

# Northwest Review

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

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

Subscription per annum..... \$2.00 a year  
In advance..... \$1.50

### ADVERTISING RATES

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

Address all communications to the  
NORTHWEST REVIEW  
P. O. Box 617. Phone 443.  
Office: 214 McDermott Ave., Winnipeg, Man.



SATURDAY, JULY 16, 1904.

## Calendar for Next Week.

### JULY.

- 17—Eighth Sunday after Pentecost. Feast of the Holy Redeemer.
- 18—Monday—St. Camillus de Lellis, Confessor.
- 19—Tuesday—St. Vincent de Paul, Confessor.
- 20—Wednesday—St. Jerome Emiliani, Confessor.
- 21—Thursday—St. Alexius, Confessor. (Transferred from the 17th inst.)
- 22—Friday—St. Mary Magdalen, Penitent.
- 23—Saturday—Vigil of St. James. St. Apollinaris, Bishop, Martyr.

### A STOREHOUSE OF ARGUMENT.

When asked what is the best book to put into the hands of an Anglican anxious to find out the difference between his own religion and Catholicism, and honestly seeking for the truth, our answer varies with the antecedents of the inquirer. If he has been primed with recent controversy and is fairly learned, we should recommend Luke Rivingston's "Roman Primacy," or "Authority." If he has been misled by Littledale's "Plain Reasons," the proper antidote is Ryder's "Catholic Controversy," the most learned and telling of all controversial manuals, so learned, indeed, that many of the objections it triumphantly refutes are too recondite for the majority of laymen. If the inquirer is of the old high and dry school, and sufficiently familiar with the Tractarian movement, there can be nothing better than Newman's "Apologia" and his lectures on Anglican Difficulties. But for the average Anglican layman, not very deeply read in theology, but enamoured of the Church of England liturgy, the best of all books is Newman's "Loss and Gain," outwardly a tale, a work of fiction, but inwardly and in reality a series of Platonic dialogues connected by a slender thread of plot, which is merely the Romeward march of one bright mind uncommonly like Newman's own splendid intellect, although there is no similarity between the course of events in the story and the facts of Newman's life up to his conversion.

Quite apart from the charm of the author's matchless style, in which every word has its special purpose, apart, also, from the clash of minds in sprightly dialogue fully worthy of Plato himself and vastly more convincing and conclusive than the majority of Plato's talks, "Loss and Gain" is a real storehouse of Catholic exposition and Catholic argument easily comprehended by the average educated man. What makes the argument all the more effective is that it frequently assumes the indirect form of a parable or a comparison.

Here is a good sample of the report courteous but crushing. Sheffield, who is a free lance, is arguing with Bateman, a shallow pated Ritualist, and says, "But now tell me, do tell me, how are we one body with the Romanists, yet the Wesleyans not one body with us?" Bateman looked at him and was satisfied with the expression of his face. "It's a strange question for you to ask," he said; "I fancied you were a sharper fel-

low. Don't you see that we have the apostolical succession as well as the Romanists."

"But Romanists say," answered Sheffield, "that that is not enough for unity; that we ought to be in communion with the Pope."

"That's their mistake," answered Bateman.

"That's just what the Wesleyans say of us," retorted Sheffield, "when we won't acknowledge THEIR succession; they say it's our mistake."

"Their succession!" cried Bateman; "they have no succession."

"Yes, they have," said Sheffield, "they have a ministerial succession."

"It isn't apostolical," answered Bateman.

"Yes, but it's evangelical, a succession of doctrine," said Sheffield.

"Doctrine! Evangelical!" cried Bateman; "who ever heard! that's not enough; doctrine is not enough without bishops."

"And succession is not enough without the Pope," answered Sheffield.

"They act against the bishops," said Bateman, not quite seeing whither he was going.

"And we act against the Pope," said Sheffield.

"We say that the Pope isn't necessary," said Bateman.

"And they say that the bishops are not necessary," returned Sheffield.

