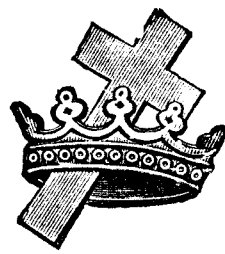


Northwest



Review.

"AD MAJOREM DEI GLORIAM."

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

VOL. XIII, No. 23.

ST. BONIFACE, MANITOBA, TUESDAY, DECEMBER 21, 1897.

\$2.00 per year.
Single Copies, 5 cents.

Newman Literary Guild.

The first regular meeting of the Newman Literary Guild was held Thursday at St. Mary's school room evening before last, when Mr. J. A. McInnis presided over a large attendance. Mr. F. W. Russell gave the opening address of the season in the form of a paper stating the reasons for the formation of this guild, with a few general reflections on the duties of membership. This paper is so valuable that we print it here.

Mr. Russell's Paper.

Mr. Chairman and Gentlemen:—

We met here last week and with business like despatch organized an association which if it achieves its object will in the future be an important power for good in this community. It is scarcely necessary for me to speak now about the need of such an organization, for to use a well worn phrase it has been a "long felt want" amongst the Catholics of Winnipeg, nevertheless in endeavouring to comply with your request to read a short paper at this opening meeting it may not be considered out of place if I do go a little into the reasons which have prompted the establishment of our guild, putting these reasons into the form of a few general reflections on the duties of membership, especially on two or three leading points which it seems to me are particularly worthy of consideration by members of such an adjunct of the church as our guild is intended to be.

I start out, then, with the assertion, and it is an assertion which I think will receive the assent of all here, that at no time in the history of the Church was it more necessary that Catholics should be fully equipped in the principles of their religion and able not only to satisfy themselves but also to give an intelligent reason for the faith that is in them than at the present day. One reason of this is that these are the days of general education, days when the intellect must, humanly speaking prevail; days, too, when unrest, dissatisfaction, doubt and fear as to their position has seized the minds of non-Catholics to an extent never known before, rendering it absolutely necessary that we should each one of us in our different sphere of life be not only willing but able to place before them the claims of the Catholic Church and to show them the rest, the peace and content they may find if they will only turn with confidence to the church of their forefathers. This being so it is the manifest duty of Catholics no matter what their position or condition may be so to cultivate the intellectual, as well as the moral powers, which they possess, that they shall each one be an agent for the advancement of the cause of the Church and our Holy Religion. Truly a great work lies ready for us to do if we will only be true to ourselves and faithful to the direction of our Holy Father who has himself in more than one of his immortal letters sketched out for Catholic laymen the plan by which they should direct their energies to spread the influence of the Church. But to do this work, to be ready at all times to make good use of our opportunities, we must be well prepared and thoroughly equipped, and the question for us to solve is how is this to be accomplished? We in a Protestant country like this have it constantly forced on our minds that we are not only comparatively few in number but also that we are possessed of comparatively little influence on the large aggregate of religious bodies around us. This means that we are living in what must be called a dangerous atmosphere, so much so that it will take even the most devoted Catholic all his time to remain uninfluenced by the religious and irreligious ideas which he is surrounded. In view of this, one thing that must be consoling to all of us is the fact that notwithstanding all the difficulties which have been put in our way never in the past has the Church in this country done greater work in the education of the younger children than is being done in the elementary schools which are being conducted in this city, and we may claim without fear of successful contradiction that Catholic children when they leave our schools are not only as

well instructed in their religion but must be disposed by reason of the excellent training they receive to live as good practical and uncompromising Catholics as the children of any country ever were. But the foundation of Catholic practices and Catholic principles having been thus excellently laid, common sense and our knowledge of human nature and the circumstances of our position here teach us that special measures of some kind must be taken if we wish the rising generation to continue in the course that has been marked out by them in the schools. And proceeding along this line of thought our everyday experience tells us further that this can only be accomplished by keeping as strict a watch as we can over both boys and girls as soon as they leave school to prevent if possible the entire severance of the link with which they have so far been united to the Church and its institutions, and by inducing them not only to keep up their connection with the Church itself and the Sunday school but also to join guilds and confraternities the aim of which shall be to interest and entertain them and at the same time supplement the knowledge gained at school of religious doctrine and history, of the teachings of our religion and the past of our glorious Church, which knowledge will, otherwise, assuredly day after day grow more and more indistinct. And in this line much can undoubtedly be done by a guild such as that which we have founded.

Unfortunately our circumstances do not permit of our doing all that we would like to do. We cannot for instance, establish a club to which our boys could come and enjoy attractive forms of innocent amusement, but there is one thing we can do and that is provide them with intellectual recreation such as debates, interspersed with lectures and talks on lively Catholic topics, which I would remark, in parenthesis, should as often as possible be given by lay members rather than by the clergy as thereby we shall be stimulated to useful enquiry. Then, as time goes on it seems to me we should endeavour to establish a library of suitably selected books, and I would recommend as the foundation of such a Catholic Library every single publication of the English Catholic Truth Society. And this brings to my mind the thought that one important thing which the members of a guild of this kind can set themselves to accomplish is to cultivate amongst Catholics, and especially the young, the habit of reading. It is sometimes said, indeed it has been a general complaint amongst Catholic publishers and authors that Catholics do not read. I should be very sorry to think that this is altogether true for it would be great reflection on our people inasmuch as the only legitimate excuse could be want of time and the cases are very rare indeed where a boy or a man does not have time to read if he wants to. When I hear a man who can read say he does not have time to read I put him down as a man to be pitied—and I think too, this pity may well be extended to his wife and children for having a husband and father who is so indolent and has so little interest in his or their welfare that he is content to let others do his reading and thinking for them. But the question is the charge true of our Catholic people? and it has been answered by those who are competent to express an opinion who say that it is not altogether true but that the trouble is that Catholics are very much like other classes of people inasmuch as they do read a great deal of the rubbish of which the printing presses are so prolific in these days. The time was and that not so very long ago when our Catholic people really suffered for the want of suitable reading in their families and when Catholic books were published at such high prices that but few could afford to buy them. But of late years a revolution has been worked in this respect and foremost amongst those who have brought about this wholesome change we may certainly give one of the places of honor to the C.T.S., who have published a vast library of books that are attractive both inside and out and have really accomplished wonders in providing us with a means with which to forestall the baneful effects of the floods of corrupt literature which are deluging and desolating the land. All experience proves that

