

NORTHWEST REVIEW

PRINTED AND PUBLISHED EVERY
TUESDAY
WITH THE APPROVAL OF THE ECCLESIASTICAL
AUTHORITY.

At St. Boniface, Man.

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Editor-in-Chief.

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

The NORTHWEST REVIEW is on sale at the following places: Hart & Co., Booksellers, 364 Main St., and G. R. Vendome, Stationer, 300 Main St., opposite Manitoba Hotel.

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NORTHWEST REVIEW, St. Boniface, Man.

Northwest Review.

TUESDAY, NOVEMBER 2 1897.

CURRENT COMMENT.

The sudden death of Herry George four days before the momentous election for mayor of Greater New York, just when he felt sure of his success, is one of those dramatic events by which an all-wise Providence is wont to upset the 'best laid plans of mice and men.'

Yesterday was the great Feast of All Saints, the anniversary of the multitudinous unknown who have reached the blessed term of their earthly struggles; to-day is the Commemoration of all the souls who are yet on their way, sure indeed of reaching their end, yet sorely in need of help in their middle state of prayerful woe.

It will be noticed that we reproduce the monthly intention from the Canadian, and not from the United States Messenger of the Sacred Heart. Though the latter is a much more elaborate and expensive periodical, the writer therein of the monthly intention article is not by any means so lucid and forcible as is our own Canadian editor of this department. The same, or rather a still greater excellence is noticeable in the French Montreal edition, "Le Messager Canadien," whose intention articles are frequently much better than those of the parent and fountain-head of all the Sacred Heart Messengers. "Le Messager du Cœur de Jesus." Canada is 'all right'!

A great fuss has been made over a recent pastoral letter from His Grace of Kingston. The learned and zealous prelate was the butt of coarse vituperation as if he were setting Catholics against Protestants. And yet, when the text of Archbishop Cleary's pronouncement reached us, we found he distinctly and repeatedly disclaimed any interference with the consciences of non-Catholics. He merely stated, with a theological luminousness peculiarly his own, the Catholic doctrine on the great sacrament of marriage. Speaking of the "supernatural graces it communicates from the Redeemer's wounds to the two souls entering into wedlock." His Grace deplored the error of those who degrade a sacrament into a mere civil contract rescindable at will, and who thus dishonor "the all-holy Redeemer of the world, who is the author of every sacrament and of all grace."

At a time when divorce has become so common among our separated brethren, such weighty reminders are singularly opportune. The main difference between the successive polygamy that is the result of divorce and the simultaneous polygamy of the Mormon is that the latter is less unnatural than the former and provides more effectually for the upbringing of children. In many ways the morality of Salt Lake City elders is preferable to that of the divorce colony at Fargo. But of course both are contrary to the Gospel.

The ridiculous ire of Archbishop Cleary's critics led them to overlook a

choice bit of humor in His Grace's remarks on funerals. Lukewarm Catholics, he says, "take a fancy to entering non-Catholic churches in order to assist at what is called 'a service for the dead,' which all non-Catholics as well as Catholics, know and proclaim to be of no service to the dead."

**PRIZE
YOUR CATHOLIC FAITH.**

We Catholics who have been born and brought up in the household of the faith and who, therefore, happily know nothing from personal experience of what it is to be "tossed about by every wind of doctrine," can never fittingly appreciate, or be sufficiently grateful for the great grace that God has bestowed upon us. Having always possessed the faith in its fullness we necessarily have no personal knowledge of what it is to be without it. For that reason we cannot in any way that appeals personally and directly to us form any well defined conception of what our condition would be had God not conferred that grace upon us. Could we do so the knowledge thereby gained would assuredly have the effect of appreciably increasing the high value we already place upon its possession.

We get glimpses, as it were, of how it should be prized in the case of the most intellectual class of converts. Having entered the true church they can then compare the possession of the faith in its fullness and entirety with the varying, fragmentary "views" held in the communions they had abandoned. Take as instances, the illustrious triumvirate—Newman, Manning and Faber, to omit mention of hosts of others whose names readily occur. Consider what from a worldly point of view, their joining the Catholic Church involved—loss of their dearest friends, of social position, of lives of comparative ease and, with their great talents, assured preferment in the Anglican Church. And for what did they feel called upon to make this great renunciation? To join a poor, struggling and, in England then, despised Church that could only hold out to them, as her future priests, lives of ceaseless labour and privation. But God had offered them the gift of true faith and with apostolical readiness they responded to His call. Their after years are the best evidence of how they loved and prized that faith the embracing of which had cost them so many and such great sacrifices. The Catholic Church in England, and indeed wherever the English language is spoken, is to-day reaping the harvest these great men have sown by their zeal and devotion in behalf of everything that could promote the glory of God and the welfare of His Church.

Judged by their works and the efforts they put forth to spread the faith among their countrymen, they seem to have realized that the years of their Catholic life were but too brief to show how dearly they prized the faith. The keynote to their labours during the years following their conversion was attained, as it were, to the well known words of the great St. Augustine of Hippo expressed on his joining the Catholic Church after having wandered in the chilling, benumbing regions of heresy: "O Beauty ever ancient and ever new, too late have I known thee; too late have I loved thee."