They were out of breath, and paused to see where they stood. Presently Bateman said, "My good sir, this is a question of FACT, not of argumentative cleverness. The question is whether it is not TRUE that bishops are necessary to the notion of a church, and whether it is not FALSE that Popes are necessary."

"No, no," cried Sheffield, "the question is this, whether obedience to our bishops is not necessary to make Wesleyans one body with us, and obedience to their Pope necessary to make us one body with the Romanists. You maintain the one, and deny the other, I maintain both. Maintain both, or deny both; I am consistent; you are inconsistent."

Bateman was puzzled. "In a word," Sheffield added, "succession is not unity, any more than doctrine."

"Not unity? What then is unity?" asked Bateman.

"Oneness of polity," answered Sheffield.

(And now comes a masterly "reductio ad absurdum" of the "continuity" theory still held by some belated Anglicans).

Bateman thought awhile. "The idea is preposterous," he said; "here we have POSSESSION; here we are established since King Lucius's time, or since St. Paul preached here; filling the island; one continuous Church; with the same territory, the same succession the same hierarchy, the same civil and political position, the same churches. Yes," he proceeded, "we have the very same fabrics, the memorials of a thousand years, doctrine stamped and perpetuated in stone; all the mystical teaching of the old saints. What have the Methodists to do with Catholic rites? with altars, with sacrifices, with rood-lofts, with fonts, with niches? They call it all superstition."

"Don't be angry with me, Bateman," said Sheffield, "and before going, I will put forth a parable. Here's the Church of England, as like a Protestant Establishment as it can stare; bishops and people, all but a few like yourselves, call it Protestant; the living body abjures Catholicism, flings off the name and the thing, hates the Church of Rome, laughs at sacramental power, despises the Fathers, is jealous of priestcraft, is a Protestant reality, is a Catholic sham. This existing reality, which is alive and no mistake, you wish to top with a flag-free-work of screens, dorsals, pastoral staffs, croziers, mitres and the like. Now, most excellent Bateman, will you hear my parable? will you be offended at it?"

Silence gave consent, and Sheffield proceeded.

"Why, once on a time a negro boy, when his master was away, stole into his wardrobe, and determined to make himself fine at his master's expense. So he was presently seen in the streets, naked as usual, but strutting up and down, with a cocked hat on his

head, and a pair of white kid gloves on his hands.

"Away with you! get out, you graceless, hopeless fellow," said Bateman, discharging the sofa-bolster at his head.

### CONSIDERATIONS OF CATHOLICISM BY A PROTESTANT THEOLOGIAN.

Sacred Heart Review.—CCCVIII.

I remarked last week that the issue of the long conflict between Pius VII. and Napoleon, although marked by a peculiar miraculousness of providential interposition in behalf of the righteous Pontiff, reminds us of the issue of the long contest between the Emperor Frederick Barbarossa and Pope Alexander III., except that, in this instance, Barbarossa, although hopelessly defeated, was not finally crushed, but humbly sought and received reconciliation with the Pope and the Italians, a reconciliation which he sincerely maintained until carried away by the current of the Syrian stream, the aged Emperor found the honorable death of a crusader.

We will make some remarks on this protracted struggle, because a caricatured account of the reconciliation, due to the exaggerated zeal of some not over-scrupulous papalist, has been often made the occasion of mockery against the Papacy, a mockery in this case thoroughly undeserved.

The end of the twenty-three years' struggle was marked by the interview at Venice, in 1177, of the Pope and the Emperor. As Barbarossa entered Alexander's presence, overwhelmed by shame and by well-grounded remorse, he sank weeping at the Pope's feet to kiss them, but Alexander, springing up, prevented him, gave him the kiss of peace, and seated him in the throne which had been placed next to his own.

