

MEN'S PANTS 65c.

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Have bought out the Cheapside Clothing Store, and are selling this big stock out at

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Bargains as they consolidate all their business in the wholesale by end of this year at

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THE STEWART HOUSE, graduated prices, fine samples of goods for sale. Thomas Cassin, proprietor, Manitoba, Man.

THE ROYAL HOTEL, corner of Stephen Avenue and McDermott Street, Calgary, Alberta. First-class accommodations for transient guests. Moderate. Mrs. E. C. Clarke, Proprietress.

C. M. B. A.
Branch 52, Winnipeg.

St. Joseph and Catholic Truth Society
OF WESTERN CANADA.
CONFERENCE OF WINNIPEG.
Meets in their Hall 183 Water street, opposite Manitoba Hotel, every Monday at eight (8) P. M.

C. M. B. A. Branch 163, Winnipeg
Meets at the Immaculate Conception School Room on first and third Tuesday in each month. Transaction of business commences at 8 o'clock sharp.
List of officers as follows:—Hon. President A. A. Chertier; President, J. Shaw; 1st Vice Pres., J. Markinski; 2nd Vice Pres., M. Buck; Recording Sec., A. Picard; Assistant Rec. Sec., D. McDonald; Financial Sec., F. J. Connell; Treasurer, Rev. A. A. Chertier; Marshall, N. Lacroix; Guard, F. Weintz; Trustees, J. Schmidt, D. Macdonald, M. Buck, F. Weintz, and Peter Kilkhammer; Representative to the Grand Council, Rev. A. A. Chertier; Alternate, P. Kilkhammer; District Deputies: Grand Deputy of the C. M. B. A. for Manitoba and British Columbia, J. K. Barrett, L.L.D., address, 122 5th Street South, Winnipeg, Man.

Catholic Order of Foresters.
Meets 2nd and 4th Friday in every month, 1st unity Hall, McIntyre Block.
Officers: Very Rev. Father Langelin, O. M. L.; Chief Ranger T. D. Deegan; V. C. R. L. O. Genest; Secy, Thos. Jobin; Financial Secy, H. A. Russell; Treas., G. Gernally; Trustees, J. J. Egan, H. A. Russell; J. J. McCarthy; Sr. Conductor, E. R. Dowdall; Jr. Conductor, E. Pounds; Inside Sentinel, J. G. Donald; Outside Sentinel, Angus Stouffall; Grand, Outside Sentinel, Annual Session, E. Murphy Alternate.

CHURCH NOTICES.
CATHEDRAL ST. BONIFACE.
Sundays—Masses at 8 and 10.30, a. m. Vespers at 9 p. m.
Week Days—Masses at 6.30 and 7.30, a. m.
ST. MARY'S CHURCH.
Sundays—Masses at 8.30, 10.30, and 12.30 p. m. Vespers at 7.15 p. m.
Week Days—Masses at 6.30 and 7.30.
IMMACULATE CONCEPTION.
Sundays—Masses at 8.30 a. m. with short instruction and at 9.30 a. m. with sermon. Vespers at 7.15 p. m.
Week days—Mass at 7.30 a. m.

Ecclesiastical Province of St. Boniface.
I. JULY DAYS OF OBLIGATION.
1. All Sundays in the year.
2. Jan. 1st. The Circumcision.
3. Jan. 6th. The Epiphany.
4. The Ascension.
5. Nov. 1st. All Saints.
6. Dec. 8th. The Immaculate Conception.
7. Dec. 26th Christmas.
II. DAYS OF FAST.
1. The forty days of Lent.
2. The Wednesdays and Fridays in Advent.
3. The Ember days, at the four Seasons being the Wednesdays, Fridays and Saturdays of
a. The first week in Lent.
b. Whitsun Week.
c. The third week in September.
d. The third week in Advent.
4. The Vigils of
a. Whitsunday.
b. The Solemnity of St. Peter and Paul.
c. The Solemnity of the Assumption.
d. All Saints.
e. Christmas.
III. DAYS OF ABSTINENCE.
All Fridays in the year.
Sundays { in Advent and Lent.
Fridays {
Thursdays { in Holy week
Saturdays {
The Ember Days.
The Vigils above mentioned.

Business Men in a Hurry
eat in restaurants and often food insufficiently cooked. Ripans Tabules cure dyspepsia and sour stomach and immediately relieve headache.

Bourbeau's Shoe Store.
A good pair to stand one's pair of your "Kangora" boots.
360 Main St.

Sister Mary Zephyrin.

