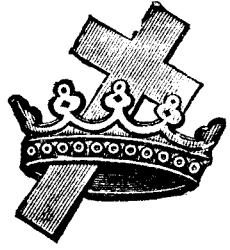


Northwest Review.



"AD MAJOREM DEI GLORIAM."

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Bible Reading.

Rev. Father Drummond

REPLIES

To Ven. Archdeacon Fortin's
Remarks on his First Sermon

ON HOLY SCRIPTURE.

Continued from last week.

FORTIN: If the word of God is obscure, how is it a light and a lamp? St. Peter says that the word of God is a light that shineth in a dark place.

DRUMMOND: If electricity, when used in a certain way and properly connected with good lamps, gives light, how is it that the incandescent lamps in this building all went out this evening a quarter of an hour before the service? Because there was something wrong in the machinery. So is it with the word of God: even the most difficult passages "in the entire canon" are not giving in themselves, but many do not give that light, because they are either unlearned or unstable, that is, because they have not been taught to keep up the traditional connection with that divine light.

FORTIN: The Bible is so plain that the Saviour in a burst of joyous enthusiasm exclaims: "I thank thee, O Father, because thou hast hid these things from the wise and prudent and revealed them unto babes" (Matt. XI. 25).

DRUMMOND: This text is quoted by the Archdeacon as a proof that the Bible is very plain. Therefore, according to his view, the words "these things" must be the Scriptures. Let us see if that is the case, in other words, let us again look at the context. The words occur near the end of the eleventh chapter of St. Matthew just after Our Lord has been upbraiding Chorazin, Bethsaida and Capernaum for their unrepentance in spite of the miracles worked there. The parallel passage in the tenth chapter of St. Luke (v. 21) occurs also directly after he has admonished the seventy-two disciples to be humble and to rejoice not that they work miracles by casting out devils, but that their names are written in heaven. "In that hour Jesus rejoiced in spirit"—I continue to quote from the Authorized Version, the Catholic Bible here reads "rejoice in the Holy Ghost"—"and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Once more, what are these things of which the Saviour speaks? Certainly not the Scriptures; there is no single word about Bible reading in the whole chapter. No; it is clear that what Our Lord refers to is the gospel he is preaching and especially the way his hearers can ensure their having their names written in heaven. "These things" means all the truths necessary for salvation; but the words have not the remotest reference to the plainness or obscurity of the Bible. All the truths of the Gospel of Jesus Christ have always been taught especially by word of mouth by truly Christian preachers. And they have been revealed more particularly "unto the babes" of the Catholic Church, that is, unto simple folk who do not pretend to understand the most difficult books "in the entire canon."

FORTIN: Clearly these here meant are the wise and prudent in the things of this world; those who lean on their own understandings and apply secular methods to the study of divine things. Human wisdom is little accounted of in this realm.

DRUMMOND: Yet it seems that the Archdeacon, towards the end of his sermon, contradicts the statement just made "that human wisdom is little accounted of in this realm;" for he maintains that the Bible "makes statesmen, philosophers, critics; it is the best business book in the world; it is the corner stone of the empire." Just think of it! Critics, business men, statesmen, philosophers! Surely, all such persons, especially the critics, make much account of human wisdom.

The fact is, human wisdom is one of God's best natural gifts, and should therefore be reverently applied to the study of divine things. I hold with St. Ignatius that in all supernatural pursuits, such as undoubtedly ought to be the study of the Bible, we should use all natural helps as if the issue depended upon them, and at the same time rely upon divine grace with the full persuasion that success will come therefrom. This is merely an expanding of the well known proverb, "Help thyself and God will help thee."

FORTIN: Sometimes men say it is a crime to place the Scriptures in the hands of fools and dunces.

DRUMMOND: What I did say was that the Church has too much reverence for the Bible to make a jest of it by flinging the interpretation of it to the curiosity and impertinence of any and every fool.

FORTIN: It is to be observed that God's estimation of a fool is different from that of man. We read "the wisdom of this world is foolishness with God" (I Cor. III. 19) and that "by wisdom the world knew not God" (I Cor. II. 21). Men may be learned in worldly things and yet be very ignorant of God's lore, and on the other hand a simple man in the eyes of the world, being instructed by the spirit, may be mighty in the scriptures. Voltaire was, and many another intellectual giant has been a fool in the things of God; and when Peter said that the ignorant and unstable wrest the scriptures to their own perdition, depend upon it he was speaking of the spiritually ignorant and unstable.

DRUMMOND: Precisely so, and similarly, when I spoke of fools I meant, as any simpleton could see, the fools of the world, the spiritually foolish, and not that St. Paul is speaking of the cross of which St. Paul is speaking throughout the two chapters from which the Ven. Archdeacon's texts are taken. A man endowed with that wisdom of the Holy Ghost which is foolishness to the natural man can be trusted to read even the most obscure passages of Holy Writ with great profit to his soul.

But, although the Archdeacon has proved—what Catholic preachers say all over the world—that "the wisdom of the world is foolishness with God," he has not attempted to prove that the foolishness of the world is wisdom with God, and until he does so, his remarks bear no relevancy to my remark about flinging the Bible to men who are naturally fools. "A simple man in the eyes of the world" may be a person of sound but uncultivated mind and such a one is certainly in no sense a fool.

FORTIN: It was a mistake to imagine that the common people cannot profitably study the scriptures. In this regard experience was the best guide and to point to lands of the open Bible was to show lands of progress and development, lands where there was a general upward movement both in material and spiritual things. In a bible land conscience finds its wings, it is no longer in another man's keeping. On the other hand, to see stagnation, ignorance, vice and general moral decrepitude, look to those countries where the Bible is unknown, such as Mexico, South America, Spain, Italy, Austria.

DRUMMOND: As no Catholic ever expressed the opinion that the common people cannot profitably study the scriptures, this mistaken notion cannot be fathered on us. At the beginning of many editions of the Douay Bible there appears a letter from Pope Pius the Sixth, to the then Archbishop of Florence, who had translated the Holy Bible into Italian. In this letter, written almost one hundred and twenty years ago, His Holiness says: "The Holy Scriptures are the most abundant sources which ought to be left open to every one, to draw from them purity of morals and of doctrine, and to eradicate the errors which are so widely disseminated in these corrupt times." Evidently the Pope not only thinks that the common people can profitably study the scriptures, but actually exhorts them to do so.

