the church every afternoon and evening for five consecutive days.

Miss Irene Haggarty fulfilled with great tact and skill the position of organist. As the score for the Mass was not received till the Wednesday before Christmas the choir is to be complimented on the brilliant effort they made to render such a difficult and beautiful Mass for Christmas eve. Mr. Philon being absent for the holidays, the direction devolved on the Misses Haggarty.

The programme of Peter's celebrated Mass in D was rendered as follows:

Christe Tenor Solo Mr. Carpenter
Laudamus te Alto and Soprano Miss May Mawhinney and Miss Gilman
Deus Pater Omnipotens Dr. Misses Haggarty and Gilman
Quoniam Tenor Solo Mr. Carpenter.

Credo

Filium Dei Sop. Solo Miss Haggarty
Genitum non factum Tenor Solo Mr. Carpenter
Et Incarnatus est Alto and Sop. Misses Haggarty and Gilman

Cruentifixus Bass Solo Mr. Benyon
Et in Spiritum Sop. and Bass Misses Haggarty and Mr. Benyon

Sanctus

Benedictus Sop. Solo Miss M. Mawhinney
2nd Part Tenor Mr. Carpenter
Duet Sop. and Alto Misses Haggarty and Gilman
Adeste Fideles By the Choir

Miss Haggarty's voice was heard to great advantage, the church being crowded, and many were the encomiums passed; having a sweet voice and carefully trained, her singing added greatly to one's devotion, Miss Mary Mawhinney gave a musical treat in her rendition of the Benedictus sending forth rich strains of melody that reverberated throughout the church. Mr. Carpenter's singing bespoke the musician. At this, Miss Gilman's first appearance in the church, her singing was greatly enjoyed, as was that of Mr. Benyon, whose musical talent is of no mean order.

The Two Bacons.

A. J. Faust in Church News. Last week I devoted some little space to a notice of the recent uniform edition of the Rev. John Tabot Smith's "Sermons," "The Training of a Priest," and "Brother Azarias." I am again reminded of this Christian Brother by two facts lately brought to public attention; the first is the new edition of Roger Bacon's "Opus Majus" edited by J. H. Bridges, Fellow of the Royal College of Physicians, and the second is the death during the current month of Dr. George F. Holmes, Professor in the University of Virginia. The reader may be somewhat perplexed as to the association of the name of Brother Azarias with a new edition of "Opus Majus" of Bacon and the recent death of Dr. Holmes. In a Philosophy contributing to a Philosophy of Literature, fifth revised edition, Brother Azarias says: "Three centuries and a half before Francis Bacon wrote, there lived a monk who attempted to achieve in science exactly what was achieved in the sixteenth century, but who failed because the mental soil of his age was not prepared for his opinions. He was an innovator, but an untimely one, and public opinion scarcely noticed him at first, for it understood not his language. He would abuse its lack of comprehension, and loudly assert his views as the only correct ones, and public opinion thereupon turned on the outspoken Franciscan, and persecuted him as a babbling that knew not whereof he spoke. Therefore it is that, though deeply learned in the sciences, Roger Bacon made little or no impression on his age. In nearly every point of his method, the monk has anticipated the chancellor." The italics are mine. On this thesis of anticipation

Brother Azarias proceeds to show, by parallel passages from the works of the two writers, that the obligations which Lord Bacon owed to Friar Bacon were indeed great. Dr. Richard Malcolm Johnston takes the same view in his delightful essay, "A Martyr to Science," first published in *The Catholic World* and now incorporated in the second series of "Studies, Literary and Social." Dr. Johnson says: "Roger Bacon was the first to maintain, if not in the same words, in precisely the same spirit as his illustrious successor and namesake, that instead of man having been made for philosophy, philosophy was made for man. Philosophy, indeed, had come down from heaven, but not for the purpose of being enshrined in temples before whose altars mankind must bow in a loration as to a God. But it was a gift from heaven to man to be accepted with thankfulness, and to be used, not only as a means of attaining heaven after this mortal being shall be ended, but of increasing the conveniences and pleasures, and alleviating the burdens and sufferings, of this lower life—a boon, in fine, to be made available in every sphere of man's endeavors and hopes for the attainment of good, spiritual and temporal. None but a sublime genius, and brave to audacity, could so have opposed himself to the most ancient, universal, deeply-set prejudices of the world. His courage was the more magnificent because he was too wise not to foresee the martyrdom which was to come, the sorest element of which was the foreknowledge that it was to come from his own brethren. * * * It was when he had begun with experimental philosophy that he began to speak with boldness against unquestioning subjection to the authority of antiquity in physics. 'We are the ancients.' No saying of Lord Bacon has been more highly lauded than this. Yet Roger Bacon said the same or its equivalent three hundred years before Francis Bacon was born."