there is no more prolific source of evil than the trashy, demoralizing literature which constantly being scattered broadcast throughout the length and breadth of the country and which none can avoid seeing. It should be our aim, therefore, as members of a Catholic Literary Guild to spread amongst our people a knowledge of and a love for better class publications, books which are so interestingly written that if once read the reading will assuredly create a craving for more, and which can be had at a trifling cost covering the whole field of fiction, biography, history, doctrine and controversy. Besides the books of the Truth Society it should be our duty to make known amongst Catholics the existence of the many excellent magazines which are published weekly or monthly and which in themselves form each year a respectable Catholic Library. Amongst these I would mention "The Month," "the Catholic Magazine" and "the Catholic Presider" published in England; "the Scottish Catholic Monthly" published in Scotland; "the Irish Monthly" published in Ireland or if we do not care to go so far from home we have our Canadian "Little Messenger of the Sacred Heart" which is small but will grow; and many excellent monthlies published in the United States, notably "The Catholic World" by the Paulist Fathers, New York; "the Ave Maria" of Notre Dame, Indiana, "the Messenger of the Sacred Heart" and "the Rosary Magazine" both of New York. Then there are the hundreds of newspapers which are issued weekly, contributed to by some of the greatest minds and ablest writers in the world, none of which papers I need enumerate for I have said sufficient to indicate that the promotion of good Catholic literature in Catholic homes is no longer either an impossibility or a difficulty, and we strive to spread the desire for this literature to such an extent that in every Catholic family there shall be at least one weekly Catholic paper, some Catholic monthly, and some of the Truth Society children's papers for the smaller children, and story books, interesting biographies and deeper works for those of larger growth.

And now, although I understand it to be your desire that my paper should be a short one, I think I have yet time to briefly refer to another subject closely akin to Catholic Literature, the taste for which it may well be considered within the province of the members of a Catholic Literary Guild to stimulate, and that is what we may call "Catholic home art." As everyone knows art was the creation of the Church and this is particularly true of the art of painting. The most rudimentary acquaintance with the history of art in the last 1900 years is sufficient to convince anyone that art both in architecture and painting was the work of the Catholic Church, for it cannot be denied that the most absorbing inspiration of Christian art in its earliest days and right up to the period of its most perfect splendour was the Incarnation and especially the Divine Motherhood typified in the Madonna and Child. All that is greatest and best by the common consent of the educated world in the art of painting is to be found in the creations of the great Catholic masters of the golden age of painting, and this being admitted it will be very much to be regretted if Catholics nowadays do not fully appreciate their own privilege and allow their artistic inheritance to be wholly enjoyed by others. The world shows its appreciation of the works of the great Catholic painters by the monetary value it sets upon their great religious masterpieces, and our Protestant friends show their appreciation of Catholic art by the abundant use they make of it in beautifying and adorning their homes. Surely we do not intend to leave it all to them; it is the outgrowth of our faith, the outward expression of our devotion, our sacred traditions and our religious practices, and we should see to it that a true taste for it leaves its impress not only on every book, school and church but on every Catholic home in the land. Of course not many of us can afford to possess the originals but the modern multiplication of the various processes of reproducing pictures, and the perfection to which these processes have been carried, have placed within the reach of almost every household,

even the most humble, the opportunity of adorning the home with nearly all the masterpieces of the older and the later schools. A refined taste, therefore, for that which is most perfect and true is and should be a characteristic of every Catholic, and members of a Catholic Literary Guild ought to do many wise things than attempt to introduce Catholic pictures into Catholic homes, for by nothing can young lives be influenced more than by form, color symbolism which they see around them. As I have said and as we all know, never before have the facilities been so great for obtaining at very moderate expense reproductions of the noblest and best specimens; let us therefore try to utilize, and induce others to utilize, the abundant resources at our disposal and so adorn our homes, the homes of our children, with such examples of Catholic art that our little ones thus trained up from the earliest years to see the best and truest in religious art will thereby be formed not only to higher and nobler tastes but to a warmer and richer love of their religion which that art symbolizes.

And now I must close, for we have other business on for this evening that will prove more interesting than the dry paper which I have laid before you. I have attempted in a very short compass to outline some points which, as I said at the beginning, I felt might reasonably interest the members of a Catholic Literary Guild. I have endeavoured to follow your instructions to limit my paper about fifteen minutes and in doing this I have necessarily been able only to skim the surface of what are really very important and it seems to me deeply interesting subjects. Catholic literature and Catholic art might each in themselves form the text of a much longer paper and perhaps at some future time we may pleasantly and profitably spend an evening developing either or both points. I trust that this meeting, our first, is only the beginning of a long career for each one of us as members of our new guild. To be successful we must lay down some definite lines and this has in a small way been my object this evening. Having laid down these lines I think if we set resolutely to work and keep together, doing all we can to create a bond of sympathy and cooperation amongst the members of the guild, and bearing in mind that everything we do should be done with a view to our improvement both morally and intellectually, we shall succeed, and the day will come when we shall reflect with pleasure not unmixed with pride that we had a hand in the foundation of "The Newman Literary Guild."

A vote of thanks was tendered Mr. Russell on motion of Mr. Golden, seconded by Mr. Kennedy.

Part of the evening was taken up with an interesting debate, in which Mr. J. J. Smith, assisted by Mr. F. Marrin, maintained that alcohol is more baneful than tobacco, which Mr. F. D. Smith and Mr. E. Golden denied. No little debating talent was developed on both sides. The president gave his decision in favor of the affirmative.

The Rev. L. J. S. Williamson, an ex-Anglican clergyman who had been received into the Church the day before, was invited to speak. After expressing his delight at the formation of this Literary Guild, he hoped the society would devote its energies chiefly to the production of literary essays and the discussion and criticism consequent thereon.