"In a Bible land conscience finds its wings, it is no longer in another man's keeping." Clearly, this is intended to imply that in Catholic countries the conscience of the laity is in the keeping of the priests. If this means that the conscience of the laity is continually kept enlightened by those who watch and must give account for their souls (Heb. XIII. 27), the assertion is true; but if it means that in Catholic countries conscience has no wings with which to fly to God, it is manifestly false, since there are no more conscientions and God-fearing people in the world than pious Catholics. On the other hand, in what the Ven. Archdeacon calls Bible lands, conscience often has wings to fly to the destruction of the owner of those wings.

But, really, there is no Christian land where the Bible is unknown, and thus the Archdeacon's contrast between Bible lands and lands without the Bible is baseless. He is alluding, as is plain, to Catholic countries, where he imagines the Bible is unknown. In this he is strangely mistaken. I maintain and will presently prove that the Bible is far better known in all Catholic countries than in any Protestant country.

Of course lay Protestants far surpass lay Catholics in their knowledge of the

externals of the Holy Book. They often read it from cover to cover. Frequently they can give you pieces of reconcilable information about it. I remember a minister of the New York Dutch Reformed Church, with whom I once travelled, catching me with this riddle: "If Solomon was the son of David and Joab was the son of Zeruiah, what relation was Zeruiah to Joab?" I naturally answered that Zeruiah is the name of Joab's father, and I was told I was wrong, because Zeruiah is the name of Joab's mother, this being the only instance in which a man is known in Scripture by his mother's name. I confess that I never ascertained and do not know to this day if this information be or be not correct. What in the world have such trifles to do with really knowing the Holy Book?

What, then, is the standard by which we are wont to measure a person's knowledge of a book or an author? I should answer briefly that he may be said thoroughly to know a great writer who knows and is deeply penetrated with his leading thoughts, with the finest passages in his greatest masterpieces. These passages are few even in the case of the most prolific writers. To have read them over and over again is a much surer way of grasping the author's mind than to read every single line that he has written.

Take Shakespeare, for instance. Some bookworms are wonderfully well versed in the technicalities of that immortal poet. They can explain offhand all his archaic expressions, they know all the different readings of uncertain texts, they have read every line that bears Shakespeare's name; but they have never fathomed his great thoughts. Such men cannot be said to really know Shakespeare. All they know is the outside, the adjuncts of a genius; his mind they have never grasped.

On the contrary; let an intelligent man listen to a few of Shakespeare's greatest plays as interpreted by first-rate actors like Sir Henry Irving, let him drink in all the world-wide sympathy, all the practical philosophy, all the startling apothegms, all the wondrous music and imagery of the matchless thinker and poet. Such a hearer may truly be said to know Shakespeare very well, although he may never have opened a volume of his works, although the very names of "Timon of Athens" and "Titus Andronicus" may be unknown to him.

This is the principle on which I maintain, not only that the Bible is not unknown among Catholics, but that, as a general rule, Catholics are far better acquainted with the Bible than Protestants are. After all, though every word of the Holy Scripture may conduce to edification, yet the Bible resembles other books in this that there are in it a comparatively small number of cardinal truths upon which all the rest hinge; and it is precisely these cardinal Biblical truths which Catholics lay hold of much more firmly than Protestants do.

To refer once more to the comparison with Shakespearean masterpieces, just as he who thoroughly appreciates the marvellous perfection of one single passage such as Mark Antony's address to the Romans over the head body of Caesar has a deeper knowledge of the author of that passage than the mere omnivorous critic can ever have, so the Catholic who is filled with the spirit of the Sermon on the Mount has a deeper, wider, truer knowledge of the Bible than the average Protestant Bible reader who diligently peruses the sacred volume but without any real grasp of its fundamental principles.

In the specimens of Bible readings which we read periodically in some of the secular newspapers, it is a noteworthy circumstance that the Sunday school selections are so made as to deliberately avoid those classic texts which contain the Messianic prophecies or the dogmatic teachings of the New Testament. Nor can it be otherwise. As these selections are meant for the general Protestant public, among whom doctrinal divergences are so common, it becomes a matter of policy to dwell on comparatively unpractical texts, so that the reader's preconceived notions may be left undisturbed. Thus the public is treated to the mere surface ornaments of Holy Writ, while its vital essence is carefully eschewed.

Not so with Catholics. Their knowledge

of the Bible is systematic. All its teachings are grouped about the central truth of the Incarnation of the Son of God. Sunday after Sunday they hear their pastors developing with the Scriptural proofs the Gospel sayings and doings of the Saviour of the world or the doctrinal and moral lessons of the Epistles. Thus the most important and really fundamental texts of the Old and New Testament become part and parcel of their religious life. They are thoroughly familiar not only with the letter but above all with the spirit and full practical import of such texts as the following: "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy heel and thou shalt lie in wait for her heel" (Gen. III. 15); "the sceptre shall not be taken away from Juda, nor a ruler from his thigh, till he come that is to be sent, and he shall be the expectation of nations" (Gen. XLIX. 10); "the Lord hath sworn, and he will not repent: Thou art a priest for ever according to the order of Melchisedech" (Ps. cix. or cx. 4); "behold a virgin shall conceive and bear a son, and his name shall be called Emmanuel" (Isa. vii. 14); "for a virgin is born to us, and a son is given to us, and the government is upon his shoulder and his name shall be called Wonderful, Counsellor, God, the Father of the world to come, the Prince of peace" (Isa. XI. 6); "and after sixty-two weeks shall Christ be slain" (Dan. IX. 26); "and thou, Bethlehem Ephrath, art a little one among the thousands of Juda; out of thee shall He come forth unto me that is to be the ruler in Israel" (Micah, v. 2); "behold, from henceforth all generations shall call me blessed" (Luke I. 48); "Joseph, son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost; and she shall bring forth a son and thou shalt call his name Jesus; for he shall save his people from their sins" (Matt. I. 20, 21); "and she brought forth her first born son, and wrapped him up in swaddling clothes, and laid him in a manger, because there was no room for them in the inn" (Luke II. 7); "not in bread alone do men live, but in every word that proceedeth from the mouth of God" (Matt. IV. 4); "if thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me" (Matt. XIX. 21); "Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven" (Matt. XVIII. 18); "and I say to thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it; and I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth, it shall be bound also in heaven, and whatsoever thou shalt loose on earth, it shall be loosed also in heaven" (Matt. XVI. 18, 19); "the Lord said, Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat; but I have prayed for thee that thy faith fail not; and thou, being once converted, confirm thy brethren" (Luke, XXII. 31, 32); "feed my lambs... feed my sheep" (John, XXI. 15, 17); "when Jesus therefore had seen his mother and the disciple standing, whom he loved, he saith to his mother: Woman, behold thy son; after that he saith to the disciple: Behold thy mother" (John XIX. 26, 27); "This is my body which shall be delivered for you; this is my blood of the New Testament which shall be shed for many unto remission of sins" (I Cor. XI. 24; Matt. XXVI. 28); "whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (John, XX. 23); "a faith also, if it have not works, is dead in itself" (James, II. 17).