The late Dr. Holmes, of the University of Virginia, whose death, as I have remarked, was chronicled during the present month, pursued the interesting question of Lord Bacon's obligations to Friar Bacon in a very exhaustive essay. It was published anonymously, and when read some years ago led the writer to make inquiries as to its authorship. Dr. Holmes makes sad havoc with the ignorant theory advanced by many rhetorical writers and speakers that Lord Bacon is the father of inductive or experimental philosophy. In the language of another than Dr. Holmes, "we must dismiss from our minds that common and most erroneous imagination that Bacon was an inventor or a discoverer in any specific branch of knowledge." Dr. Holmes does show, and most conclusively, that if Count Joseph De Maistre, "justly regarded as one of the great names which adorn the earlier part of the current century," had "known or suspected that Lord Bacon was acquainted with the writings of his celebrated namesake * * * he might have imparted to his censure even greater severity, and with a more scrupulous observance of justice, and he might have fixed his fangs in the flesh, where his venom was certain to mingle with the blood." This reference to De Maistre is confined to his "Examen de la Philosophie de Bacon."

Dr. Holmes, if he had done nothing else, has rendered invaluable service to historical and critical science, which, in this special case, ought to keep his memory green among the seekers after truth. It would indeed be a delightful task to recount the salient features of his splendid array of cumulative argumentation in the discussion of Lord Bacon and Friar Bacon, but such reproduction is quite beyond the space given to the editor of this department of THE CHURCH NEWS. The conclusions of Dr. Holmes are these: "The services of Lord Bacon in advancing, illuminating, and especially in popularizing scientific studies are immense. They are more brilliant than Roger Bacon's, and they were rendered in a most propitious time; but they were not equal to them, nor could they have been achieved, unless he had gone before to lighten the way with his torch. The light and the guide are both unacknowledged by him whom they illuminated. Yet justice will yet be done to the fame of Roger Bacon, and his star will pale the fires of his rival and namesake."

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Northwest Review.

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CURRENT COMMENT.

We are in possession of a copy of
the Roman newspaper, *Voces della Verita*,
containing the Latin text of the Ency-
clical *Affari vos*, addressed to the Arch-
bishops and Bishops of the federated
provinces of Canada. We hope to pub-
lish a translation next week.

A curious instance of the suppression
of a fact on the part of the political
press occurred lately in the sketch of
the new Lieutenant Governor of Quebec,
Judge Jette. All the chief details of his
life and family were wired all over the
country, except, strange to say, the
existence of his only son, a man now
33 years of age, whose ability is, if
anything, greater than his father's.
Perhaps the fact that the Rev. Jules
Jette is a Jesuit explains this omis-
sion.

Praying with non-Catholics.

It is strange how lax some Catholics
are in the matter of communicating
with heretics in divine things. They
seem to forget that there is a long es-
tablished prohibition in the Church of
Christ, forbidding Catholics to unite
in the prayers of heretics. Those pray-
ers may be substantially the same as
ours, as happens, for instance, in the
case of the Lord's Prayer, where the
differences are of no doctrinal impor-
tance, and yet no Catholic is allowed to
join with a Protestant who recites the
Lord's Prayer. The reason of the pro-
hibition is that, by joining in a prayer
said by a non-Catholic, the Catholic
implicitly approves the religion pro-
fessed by the other. He seems thus tac-
itly to sanction the whole religious
system of the non-Catholic.

We need hardly say that this prohi-
bition does not apply to prayers in
which Protestants join with Catholics.
In this case the Catholic leads, and it
is the Protestant who follows his lead.
The fact that the Catholic thus allows
the other to pray with him implies no
sort of approval of Protestant error.
Hence it is that we welcome non-Cath-
olics to our churches and exhort them
to join in the prayers of the Faithful.

But, to take a practical case, Catho-
lic ladies can never pray with the Pro-
testant ladies who might attempt to lead
in prayer at the meetings of the Na-
tional Council of Women. Lady Aber-
deen, who was fully aware of this dif-
ficulty, has ingeniously turned it by
recommending silent prayer. This is a
condition *sine qua non*. Neither the
members of the Ladies Aid of St. Mary's
Church nor the Catholic Ladies of St.
Boniface can join, or remain in, the
National Council of Women except on
the fulfilment of this indispensable con-
dition. We are authorized to make this
official statement.

Excommunication.

Albeit the principle upon
which the Catholic practice of
excommunication is based ap-
peals to the reason of every re-
flecting mind and is every day
exemplified in all well ordered
associations and clubs, it has ever
been the bugbear of the enemies
of the Church. They, who are con-

tinually excommunicating and
ostracizing Catholics from lucra-
tive positions, are always prone
to declaim against the tyranny
of the Catholic hierarchy, when-
ever the latter exclude rebellious
members from their communion.

However in this, as in many
other things, the bitterest adver-
saries of the Church occasionally
imitate her. Only, with the per-
verseness and insanity of error,
they either go too far in their
severity or turn a dread pronoun-
cement into a solemn farce.