Written for the NORTHWEST REVIEW.

The bright sunshine of gladness was cheering the passer by; the church bells were calling the faithful to prayer, for it was the Sabbath day, and the toilers of the week were now at rest. I wandered out and turned my footsteps towards the convent walls where resting calmly in the peaceful sleep of death was one who for well nigh on to a score of years had devoted her life to her God. My thoughts would travel into strange regions, as if they were loathe to dwell upon that saintly nun whose mortal remains were then being exposed. With wavering step I ascended the flight of stairs leading to the convent entrance and my faltering hand tremulously pulled the door bell, from which a sound full of sorrowful echoes reverberated through the halls within. One of the good Sisters came quickly in response and as I took a hurried glance at her downcast countenance I felt within me, for the first time, the pang of sorrow which afterwards was to be so much intensified. She conducted me to the death chamber where Sister Mary Zephyrin's remains were on view. Like an invisible flash, a stream of life flooded in upon my soul and a power greater than I had ever before felt, forced me to my knees not that I should offer up a prayer for the soul of her upon whom my eyes then rested, but rather that I should beseech her in my orison to grant me the salvation which she was then enjoying. Never before have I experienced such sensations—awe, reverence, love and veneration, all combined drew from me a soul-felt ejaculation. Myriads of thoughts came to me at the moment. On the wings of imagination I recalled her life, her saintly virtues and her glorious death. The career of God's chosen one was laid open to my mind. I saw her in her youth, and I recalled how

She once was a lady of honor and wealth. Bright glowed on her features the roses of health; from her mouth issued the words of truth; her heart was blended of silk and of gold. And her motion shook perfume from every fold. Joy revolved around her—love shone at her side. And gay was her smile as the glance of a bride.

This and more did I picture to myself; well could I see her beautiful in the luxuries of the world, honored and sought after, and then amidst the attractions of life I saw her thoughts turn away from the frivolities of the world, for

She felt in her spirit the summons of grace. That called her to live for the suffering; that heeded of pleasure, of comfort, of home. Rose quickly like Mary and answered "Come."
She put from her person the trappings of pride. And as from her home, with the joy of a bride. Nor wept at the threshold as onward she moved. For her heart was on fire with the cause it approved.

I next beheld her, no longer the queen of society, revealing in the gaily and graceful of life, but as the humble novice, black-gowned and meek. Then she was

Lost to her fashion—lost to vanity. Lost that beauty that once was the song and the toast. No more in the ball room that figure we meet. Forgotten in the halls is that high-sounding name. For "sweet Sister Mary" blushes at fame. Forgotten are the claims of her riches and birth. For she battles for heaven the glory of earth.

I then follow her through the long years of arduous toil. I see her the angel of God administering to the spiritual and temporal wants of suffering humanity. How many are the women who as children received from her those lessons in the ways of righteousness which have led them on to honor and goodness. Today I hear the multitude of grateful voices heralding along to the Almighty her praises and I see her borne aloft on the wings of rejoicing spirits who fly to the most high throne with their precious charge. Her life in the cloister comes back to me. I see

Those feet, that to music could gracefully move. Now bear her alone on the mission of love. Those hands that once dangled the perfume of earth. Are tending the helpless or lifted for them

All this do I see and as mine eyes fall reverently upon that angelic face now cold in death, I ask myself "what availeth the glory of the world, when compared with the happiness of that dear Sister who hath loved her Master so well?"

Behold her, ye worldly! Behold her, ye vain! Who shrink from the pathway of virtue and pain: Who yield up to pleasure your nights and your days. Forgetful of service, forgetful of praise. Ye lazy philosophers—self-seeking men. Ye false philanthropists great at the pen. How stands in the balance your eloquence weighed. With the life and the deeds of that high-born maid? LEA FILL.

The Papal Ablegate.

Monsignor Satolli is to Visit Canada—Interesting News from Rome.

Toronto, Oct. 10.—The Mail says that possibly the most significant current Canadian event is the visit about to be made to Quebec by Mgr. Satolli. L'Electeur recognizes great importance in the mission. It appears that a short time ago Mgr. Beghin, who succeeded Cardinal Taschereau in the administration of the diocese founded by Laval made a hurried journey to Rome. The sphere of the apostolic delegate, which is now restrict-

ed to the Republic, is about to be extended to Canada, or that His Excellency is contemplating, under orders from the Holy Father, a movement having in view the protection of the rights of Roman Catholics in the Dominion. L'Electeur thinks that Satolli, clothed as he is with all authority, is coming here to deal with the Manitoba school case. The church and the politicians are to be organized and instructed by him with a view to a reversal of the policy of the Western Province. It may be that Mgr. Satolli will consider that great question, but if he approaches the subject with the diplomatic care which marked his earlier examination of a like issue in the neighboring republic, he will propose no violence to the constitution, but on the contrary will advise that the law be allowed to take its course. It is more probable, however, that the disputes of Quebec itself will chiefly engage his attention. We shall see whether the policy of conciliation adopted in respect to other countries is to be pursued in Canada.