The foregoing are a few of the classical texts that Catholics are, so to speak, fed upon from week to week. To realize their obvious meaning is to realize the whole scheme of Redemption and at the same time the scriptural basis of the Catholic Church.

I trust I may be allowed here to instance by my own experience, one is not by any means an exceptional one among Catholics. As far as I can ascertain, I am not aware that any of my ancestors on the paternal or maternal side were Protestants; hence my Scripture training is not due to Protestant influence.

Brought up at my grandmother's knee. I remember how she always had within easy reach her folio edition in two volumes of the Rheims and Douay Bible which she had brought with her from Coleraine in the north of Ireland, and how she used to read it every day and many times a day, regaling us children with the beautiful stories and teachings of Holy Writ, and inspiring us with the greatest reverence and love for the world of God, and for the Catholic Church as the only safe exponent of that written world. Later on, when I went to college, I was advised by my Catholic professors to make a practice of reading the New Testament, and as much as ten years before I became a priest, my director, who was an Italian, urged me to read the Bible first from beginning to end so as to have personal knowledge of its contents, and afterwards to read each book with the help of a good commentary. This was my experience as a layman.

Then, if we go on to consider the regularity and completeness with which every Catholic priest is obliged to read the Holy Scriptures daily, we shall see that Bible reading is more systematically practiced among Catholics than among Protestants. For even among the latter, does it not often happen that the leader of a Bible class is the only one in that class who reads the Scriptures with some attempt at method and regularity? Well, each Catholic priest is far more at home with the Scriptures than any Protestant Bible reader: for each priest is obliged under pain of mortal sin to read his breviary during about one hour every day. Now the breviary is chiefly made up of selections from the Bible, and these selections are so arranged that the whole of the Bible is read in one year. Just at this time, for example, all Catholic priests are reading the prophet Isaiah. Hence it is that priests have the classical texts of the Bible ever on their tongues and hand them on in sermon and familiar talk to those of the faithful who have not the time to make a special study of Scripture.

Consequently it is not true, as the Ven. Archdeacon says, that the Bible is unknown in Mexico, South America, Spain, Italy, Austria. The facts are exactly the other way. The true spirit and essence, nay even the very words of the most important texts of the Bible, are better known in each and all of the countries mentioned than in any Protestant community.

The Ven. Archdeacon asserts that the above-named countries are the homes of stagnation, ignorance, vice and general moral decrepitude, which he attributes to their ignorance of the Bible. As I have just shown that they are far from ignorant of the Bible, his entire contention drops out of sight and, strictly speaking, I might pass over in silence his slanders against these countries. I prefer, however, for the sake of leaving none of his affirmations disproved, to say a word against these Catholic countries.

And first of all let me register a plain-blank negative. Mexico, South America, Spain, Italy and Austria are not more stagnant, ignorant, vicious and morally decrepit than Bible-observing lands, such as, to quote striking instances, Great Britain and the United States. In making this counter-assertion I am speaking of all these countries taken as a whole. No country can be said to be moving upward even materially, and still less spiritually, in which a large portion of the population are sunk in extreme want of the necessities of body and soul. Now this extreme want for soul and body is, to say the least, as great among the poorer classes of Great Britain and the United States as among the same classes in Mexico, South America, Spain and Austria. Italy I omit from this comparison, because its present deplorable financial status is due to Catholic influences, and can in no way be attributed to the religion of its people. I might go further and affirm that there is far more contentment among the masses in the Catholic countries mentioned than in the Protestant ones, the intensely Catholic Tyrol, for instance, being one of the most virtuous and prosperous countries in the world; but for the purpose of our present argument it is enough to say that the former have nothing to envy the latter in the line of stagnation, ignorance, vice and moral

Continued on page 3.

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Northwest Review.

TUESDAY, JANUARY 4 1898.

CURRENT COMMENT.

The anniversary Requiem in Mon-
treal to-day for the repose of the late
Archbishop Fabre's devoutly Catholic
soul recalls that great churchman's
practically Catholic views on funerals.
He always discouraged the use of flow-
ers as both a waste of money and out
of keeping with the purgatorial trials
through which almost all departed
souls have to pass. During life he al-
ways preached simplicity in funeral
ornaments, so that more money could
be set aside for Requiem Masses, and
before his death he insisted that there
should be no flowers on his coffin. His
faithful people carried out the second
part of his injunctions by presenting
large collective offerings for the Masses
he craved as the most practical proof
of their sympathy and sorrow.

We feel sure we are voicing the feel-
ings of all Catholics when we express
our delight at seeing our beloved Arch-
bishop begin the New Year with re-
newed strength and vigor. Notwith-
standing the unavoidable fatigue of his
recent trip to St. Paul and meeting
with four other Archbishops, Mgr. Mar-
tinelli (the Delegate Apostolic), Arch-
bishops Ireland, Hennessy and Kater,
His Grace Mgr. Langevin, the day af-
ter his return, that is, on New Year's
morning, preached a most eloquent ser-
mon of retrospect and prospect, which
his hearers found all too short, though
their watches told them it had lasted
three quarters of an hour.

At the New Year's Day reception
held in the archiepiscopal residence,
which was the most largely attended
for many years past. His Grace ap-
peared in excellent health and spirits.
Evidently the news that the Encyclical
is already in the hands of the Arch-
bishops of Quebec and Montreal and
will soon be in his own has added
new zest to the life of the Apostle of
Catholic Schools.

The Epiphany.