The Newman Literary Guild.

To the Editor of The Northwest Review.

Sir,
As announced in the last issue of the Northwest Review there has been organized in Winnipeg a literary society to be known as the Newman Literary Guild. Such an organization, whose function would be to stimulate and foster the intellectual life and vigor of the Catholic young men and women of this city has long been an abiding need. While other religious denominations have had their peculiar organizations for the social and intellectual improvement of their members the Catholic people

have lacked conspicuously anything of a distinctly literary character to encourage and foster intellectual growth and achievement. The hour has at length come. The seed has been planted. Let us in charity hope it may grow into a living tree, ever green and ever fruitful. The name of the society—the Newman Literary Guild—is been peculiarly well chosen. The word "Guild" carries us back in the history of the Church and of the world to the grand old Age of Faith when by means of organizations known by that appellation the great historic Catholic Church in her numberless works of Christ-like charity fed the hungry, clothed the naked, and harbored the homeless and poverty-stricken among men. What more fitting than that a title which at once associates us in thought with the glorious work of living charity in the Church of Christ? The word "Newman" at once calls to our minds the name of one who was and is in very truth a beacon-light to inquiring men, one who stands as the intellectual and literary giant among the churchmen of this nineteenth century, who by his innate force of character and his immortal fixity of purpose has conquered the uncharitable animosities and unthinking prejudices of the English people and changed the religious face of the English-speaking world. Let us then pray "Lead Kindly Light" that this organization as yet in its infantile stage may be worthy of the patronage of the illustrious John Henry Newman.

But in order that our wish in this respect may be fully realized we must all put our shoulders to the wheel and endeavour to make each meeting an unqualified success from every point of view. The programmes in the course of different meetings should be constructed by every member in turn and should be of such a character as to present a pleasing variety.

Debates and essays, although very desirable should not exclude the reading and recitation of choice selections in poetry and prose, or even the recitation of beautiful productions in music. Swinburne says "to have heard the greatest works of any great master is a possession added to the best things of life," and Darwin, the great naturalist, who, through his neglect of the humanities became so one-sided and exclusive in his reasonings, said in his later life "had I my life to live again I would make a rule to read some poetry, and listen to some good music at least once a week; for perhaps the parts of my brain now atrophied would thus have been kept active through use." It then should be an object of the society to cultivate in its members a taste for good literature, and an appreciation for fine music.

Again in the opinion of the writer it is highly desirable that the Catholic ladies of Winnipeg be admitted to membership and take an active part in the work of the Guild. This is deemed advisable not only for the sake of the organization itself but also for the good of the Catholic cause at large. If there is one thing in Catholic circles more lamentable than another it is the fact that our Catholic young men and young women do not appreciate each other as they should. If I may be pardoned for so saying, mixed marriages are becoming a positive evil in this city. A Catholic young lady of creditable social standing said to me only the other day that there are no "desirable Catholic young men" in Winnipeg, or at least if there be she did not know them. What a sad commentary that such a statement could be honestly made! Now cannot the Guild do a noble work in bringing the Catholic young men and women into closer communion by teaching them to know and appreciate each other as members of the same "household of the faith." I think it can.

In this way then the Guild may become a powerful auxiliary of the Church. This at least is the humble view of one who standing by its cradle looks forward with faith and hope to a healthy growth and development of the society in the sphere of intellectual and literary activity.

VOLO BENE.

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.

NORTHWEST REVIEW

PRINTED AND PUBLISHED EVERY TUESDAY

WITH THE APPROVAL OF THE ECCLESIASTICAL AUTHORITY.

At St. Boniface, Man.

REV. A. A. CHERRI, R., Editor-in-Chief

Subscription, - - - - \$2.00 a year. Six months, - - - - \$1.00.

The Northwest Review is on sale at R. Vendome, Stationer, 300 Main St., opposite Manitoba Hotel.

ADVERTISING RATES.

Made known on application. Orders to discontinue advertisements must be sent to this office in writing. Advertisements unaccompanied by Specific instructions inserted until ordered out.

AGENTS WANTED.

Agents wanted, in town and country places of Manitoba and the Northwest, who shall solicit and collect subscriptions for the Northwest Review. Very liberal terms made known on application to the Publisher.

Address all Communications to the NORTHWEST REVIEW, St. Boniface, Man.

Northwest Review.

TUESDAY, DECEMBER 21 1897.

CURRENT COMMENT.

Our Ste. Rose du Lac correspondent's Indian story shows how slow may sometimes be the process of thoroughly Christianizing the savage.

The great feast of the Birth of Our Blessed Lord, the Desired of the Nations and still the only Hope of our faddened nineteenth century, will have passed away before our next issue. May this blessed Christmastide bring to all our readers a more intimate knowledge and a more absorbing love of Him Who is the Truth, the Way and the Life. All other knowledge, all other loves should be subservient to this knowledge and love which is everlasting life.

We beg to direct particular attention to Mr. F. W. Russell's weighty and wise paper read at the first regular meeting of the Newman Literary Guild. It is truly remarkable both as regards its warnings of dangers to be shunned and its advice to cultivate solid Catholic reading. "The life of man upon earth is a warfare" is especially true of the children of the Church. If they lay down their arms, they are lost and become the laughing-stock of the human race. Their heritage is too precious to be frittered away in frivolity.

The utterances of our Hierarchy as reported in the two entertainments at St. Boniface College should also be carefully and reverentially pondered. So important have we deemed them that we have allowed them to encroach on our editorial space. The words of our Fathers in God are assuredly more fraught with salutary lessons than anything we could write.