From examples of this kind we Catholics, who have been born in the true fold and are strangers to the misfortune of having ever strayed from its saving shelter, may take a lesson and learn how to prize our faith more dearly and cling to and guard the sacred treasure with more loving solicitude than ever.

Minerve's Opinion.

Referring to a recent Winnipeg despatch concerning Mgr. Merry del Val's report on the Manitoba school question, the Minerve says that the source of such a despatch will easily be guessed and people will readily see the game by which it is sought to prejudice and mislead public opinion. It then argues that by giving his own interpretation, instead of quoting the full text of the document, the correspondent furnishes evident proof that his appreciation is false and insidious. The article then concludes as follows: "The public schools as they exist in the province of Manitoba, under the present law, cannot be approved of by Catholics, because they are schools from which religious instruction is banished. To accept them would be to approve of them. We do not know what will be the decision of the Holy See on the heroic, splendid and national battle fought by the Archbishop of St. Boniface and his clergy, as well as by our compatriots of Manitoba; but what we are well convinced of is that it will not be disavowed by the Sovereign Pontiff. On the contrary it will be glorified."

**Blessing
of the Josephstahl Church
Near Balgonie.**

On Sunday, the 24 ult. a crowd of about eight hundred persons, many of whom had come from Regina, Qu'Appelle and other neighboring places, assembled to witness the dedication of a fine new Church built by the thrifty German settlers of Balgonie under the able direction of their devoted pastor, Reverend Father Zerbach. On the previous day the church bell had been blessed and hung with the usual liturgical ceremonies. On Sunday morning there were three early masses, at one of which several little girls made their First Communion, and Father Zerbach preached in German.

At half past ten, a procession was formed from the presbytery to the church. His Grace the Archbishop being unable to attend, the archepiscopal cross was replaced by the crozier borne aloft, followed by the acolytes, the band of the Qu'Appelle Indian Industrial school under its well-known conductor, Mr. James Stack, and the First Communion girls in their white frocks, wreaths and garlands of flowers. Then came the clergy, Rev. Fr. Coutlee of Fort Qu'Appelle; Rev. Fr. Roy of Wolsley; Rev. Fr. Gillis of Wapella; Rev. Fr. Magnan, Superior of the Qu'Appelle Mission; Rev. Fr. Zerbach the pastor, and His Lordship Bishop Pascal, who had kindly consented to perform the sacred function.

Arrived at the west door the Bishop, recited the liturgical prayers and while the procession marched round the building, he sprinkled the outer walls with holy water. On entering the Church, the Litany of the Saints was chanted, after which the Bishop vested and then went round the inner walls sprinkling them also with blessed water. Meanwhile the choir, skilfully trained by Father Zerbach himself, sung hymns and anthems, the valiant German youths kept up a brisk discharge of firearms outside the Church, and the band discoursed sweet music.

During the pontifical High Mass, Father Coutlee preached in English an eloquent sermon on the Blessed Eucharist. After Mass, Mr. Peter Yunker, one of the patriarchs of the thriving settlement, read an address to His Lordship. In reply the Bishop expressed his pleasure at seeing so many people present, congratulated the parishioners and their beloved pastor, Father Zerbach, and spoke in high praise of their enterprise in building so fine a House of God. The farmers of Balgonie had really done wonders. When he (the Bishop) remembered what these plains were 27 years ago when he first crossed them, the home of Indians and buffaloes, he could not help marvelling at the change wrought by industry and religious zeal. All now understood that in this free Canada they knew no distinction of race or language. All could join hands and pray to God that they might be happy in this world and in the next.

Luncheon was served, and it was an excellent one, in Father Zerbach's house, after which all returned to the Church for vespers, Confirmation and Benediction of the Blessed Sacrament. Congratulations were showered on Fr. Zerbach for such a triumphant crowning of his efforts. The Church, as its name, Josephstahl, indicates, is dedicated in honor of St. Joseph and the altar is consecrated to the Sacred Heart of Jesus.

The great bazaar in the McIntyre Rink for the benefit of St. Boniface Hospital will continue till next Friday evening inclusively.

The Protestant preacher is at the head of the political procession in Alaska. One is Governor, one is Superintendent of Public Schools and one is Reindeer Commissioner. The separation of Church and State means—that no Catholic need apply.—CATHOLIC COLUMBIAN.

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Autumn.

BY FATHER FABER.