The great festival of Our
Lord's Manifestation to the Wise
Men of the East occurs the day
after to-morrow. It is a feast of
obligation. At St. Boniface
Cathedral the services will be
exactly as on Sunday. At St.
Mary's Church the low masses
will be at 6.30 and 8.30, the
High Mass at 10.30, Vespers at
7.15. At the Immaculate Concep-
tion the Masses will be at 7 and
10.30, Vespers at 7.30 P.M.

The Holy Father's Encyclical.

We have been privately informed
that the Papal Encyclical on the Man-
itoba School Question was signed by the
Holy Father on the 8th of December,
the feast of Our Lady's Immaculate
Conception, and published on Christ-
mas Eve. Official copies of this admi-
rable document are now on their way
to us, and, although we cannot yet en-
ter into details, we are happy to state
that its contents are extremely grati-
fying to the Catholic Episcopate of
Canada. It is a glorious New Year's
gift to the long suffering minority of
this province.

The Church.

Rev. Father La Rue at the Immaculate
Conception church.

Free Press, Jan. 3.

Rev. Fr. La Rue, S.J., was the
preacher last evening at the
church of the Immaculate Con-
ception, continuing the series of
discourses he is giving on "The
Church." In previous lectures he
had proved the existence of a
visible church which it is the
duty of all men to hear and obey.
Last night he addressed himself
to the method by which enquir-
ers might satisfy themselves as
to which is the true church am-
ongst all the different religions
presented for man's acceptance.
From Holy Scripture he show-
ed that the true church must
possess and exhibit four charac-
teristics, namely, unity, sanctity,
catholicity and apostolicity. These
he claimed could only be found
in the Roman Catholic Church and
in this instruction he particularly
dealt with the first point, unity,
showing how the Catholic Church
possesses this essential in faith,
in doctrine and in authority. He
dealt at length with the position
of those who claim there are funda-
mental truths pointing out how
this was directly contrary to the
teaching of our Lord, who com-
manded the apostles to teach "all
things whatsoever I have taught
them," and the people to accept
everything taught by the apos-
tles and their successors. The ser-
mon was a very able one and
was listened to with the greatest
attention by a large congregation.

St. Boniface Orphanage.

The little inmates kindly remembered on
New Year's Day.

The Sisters and children of St. Boni-
face orphanage were remembered in
a kindly and generous way on New
Year's day. In the afternoon a well
laden Christmas tree and a large
quantity of fruit, clothing, etc., were
taken over to the orphanage by Winnipeg
friends and the eighty-eight little in-
mates were given a festival that they
will long remember.

The visitors were entertained with
greetings songs in French and English
and with dialogues. Afterwards the
gifts were distributed and each one of
the children was made glad by a present
of candies and toys.

The Sisters then conducted the visitors
through the orphanage now occupying the
old convent, which affords more room,
and better equipment than the former
building. The good work being carried
on by the Sisters in caring for the
homeless children is yearly expanding.
Few people have any idea of the extent
of this work and a visit to the orphanage
gives one a pleasurable surprise. The
institution is well conducted and is
maintained in every respect at the high
standard of excellence for which the
Sisters are noted and is certainly worthy
of the consideration of charitable people.

The Sisters desire to thank those who
arranged the festival and also the fol-
lowing who contributed gifts: McPherson
Fruit Co., Jobin & Marrin, J. J. Tomlin-
son, E. L. Thomas, Burke Bros., J. R.
Wynne, Scott Furniture Co., W. J. Guest,
Thomas Hazelwood, Richard Murphy,
The Ames, Holden Co., John W. Peck &
Co., The Kilgour, Rimer Co., N. R. Preat-
on & Co., Donald Fraser, Hoover & Co.,
Geo. Ryan, Capel & Paul, A. R. Christie,
Wm. Welband, Thos. Fahy, the Lake
of the Woods Milling Co., C. H. Wilson
& Bro., Davis & Co., M. Healey, T. D.
Deegan, Geo. H. Rodgers, Kobold & Co.,
Gallagher & Sons, R. Rocan & Co., Brown-
rigg & Co., J. Scarfe, E. Burdett, Mrs.
Harrington, Sutherland & Campbell, Joe
Martin, Bright & Johnston, Paulin & Co.
Thompson, Colville & Co., Rublee Fruit
Co., Ogilvie Milling Co., Royal Works,
G. F. & J. Galt, Dyson & Gibson, Mr.
Robinson, H. Beliveau, G. Couture, E.
Chamberland, D. Houle, E. Gialbeault,
P. Gosselin, T. Peltier, Perry, J. Giosson
E. Peltier, J. Dubees.

The promoters of the festival were
Messrs. Tomlinson, Marrin, Murphy, Job-
in Rocan, Burke, Golden, Healey &
Deegan.—FREE PRESS.

Bazaar at Medicine Hat.

Medicine Hat, N.W.T.
Dec. 26th 1897.

The Catholic bazaar which was held
last Tuesday and Wednesday was both
artistically and financially a grand
success. The Hall was beautifully de-
corated with flags, bunting and crepe
paper, a veritable Eden bower. The sum
realized was five hundred dollars. Great
credit is due the ladies who worked
so energetically for the success of the

bazaar. We extend our warmest thanks
to the following ladies who assisted.

The fancy stall was in charge of Mes-
dames Millar, Barreau and Spencer. The
refreshment tables were dainty and
very tempting, judging by the numbers
constantly seated at them. They were
ably presided over by Madame Leonard
assisted by Mesdames D. Smith, Nicholson
and J. H. Campbell. The doll table was
in the happy charge of Mrs. Chamberlain
and resembled fairyland. The Apron
table was managed by Mrs. M. Donnell
and Mrs. McKinnon assisted by the
Misses Porter. One of the principal fea-
tures of attraction was the Jubilee Lot-
tery table and Caboose Quilt in charge
of Mrs. Nelson and Mr. E. Millar. Last
but not least the candy stall, where the
choicest sweets and most tempting fruits
were to be purchased, was presided over
by Miss Lillian Millar assisted by Miss
J. Evans. The fish pond in care of Miss
Mannahan and Mr. McIntyre was an in-
exhaustible source of amusement. The
first day's sale closed with a grand con-
cert, one of the best given by local talent.
We sincerely thank the citizens band
who so kindly opened the concert with
the following selections.