We are glad to see that our esteemed contemporary, the Manitoba Free Press, does not wholly approve of the prohibition movement. It is one of the most stupid of the many stupid fads of this expiring century. Many men ought never to taste a drop of any alcoholic beverage. Individual prohibition is their only hope of safety either in this world or in the next. But, to infer from that evident fact that all the people should be condemned by law never to drink a spoonful of alcohol, is one of the many unreasonable conclusions of Protestantism, which revels in extreme and extravagant inferences. Those extreme extravagant inferences can never be realized in practice; but, as the majority of Protestants never use their own reason but are dominated by the fashions of the hour, they think it wise to pose as prohibitionists in order to please a loud-voiced galaxy of silly women, some of whom drink or—what is worse—take morphine on the sly. Meanwhile Maine, the birthplace of prohibition, is seriously thinking of giving up a hypocritical law that is "more honored in the breach than in the observance."

Stories on the Rosary.

Longmans, Green and Co., of London, New York and Bombay, have sent us one of their most recent Catholic publications—STORIES ON THE ROSARY,

by Louisa Emily Dobree, author of "Stories of the Seven Sacraments," "A Sevenfold Treasure," "Stories on the Beatitudes." This is a tastefully bound volume of 172 pages on beautifully ribbed paper, containing five stories on the five joyful mysteries of the Rosary. In these stories no attempt has been made to dwell upon the doctrinal import of the Mysteries of the Faith. The endeavor has been to show that the devotion of the Rosary has a practical bearing on the lives of each and all who make it their aim to use it with thoughtfulness and reverence.

The scenes and plots are very varied, from the luxury of an American millionaire's family circle to the pinchings of East End respectability. If Miss Dobree ere to visit America she could improve some of her portraits. Americans say "right away" not "straight away". But these are more details. On the whole her work is very true to life. In the polite slang of well-bred English children she is delightfully at home. Though her pious purpose is evident, it is not forced. Only, some of her plots are unravelled too suddenly at the end. She is perhaps a trifle too much afraid of wearing her readers. There is not a dull line in the whole book. And considering the excellent type and paper, the work is marvellously cheap, only one shilling and sixpence or thirty-six cents.

A Philosophical Soiree At St. Boniface College.

The reception room of St. Boniface College was the scene of a serious and thought-provoking philosophical soiree last Tuesday evening. His Grace the Archbishop of St. Boniface, accompanied by their Lordships Bishops Pascal, Legaland Dontenville, O.M.I., occupied the seats of honor. Several members of the local clergy were present, together with the undergraduates of the College, a fair sprinkling of graduates and some of the leading citizens of Winnipeg and St. Boniface, conspicuous among whom were Mr. N. Beaurivage, mayor of St. Boniface, Mr. Albert Beaurivage, Mr. Roger Goulet, Mr. Joseph Dubuc, Mr. M. Cinq-Mars, Mr. Theophile Bertrand and Mr. John S. Ewart, Q.C.

The entertainment, which was organized under the direction of Rev. Father J. Grenier, S.J., opened with a brief address by Aime Cinq-Mars, showing how all the dissertations and defenses were grouped about the leading idea of the Holy Fathers's encyclical, *Aeterni Patris*, of Aug. 1, 1879, in which a general direction is outlined for Catholic philosophical studies.

The excellence of Philosophy formed the subject of three essays: the first by Noel Bernier, in French, treating of the origin of mental and moral science; the second by Aime Cinq-Mars, also in French, dealing with the wide field of philosophical inquiry; the third, in English, by Ernest Golden, explaining how certitude is a characteristic of true philosophy and pointing out the absurdity of systems that fail to give that certitude.

The utility of Philosophy was next examined: first, from the standpoint of intellectual development and guidance, by Achille Rousseau, and secondly, from the standpoint of literature and morals, by Fortunat Lachance. A good point made in this latter essay was the influence of philosophical training on the best productions of the world's literature.

Here a change in the programme was introduced by Ernest Golden reading a Latin dissertation on Truth and its attainment. He exposed the weakness of universal scepticism and explained the three kinds of certitude, metaphysical, physical and moral. He was attacked on these points in syllogistic form by Noel Bernier and Louis Laliberte, and replied in a satisfactory manner, the entire discussion being carried on in Latin.

A similar discussion on the methods of knowing the truth was carried on by Fortunat Lachance for the defence and Hormisdas Leblanc and A. Cinq-Mars for the attack. Fortunat Lachance having previously proved his theses.

The four-page programme, which was all tastefully printed in Latin, comprising the enunciation of no less than twenty-five theses, described a third disputation on the criterion of truth, in which Noel Bernier was to have defended nine theses against the objections of Gustave Rocan and A. Rousseau: but unfortunately, the

doughty defender, having overworked himself in the preparation for this arduous bout, was obliged to retire after his first disputation and so this third part had to be omitted.

After Gustave Rocan had read a French dissertation on the perfect agreement of supernatural faith with natural reason. His Grace rose, alleging his physician's orders as the motive for his leaving before the end of the entertainment. However, he wished his brother Prelates to remain and say a few words to the students who had so carefully prepared this interesting soiree. When he rose, Archbishop Langevin expressed his intention of being very brief; but, happily for the audience, he was so full of the subject that he spoke for nearly twenty minutes. He was delighted with this entertainment, and hoped such intellectual treats would often recur. Alluding to one of the discussions in which the trustworthiness of sense-representations had been maintained, His Grace applied this philosophical doctrine to the appearances of bread and wine in the Blessed Eucharist. The appearances were not deceptive, the senses were not deceived, the accidents of color, taste, etc. were really there, but the substance of the bread and wine was not there. Generally accidents lead us to infer substance; but here we were warned by revelation that, when certain words had been uttered over that bread and wine by a duly ordained priest, the substance of the bread and wine was transformed into the substance of the Body and Blood of Christ. However, the testimony of the senses as to their proper object, i.e., the appearance, the color, the taste of the bread and wine, remained veracious.

The Archbishop then insisted on the immense advantage of thorough training in philosophy. Without that, Catholic young men went out into the world poorly equipped against the attacks of unbelievers and misbelievers. It was owing to a lack of sound philosophy that so many Catholics seemed to have no deep-rooted convictions, no spiritual backbone. He was glad to see how the course of philosophy is being improved and strengthened in all our Catholic colleges.

We wish we had space to reproduce all His Grace's remarks. They showed how vividly he himself has mastered all the great problems of philosophy.