Of excommunication for a tri-
fle Toronto witnessed a signal
instance a little more than two
months ago. Mr. Thomas Grainger
Wilson, a staunch Presbyterian,
who had rendered valuable
services to his sect by his labors
on the Board of Managers of the
Victoria Presbyterian Church at
Toronto Junction, was, at a Ses-
sion meeting of the Presbyterian
elders, "suspended from member-
ship in this church until satisfac-
tory evidence of repentance be
submitted to this court," because
he had stood up "on Sabbath" af-
ter the singing of the second
hymn and protested aloud ag-
ainst the innovation of singing
"Amen," as the Episcopalians do,
at the end of the hymn, a prac-
tice which he deemed at variance
with the long established form
of Presbyterian worship.

Being a logical Protestant, he
refused to repent of his protest
and was obliged to take refuge
in a Methodist church. Thus he
was excommunicated because he
objected to a Scriptural dissylla-
ble. No such folly and hair-split-
ting on both the culprit and the
judges' part were ever witnessed
in the Catholic Church.

Of farcical excommunication
last Friday's telegrams gave a
notable example. The "Right
Worshipful" Grand Master Mas-
son of the Grand Lodge of New
York state solemnly declares
that the Grand Lodge of Peru,
having, through its Grand Mas-
ter, Christian Dam, removed the
Bible from all Masonic altars and
substituted in all its rituals the
words "constitution of the Grand
Lodge of Peru" for the word
"Bible," has thereby "terminat-
ed all relations heretofore exist-
ing between the Grand Lodge of
Peru and the Grand Lodge of
New York; and all the lodges
under the jurisdiction of the
Grand Lodge of the state of New
York are hereby forbidden to
receive as visitors or to hold any
Masonic intercourse with any
person or persons acknowledg-
ing allegiance to the said Grand
Lodge of Peru." This is, in out-
ward semblance, a clear case of
excommunication. But in reality
it is a solemn farce. Some
years ago the same sort of pom-
pous excommunication was ful-
minated against the Grand Orient
of France for having stricken
out the name of God; and yet
any mason of the excommunicat-
ing jurisdiction can always ob-
tain leave from the Grand Lodge
of his country to hold Masonic
intercourse with lodges depend-
ent on the Grand Orient of France.
And so it will no doubt be with
New York masons travelling in
Peru. A permit from the New
York Grand Master will bridge
over this terrible excommunica-
tion, which is intended merely
to throw dust in the eyes of the
public.

The University Land Grant.

Last Friday afternoon witnessed a
pretty lively meeting of the University
Council largely attended. This was
a special meeting called at the request
of nine members to consider the draft form
of patent by which the Dominion Gov-
ernment is ready to convey to the Uni-
versity of Manitoba the 150,000 acres
which the former has hitherto held in
trust for the latter.

Copies of the draft having been dis-
tributed to all the members, they spent
fully ten minutes in silent efforts to
understand this curious document.
We had often heard of the clerical er-
rors with which the interior depart-
ment teems since the advent of Mr.
James Smart and the exit of Mr. Bur-
gess. People all over the country are
complaining that their patents are

faultily drawn up. And certainly this
one is no exception to the unfortunate
rule now obtaining at Ottawa.

Dr. J. K. Barrett was of the opinion
that the draft form, as submitted,
contained some things which had never
been before the Council, and in order
to have a thorough understanding, asked
the registrar to read what the Coun-
cil had previously done.

Mr. Aikins pointed out, in his usual
incisive way, how that this draft real-
ly gives the University less latitude
than the original basis of trust drawn
up ten years ago.

This was in answer to the Rev. Dr.
Bryce who, of course, had proposed the
acceptance of this draft, with a slight
but very important addition, which
even his partial eye, seconded by the
opinion of "an excellent lawyer" whose
name he declined to give, had found
necessary.

Rev. Father Cherrier took occasion
of an inaccuracy in Mr. Aikins' retros-
pective view of the case to remind the
Council that even in 1837 the represen-
tatives of St. Boniface College opposed
the measure, because they feared that
the proceeds of the land would be rash-
ly squandered. In connection with
this subject, he went on to deplore that
a city newspaper—which, on Mr. Som-
erset's inquiry, he immediately named
as the *Free Press*—had thought fit to
print the following paragraph in its
issue of the day before yesterday (Jan.
5th):

The University Council will meet on
Friday next to accept the form of pa-
tents for the Dominion government
land grant, which is to be deeded to
the university at once. The represen-
tatives of St. Boniface college will
probably reiterate their protest which
was entered when the question came
up some time ago.

The reference to the representatives
of St. Boniface College was of a nature
to cast a slur on them; it was decid-
edly ungracious and not at all in keep-
ing with the courtesy always extended to
those representatives in this Council.

Mr. Somerset bitterly resented Fr.
Cherrier's remarks and protested that
that there was not in that paragraph
one disparaging epithet. It was a
matter of public history. Fr. Cherrier's
complaint he found very ungracious,
considering that the *Free Press* had con-
ferred so many favors on members of
his Church.