- King Cotton March—Sousa, Waltz—Hat-
ton Galop—Gloss—March, Manhattan
Beach—Sousa.
- Duet, Piano Miss L. Millar, Mr. J.
Leonard.
- Song Mrs. N. Block
- Song Mr. McIntyre
- Selection, Crescent, Mand. and Guitar
Club, Messrs. Coates
J. McLellan and B. McIntyre.
- Piano Solo Miss. H. Smith
- Song, Comic Mr. McIlwraith
- Cornet Solo Mr. Leonard
- Song Mrs. McKinnon
- Mand. and Piano Acc. Mr. Coates
- Song Mr. Finlay
- Guitar Solo Mr. McClellan
- Recitation Miss Birchall
- Duet, Piano Misses Southworth and
Leon

The programme of the second day
closed with an impromptu dance. We
also wish to thank Mr. McKinnon and
Mr. McClellan for their kind assistance in
arrangement of hall.

The bride doll was won by baby Mc-
Kinnon of Canmore, the point lace han-
kerchief by Mrs. J. L. Gallagher of Winni-
peg, the chair by Mr. Cook, the hang-
ing lamp won by Mr. Kane was kindly
donated to the church.

Mrs. Nelson, Pres. Ladies Aid
" Millar, Vice-Pres.
" Leonard, Treas.
Miss L. Millar, Secretary

Oak Lake—Edith Manbey

On Xmas Eve Edith Mary Downe
Harper Manbey, eldest daughter
of William John Manbey, passed
away after an illness of 4 or 5 days.
The cause of death was scarlet fe-
ver. The deceased was born at
Minnedosa on 17th August 1881,
was baptised there by Rev. Father
McCarthy, O.M.I., who at the re-
quest of the late Archbishop made
a special journey for the purpose.
She was confirmed at Ventnor, Isle
of Wight, by the Bishop of Ports-
mouth.

Owing to the infectious nature
of the disease the funeral took
place the day following, i.e., on
Christmas Day. About 30 teams
and a large number of persons on
foot followed the corpse to the
Catholic Church and thence to the
cemetery. The flowers placed upon
the coffin were the gift of the Angli-
can clergyman and the Method-
ist Minister. The bell of the Angli-
can Church was tolled as a mark
of sympathy from the time the
procession left the home until it
reached the Catholic Church when
the Catholic bell began to ring and
continued until the procession nearly
reached the cemetery. At the
Church the coffin rested on a plat-
form outside the door. From the
gate of the cemetery to the grave,
which is situated on the high hill
upon which stands the great Cross,
the coffin was carried by Ambrose
Dieudonné Lépine and other metis
friends of the deceased. The funeral
was under the superintendance of
of Mr. R. H. Hoekin (uncle of the
deceased) and of Mr. J. J. Arsenault,
late Homestead Inspector. The
mourners were the father and Wil-
frid and Muriel Manbey, brother
and sister of the deceased. The be-
raved parents desire to express
their gratitude to the families of
Marion, Genthon and Edmond for
assistance rendered to them in
their trouble.

The Requiem will be celebrated
after Christmas holidays. The
REVIEW condoles with Mr. and Mrs.
Manbey in their great sorrow.

OBITUARY.

Mrs. Hinds.

Mary Maguire Hinds, wife of Richard
Hinds, died last Wednesday, and was
buried on New Year's morning at nine
o'clock, a large congregation attend-
ing the High Requiem Mass. Some ap-
propriate remarks were made by Father
Cherrier, who spoke of her as a model
wife and mother. Of her own accord she
sent for her parish priest as soon as she
felt herself seriously ill, and it is one of
the greatest consolations of her bereaved
husband to remember that he immedi-
ately complied with her request.

She leaves six children. One of the
boys being asked why he did not cry for
his departed mother, replied, "Why
should we cry? Mother is gone to heav-
en."—R.I.P.

The Pope and the Press.

Some time ago we chronicled
a unique incident in connection
with the appointment of Arch-
bishop Bruchesi to the See of
Montreal. When it became known
that he had been promoted to
the charge of the archdiocese
the pressmen of the city of dif-
ferent creeds and of every shade
of politics resolved to present
him with a hearty address of
congratulation. The presenta-
tion was made as his Grace was
about to leave for his visit to
the Eternal City. Amongst the
warmest good wishes of which
he was the object were those
tendered by the Montreal jour-
nalists, who through him sent
their respectful homage to Leo
XIII. The Pope has earnest
words of praise for the pressmen,
and he reminds the Archbishop
that their goodwill assures him
powerful aid in inspiring the
people with sound sentiments
and in realising what is desir-
able for the public peace and
advantage. These words only
repeat a lesson which Leo XIII
has again and again impressed
on those to whom he has spoken
or written on the subject. He
recognises that the Press, wisely
directed, is a valuable means of
promoting the public welfare,
and he desires that men in au-
thority should encourage and
utilize it.—CATHOLIC TIMES.

A Cardinal's Story.

Simply, touchingly as he had received
it from Cardinal Vaughan a few days
before Cardinal Perraud told the story
of the little girl, daughter of an English
Protestant clergyman, who, by her in-
fantine remarks, was to become uncon-
sciously in the hands of others an apostle
in preaching the doctrine of the Real
Presence. The relation of the anecdote
was one of Cardinal Perraud's means
of preaching at Paray-le Monial the other
day.

The little girl in question was taken
one day by her still Protestant father to
a Catholic church in London. She was
but five years old. Noticing the lamp
of the sanctuary she said:

"What is that lamp for?" The father
replied:

"It is to show that Jesus is there, be-
hind that little gold door."

"I should like to see Jesus," she said.

"My child, you cannot. The door is
shut, and, besides, Jesus is hidden by a
covering."

"Oh, I should like to see Jesus, she
continued.

After that they went into a Protestant
church, where there was neither lamp
nor tabernacle.

"Father, why is there no lamp?" she
asked.

"Because Jesus is not there," was the
reply.

After this the child spoke of nothing
but the Catholic Church, persisting in
saying she "would go where Jesus was."

To complete the story, so told by Car-
dinal Vaughan, Cardinal Perraud showed
how the child's parents embraced the
Catholic religion, and with it poverty,
the father losing at once an income of
£1,000 a year.

**Paragraphs from the Western
Watchman.**

Two statements have been going the
rounds of the press for a month; one is,
that Delegate Martinelli is going to visit
Ireland; the other, that he is going to
spend the holidays with the Archbishop
of St. Paul. This is evidently a note of the
copyist that has got into the text.