This, it appears, is the contemporary account. Unhappily, some later adherent of the papal cause, not content with the simplicity and evangelical mildness of Alexander's behavior, thought he must dress it out with fiction. He made the Pope, as the Emperor sank prostrate before him, strike off his crown with his foot, and then, setting his foot on his neck, exclaim: "Thou shalt tread upon the lion and the adder; the young lion and the dragon shalt thou trample under feet." Posterity, greedy of glaring contrasts, took up the fable, unweaving how it would one day be turned to the dishonor of the Pontificate. Even now you will sometimes find it in Protestant papers and magazines, though when I saw it the writer expressed his doubt of its truth.

In the struggle between the great Hohenstaufen on the one hand, and the Pope and the Italians on the other, the right was incontestably with the latter. The Italians were defending the rising wealth and greatness of their cities, of which Frederick was implacably jealous. The Papacy, making common cause with them, and leading them, was defending itself against Barbarossa's demand that it should return to the earlier feudal dependence of the Pope on the Emperor, a dependence apparently incongruous with Italian feeling, and certainly incompatible with the Pope's relations to general Christendom. Alexander could no more consent to sink into a mere arch-chaplain of the Hohenstaufen, than Pius VII. into a mere arch-chaplain of the Corsican.

Thereupon ensued the war of twenty-three years, pausing from time to time, and then flaming up again, not unlike, though less destructive than, the Thirty Years' War of Germany, five centuries later.

Mr. Ruskin remarks that, great as were Barbarossa's qualities of character, and beneficent as was his government for his own Germans, yet when provoked by the Italians, he was not only a relentless, but a singularly "impious" warrior. His imperial pride, once aroused, carried him into sheer insanities of outrage, against national rights, against humanity, and against religion. His demolition of great Milan, in which, it is true, he left the churches standing, was only the culmination of his immitigable rage. As for his sett-

Continued on page five.



## Stylish Boots

AT

### Half Price

Our boot and shoe buyer, who has recently returned from the East, has bought for us a large quantity of Stylish Boots for Men, Women and Children, all styles and sizes. They comprise the stock-taking surplus of a large Eastern manufacturer. We obtained them at a big discount, and in order to make an effective sale are marking them at a very slight advance.

This remarkable sale will be held on Friday and Saturday of this week.



### A JURY OF GENTLEMEN

famous for their taste and style in dress passed upon the merits of our

#### MADE-TO-ORDER CLOTHING

long ago. They decided, as all must, that it is perfect in every particular. They continue to favor us with their orders because we have reduced tailoring to an art and can give not only correct fit and the best workmanship, but also the best value.

### C. L. Meyers & Co.

Men's Tailoring - Ladies' Tailoring.  
276 Portage Ave., Opp. Y.M.C.A.



## In Taking a Bride

you assume the responsibility of protecting her—not only while you prosper, but in case of reverses. Start right, and start right away, by taking out a policy with The Great-West Life Assurance Company. Upon receipt of a postal card giving your name, address and date of birth, full information regarding a very attractive policy will be mailed you.

### The Great West Life Assurance Company

## PATENTS

**IN ALL COUNTRIES**  
**HAVE YOU AN IDEA?**  
If so, write for a copy of our book "The Inventor's Help" (128 pages) which will tell you all about patents, how to procure them, our charges and terms, etc.  
We have ten years experience in transacting patent business by correspondence. Communications strictly confidential.  
To any one sending a rough sketch, photo or model of an invention, we will give our opinion free of charge as to whether it is probably patentable. Patents secured through Marion & Marion receive special notice without charge in over 100 newspapers distributed throughout the Dominion.  
Representative Clients as References:  
The Frost and Wood Co. Ltd., Smith's Falls, Ont.  
Fellow & Hersey Mfg. Co. Ltd., Montreal.  
The Canada Hardware Co., Montreal.  
The Duplessis Shoe Machinery Co., St. Hyacinthe, (Over \$14,000.00 worth of work since 1900.) Que.  
We have a fully equipped Branch Office in Washington.  
**MARION & MARION**  
Registered Patent Attorneys  
Engineers and Patent Experts.  
New York Life Building, - MONTREAL.  
(Long Distance Telephone.)

GET YOUR JOB PRINTING done, and your Rubber Stamps made by the Northwest Review.