This ill-natured sally, and especially
the mean reminder of past favors, which
were merely a matter of justice, was
very wisely ignored. There is the same
difference between the *Free Press* under
Mr. Luxton's management and under
Mr. Somerset's as between the *Nor-
West*'s beginnings under Mr. Luxton
and its present state.

Rev. Father Drummond did not think
the paragraph was intended to be offen-
sive to the St. Boniface representatives;
he thought its chief purpose was to
make the opposition to the minority as
large as possible, and, as the minority
had decided not to oppose the granting
of the patent, this paragraph had turned
out to be a *brutum fulmen*.

Rev. Father Cherrier's announcement
that the representatives of St. Boniface
College, who had hitherto opposed the
issuing of the Patent, were now willing
to submit to the ruling of the supreme
authority vested in the Dominion Gov-
ernment, was received with general fa-
vor and applause.

Rev. Dr. King rose to compliment
Fr. Cherrier on the moderation he had
always shown in the course of debates
in which deep and conscientious differ-
ences of opinion separated his co-relig-
ionists from other members of the
Council, and the stand Fr. Cherrier now
took enhanced Dr. King's high opinion
of his wisdom. He even went so far
as to say that he could wish he himself
had always imitated Father Cherrier's
moderate and conciliatory tone.

Two of the most remarkable speeches
of the meeting were made by Mr.
Archibald and Canon Matheson. The
former said he had voted for the issue
of the patent, but when he did so there
was no scheme providing for the teach-
ing merely of science, modern languages
and mathematics. The situation of the
university might indeed be intolerable,
as Doctors King and Bryce had said it
was, but it would be doubly intolerable
if in a few years they should find they
no longer possessed any land. The ex-
ample of Toronto university should be
a warning to them. Had it retained
its land grant it would now be one of
the most richly endowed universities
in the world, instead of having to
stand cap in hand before the legislature
continually asking for new grants.

It was better to wait. School lands
had been sold by auction which were
to-day worth five times what had been
paid for them. The moment the patent
for the university lands was issued, the
municipalities where those lands were
numerous would say, "We are not go-

ing to bear all these burdens of taxa-
tion for the university." Where the
land was vested in the Dominion Gov-
ernment the people had nothing to say.
The scheme at present before the Coun-
cil was to build what would not be a
university and to mortgage the lands
in order to put up a building that
would be nothing but a sort of science
wing.

Canon Matheson spoke with great
force and earnestness, though he did
not pretend to voice the sentiments of
St. John's College. He had voted for
the patent, but not under the special
circumstances before the council to-
day. If the land were obtained now, it
would be given up to natural science,
and before ten years it would be gone.
He had the same fear as Mr. Archibald
in regard to taxation. They had asked
the government for help in the past,
and they had said they were willing,
but the country members would not
allow them. If the country members
were strong enough for this they would
be strong enough to tax the land. He
would prefer seeing this referred to a
committee, and that some legal gentle-
man look the patent over and advise
as to the safest way to deal with the
question.

On motion of Mr. Somerset a commit-
tee was appointed to consider the draft
form of Patent, introduce the changes
required and report in three weeks' time
to the council. The committee is com-
posed as follows: Rev. Canon Mathe-
son, convener; the Vice-Chancellor,
Rev. Dr. Bryce, Judge Prendergast, Dr.
Chown, the Registrar, Messrs. J. A. M.
Aikins, A. Dawson, H. Archibald, J. H.
Ashdown and the heads of the col-
leges who are members of the Council.

Revelstoke, B. C.

Dec. 18 1897.

This thriving settlement, not yet incor-
porated and therefore ineligible for the
title "town," though counting about 2,000
inhabitants, contains a neat Catholic
Church in which Mass is celebrated on
the 2nd Sunday of each month and oc-
casionally oftener by Rev. Father Peyta-
vin O.M.I.

Since last Spring a good healthy boom
has prevailed here and a Catholic popu-
lation of fully 200, representing all ages
and nearly all nations can be counted at
present.

Strangers arriving and seeing no spire
and cross, hearing no Sunday morning
bell and meeting no priest, were not im-
pressed with the fact that the Church
building is well located near the C.P.R.
station.

A desire to remove one excuse for re-
maining away from Mass caused a
number of carpenters to devote each
several days work and many others of
the Catholics to subscribe generously
towards the erection of a bell-tower and
spire and the purchase of a bell.

The result is that by Christmas the
cross crowned a handsome spire nearly
60 feet in height, a commodious and well
finished gallery was ready for organ,
choir and surplus worshippers and a
tastefully constructed communion rail-
ing honored the Blessed Sacrament and
did credit to the builders.

Midnight Mass was celebrated by Fr.
Peytavin, at which, notwithstanding
darkness and heavily falling snow, about
100, mostly men, assisted. Other two
Masses were celebrated on Christmas
morning and again on Sunday.