After the Archbishop had retired, the remaining essays were read. Hormisdas Leblanc briefly refuted some of the principal charges brought against the philosophical methods of the schoolmen. This essay was in French. Finally, Louis Laliberte discoursed at some length in English on the manifold aspects of the various sciences in relation especially to philosophy. It may be as well to state here, once for all, that every one of these essays was both well written and well read, so that both the matter and the manner commanded the undivided attention of the select audience.

At the end of the printed programme there was a note inviting any one in the audience to propound difficulties. His Lordship Bishop Dontenville took advantage of this invitation to ask how it was, if philosophy was so necessary, that men like Darwin, Tyndall and Huxley, who knew next to nothing of philosophy, could have added so largely to the sum of human knowledge. The reply was that they had added a good many facts but very few, if any, general principles to the treasury of real knowledge. Many of their most talked-of theories were uncertain, and when there is uncertainty there is no philosophical knowledge. Besides, Tyndall and Huxley at least had philosophical minds. And, as to the success of Darwin's unproved and unprovable theory of evolution that success would have been impossible had not the majority of scientists been incapable (owing to the lack of philosophy) of consecutive reasoning on first principles.

At the close of the entertainment His Lordship Right Rev. Albert Pascal, O.M.I., spoke of the pleasure he had experienced in listening to these learned essays and discussions. It was a marvel to him to reflect how wild and uncultivated these regions were but a few years ago and now to be present at an entertainment that would do honor to the most learned societies in the world. He admired the labor bestowed by these young on such abstruse questions, congratulated them on their hard work for the sake of the immense benefit they thus conferred on their own minds.

His Lordship Bishop Legal, O.M.I., merely said that he reserved himself for tomorrow night (the dramatic and musical entertainment) and congratulated the disputants.

His Lordship Bishop Dontenville, O.M.I., congratulated the young men of

St. Boniface College on being under the guidance of the Fathers of the Society of Jesus, who, it was generally conceded, held "the key of science." The meeting broke up at half past ten.

Prelates Entertained.

A charming evening with St. Boniface College Students.

Last Wednesday evening a dramatic and musical entertainment was tendered by the St. Boniface College students to His Grace Archbishop Langevin and the visiting bishops. After the overture on the piano played by Zotique Lavoie, Adonias Sabourin read four addresses, the first to His Grace, congratulating him on his recovery and hoping he would in future take better care of his health; the second to Mgr. Pascal, as to the senior bishop of the four prelates present; the third to Mgr. Legal, reminding him that he had been called "the grave-digging bishop," because he who brought him the news of his election to the episcopal dignity found him digging a grave for one of his Blackfeet Indians; the fourth to Mgr. Dontenville, congratulating him on his familiarity with English, French and German, the three great languages of the modern world.

The first part of the entertainment, which was prepared by Fr. Carrière, S. J., was a drama in one act, *Nuit d'Orange*, written in French alexandrine verse by Rev. Fr. Tricard, S. J. A traveller, with his sixteen-year old son, surprised by a terrible thunder storm, takes refuge in a deserted monastery, but is horrified to find there the graves of twelve monks whom he and others, 17 years before, in 1796, had massacred. His remorseful terror is heightened by meeting with a monk who, having escaped the massacre because he was too young, remained in the monastery bemoaning the death of his father one of the monks. The traveller is in an agony of fear lest his son should discover his share in the massacre. The monk is tempted to revenge himself on the murderer by telling the latter's son. All the elements of tragedy are here and they are admirably handled by the author. The monk generously stifles his vengeful passions. The traveller is moved to repentance and is absolved by the priestly monk. The converted murderer imagines that his son is still ignorant of his father's guilt. Meanwhile the son of the murderer and the son of the victim (the Monk) agree not to divulge the fact that the murderer's son knows all.

The three actors in this play won frequent plaudits from the attentive audience. Fortunat Lachance, with his gloomy bass voice, played the monk with great earnestness. Aime Cinq-Mars, as the traveller, portrayed vividly the remorse and terror of a criminal. Joseph Poitras, as Paul, the traveller's son, was well nigh perfect in voice and manner.

There followed an intermission: A violin solo by Charles Rouleau, a bright lad who was encored; "Vive la France," a fine song by Mr. Ernest Lévêque, accompanied by Miss Pambrun; "Le Loup et le Chien," Lafontaine's well known fable, cleverly rendered by a mere slip of a boy, Alexander Bernier.

The second part of the entertainment, under the direction of Rev. Fr. La Rue S.J. consisted in an "opérette-bouffe," entitled *Quand on Conspire*, by Antony Mars, of which the cast was: Le Comte Bibinoff, Adjutor Hogue; Dimitri, maitre de police, Antonio Bellevau; Ivan, domestique de Bibinoff, Ulric Dupas. The choice of quite young boys, with clear treble voices, was an added charm to the clever burlesque of this sparkling farce. The three children kept the audience in roars of laughter. Their acting and singing were equally good, and as the play is a running fire of really startling witticisms and unexpected repartees, it was hard to decide which was the most

amusing, the aristocratic rhodomontades of Bibinoff, the bonhomie of Dimitri, or the inimitable naïvete of Ivan. However, as this typical Russian servant monopolizes most of the interest, young Dupas may be said to have especially caught the fancy of the audience by the manifest enjoyment with which he entered into the spirit of his part.

After "God Save the Queen," His Grace said he was thankful for the suggestion, contained in the address, that he should not overwork himself. But bishops in this country had so much to do that they had no time to take care of their health. If bishops wear themselves out, people should not forget that mothers do the same through love for their children.

He wished to say that he had great hopes for the future. We were on the eve of better times for religion in this country.