Autumn once more begins to teach;
Sere leaves their annual sermon preach,
And with the southward-slipping sun
Another stage of life is done.
The day is of a paler hue,
The night is of a darker blue,
Just as it was a year ago,
For time runs fast, but grace is slow!
Life glides away in many a bend,
In chapters which begin and end;
Each has its trials, each its grace,
Each in life's whole its proper place.
Life has its joinings and its breaks,
But each transition swiftly takes
Us nearer to, or farther from,
The threshold of our heavenly home.
Thou comest, Autumn, to unclad
Thy wealthy freight of summer shade,
Still sorrowful, as in past years,
Yet mild and sunny in thy tears.
Ripening and hardening all thy growth
Of solid wood, yet nothing loath
To waste upon the frolic breeze
Thy leaves, like flight of golden bees,
Have I laid by from summer hours
Ripe fruits, as well as leaves and flowers?
Hath my past year a growth to harden
As well as fewer sins to pardon?
Is God, in all things, more and more
A king within me than before?
I know not, yet one change hath come,—
The world feels less and less a home.
My soul appears, as I get old,
More prompt in act, in prayer less cold;
Crosses, from use, more lightly press,
Mirth is more purely weariness;
With less to quarrel with in life,
I grow less patient with its strife;
I wish more simply, Lord! to be,
Ailing or well, always with Thee!

CATHOLIC SCHOOLS.

The Northwestern chronicle, published in Archbishop Ireland's cathedral city, says:—

"Every day that passes emphasizes the need of the training and education which the Catholic schools alone afford. This is said in no spirit of antagonism or enmity to public schools. It is the mere statement of an unconquerable condition and an incontrovertible fact. It is the reiteration of what has been often virtually said and conceded by public school educators. They have themselves stated a want in the secular system of education and have confessed to an inability to supply what is lacking. It is well known and universally admitted that the fate of a nation depends upon how its children are brought up. The boys and girls of to-day will, in a few years, be the men and women in whose hands the government of the country and the administration of its affairs will be placed. None who realizes the responsibility which attaches to this will be careless of the means and methods pursued in preparation for it. It needs little suggestion to point out where those means and methods are to be found. The Catholic schools are the only ones which profess to teach morals and religion. There Catholic parents should send their children."

Mr. C. R. Devlin.

THE CAN. FREEMAN has been authorized to make the following contradictions: "Mr. C. R. Devlin, ex M.P., at present in Dublin, has never contemplated contesting an Irish constituency; it is absurd. The idea never entered his head, nor has he interfered with Redmond or Healy; he has kept himself entirely free from Irish or other politics. The story that Mr. Devlin would return to Canada and contest North Renfrew for the Ontario Legislature, is also another absurd rumor; such a thing has never been thought of. At the present time Mr. Devlin is attending solely to the duties of his office, and may possibly visit Canada next year." The above remarks are based on the authority of one best acquainted with Mr. Devlin's ideas and movements.

Dum-Dum Bullets.

ENGLAND has another grievance against Germany. This time the German Press is engaged besmirching the reputation of the Anglo-Saxon race for fair and square fighting. The Germans say the British troops are using dum-dum bullets against the tribes. It will be observed that the special seriousness lies in the bullets being dum-dum, which, according to the Germans, explode at the moment of impact. Explosive bullets are forbidden by the Convention of St. Petersburg, held in 1868, and which has never been repudiated. The English plead guilty to the use of dum-dums against the hillmen, but deny that they possess explosive properties. Explosion or no explosion, the dum-dums don't seem to be able to catch the Afridis in the right place. It is rather curious that, while international law permits the casting of shells of several hundred-weights, its refinements cannot tolerate the explosion of a bullet weighing no more than an ounce or two. German solicitude for Afridi skins is most touching. No doubt the Kaiser watches keenly whether an honest bullet or a tricky dum-dum sends the Fuzzy-Wuzzies to paradise. He himself is most particular about these matters in West Africa. The English papers are virtuously indignant at this charge of barbarism, and rightly so. 'Tis bad enough to be making vast sacrifices in blood and treasure for the good of Afridi savages, but to be told that you are spreading freedom, progress, civilisation, and all such respectable things with explosive dum-dums is more than even conscious rectitude can stand.—Dublin Nation.

Hypnotism.

From the Health Magazine.

"It is very much to be regretted that in our country appropriate laws regarding the practice of hypnotism have as yet not been enacted. Everybody and anybody is at liberty to exercise his 'MAGNETIC POWER' over his friends and acquaintances, and the public is as yet so little familiar with the dangers incurred by the willing subject that volunteers can always be found in the little social circle, who are ready 'to give hypnotism a trial.'
"The person who is about to be hypnotized should understand thoroughly that he or she is thereby placed under the absolute power of the operator, who CAN DO WITH THE SUBJECT WHATEVER HE PLEASES, WHEN THE HYPNOTIC SLEEP HAS ONCE BEEN INDUCED. He may cause his subject to commit crimes upon waking, of whatever kind; he may himself commit a criminal act upon the hypnotized without fear of detection. In France numerous cases of outrage have thus been reported, in which suspicion was thrown upon innocent people by appropriate suggestion on the part of the operator. Murder, theft, forgery, etc., have all been committed indirectly.
"But aside from such dangers it should be understood that frequent hypnotization undoubtedly demoralizes the individual and renders the subject unfit for the duties of every-day life.
"To what extent hypnotic sleep may in the future replace the anaesthetics which are now in use it is difficult to say, as it is not yet possible to call forth such a degree of insensibility to pain in EVERY PERSON to permit of surgical operations. IN GOOD SUBJECTS, HOWEVER, EVEN A