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**Northwest Review.**

WEDNESDAY, APRIL 11, 1900

**CURRENT COMMENT**

We begin this week the re-publication from the Sacred Heart Review of the Rev. Chas. C. Starbuck's series of articles on the Massacre of St. Bartholomew. This gentleman, who is without doubt the most learned and honest of Protestant clergymen in America, contributes every week some "Consideration on Catholicism" to our above named Boston contemporary. We have already had occasion to quote him in these pages. It will be observed from this first article of the series that the writer is transparently sincere and admirably fearless in admitting the shortcomings of Protestants. Such controversy as he conducts is sure to be worth reading; it is no tenth-rate re-hash of cock-and-bull stories. Of course even Mr. Starbuck, with all his honesty, labors under the disadvantage of being on the wrong side. The possession of the truth gives an insight which he can never have so long as he remains outside. But his knowledge of history is marvellous and his humor delightful.

"The Little Messenger of Mary" is an interesting quarterly published by the Redemptorist Fathers of 1545 Tremont street, Boston. The April number has a beautiful frontispiece, "St. Veronica presenting to the Blessed Virgin the towel" on which Our Lord had stamped His own holy face, a rare work of art exhibited in St. Alphonsus Hall, Boston. This exquisite painting, by Raab, represents Our Lady in the house of St. John as she first caught sight of the linen towel which Veronica offered to the Master as he toiled up the heights of Calvary. She now holds it up before the Blessed Virgin, who, seeing on it the miraculous impression of her Son's divine features, eagerly extends her hands for this precious relic. The Mother's attitude and expression are both admirable. The beloved disciple tenderly supports her, while Mary Magdalen flings herself prone at the feet of Veronica, whose modest veneration, as she displays the relic, lends vivid reality to the scene.

The object of this pious little publication, which costs only 15 cents a year, is to make known

"the many miraculous favors which have been and are continually dispensed at" the shrine of Our Lady of Perpetual Help, with which St. Alphonsus Hall for Catholic young men is connected. The current number, which is the second of the second volume, contains a full description of this fine hall with several half-tone illustrations.

The sad news comes to us from Three Rivers of the death, after a brief illness, at the age of 41, of Mrs. Berlinguet, née Amy Pope, sister of Mr. Joseph Pope, author of the Life of Sir John A. Macdonald. Miss Pope was herself a writer of no mean ability. Like her brother she was a fervent convert to Catholicism. Some ten years ago she married Mr. F. X. T. Berlinguet, government engineer at Three Rivers, and with that whole-heartedness which always distinguished her, she gladly curtailed her literary activity so as to devote herself still more completely to her growing family. We tender our deep sympathy to her bereaved husband and brother.

If the Midland Review were better informed on the recent literary events of French Canada, it would hardly have praised Mr. Louis Fréchet's style so highly as it did lately, nor would it have added this astonishing statement: "M. Fréchet is an ardent Catholic." If so, ardor must be an extremely relative quality.

Should any of our readers be contemplating a pilgrimage to Rome and Lourdes, they would do well to read carefully the notice which Rev. Father Porcile, organizer of these pilgrimages, sends us from Brooklyn, N. Y. There is no time to lose, since berths must be secured before the first of May. As will be seen from the notice, the choice lies between two routes, an ocean voyage direct to Naples or a trip through Ireland.

At the last meeting of the University Council on Thursday, the 5th inst., a motion to raise the graduate representation to ten, instead of seven, the present number, was carried by a majority of one. The method of election is to be arranged by a responsible committee, and the mind of the council evidently is that the principle of minority representation be observed. The best way to insure this would be to stipulate that each voter must vote for at least one representative from each college. Thus the Manitoba College graduates could still elect six out of the ten representatives, while St. Boniface and Wesley College would each have what they have never yet been able to secure, one representative. The speeches against increased representation, voicing reason against sentiment, were far stronger than those in favor of this unwise motion. Still, the great argument against increased representation was eschewed, no doubt through fear of wounding the theorists. What would medical men think of a proposal to give medical students a larger representation in the councils of a medical college than the professors themselves? Or how would the Law Society like to be governed by men who nev-

er practised their profession after being once admitted to the bar? The fact that two or three of the graduate representatives happen to be really practical educationists does not at all weaken this argument. Their merit arises, not from their graduation, but from the practice of their profession.

The best way to enter into the spirit of these last great days of Holy Week is to read the story of Our Lord's passion in the four gospels or in a prayer book and to meditate prayerfully thereon. Holy Week books are a great help to follow intelligently the sad and solemn office of this season of sorrow.

They had a lively time in the Senate on the 29th ult. over the Manitoba school difficulty. Hon. Senator Bernier as usual stood manfully for our rights. Two days before, on March 27, he made a most exhaustive and convincing speech, for which Sir William Hingston bestowed on him well merited praise, against the redistribution bill. So long as we have men like Mr. Bernier in the Senate, that body more than justifies its existence, it proves itself the balance-wheel of the Dominion.

**WHY DO PROTESTANTS NOT INVOKE THE VIRGIN?**

This is the title of a new booklet of 86 pages printed by the Institution for Deaf Mutes in Montreal. We are glad to be able to recommend this work in time for Mary's month. It is a popular defence of devotion to Our Blessed Lady, in which all the principal objections are reviewed and very effectively answered, and then the Catholic doctrine is further shown to be the only reasonable one. Not only is the special invocation of Mary proved to be founded on Scripture, tradition and reason; but the same sources are made to prove that the intercession of the Blessed Virgin is necessary.