In reference to the entertainment, he had three remarks to make. First, he was impressed with the admirable tone and literary workmanship of the drama by one of the Fathers of that Society of Jesus whose members were directing this college. Secondly, he was delighted with the skill of the performers, which reflected so much credit on their professors. He was especially pleased with their perfect French pronunciation, but he was not surprised as the other French Canadian college of the Jesuits, St. Mary's, was remarkable for the same purity of accent. In the third place, he was very much struck with the attentive way in which the audience had followed so serious and high-toned a play as was "Nuit d'Orange." They seemed to appreciate all the good points. This was a proof that they deserved to have applied to them the famous saying of a French traveller: "Les Canadiens sont un peuple de gentilshommes." Indeed, innate refinement was needed to taste all the beauties of the noble sentiments expressed in that drama. His Grace concluded by thanking the good Fathers for this beautiful entertainment and by exhorting the students to profit by the lessons of such able masters.

His Lordship Bishop Pascal, O.M.I., briefly expressed his delight at the whole performance. The actors had made us alternately weep and laugh. This was a proof of their excellent training.

His Lordship Bishop Legal, O.M.I., advised the students to treasure up the invaluable impressions of their college life. These impressions were like the "blazes" cut in forest trees to mark the path; as the mark on the tree grew deeper and wider with the growth of the tree, so the teachings of their college years would, if they treasured them up carefully, sink deeper and deeper into their souls as years rolled on.

His Lordship Bishop Dontenville, O.M.I., highly appreciated the allusion, contained in the address, to his Alsatian birth. Of course all Alsations were Frenchmen still. While full of admiration for the talent displayed by the brilliant students of this college, he wished them never to forget the heroes who founded this seat of learning (Applause). He hoped the students of the present day would, in the course of time develop into heroes, devoted to the interests of religion and fatherland.

Thus ended an entertainment which was pronounced on all hands to have been one of the most successful, elevating and diverting ever presented by the students of St. Boniface College.

The Newman Literary Guild. EDITORIAL NOTE.

We appreciate the noble effort of our correspondent who signs himself "Volo Bene" and we admire his zeal for the interest and growth of the Catholic Literary Society

A SHAPELY FOOT

AND

A perfect fitting shoe are the combinations which lead to the beautiful story of Cinderella. We can furnish the basis of many a romance in shoe wearing, for our shoes will fit any foot no matter how shapely or unshapely. One of the many bargains, Ladies' Kid Button Boots, extension sole for

\$1.25.

A. C. MORGAN.
412 Main St.

NOTICE.

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

THE NORTHWEST REVIEW
St. Boniface
Manitoba.

CALENDAR FOR NEXT WEEK
December.

- 25. Sunday. — Feast of St. Stephen. Protomartyr. Second class with octave.
- 27. Monday. — Feast of St. John the Evangelist. Second class with octave.
- 28. Tuesday. — Feast of the Holy Innocents. Second class with octave.
- 29. Wednesday. — St. Thomas Becket, Archbishop of Canterbury and Martyr.
- 30. Thursday. — Office of the Sunday within the octave of Christmas.
- 31. Friday. — St. Sylvester, Pope.

1898.

JANUARY.

- 1. Saturday. — Feast of the Circumcision. New Year's Day.

BRIEFLETS.

Mgr. DONTENVILLE goes to Montreal to-day.

His Grace the Archbishop went to St. Norbert the day before yesterday.

Rev. Fr. Beaudin, O. M. L., who has been ill for the past week in St. Boniface Hospital, is now, we are happy to learn, much better.

The Rev. John Fitzpatrick, O.M.L., is acting as English confessor and preacher at the church of the Oblate Fathers in Nice, France.

Rev. Emmanuel Garon was ordained priest by the Most Reverend Archbishop this morning at 7 o'clock in the chapel of the Indian Industrial School.

We are glad to hear that Hon. Judge Prud'homme is fast recovering from the illness that confined him for these last few days to St. Boniface Hospital.

Miss Sybil Santerson, the well known American singer, who recently created such a furore in Russia, was received into the Catholic church in Paris on Nov. 29th, and married on Dec. 1st to Mr. Antonio Terry.

His Lordship Bishop Legat, O. M. L., accompanied by Very Rev. Father Leduc, O.M.L., V.G., left for St. Albert last Thursday evening. His Lordship Bishop Paschal, O.M.L., left for Prince Albert the following day.

Rev. Father Gaysford, of the South-west diocese, has just come from England to superintend Rev. Lord Archibald Douglas's home for Catholic boys in the Dauphin country. Father Gaysford preached at High Mass in the Immaculate Conception church last Sunday, and left for Lake Dauphin yesterday.

Last Sunday evening, at the church of the Immaculate Conception, Rev. Fr. Drummond was announced to continue his course of sermons on Holy Scripture; but, as his reply to Ven. Archdeacon Fortin's remarks on his previous sermon took up a full hour, he postponed the examination of the old Testament Canon till his next sermon on the third Sunday in January. He examined all the texts referred to by the Ven. Archdeacon and showed, by reading the context, that not one of them had the slightest bearing on the question at issue. He also maintained that the spirit of the Bible and its really important parts are much better known in all Catholic countries than in any Protestant country. He proved that in Catholic countries the mass of the peo-

ple are far more prosperous and contented than in England, the banner-boast of Bible readers.

Mr. Joseph Bernier, M.A., Barrister-at-law, son of Hon. Senator Bernier, has entered into partnership with the well known legal firm, perhaps the best of the junior bar, of Andrews and Pitblado. With Mr. J. Dabne, M. A., counsel for the Hochelaga Bank and having otherwise more legal business than he can handle, we are pleased to see the graduates of St. Boniface forging ahead.

There are now eighty-two Catholic schools in full swing in this province of Manitoba. His Grace has this year received about ten thousand dollars for the schools from generous benefactors in Canada, France and the United States. About half that sum has already been spent for the support of different schools. Much more will be needed in the near future.

His Lordship Bishop DONTENVILLE, O.M.L., preached a very eloquent sermon last Sunday evening in St. Mary's Church, which was so crowded that many had to stand. His thesis, that the Church is not opposed to true science, was proved with a wealth of apposite and up-to-date illustrations. His Lordship seems perfectly at home in English, which he speaks as one who has known the language from his youth.