The universal sentiment here is that,
as Catholics are numerically as strong
as any of the other denominations appear
to be, they are able to support a resident
pastor as easily as the others provide a
parsonage and comfortable living for
minister, wife and family.

His Lordship Bishop Dontenville, most
favorably known here as missionary
Priest, is expected to remain over on his
way from the East, and we hope that a
bell in our new Church tower will assist
in the spiritual awakening which his
visit is confidently expected to arouse.

It is said that C.P.R. shops will be re-
moved from Douald to here, and we have
already received welcome additions from
that source and expect more to follow.

J.W.

Ste. Rose du Lac.

Christmas is come and gone, and the
New Year drives his sleigh adown the
frozen rivers, and over myriad miles of
snowy plains. How merrily his sleigh
bells tinkle in the frosty air, under a
cloudless blue by day, and a glory of
moon and stars by night! But oh! ye
dwellers in cities, have you seen our sun-
sets, the virgin snow at our feet beyond
in the distance, the beautiful blue of the
Riding Mts., like a lower heaven cloud-
flecked at intervals with dashes of white;
and above, every hue of crimson and
purple and burning gold, melting into
tender rose, and ruby, and opal and
amethyst? All our jewels are in the sky;

at evening we see visions of them, and
we hope to wear them in Paradise.

We also had our Midnight Mass, and
I think Our dear Lord must have called
to mind His first entrance into the
world in the poor stable of Bethlehem,
when we welcomed Him amongst us; for
the winter blasts blow through the chinks
and crannies in the humble structure we
call our church. Alas for our best coats;
those of us who had places near the wall!
for the guttering of wax-light was upon
them. Happily on this occasion the
candles did not blow out on the high
altar, which was a bower of roses, charm-
ed into life, out of season, by the fairy
fingers of our ladies. We bring spruce
trees from afar to cover our barrenness;
we ornament them with flags of pink and
blue; the crib itself, made by two of our
most respected city fathers, is charm-
ing to behold, with the Divine Infant
meekly laid on straw; over the crib is a
luminous star arranged in some myster-
ious manner, to scintillate in perpetual
movement. The music left nothing to
be desired, with Minuit, Chretiens Ber-
gers, bergers, etc., Miss Shannon ably
presided at the organ, and we were
reinforced by the fine voice of Mr. Cas-
telle, lately from France; so that our
constant and most amiable choir master,
Mr. J. Hamelin, had not on this occa-
sion all the hard work to do. He and
Mr. J. Neault gave us two or three
charming violin duets.

There was almost general communion,
between two and three hundred persons
having received, but I think the angels,
who count the footsteps of people going
to church, and who are so happy in
Heaven, must have felt pitiful, to see
our poor Catholics crowding the doorstep,
and even outside, for want of room. Let
us hope they and our patron, Saint Rose,
may pray for us, that ere next Christmas
we may be able to complete the new
church, whose foundations gleam re-
proachfully at us as we pass.

The Text of the Three Heavenly Witnesses.

Mgr. Lamy, D.D., of the University of
Louvain, a critic of recognised ability,
contributes to the November issue of the
"American Ecclesiastical Review" an
exhaustive article on the decision of the
Holy Office regarding the authenticity
of 1 John, v. 7, commonly known as the
Text of the Three Heavenly Witnesses.
He shows how the omission of the verse
by copyists is readily accounted for,
whilst the hypothesis of an interpolation
appears altogether unnatural, and he
therefore holds that the Roman decision
in regard to this matter is in no way
unscientific. If the verse is wanting in
the Oriental Churches, the Armenians have
accepted it since the end of the thirteenth
century; the Greek Church and the
Russian Church have inserted it in their
professions of faith; they admitted it
with the Latins at the fourth Council of
Lateran, and are in possession of manu-
scripts and other authentic documents to
prove the reasonableness of their accept-
ance of it. On the other hand, the Latin
Church has considered the passage as
authentic from the beginning, as is shown
by the use made of it by the Fathers; she
has employed it under the most solemn
circumstances, and has always had it in
the Vulgate.—CATHOLIC TIMES.

**Thanks from St. Boniface Hos-
pital.**

The Sisters of Charity of St. Boniface
Hospital tender their sincere thanks and
best wishes to the following friends of
the Institution for their generous con-
tribution at the Christmas and New
Year's festivals. Among the number
special mention is due to the

Municipality of the Town of St. Boniface	\$100.00
Mr. A. Macdonald	50.00
Municipality of Montcalm	25.00
Mr. R. Dixon	25.00
" W. D. Douglass	10.00
" J. Mc Ananny	10.00
Also Mr. J. A. Richard, The Hudson's Bay Co., Mr. Trudeau, Rev. Father Louis, Mr. Rocan, Mr. Erzinger, Mrs. Alfred Leveque, Mrs. Ed. Guibault, Mr. G. Couture, Mrs. Dr. Simpson, Mrs. Gosselin, Mrs. Gantier, Mrs. Monchamp, Mrs McIntyre.	