### IMMACULATE CONCEPTION.

Austin St., near C.P.R. Station.

Pastor, Rev. A. A. CHERRIER.

SUNDAYS—Low Mass, with short instruction, 8.30 a.m.  
High Mass, with sermon, 10.30 a.m.  
Vespers, with an occasional sermon, 7.15 p.m.  
Catechism in the Church, 3 p.m.  
N.B.—Sermon in French on first Sunday in the month, 9 a.m. Meeting of the children of Mary 2nd and 4th Sunday in the month, 4 p.m.  
WEEK DAYS—Masses at 7 and 7.30 a.m. On first Friday in the month, Mass at 8 a.m. Benediction at 7.30 p.m.  
N.B.—Confessions are heard on Saturdays from 3 to 10 p.m., and every day in the morning before Mass.

## 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 in No. 1 Trades Hall, Fould's Block, corner Main and Market Sts., every 1st and 3rd Wednesday in each month, at 8 o'clock, p.m.

OFFICERS OF BRANCH 52 C. M. B. A., FOR 1904.

- Spiritual Advisor—Rev. Father Cahill, O. M. I.
- Chancellor—Bro. W. F. X. Brownrigg.
- President—Bro. R. Murphy.
- 1st Vice-Pres.—Bro. Dr. McKenty.
- 2nd Vice-Pres.—Bro. W. R. Bawlf.
- Rec.-Sec.—R. F. Hinds, 128 Greer-ville St.
- Asst. Rec.-Sec.—Bro. H. Brownrigg.
- Fin.-Sec.—W. J. Kiely, 424 Notre Dame Ave.
- Treas.—Bro. W. Jordan.
- Marshal—Bro. J. Gladnich.
- Guard—Bro. T. F. Gallagher.
- Trustees—Bros. L. O. Genest, J. Gladnich, M. Conway, M. A. McCormick, P. Shea.
- Medical Examiner—Bro. Dr. McKenty, Baker Block, Main St.
- Delegate to Grand Council—Pastor Chancellor Bro. D. Smith.
- Alternate—Chancellor Bro. E. J. Bawlf.

OFFICERS OF BRANCH 163, C. M. B. A. FOR 1904.

- President—A. Picard.
- 1st Vice-Pres.—G. Altmayer.
- 2nd Vice-Pres.—J. J. Kelly.
- Rec.-Sec.—J. Marinski, 180 Austin street.
- Assist. Rec.-Sec.—J. Schmidt.
- Fin.-Sec.—Rev. A. A. Cherrier.
- Treasurer—J. Shaw.
- Marshal—C. Meder.
- Guard—L. Hout.
- Trustees—M. Buck, H. Wass.
- Rep. to Grand Council—Rev. A. A. Cherrier.
- Alternate—James E. Manning.

### ST. MARY'S COURT NO. 276.

#### Catholic Order of Foresters

Meets 1st and 3rd Thursday in Trades Hall, Fould's Block, at 8.30 p.m.

- Chief Ranger—J. J. McDonald.
- Vice-Chief Ranger—R. Murphy.
- Rec.-Sec.—W. J. Kiely, 424 Notre Dame ave. P. O. Box 469.
- Fin.-Sec.—I. P. Raleigh.
- Treasurer—Jno. A. Coyle.
- Rep. to State Court—J. J. McDonald.
- Alternate—F. W. Russell.
- Senior Conductor—F. W. Russell.
- Junior Conductor—R. Cherrier.
- Inside Sentinel—W. Mahoney.

(In Faith and Friendship)

## Catholic Club

OF WINNIPEG.  
COR. MAIN AND MARKET STREETS  
Established 1900

### FOULDS BLOCK

The club is located in the most central part of the city, the rooms are large, commodious and well equipped.  
Catholic gentlemen visiting the city are cordially invited to visit the club.

Open every day from 11 a.m. to 11 p.m.  
F. W. RUSSELL, H. BROWNRIIGG,  
President Hon. Secretary