Rev. Fr. Morin, the well known immigration agent, passed through the city last Thursday en route to Quebec for a visit to his settlements in the Edmonton district. He is accompanied by ten persons, members of the colony, who are going east to spend their winter holidays. Fr. Morin found all the settlers prospering. Since the first settlement was started at Morriville, twenty miles north of Edmonton, 900 persons have been sent out and are now provided with comfortable homes. Their numbers have steadily increased until there are 400 families in the first settled district. This year the three colonies produced 100,000 bushels of grain.

His death a Sermon.

Last Word of a Man Who was Fatally Stricken on the Steps of the Cathedral.

Catholic Standard and Times (Philadelphia)

"I'm so glad I was ready. It was always my dearest wish to die on Sunday after Mass."

This is the full text of a sermon preached at the Cathedral on Sunday morning, not by one of the parish priests standing in the pulpit of the great edifice, but by a dying man who was stricken while descending the steps at the conclusion of the 9 o'clock Mass. Only a very small part of the big congregation heard the words, spoken almost in a whisper, but they were repeated again and again until the powerful lesson had entered and taken root in hundreds of hearts.

The above words are the last the man was heard to utter. Shortly after he was prostrated the Medico-Chirurgical Hospital ambulance reached the spot, but he died while being lifted into the vehicle. In his hands was clasped a rosary and in his pocket was one cent. After remaining at the hospital for a time the body was taken to the morgue, where it was identified as that of Timothy Murphy, aged 60 years, of 1129 Brandywine Street. His funeral took place Thursday from the residence of Patrick Burke, 2011 Christian street. Solemn requiem Mass was celebrated at St. Charles.

IRISH PEERS.

The action taken by several Irish peers on the Financial Relations question induces us to think that these noblemen could often do a good stroke of work for Ireland, if they only got a lead. We are so accustomed to hearing the House of Lords denounced in every political mood and tense, we are apt to forget much useful English legislation originates each year in the Upper House. Of course, the measures are always minor ones. But minor measures are often of the highest utility to the interested localities, and localities in the aggregate make the nation. Supposing the Irish peers who really feel an interest in the industrial and commercial development could see their way to occasionally acting together for the furtherance of Irish interests, Ireland's representation in the peerage would be of some practical use to the country. Irish peers are at present mere party hacks. From an English or Imperial point of view, their policy, or lack thereof, may be excellent, but it is neither a very wise nor very patriotic course. Peers have no relish for hard work, and Irish peers are no exception; but these latter might, by way of variety, treat their lordships once in a way to a thoroughgoing Hibernian debate. Lord Mayo or Lord Castletown should see to it. —Dublin Nation.



The most critical period in a woman's life may be properly called "Blossoming Time." It is the period when she blossoms from girlhood into womanhood.

At this momentous time the best medicine for a woman to take is Dr. Pierce's Favorite Prescription. It acts directly upon the delicate and important organs that are to bear the burdens of wifehood and motherhood. It makes them strong, healthy and vigorous. It corrects all irregularities and displacements and stops exhausting drains. Taken during the period of expectant maternity, it banishes the usual annoyances and makes baby's coming easy and almost painless. It insures the new-comer's health and an ample supply of nourishment. It transforms weak, sickly, nervous, complaining women into happy, healthy wives. Thousands of women have told over their own signatures, the story of the marvellous merits of this great medicine. An honest dealer will not try to persuade you to take something different from what you ask for, for the sake of a few pennies added profit.

Mrs. Anna Ulrich, of Elm Creek, Buffalo Co., Neb., writes: "I was under doctors' care for two years with uterine disease. I was so weak that I could sit up in bed only a few moments. I commenced taking Dr. Pierce's Favorite Prescription and when I had taken one-half dozen bottles I was up and going wherever I pleased and have been very strong ever since—that was two years and a half ago."

The only constipation-cure that never causes discomfort—Dr. Pierce's Pleasant Pellets. At all medicine stores.

St. Boniface College.

THE ONLY Catholic College In America...

That competes annually with half a dozen

Protestant Colleges & Collegiate Institutes

In proportion to the number of its pupils, St. Boniface College...

Has Won...

—*More Scholarships

Than any of its Protestant Competitors.

Read the following extract from the Northwest Review, July 8th, 1897:—

The students of St. Boniface College came off with even more than usual success. They captured the two scholarships for Greek, Achille Rousseau, of the previous year, winning the coveted \$40 over 26 competitors from his own and other colleges, and Jean Arpin the corresponding \$25 in the Preliminary over twenty competitors. As our candidates numbered only eight against forty from three other colleges, this double victory redounds greatly to their credit. Moreover Achille Rousseau was fourth out of seventy-seven in Latin and Algebra, Antonin Dubuc was first out of one hundred and thirty from St. Boniface, Winnipeg, Portage La Prairie, Brandon and Regina, in the Latin of the Preliminary. The French and History scholarship of \$50 in the Previous year was won by Fortunat Lechance. 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 \$30 each. The only other student in this year, Gustave Moran, obtained first class marks in all the honor papers of his course. The St. Boniface candidates antedated 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.

TERMS:—Boarders - \$13.00 a month. Day pupils - 3.00

Apply to

THE REV. THE RECTOR,
The College,
St. Boniface, Man.

Warm Winter... Footwear.

The Largest Stock of New Goods in the City

Dolgo Felt Boots and many other makes in great variety. Our 25 cents Felt Slippers, leather sole, for Ladies is the best value in Winnipeg.

Pile of Cardigans, Rubbers, Overshoes, Mocassins and a magnificent stock of Mitts and Gloves to choose from.

Prices - always - Right.

THOS. H. FAHEY,

588 Main St., Corner Rupert St.

WE WILL Sell men's & boys' OVERCOATS

AT COST FOR THE BALANCE OF THIS MONTH.

Deegan's
556 Main street.

Catholic Book Store
ST. BONIFACE.

Books, Stationery, Pictures and Picture Frames, Religious Articles and School Requisites. FRENCH LINKS a specialty. Wholesale and Retail. Correspondence solicited

M. A. KEROACK.

The Family Medicine.

Trout Lake, Ont., Jan. 2, 1899.