**St. Mary's Ladies Aid Altar
Society.**

At the annual meeting of this society
the following officers were elected:
Mrs. N. Bawlf was re-elected President;
Mrs. J. Cauchon was elected 1st Vice-
President, and Mrs. M. Healy 2nd Vice-
President; Mrs. E. Cass was re-elected
Treasurer and Mrs. Guilmette Secretary.
The committees are composed as follows:
Hospital—Madame Gauthier, Mrs. Smith
and Mrs. T. Kelly; Poor—Mrs. P. Shea, Mrs.
Allman, Mrs. F. Cloutier and Mrs. R. Dixon;
Altar—Mrs. R. Driscoll and Mrs. T. Jobin.

Superiority of Parochial Schools.

Ave Maria.

A correspondent of the Chicago CHRONICLE, who has evidently given careful attention to the Schools of that city observes that the old cry about the inferiority of the parochial school is becoming a feeble one. There was a time when it was commonly asserted that the parochial schools taught nothing but religion. Snobbish and disgruntled Catholics, instead of doing anything to nullify such a charge repeated it, to the detriment of the schools and the discouragement of their directors and teachers. Now the charge is being refuted by the best of all tests—that of public examinations. The results in many places are most encouraging to Catholic teachers and highly gratifying to the supporters of Catholic schools. The man from Chicago asks himself a question, and gives an answer which he probably considers quite satisfactory "Has the parochial school improved or has the public school retrograded? If we look carefully into the subject we may be tempted to answer both questions in the affirmative."

It is not because the teaching in public schools has deteriorated that the pupils of parochial schools so often prove themselves superior in competitive examinations. Our schools have been improving steadily, it is true; but the public schools, as a whole, were never what they are cracked up to be. "Is the examination too hard?" asks the writer in the CHRONICLE. It has proved altogether too hard for the pupils of public schools, though it seems to have been easy enough for those of Catholic schools in different parts of the country. All have not yet, of course, reached the standard of the high school attached to St. James parish in Chicago; but it is aimed at. Thirteen pupils of that school after graduation entered the examination for teachers, and all were successful. This proves what can be accomplished by Catholic schools, and that they are deserving of the best support. We predict that before a decade has gone by the superiority of our schools everywhere will be generally acknowledged. Meantime let the advocates of the little red school-house try to keep up with the procession. Let those who used to wage war against Catholic teachers and Catholic schools now rest from their labours. The time has come.

The C. M. B. A.

At the meeting of Branch No. 52 of the C. M. B. A. held last week the following officers for the ensuing year were installed by Grand Deputy J. K. Barrett, LL. D.: President, M. Conway; first vice president, G. Gladnich; second vice president, J. O'Day; treasurer, W. Jordan; recording secretary, H. A. Russell; financial secretary, D. F. Allan; marshal, J. O'Connor; guard, A. D. Macdonald; trustees, R. Murphy and J. O'Connor; representative to grand council, D. Smith; alternate, P. Shea.

The reports presented showed that the branch is in a healthy state although the initiations have not been so many as the officers looked for. However, next year an effort will be made to keep pace with the eastern branches, which are rapidly growing. The grand council convention, which will be attended by Mr. D. Smith for Branch 52, will be held at the city of Quebec in August next.

PROTESTANTISM AND SUICIDE.

A recent statistical work on suicides, compiled by Emile Durkheim, reveals the shocking fact that this terrible plague is extending in modern society. From 1826 to 1890 the number of cases increased rapidly in Prussia, France, Austria, Saxony, Belgium, Italy, Switzerland, and Denmark. In the undermentioned countries the following is the average proportion of suicides to every million of the inhabitants:—Italy, 38; England, 69; Norway, 71; Belgium, 78; Sweden, 91; Bavaria, 100; Prussia, 152;

Austria, 130; France, 160; Denmark, 255; and Saxony, 334. The Catholic countries have not much to boast of in this matter. It is painful to think that they supply such a number of these cases. But statistics go to show that they at least compare very favourably with the non-Catholic nations. Whilst the proportion of suicides to the million in the purely Protestant States is 190, in the purely Catholic States it is only 58. The Catholics are more content with life, or at all events are more patient in bearing the ills to which flesh is heir and submitting to the Will of God.—CATHOLIC TIMES.

Sparks from the Pittsburgh Catholic.

Seek reform within yourself first, before looking to that of your neighbor.

Never call yourself a Catholic until your conscience tells you are one in practice; otherwise you are a lie unto yourself and a scandal to your neighbor.

The surviving heroes of the sweater and pigskin are glorified in the sporting columns of the yellow press. But who can tell the names of their college presidents or their professors? They are unknown.

Pain Past Endurance. G. W. Coon Hopelessly Crippled With Rheumatism.