The New York "Herald" has upheld
the Cuban insurgents through thick and
thin; but the scales have fallen from its
discovered that the style of the Watch-

eyes, and it now sees in them only bar-
barians and pirates. The murdering of
those lazy negroes of whatever sympa-
thy the jingo newspapers ever had for
them.

A Catholic editor down East has just
man's paragraphs is the easiest of all
acquired. Now that the secret is out we
expect to see our scintillations flashing
from the myriad facets of the Catholic
press East and West. Thirty-two years
is a long time for a simple thing like the
Watchman's secret to remain undiscover-
ed.

The "Child Mortara," about whom
such a storm raged over two continents
years ago, is now a priest in New York,
having been sent over to labor among
the Italians of that city. The story of
his baptism and subsequent Catholic
education, as told by himself, strips that
invented by the Freemasons and accept-
ed by all Protestants of all of its sensa-
tional features. The child learned that
he had been baptised and yielded to his
boyish desire to be brought up a Christ-
ian, his parents finally acquiescing.

The Presbyterian Board of Missions
have closed their college, their seminary
for girls, their high schools, their hospi-
tal and their printing office in Urmi,
having discovered after fifty years of
labor, and the expenditure of millions
of money that Calvinism is not a popu-
lar belief among the Nestorians. By an
article of their constitution the Board is
not permitted to offer support to a foreign
mission longer than fifty years. There
will be other missions to be given up
soon.

The wife of Dreyfus may be a Jew,
but few Christian women could have
penned a more beautiful prayer than the
following recently addressed by her to
the Sovereign Pontiff:

"Lucie Eugenie Dreyfus, at the feet of your
Holiness, humbly supplicates the com-
passion of the Father of the Catholic Church.
She declares that her husband is innocent
and the victim of a judicial error. He being
isolated from his fellow men, this appeal is
signed by his grief-stricken wife, who,
through her tears, gazes at the Vicar of
Christ as the daughters of Jerusalem looked
upon Christ Himself on His way to Calvary."

We have heard so much of dreibunds
and zweibunds that there is relief in the
report that the bund now sought after by
the great powers is a bund with the Pope.
The ambassadors of the Czar, the Kaiser
and the French President are nightly
singing love-ditties under the windows
of the Vatican. Leo is a sound sleeper.

St. Mary's Literary Society.

The meetings of the above society
have proved so interesting and instructive
that the public have shown their ap-
proval by attending in largely increased
numbers. The debates are novel and are
much appreciated by everyone.

At the meeting on Friday evening last
the following committees were appointed:
—Literary, Miss Beardsley, Miss Strich,
J.J. Kelly. Musical, Miss Cavanagh, Miss
Ryan, T.F.O'Meara.

The debate was—Resolved, "that the
hope of reward is a greater incentive to
exertion than is the fear of punishment."
The affirmative was ably supported by
Miss Eryl and R. Crossland, and the in-
terests of the negative were strongly
looked after by Miss M. Skali and A.W.
Nicholson. Dean Egan, the critic, after a
few remarks, decided in favor of the
affirmative. Songs by Mrs. McAvoy, Miss
Ollie Blain and Jno. Clayton, were much
enjoyed, especially the one by Miss
Blain, after which the question box was
dealt with and some amusing questions
were put before the meeting to answer.
This brought to a close a very profitable
evening.—The Barrie Examiner.

His Best Beloved.

Pope Leo to the Irish Pilgrims.

My children, I welcome you
from my heart. I am the father
of the faithful and you are the
best beloved of my children. You
come to me from the most Catho-
lic country in the world—a
country that has suffered fearlessly,
cheerfully, persecution, imprison-
ment and death for the
faith's sake. Yours is a peculiar
faith. The faith that was planted
in your country by the blessed
Apostle St. Patrick it is impossi-
ble to eradicate. Not only has
Ireland retained, but she has
spread the faith over the Old
World and the New; she has
given priests and prelates to the
Church in Europe and America.
Therefore is Ireland much be-
loved of the Holy See. Therefore,
from the bottom of my heart and
with all the power that God has
given me, I bless you, my faith-
ful children.

BIBLE READING.

Continued from page 1.

decrepitude. Only the other day a leading English Protestant newspaper exclaimed: "In this England of ours, at the end of this century, there are millions upon millions as utterly unsaved as the wildest savage roaming the forests of Africa."

The Ven. Archdeacon was careful not to mention France or Belgium, though from his point of view, being Catholic countries, they are supposed not to know the Bible. They are too obviously thrifty and progressive to suit his special pleading.

I congratulate him also on having said nothing about his own native province of Quebec, of which he was wont to speak in bygone days as "the frozen foot of the Dominion." Such a metaphor would hardly square with its actual preponderance in the politics of Canada. But I venture to make up for this omission by stating one remarkable contrast. The Province of Ontario is commonly considered by men of the Archdeacon's school as vastly superior in solvency and thrift to the Province of Quebec. The admirers of the former point to the success of its Government finances as a result of its Bible-reading, while they attribute the financial indebtedness of the Quebec Government to a supposed lack of Scripture knowledge. I admit that Ontario does make a very good public show, but statistics prove that private indebtedness is far greater there than in the Province of Quebec, that there are two or three times more mortgages on property in the former than in the latter. Like the Pharisees of old, the people of Ontario "make clean the outside of the cup and of the platter," whereas the people of Quebec, though undoubtedly less careful of outward show, are, in their private lives, far less "full of extortion and excess." Which of the two methods, I ask you, is more conformable to the sincerity of the Gospel?

Having thus disposed of every single allegation brought by the Ven. Archdeacon against my sermon, I would, in conclusion, earnestly exhort you always to consider the Holy Scriptures, in the words of his text, "as a lamp unto your feet and a light to your path."

A Game of Base-Ball.

[This is a bona fide description written by a French resident of Manitoba who is learning English.]

The base-ball is an athletic exercise played in a field. The place for play the game is marked by a losange. At one corner of this figure stand the bat's man and this place is called "Home-base"; the corner on the right is called the first base, the one on the left is called third base, and the opposite corner is called second-base. Between the second and Home base is the pitcher's room. Behind the bat's man stand the catcher man. The playing men are divided in two camps. When one camp is to the field, the other is to the bat. The bat's man have all the other camp's men in front: the pitcher send to him the ball and the bat's man must with the bat send it away. Then he run at the first, afterwards at the second, at the third, and he come again to the Home base. But if somebody of the opposite camp catch the ball the bat's man is out, and if three of the same camp are setted out by the same manner, this camp must go to the field and the fielder-men come for strike the ball.