Catholic preachers will find in "The Virgin" (the condensed form of the title) many useful hints for solid sermons on the Mother of God. This is not so learned or scholarly a treatise as Father Ganss's "Mariolatry," but it is better suited to an average audience and breathes a spirit of tender piety which Father Ganss's polemical masterpiece hardly admits of. "The Virgin" retails at 10 cents and is sold wholesale at 5 cents by Miss Keroack, corner of Water and Main streets, Winnipeg.

Understanding that a new edition is being prepared, we would suggest that the English of this work be revised by someone who has spoken English from his or her childhood. Although there is no indication of authorship—an omission which we consider unfortunate—the style is evidently foreign, probably French. It seems very difficult to persuade foreigners that the English language ought to be respected. Too many of them seem to think that any arrangement of English words will do for a good Irish congregation. Here are a few samples. The motto of the title-page reads, "The first and highest of mere creature;" the last word should be in the plural, "creat-

ures." "Does the child be less recommended," etc. (p. 7) is an Irishism for "Is the child less recommended." "Photographies" (p. 10) should be "photographs." At p. 37 we find "the descend of the Holy Ghost." "a pictural scenery" for a landscape. "A Protestant lady was present one day in a Catholic Church whilst the doctrine on the Blessed Virgin and the grounds of her devotion were explained" (p. 43); here "grounds of her devotion" really means "the reason why the Blessed Virgin was devout"; what the writer meant to say was "the grounds of devotion to her." "They call this serve God in spirit" (p. 61) should be "serving God." It is in no carping spirit that we point out these blemishes, but in the hope that they will be promptly removed. It would be well also to add explicit references to the works from which passages are taken; "T. E. Bridgett, C. SS. R." is a rather unsatisfactory reference; we want the title of the work and the page. This is all the more necessary as one of the most valuable features of this book is its wealth of quotation from Cardinal Newman, Father Bridgett and other great authorities.

**CARDINAL MAZZELLA.**

The recent death in Rome of Cardinal Camillus Mazzella removes one whom many Canadians and Americans knew intimately before his elevation to the Cardinalate. He was born Feb. 10, 1833 and entered the Society of Jesus Sept. 4, 1857, in the then kingdom of Naples. During his theological studies at Fourvières, Lyons, he translated into French Liberatore's "Il Composto Umano" (The Human Compound). In 1868 he came to the United States and taught dogmatic theology in Georgetown College. From 1869 to 1878 he was prefect of studies and professor of dogmatic theology in Woodstock College, the Jesuit scholasticate. It was here that his American reputation was made. Having learnt English very well he thoroughly identified himself with his adopted country. So little did he then dream of a return to Italy that he took out his papers as an American citizen. Though he never was Rector of Woodstock College his masterful character made him the recognized power behind the throne. He surrounded himself with professors as devoted as himself to the teachings of St. Thomas. It was at the Woodstock College press, directed by a lay-brother of the Society, that he printed the first edition of his learned and clear theological treatises "De Deo Creante," "De Ecclesia," "De Gratia Christi" and "De Virtutibus Infusis." These works, by their lucidity and their uncompromising defence of Thomistic opinions, attracted attention in Rome. The Holy Father was so impressed by their conformity with his own favorite leanings that seven months after his accession he got the General of the Society to call Father Mazzella to Rome, and ten months later appeared Leo XIII's famous encyclical "Æterni Patris" on scholastic philosophy.

He continued to lecture on dogmatic theology in the Roman College, where he published a

second edition of his now famous text-books. On June 7, 1886, he was obliged by the Pope to accept a cardinal's hat. Since that time his promotion has been so marked as to lead some shrewd observers in Rome to think that the Sovereign Pontiff was preparing him for the possibilities of the next conclave. Contrary to the tradition that Jesuit cardinals do not generally become bishops, the Holy Father first created him cardinal deacon, then ten years later cardinal priest, finally a couple of years ago he elevated him to the episcopal dignity and made him cardinal bishop, administering Palestrina, one of the six suburban sees. His death must be a great grief to the Holy Father. Cardinal Mazzella was a counsellor whose varied experiences in France and America had enriched a rare sagacity of judgment, and whose calm, argumentative manner was practically irresistible. So remarkable was his administrative ability that, on two different occasions, he was appointed, during the summer vacation, visitor general to the missions of his order in New Mexico and Colorado, and, after travelling hundreds of miles on horseback, he would return to Woodstock to bury himself in huge theological tomes, to lecture, write, and conduct the studies of hundreds of young men for the rest of the year.

**THE DEATH OF MIVART.**

Whatever may be Dr. St. George Mivart's eternal fate, there was certainly a terribly dramatic justice in his sudden death last week. At the very moment when he was receiving the congratulations of the unbelieving world of science and was preparing for a flattering reception at the Authors' Club, just when he had scandalized the whole Catholic world by broaching heresies more fundamental than those of the sixteenth century and when he had unsettled many minds straining after the truth, in the hey-day of self-satisfied exultation over his determined refusal to accept Cardinal Vaughan's profession of faith, at the very season of the year that must needs remind him of the sacraments he had spurned, he was cut off without warning and fell into the hands of the living God! What a change must have come over his mind in that awful instant of death at such a juncture! God grant he may have had the grace to turn to Him in faith and sorrow and humility; but an end like his is full of uncertainty and horror.

Father Clarke, S.J., in an article in the Nineteenth Century, of which we printed an extract in our issue of March 20, thinks that Mivart never had a true conception of the Catholic faith. We wish we could share that opinion. It might give the dead biologist the benefit of a sort of invincible ignorance. Unfortunately, several facts seem to point the other way. The first is that St. George Mivart became a Catholic at the early age of seventeen, while a pupil at the Catholic college of St. Mary's, Oscott, where it is most unlikely that he could have been received into the Church unless he had had all the marks of the