Could Not Raise Either Hand or Foot and Had to be Fed and Dressed—The Doctors Told Him a Cure Was Impossible Yet He Attends to His Business To-day.

From the Milbrook Reporter.

Rheumatism has claimed many victims and has probably caused more pain than any other ill affecting mankind. Among those who have been its victims few have suffered more than Mr. G. W. Coon, now proprietor of a flourishing bakery in Hampton, but for a number of years a resident of Pontypool, when his severe illness occurred. To a reporter who interviewed him Mr. Coon gave the following particulars of his great suffering and ultimate cure:—"Some seven or eight years ago," said Mr. Coon, "I felt a touch of rheumatism. At first I did not pay much attention to it, but as it was steadily growing worse I began to doctor for it, but to no effect. The trouble went from bad to worse, until three years after the first symptoms had manifested themselves I became utterly helpless, and could do no more for myself than a young child. I could not lift my hands from my side and my wife was obliged to cut my food and feed me when I felt like eating, which was not often considering the torture I was undergoing. My hands were swollen out of shape, and for weeks were tightly bandaged. My legs and feet were also swollen, and I could not lift my foot two inches from the floor. I could not change my clothes and my wife had to dress and wash me. I grew so thin that I looked more like a skeleton than anything else. The pain I suffered was almost past endurance and I got no rest either day or night. I doctored with many doctors, but they did me no good, and some of them told me it was not possible for me to get better. I believe I took besides almost everything that was recommended for rheumatism, but instead of getting better I was constantly getting worse, and I wished many a time that death would end my sufferings. One day Mr. Perrin, storekeeper at Pontypool, gave me a box of Dr. Williams' Pink Pills and urged me to try them. I did so somewhat reluctantly as I did not think any medicine could help me. However, I used the pills, then I got another box and before they were gone I felt a trifling relief. Before a third box was finished there was no longer any doubt of the improvement they were making in my condition, and by the time I had used three boxes more I began to feel, in view of my former condition, that I was growing quite strong, and the pain was rapidly subsiding. From that out, there was a steady improvement, and for the first time in long weary years I was free from pain, and once more able to take my place among the world's workers. I have not now the slightest pain and I feel better than felt for seven years previous to taking the pills. I thank God that Dr. Williams' Pink Pills came in my way as I believe they saved my life, and there is no doubt whatever that they rescued me from years of torture. Dr. Williams' Pink Pills strike at the root of the disease, driving it from the system and restoring the patient to health and strength. In cases of paralysis, spinal troubles, locomotor ataxia, sciatica, rheumatism, erysipelas, scrofulous troubles, etc., these pills are superior to all other treatment. They are also a specific for the troubles which make the lives of so many women a burden, and speedily restore the rich glow

of health to pale and sallow cheeks. Men broken down by overwork, worry or excesses, will find in Pink Pills a certain cure. Sold by all dealers or sent by mail post-paid, 50c a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y. Beware of imitations and substitutes alleged to be "just as good."

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Table with columns: East Bound, Read up, Freight No., Mon. Wed. and Friday, Ex. No., Sat. and Sunday, Miles from Morris, STATIONS, West Bound, Read down, Freight No., Tues. Thurs. and Sat., Ex. No., Mon. and Friday. Rows include Winnipeg, Morris, Lowe Farm, etc.

PORTAGE LA PRAIRIE BRANCH.

Table with columns: West Bound, Read down, Mixed No., 303 Every Day Except Sunday, Miles from Portage Junction, STATIONS, East Bound, Read up, Mixed No., 301 Every Day Except Sunday. Rows include Winnipeg, Portage Junction, St. Charles, etc.

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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 1898. JANUARY.

- 16—Second Sunday after Epiphany. Feast of the Holy Name of Jesus.
- 17, Monday—St. Anthony, Abbot.
- 18, Tuesday—The Chair of St. Peter at Rome.
- 19, Wednesday—St. Canute, Martyr.
- 20, Thursday—Saints Fabian and Sebastian, Martyrs.
- 21, Friday—St. Agnes, Virgin, Martyr.
- 22, Saturday—Saints Vincent and Anastasius, Martyrs.

BRIEFLETS.

Rev. Father Corbeil, parish priest of St. Adolphe, was in town yesterday.

Rev. Father Maisonneuve, O.M.I., of Prince Albert, is at St. Boniface Hospital

Rev. Father Lacasse, O.M.I., is now in charge of the Catholic parish of Keewatin, Ont.

Rev. Father Chartier, S. J., sang High Mass last Sunday at the Immaculate Conception.

Rev. Father Lebel, S.J., preached at the High Mass at St. Charles on the feast of the Epiphany.

Rev. Father George, O.M.I., preached at St. Adolphe last Sunday, returning to the palace yesterday.

Rev. Father Jacob is Master of Novices in the new novitiate of the Oblates of Mary Immaculate at St. Charles.