This game is very entertaining and for the players and for the people who consider it.

When a Protestant Is In Good Faith.

Possibility of Salvation For Those Outside The Body of the Church.

In the sects which accept the divinity of Christ there not only is a possibility of salvation, but there are hundreds and thousands of their members who live united to Christ by faith, hope and charity, and die in the grace and love of God. These belong to what is called the soul of the Church, though not to its body; they are under sad disadvantages as compared with Catholics, and never can attain to that holiness which belongs only to the children of the Church, though they may and often do practise a true and genuine piety. If the num-

ber from the sects who save their souls is comparatively small, it is chiefly for two reasons—either because they have committed mortal sins and do not know how to get rid of them, or it is because they are directly in bad faith. They have no tribunal of penance, none of the unlimited stream of graces that flow into the soul of a Catholic through the Sacraments, the Sacramentals, Holy Mass and the other means of grace, and, above all, they have for the most part no idea of the way to make an act of contrition or of its efficacy in restoring the soul to the favor of God and to its inheritance in the Kingdom of Heaven. Beside this, there is an ever-increasing number who are not in good faith.

A man is said to be in good faith with regard to the religion that he professes when in his heart he firmly believes it to be the true religion and when there is present to his mind no serious doubt which shakes his confidence in it. He is in bad faith when he does not believe it to be the true religion, or when he is inclined to think that there is some other religion which is equally in the possession of the truth, or still more so. But this is not all. What I have laid down are the conditions of good faith in the present. In order to constitute the good faith required for the virtue of divine faith it is also necessary that he should never, in the course of his whole life, have had such a serious doubt about his own religion, or such a strong conviction that some other religion was true as to lay upon him the obligation at least of further inquiry, and this under pain of serious sin.

With this definition before us we can easily lay down the necessary conditions of good faith among those outside the Church. He who has never once doubted the truth of Protestantism is in good faith; he who has once seriously doubted about its truth or has entertained a strong suspicion that the Catholic Church, and it alone, is the true Church of Jesus Christ, and has put his doubts aside and not followed them up, cannot be said to be in good faith. It is not necessary to bad faith that he should at the present moment be conscious of the falsity of the religion he professes or that he should be in a state of doubt. He may be perfectly satisfied at the present time of its orthodoxy, he may have no sort of attraction to the Catholic Church, he may even hate and condemn her, yet the mere fact that at some privious period of his life he suspected the existence of a religion nobler, truer, holier than his own, and that through indifference or self-interest or pride or human respect, or some other tie binding him down to earth, he put that suspicion aside, deprives him of the plea of good faith and makes him responsible before God for the heresy from which at one time he might have escaped, but through his own fault did not. The initial grace was given him, that was intended by Almighty God to lead on to other graces, which, if accepted, would have culminated in the grace of conversion. But that initial grace was lost to him through his own fault. The seed was sown, but the birds of the air devoured it.—Rev. R. F. Clarke, S. J., in the Ave Maria.

Died.—At Oak Lake, Man., on Xmas Eve, 1897, Edith Mary Downe Harper Manbey, eldest daughter of Mr. John Manbey, and grand daughter of George Manbey, late of Drummondville, Quebec, J.P., and great grand daughter of the late Rear Admiral John Harper, C.B., Knight of Leopold of Austria, of Halifax, N.S., aged 16 years and 4 months.—R.I.P.

Diseases of the Chest and Lungs

These diseases are too well known to require any description. How many thousands are carried every year to the silent grave, by that dreadful scourge consumption, which always commences with a slight cough. Keep the blood pure and healthy by taking a few doses of Dr. Morse's Indian Root Pills each week, and disease of any kind is impossible. All medicine dealers sell Dr. Morse Indian Root Pills.

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Table with columns: North Bound, Read up, Freight No., St. Paul, Ex. No., Miles from Winnipeg, STATIONS, South Bound, Read down, Freight No., St. Paul, Ex. No., Miles from Winnipeg. Includes stations like Winnipeg, Portage Jct., St. Norbert, Carleton Place, etc.

MORRIS-BRANDON BRANCH

Table with columns: East Bound, Read up, Freight No., Ex. No., Miles from Morris, STATIONS, West Bound, Read down, Freight No., Ex. No., Miles from Morris. Includes stations like Winnipeg, Morris, Lowe Farm, etc.

PORTAGE LA PRAIRIE BRANCH

Table with columns: West Bound, Read up, Mixed No., Ex. No., Miles from Portage la Prairie, STATIONS, East Bound, Read down, Mixed No., Ex. No., Miles from Portage la Prairie. Includes stations like 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.

- 9.—Sunday within the octave of Epiphany.
10. Monday.—Fourth day of the octave.
11. Tuesday.—Fifth day of the octave.
12. Wednesday.—Sixth day of the octave.
13. Thursday.—Octave of the Epiphany.
14. Friday.—St. Hilary, Bishop, Doctor.
15. Saturday.—St. Paul, the first hermit.

BRIEFLETS.

We understand that Viscount Encombe, the eldest son of Lord Eldon, has been received into the Catholic Church.

Fathers Ring, Nicol, Brady, O'Reilly, Stanley, and O'Brien, Irish Oblates, have been giving very successful missions in the United States.

Archdeacon Kavanagh, whose name became well known from its association with the Catholic Church of Knock, died at his residence on Thursday morning, Dec. 15th last.

The three best examinations passed in December at St. Boniface College were those of Elzear Beaupre, Louis Pealabra and Frank McHugh, whose marks averaged over 70 per cent.

On Sunday at High Mass in St. Mary's Church, Rev. Fr. Guillet, O.M.I., spoke very strongly against gambling, a vice which he regretted to say was not unknown to some of his flock.

According to the report of the Society for the Propagation of the Faith just published the receipts for the year 1896 amounted to 6,332,687 francs, and the expenditure to 6,440,028.

It is said that the object which M. Brunetiere had in view on his late visit to Rome, was to secure materials for a book on the Eternal City. His work is to be a refutation of Zola's "Rome."