Toronto, Oct. 11.—La Minerve states it is authorized to say that the coming visit of Mgr. Satolli to Quebec has no religious significance whatever, being merely to see the Rev. J. A. Paquet, of Laval university who is an old friend of the Papal Ablegate.

Leo XIII.

On the Holy Rosary—Encyclical Letter to the Patriarchs, Primates, Archbishops, etc.

Venerable Brethren, Greeting and the Apostolic Benediction.

We always look forward with pleasant expectation and elevated hope to the return of the month of October, which has, by Our exhortation and Order, been dedicated to the Blessed Virgin, and in which for not a few years now, the devotion of the Rosary has been cultivated unitedly and earnestly amongst Catholic peoples. The motive which incited us to make this exhortation we have made known more than once. For as the unfortunate condition of the church and of States assuredly demands the most instant aid of God, we thought it well that this should be implored through the intercession of His Mother, and that it should be solicited especially by that form of prayer the efficacy of which has always been felt by Christians to be most wholesome. Such was the feeling even at the very origin of the Rosary of Mary, both in the preservation of the Holy Faith from the wicked attacks of heretics and in the fitting esteem for the virtues which, owing to the age's corrupt example, needed to be sustained and raised; and the same feeling has been experienced publicly and privately in a perennial course of benefits, the memory of which is everywhere immortalized by famous institutions and monuments. We rejoice to relate that our own age, labouring in many ways under dangers incidental to the times, has in like manner derived salutary fruit from the same source; but on looking round, venerable brethren, you see yourselves that there still exist and are partly increasing reasons why zeal in appealing to the Heavenly Queen should by our exhortation be stimulated amongst your flocks. Add to this that as we fix our thoughts on the intimate character of our Rosary, the clearer its excellence and advantage appear to us, the higher is raised the desire and hope that our recommendation may have such an effect that this most sacred devotion, strengthened in the minds of the faithful by a more thorough acquaintance, and increased by a more extended use, may flourish yet much more abundantly. In promoting this purpose we shall not recall the various considerations respecting the same matter which we set forth in former years; it rather occurs to us to reflect upon and point out by what an excellent design of Divine Providence it comes to pass that through the aid of the Rosary confidence as to the result of the petitions is pleasantly infused into the minds of those who pray and the maternal compassion of the benign Virgin for men responds to appeals by affording succour with the utmost bounty.

The assistance of Mary which we seek in prayer assuredly depends, as if for its basis, upon the office of procuring Divine grace for us—an office which she continually discharges with God, being most acceptable by her dignity and merits and far surpassing in power all the angels and saints in Heaven. And, probably, in no form of prayer does this office become so manifest as in the Rosary, in which the part taken by the Virgin in securing men's salvation recurs as if unfolded in an actually present effect, thus supplying an admirable aid to piety, whether in the contemplation of the succeeding sacred mysteries or in the devout repetition of the prayers. In the first place the Joyful Mysteries are before us. For the Eternal Son of God inclines to men and is made Man, Mary however assenting and "being conceived of the Holy Ghost." Then John "is sanctified" in his mother's womb by a special mark and is provided with chosen gifts "to prepare the way of the Lord;" but these things are connected with the salutation of Mary, who by a Divine impulse had gone to see her kinswoman. At length takes place the birth of Christ, "the expectation of the nations." He is born of the Virgin, and shepherds and Magi, the first fruits of the faith, hastening with pious disposition to His birthplace, and the Child with Mary, His Mother." Then that He might in a public manner offer Himself as a victim to God the Father, He desires to be taken to the temple, and there by