Mlle. Ancona, a member of a well-known Jewish family at Leghorn, has been received into the Church at Naples.

Our best thanks to those subscribers who have kindly returned to us the issue of December 21st. We still want several more copies.

The REVIEW tenders its respectful sympathy to Mrs. Frank McPhillips, of 133 Edmonton St., Winnipeg, whose father, Mr. P. McPhillips, of London, Ont., died suddenly last week.

Holy the womb that bare Him,
Holy the breast that fed,
But holier still the royal heart
That in His passion bled.
Cardinal Newman.

Rev. Father Grenier, S.J., took charge of the services at St. Cathbert's Church, Portage la Prairie, on New Year's Day and the following Sunday, and at St. Francois Xavier on the feast of the Epiphany.

Earl Olmer, who has returned from his Christmas holidays, reports that last year's floods so thinned out the jack-rabbits around Argyle, Minn., that it was not easy to get a shot at them though he managed to bag a few.

"La Presse" of Montreal announces that the Holy Father's Encyclical on the Manitoba School question will probably not be read in the churches till the 16th or 23rd of this month. It was read in the city of Quebec last Sunday.

On Sunday afternoon the Most Rev. Archbishop of St. Boniface solemnly blessed the new Catholic Indian Industrial School near Rat Portage. To the several hundred people who had assembled to witness this edifying ceremony His Grace preached a beautiful sermon in which he touched eloquently on Mgr. Tache's first journey from Montreal through the Lake of the Woods to

St. Boniface in a bark canoe. His Grace is expected home to-morrow.

Rev. Father Blais, O.M.I., is spending a few days at the Rat Portage Indian Industrial School.

The acquisition of knowledge is the first business of mortal life,—not knowledge of "facts," but of realities, which none can ever begin to know until he knows that all knowledge but the knowledge of God is vanity.—Coventry Patmore.

Classes were resumed in St. Boniface College on Saturday last. As the usual weekly half-holidays occur on Tuesday and Thursday, there was no difficulty in beginning the term on Saturday. Several new students have been enrolled on the College register.

In a review of M. Brunetiere's *Manuel de l'histoire de la Littérature Française*, the *Etudes*, a fortnightly published by the Jesuits, proves by extracts that this work reveals on its author's part a steady onward march toward the plenitude of Catholic truth.

The two Fathers Giroux, pastors of St. Anne's and La Broquerie, came to town yesterday. They report that Father Dufresne, the pastor of Lorrette, is recovering from the fall he had lately when he was thrown out of his sleigh while crossing the railway track.

That infallible authority, Mr. Charles H. Wheeler, declares that two hundred people constitute the backbone of Winnipeg's musical world. New York used to talk of its "four hundred;" but it seems that Winnipeg, with about one fiftieth of Gotham's population, can boast half as many connoisseurs.

The meeting of the Newman Literary Guild that was announced for last Thursday was postponed till Friday next, owing to the evening services on the Feast of the Epiphany. A large gathering of members and friends is expected for next Friday evening when the President, Mr. McInnis, will read a very interesting paper on "A Part of the debt we owe to the Dark Ages."

His Grace the Archbishop of St. Boniface went to Rat Portage last Saturday, to bless a fine statue of Our Lady of the Portage on the following Sunday. Rev. Father Blais, O. M. I., preached at the High Mass. Rev. Father O'Dwyer, O.M.I., who had left Winnipeg for the Lake of the Woods early last week, preached in the evening on devotion to the Blessed Virgin. His Grace said a few words both in French and English. The Church was most tastefully decorated.

"HE WAS NOT AFRAID."

In the character of a fire-eater Mr. Price Hughes is altogether too theatrical to be taken seriously. In his address at Newcastle, having abused "the Irish Papists" in the most bellicose style for having been excited by the falsehoods of two apostates named Slattery and Conolan, he declared in heroic accents that "He for one was not afraid of Romanism." In the theatres boasting of this kind is usually the prelude to some act of cowardice. What his temperament really is we do not profess to know, but we may say we have little faith in the bravery of a man who thinks it well to assure us in language which is usually that of the vain-glorious that he entertains no fear. Mr. Price Hughes is greatly pained because the press publishes a good deal of news with regard to the Catholic Church, and he finds the explanation in the fact that "the Irish were expert journalists, and they would hardly find a newspaper in England which had not on its staff an Irishman either as editor, leader-writer, or reporter." Mr. Price Hughes may rest assured that it is not merely Irish pressmen who respect and honor the Catholic clergy. It is Protestant English and Scottish journalists, men free from bigotry and having most varied experience of life, who are accustomed in private conversation to say that with the exception of the Catholic priests all the clergymen are frauds.—CATHOLIC TIMES.

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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 re-echoes 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 History scholarship of \$60 in the Previous was won by Fortunat Lachance. In the Latin course of Mental and Moral science, Marius Gignac 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 Rozen, 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 past subjects, (inquiries 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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