It is estimated that about 30,000 persons are annually received into the Catholic Church in the U.S. The number of conversions in the Archdiocese of Baltimore during the past year was 1,105.

The Right Rev. and Hon. Mgr. Stanley has been raised by the Holy Father to the dignity of Protonotary Apostolic. Mgr. Stanley is a brother of Lord Stanley of Alderley and of Mr. Lyulph Stanley.

Lady Auckland who, has been received into the Church, is the daughter of a Lincolnshire notable, Col. George Hutton, of Gate Burton, and she married Lord Auckland soon after his accession to the title.

At the next meeting of the Newman Literary Guild which will be held at St. Mary's Schoolroom on Thursday evening the 6th January, a paper will be read by the President, Mr. J. A. McInnis, on "A part of our debt to the so-called Dark Ages."

Many happy sayings are attributed to that unrecognizable voice which occasionally bursts in unexpectedly at public meetings. One of the best we have heard of for a long time was at a recent general election in Victoria. "What is it that has made England what it is, mighty,

reverend, feared, and respected?" cried an orator. "Ireland," was the happy reply on the spot from a wag in the gallery.—UNIVERSE.

A vacancy having occurred in the Council of State of the Netherlands, the Queen-Regent has filled it by the appointment of M. Borret, formerly member of the Second Chamber. M. Borret is President-General of the Society of St. Vincent de Paul in Holland.

Miss May Russell, one of the daughters of the Lord Chief Justice, Lord Russell of Killowen, has joined the novitiate of one of the London convents, thus making still another addition to the number of the Russell family who have given themselves to religion.

Letellier & St. Pie.

A numerous congregation received Holy Communion at Midnight Mass.

We have now a handsome picture of St. Pius V., the patron of the parish, placed, on Christmas Eve, above the altar. This beautiful painting by Abbe Maillard is a decided improvement to the Church.

On Christmas afternoon quite a number of people attended benediction at the Chapel for the Indians, on the Roseau Reserve. These poor people were favored by Rev. Father Joseph Magnan O.M.I., fluent in their tongue, with a sermon. They also had the pleasure of having Midnight Mass for the first time.

The chapel which was built this summer is a neat construction and nicely, although not richly arranged.

Mr. le Cure has invited all the children to Mass on New Year's Day, after which they will assemble in the Sacristy, where he will bestow New Year's gifts on them.

Mr. and Mrs. Amedee Sanrette have gone east to visit their old home and many friends and relatives in Province of Quebec, after an absence of seventeen years. Mr. and Mrs. Hercule Barnabe left on the same errand by the same train.

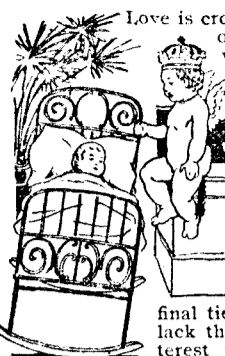
Liquefied Air Gun.

One of the most remarkable of war inventions is attributed to the ingenuity of a Frenchman, Paul Giffird. His "miracle gun" appears to be aptly named, as it is a repeating rifle which employs no gunpowder. Liquefied air, obtained under pressure at a temperature hundreds of degrees below zero, and thus representing an enormous expansive power, is the projecting force. This rifle is described as much lighter in weight than an ordinary rifle. The steel cartridge, has nine-inch bullets, which may be discharged as quickly or as slowly as desired. There is no smoke and no flash, only a sharp and low report. As soon as one cartridge is empty, another can be screwed on instantly, 300 shots costing but two and a half cents. Mention may be made here of a recent important modification of shell, now being experimented with by the United States Ordnance Department, viz., a hollow steel projectile, with thick walls. Heretofore, it has been made purposely thick that it may not break in passing through the side of a ship; but this new shell is comparatively thin, with a large cavity to contain gun-cotton, and kept from breaking up by a copper ring around the front end, the projectile being a foot in diameter and as tall as a man, with a smashing energy reckoned at 21,000 foot tons.

THE IDEAL FRIEND.

The ideal friend is one who knows us better than we do ourselves; whose trust we are sure of who softens his judgment of our failings, that we are not offended at his pointing them out. The friendship which does not grow with years has a weak root. Happy is the man who can meet his friend after many years, whether letters have been few or many, and feel that the flame of friendship has not grown dimmer, who need not be at pains to make explanations or excuse—who knows that his friend is there, unchanged in heart.—Maurice Francis Egan.

Education for a young Man or Woman, for the active duties of life, is obtained at Winnipeg Business College and Short-hand Institute. Full particulars free.



Love is crowned triumphant only in the home where a baby completes the tie of matrimony. A childless marriage cannot be a happy one. It takes the final tie of a baby to bind two souls together in marriage for better or for worse. Without this final tie a wedded couple lack the indissoluble interest that makes daily self-sacrifice not only a possibility, but a pleasure.

There are to-day thousands of homes all over the country that were once childless and unhappy, but that to-day echo with the laughter of happy babyhood, as a result of a marvelous medicine, known as Dr. Pierce's Favorite Prescription. This is the greatest of all medicines for women who suffer from weakness and disease of the delicate and important organs that bear the burdens of maternity. It makes them healthy, strong, vigorous and elastic. It makes them pure and virile. It always inflammation, heals ulceration, soothes pain and tones and builds up the shattered nerves. It banishes the discomforts of the expectant period, and makes baby's coming easy and almost painless. It insures the little new-comer's health, and a bountiful supply of nourishment. It transforms weak, sickly, nervous invalids into happy, healthy mothers. An honest dealer will not urge an inferior substitute upon you.

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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 redounds greatly to their credit. Moreover Achille Rousseau was fourth out of seventy-seven in Latin and Algebra, Antonin Dubine 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 H's tory scholarship of \$69 in the previous was won by Fortunat Luchance. In the Latin course of Mental and Moral science, Marius Cinq-Mars took his B. A. degree with first class honors and the Silver Medal, while Noel Bernier and E. J. Golden divided the two scholarships in the Junior B. A. year, receiving \$100 each. The only other student in this year, Gustave Rocan, obtained first class marks in all the honor papers of this course. The St. Boniface candidates maintained their long established reputation for thoroughness in the past subjects, Cinq-Mars being second out of twenty-eight in Latin and first out of thirty-three in Physics. Not one of the St. Boniface men failed in anything.

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