W. H. Comstock, Brockville.

Dear Sir,—For a number of years I have used and sold your "Dr. Morse's Indian Root Pills." I consider them the very best for "Family Use," and all customers speak highly of them.

Yours truly,
R. LAWSON.

THE Very Best

thing a young man or woman can do is to attend Business College and shorthand Institute for a term. Do you want to know what you can learn? Then write for Annual Announcement.

C. A. Fleming, Pres.; G. W. Donald, Sec.

G. R. Vendome

French, German and English Papers.

STATIONERY,

PRAYER BOOKS AND BEADS.

FANCY GOODS, ETC.

WATCHES AND CLOCKS.

300 Main St. Opp. Manitoba Hotel.

California Wines

White Wine, now 5 years bottled, - - - \$5.00 per doz.
Red Wine, now 5 years bottled, - - - \$4.50 per doz.

Ontario Wines...

Native Wine, 1st quality, \$1.25 per gallon.
Sweet Catawba, 1st quality, \$1.50 per gallon.
Dry Catawba, 1st quality, \$1.50 per gallon.

RICHARD & CO.
365 Main St., Winnipeg.

The Pill for the People.

Murilla, Sta., Ont., Jan. 13, 1899.

W. H. COMSTOCK, Brockville, Ont.

DEAR SIR,—Have been selling your Dr. Morse's Indian R. or Pills for the past eight years; they are the only Pills for the People. After having used them once, they always come back for more.

Yours truly,

JNO. MCLEAN.

Save Paying Doctors' Bills
BY USING

Dr. Morse's Indian Root Pills

*THEY are the Remedy that the bounteous hand of nature has provided for all diseases arising from IMPURE BLOOD.

Morse's Pills

ARE A SURE CURE FOR BILIOUSNESS, HEADACHE, INDIGESTION, LIVER COMPLAINT, DYSPEPSIA, Etc., Etc.

FOR SALE BY ALL DEALERS

W. H. COMSTOCK,

ROCKVILLE, ONT.

MORRISTOWN, N.Y.

C. M. B. A.

Grand Deputy for Manitoba, Rev. A. A. Cherrier, Winnipeg, Man.

AGENT OF THE C. M. B. A.

For the Province of Manitoba with power of Attorney, Dr. J. K. Barrett, Winnipeg, Man.

The NORTHWEST REVIEW is the official organ for Manitoba and the Northwest of the Catholic Mutual Benefit Association.

Branch 52, Winnipeg.

Meets at Unity Hall, McIntyre Block, every 1st and 3rd Wednesday.

Spiritual Advisor, Rev. Father Guillet; Pres., Geo. Germain; 1st Vice-Pres., W. J. Pawlic; 2nd Vice-Pres., H. A. Conway; Treas., N. Bergeron; Rec. Sec., M. C. Russell; Asst., M. E. Hughes; Fin. Sec., D. F. Alman; Marshall, M. Savage; Guard, A. D. McDonald; Trustees, P. Shea, F. W. Russell and G. Gladish.

Branch 163, C.M.B.A. Winnipeg

Meets at the Immaculate Conception School Room on first and third Tuesday in each month.

Spiritual Advisor, Rev. A. A. Cherrier; Pres., J. A. McInnis; 1st Vice-Pres., Rev. A. A. Cherrier; 2nd Vice-Pres., J. P. O'Brien; 3rd Vice-Pres., J. E. Manning; Treas., P. Klinkhammer; Rec. Sec., G. Gladish; Marshall, P. Klinkhammer; Guard, L. W. Grant; Librarian, H. Sullivan; Corresponding Sec., J. J. Goeden.

Catholic Truth Society of Winnipeg.

Honorary President and Patron, His Grace the Archbishop of St. Boniface.

Pres., A. H. Kennedy; 1st Vice-Pres., D. F. Coyne; 2nd Vice-Pres., M. E. Hughes; Rec. Sec., F. W. Russell; Asst. Sec., G. Tessier; Fin. Sec., H. A. Russell; Treas., Geo. Germain; Trustees, J. A. McInnis, R. H. McDonald, and Jas. Malton; Representative to state court convention, J. D. McDonald; Alternate, T. Jobin.

St. MARY'S COURT No. 276.

Catholic Order of Foresters.

Meets 2nd and 4th Friday in every month in Unity Hall, McIntyre Block. Chaplain, Rev. Father Guillet, O. M. L.; Chief Ran., R. Murphy; Vice-Chief Ran., J. A. McInnis; Rec. Sec., F. W. Russell; Fin. Sec., H. A. Russell; Treas., Geo. Germain; Trustees, J. A. McInnis, R. H. McDonald, and Jas. Malton; Representative to state court convention, J. D. McDonald; Alternate, T. Jobin.

LEGAL.

GILMOUR & HASTINGS, BARRISTERS, etc., McIntyre Block, Winnipeg, Man. T. H. GILMOUR. W. H. HASTINGS.

Call and see...

The Nordheimer Piano.

ALBERT EVANS

318 Main Street.

ESTABLISHED 1879.

M. HUGHES & SON,
Undertakers and Embalmers,

409 MAIN STREET, OPPOSITE CITY HALL.

Telephone 490.

Telegraph Orders will receive Prompt Attention.

We have just opened up a

FINE LINE OF

Catholic Prayer Books

HART & CO.

BOOKSELLERS

AND STATIONERS

364 Main Street, - - - Winnipeg, Man.

TROY LAUNDRY.

465 Alexander Ave. West.

REMARKS:—Goods called for and delivered. Orders by mail promptly attended to. A list with name and address should accompany each order.

All work sent C. O. D. if not received on delivery, must be called for at Office. ♦ ♦ ♦

Work turned out within 4 hours notice will be charged 15c on the \$ extra. Customers having complaints to make either in regard to Laundry or delivery, will please make them at the Office. Parcels left over 4 days will be sold for charges.

Telephone - - - 362.

Miss A. KILLEN, - - - Prop.
W I N N I P E G.

J. KERR,
Undertaker

—AND—

Embalmers,

212 BANNATYNE STREET,

Opp. Ashdown's

Telephone 413.

Telegraph orders given prompt attention.