the ministry of Mary He "is presented to the Lord." When the Boy is mysteriously lost she seeks Him with anxious solicitude, and finds Him with immense joy. The Sorrowful Mysteries are equally expressive. In the "Garden of Gethsemane," where Jesus fears and is sorrowful unto death, and in the Praetorium, where He is beaten with scourges, punctured with a crown of thorns, and subjected to torments, Mary indeed is absent, but these things were long foreseen by her and present to her mind. For when as a maid she offered herself up to God for the office of a mother, and when she wholly dedicated herself in the Temple with her Son, even then by each of these circumstances she became a partner with Him in the troublesome work of expiating the sins of the human race; whence it cannot be doubted that she also suffered excessive pain, especially in her mind, at the bitter anguish and torture of her Son. And whilst she was present and looking on was to be carried out that sacrifice for which He had generously prepared Himself as a victim; a fact which at the end and in a more touching way is noticed in the same Mysteries: "Mary, His mother, stood beside the Cross of Jesus, and being moved by immense charity to receive us as children, she willingly offered up her Son to Divine justice, dying at heart with Him and being transfixed with a sword of sorrow. Finally, in the Glorious Mysteries the merciful office of the powerful Virgin is manifested even more fully. In silent affection she follows Him as he returns to the Heavenly abode; but whilst worthy of the infant Church's most fitting consolation and teacher, "who penetrated the most profound abyss of Divine wisdom to a greater extent than could be believed" (St. Bernard de XII. Prorogative, B. M. V. n. 3). But since the promise of human redemption will not be completely fulfilled until the Holy Spirit of whom Christ gave assurance shall have come, we therefore see her in the memorable upper room where with the Apostles and praying for them with inexpressible groaning she hastens the advent of the fullness of the same Paraclete, the supreme gift of Christ, a treasure never to fail. And entering into immortal life she is to plead our cause for ever, and with increased effect. Accordingly we look up from this valley of tears to the holy city of Jerusalem, crowded with angelic choirs; and we reverence her who is sublime in the glory of the Blessed, and who, crowned by the Son of God with a diadem of stars, sits with Him the Queen and mistress of the universe. All these things, venerable brethren, in which is exhibited "the design of God, the counsel of wisdom, the counsel of piety" (St. Bernard, Serm. in Nativ. B. V. M. n. 8), and in which the merits of the Virgin Mother are conspicuous, must have an agreeable influence on every mind, inspiring the sure hope of exciting the Divine mercy and compassion through the agency of Mary.

The vocal prayer appropriately fitted with the mysteries has the same tendency. First comes, as is right, the Lord's Prayer, addressed to Our Heavenly Father; and, after He has been invoked in becoming words of appeal, the voice of the suppliant is turned from the throne of His Majesty to Mary by the law of interceding and propitiating of which we speak, and which is explained by St. Bernard of Siena in this sentence: "Every grace communicated to the world has a threefold course. For it is imparted on a perfectly regular system (ordinatissime) by God to Christ; by Christ to the Virgin; and by the Virgin to us (Serm. VI, in Festis B. V. M. de Annunc. a. 1, c. 2). These, stages, as we may call them, though they differ indeed in kind from one another, being laid down, we dwell longer, and in a certain sense more pleasingly, upon the last, from the design of the Rosary, the Angelic Salutation being continued in decades as if in order that we may ascend the more confidently to the other stages, that is through Christ to God the Father. The same salutation we pour forth to Mary so many times in order that to our weak and defective prayer may be sustained by the necessary confidence, beseeching her to pray to God for us and as if in our name. Our voices, in fact, are far more acceptable and powerful with Him if they are recommended by the prayers of the Virgin, whom He Himself urges to intercession with the gentle invitation: "Let thy voice sound in My ears for thy voice is sweet" (Cant. II, 14). For this very reason are repeated by us so often the glorious names she possesses for obtaining favors. We salute her who "finds favor with God," being singularly "full of grace" from Him, so that it might flow in abundance to all persons; her in whom God inheres by the closest possible union; her "blessed amongst women" who, "alone took away the curse and brought the blessing" (St. Thomas op. viii, super salut. angel. n. 8), the blessed fruit of her womb, in whom "all nations are blessed"; finally we invoke her as the "Mother of God," from whose lofty dignity, what is there that she does not certainly and earnestly ask "for us sinners," what may we not hope for throughout all our life and at the last agony of our spirit?

It is assuredly impossible that anyone who has devoted himself, with faith and earnestness, to such prayers and mysteries, should not be seized by admiration at the Divine counsels respecting the Virgin for the common salvation of the nations; and with lively confidence he will long to commit himself to her care and protection according to the declaration of St. Bernard: "Remember O most pious Virgin Mary, that it was never heard of in any age that any one who had recourse to thy protection, implored thy aid, or sought thy intercession was abandoned." The power of the Rosary in inspiring

those who pray with confidence as to the issue of their appeals is equally effective in moving the heart of the virgin in compassion for us. It is clear that it must be exceedingly grateful to her to see and hear us whilst we solemnly weave into a crown sincere petitions and beautiful words of praise. For, that in thus praying together we may and wish God the glory which is His due; that we are anxious that His pleasure and His will should alone be fulfilled; that we extol His goodness and munificence, calling Him Father and, unworthy as we are, begging for very high favours—all this is a source of exquisite joy to Mary, and in our devotion she really "magnifies the Lord." And in truth we address God in a prayer worthy of Him when we recite the Lord's Prayer. Moreover, to the requests we make in this prayer, so just and fitting in themselves and so conformable to Christian faith, hope, and charity, a certain charm most agreeable to the Virgin adds a special weight. For with our voice appears to be united that of the Son Jesus, Who gave us the same formula of prayer in fixed terms and commanded that it should be employed: "Thus, therefore, shall you pray" (Matt. vi. 9). Let us not doubt, then, that she will discharge towards us her office, full of eager love, when with a ready disposition we carry out this injunction by reciting the Rosary; gracefully receiving this chaplet, she will grant us in return a rich reward of favours. The character of the Rosary, in itself well calculated to help us to pray with the proper spirit, affords no small ground for feeling assured of her liberal bounty. Such is man's weakness that when he is engaged in prayer his attention is easily and frequently withdrawn from God, and he is diverted from the object he has resolutely set before himself. Now, whoever properly considers the nature of the Rosary will at once see how efficacious it is for keeping the mind alert, for removing torpor, for exciting a salutary sorrow on account of sins that have been committed, and for leading the thoughts to subjects of heavenly contemplation. As is well known the Rosary consists of two parts which are distinct and yet connected together—the meditation on the mysteries and the vocal prayer. This kind of prayer then requires particular attention on the part of those who use it—that is, not only in directing the mind in a certain way towards God, but in contemplating and meditating in such a manner that examples of the higher life are taken to heart, and food found for every species of piety. Indeed, there is nothing greater or more admirable than those same things in which the perfection of the Christian faith appears, and by the light and power of which truth, justice, and peace have advanced upon earth, on a new scale and with most beneficial results. Consonant with this is the mode in which these truths are set before the cultivators of the Rosary; that is to say, in a manner adapted to the intelligence even of the unlearned. For the Rosary is arranged not for the consideration of dogmas of faith and questions of doctrine, but rather for putting forward facts to be perceived by the eyes and treasured up in the memory—facts which make all the greater impression on the mind and affect it the more beneficially in as much as they are presented as they occurred, the identity of time, place, and person being preserved. When, before anybody these considerations are marked and strongly impressed upon the mind from early years, on the mention of each mystery whoever is really inclined to prayer takes them in without any effort whatever, and by a sort of natural movement of the mind and heart he receives abundantly the dew of heavenly grace which Mary plentifully bestows. There is another commendation which renders these chaplets more acceptable to her and more worthy of recompense. For when we piously repeat the third series of mysteries we express in a more lively manner our grateful feelings towards the Blessed Virgin, declaring as we do that we can never be sufficiently mindful of the blessings which she insured with ineffable charity in contributing to our salvation. These noble mementoes, recalled again and again in her presence, must bring to her soul new and inexpressible pleasure and excite in her sentiments of solicitude and maternal beneficence. And from these recollections our prayer becomes more ardent and assumes the force of an entreaty. So that as the mysteries are ever so gently through we feel that we have put forward so many appeals which will prove influential with the Virgin. For it is to thee we fly, Holy Mother of God; do not despise the wretched children of Eve. To thee do we address ourselves, O procurer of our salvation, equally powerful and merciful. By the sweetness of the joys which Jesus your Son provided for you, by your participation in His indescribable sorrows, by the splendour of His glory, in which you are enveloped, we urgently beseech you to graciously hear us, though unworthy, and grant our prayer.

The excellence of the Rosary, which we have just pointed out, being considered in its twofold aspect, it comes plain to you, venerable brethren, why We continue to inculcate and promote the custom. As We have stated at the beginning, the age needs Heavenly aid more and more, especially as the church has to endure, far and wide, many troubles which affect her rights and liberty, and there are many causes which are bringing ruin on the prosperity and peace of Christian States. We again openly proclaim that this aid will be obtained through the Rosary. Would that this devotion were everywhere held in honour as of old, in accordance with Our desires. In towns and villages, in families and workshops, amongst the upper classes and the humblest, let it be loved and practiced as a beautiful