

# Northwest Review

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

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

## 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.

Address all communications to the  
NORTHWEST REVIEW  
P. O. Box 617. Phone 443.  
Office: 210 McDermot Ave., Winnipeg, Man.

SATURDAY, JULY 15, 1905.

## Calendar for Next Week.

- 16—Fifth Sunday after Pentecost. Feast of the Most Holy Redeemer.  
17—Monday—The Humility of Our Lady.  
18—Tuesday—St. Camillus de Lellis, Confessor.  
19—Wednesday—St. Vincent de Paul, Confessor.  
20—Thursday—St. Jerome Emiliani, Confessor.  
21—Friday—St. Alexius, Confessor (transferred from the 17th inst.).  
22—Saturday—St. Mary Magdalen, Penitent.

## THAT ANNULMENT OF MARRIAGE CASE

In our issue of June 3, we gave a provisional answer to a correspondent's question about a supposed annulment of marriage by Pope Pius X., reported by cablegram on May 24. In that answer we said we did not know the reasons for this decision but we might learn them later from the Rome correspondents of the Catholic papers. We now learn from the Rome correspondent of "The Tablet" all the details of the case and the further interesting fact that the decision was exactly the contrary of that which the cable transmitted to us. In other words, the marriage is not declared null and void but remains valid and indissoluble.

The original cablegram was the following:—

Rome, May 24.—Pope Pius X. has approved of the decision of the congregation of the Propaganda to annul the marriage of Marie Jennings Reid, of New Orleans and Washington, D.C. (who is now Princess Rospigliosi) to Col. F. H. Parkhurst, of Bangor, Me. The decision of the Pope will now permit the Prince and Princess Rospigliosi to contract a religious marriage.

One of the suggestions in our previous article was that one of the parties may never have been baptized. As will be seen from the Tablet correspondence, reproduced below, this was precisely the stand taken by the Princess; when she discovered that her first husband had never been baptized, she argued that the dispensation granted her did not cover marriage with an unbaptized person. But it turns out that it did, and consequently that her first marriage is still valid.

Although the Tablet correspondent hides the true names under two fictitious letters, the context and the date show that the case is the same as the one mentioned in the cablegram quoted above. Moreover, the title of "Princess" given to the woman in both accounts and the fact that in the cablegram she is said to be "of Washington, D.C.," which is in the diocese of Baltimore (mentioned by the Tablet as her diocese) confirm the identity of the persons. We append the Tablet correspondent's report, merely premising that, before arguing on supposed facts communicated by cablegrams, it is well to suspend one's judgment as to the truth of those facts.

### A "CAUSE CELEBRE"

Rome, June 18, 1905.

The American papers have recently been very full of a famous marriage case which has been before the ecclesiastical tribunals of Rome for a considerable time. Last week they announced that it had been settled at last by a decision in favour of the validity of the second marriage of the Princess X. They were quite wrong, however, for the decision has been given the other way only a few days ago. The facts are these: Some years ago a Catholic girl of the diocese of Baltimore became engaged to a Mr. Y. He was supposed to be a baptized Protestant, and a dispensation from the impediment "mixtae religionis" was, of course, necessary. Mr. Y. willingly agreed that the children of the marriage should be brought up Catholics, a dispensation was applied for and obtained, and the wedding took place with great splendour in Washing-

ton. Some years later the domestic life of Mr. and Mrs. Y. was shattered; an appeal was made to the civil courts for a divorce, and a decree was issued dissolving the marriage, and giving both parties liberty to contract a new marriage. Mrs. Y., being a Catholic, very properly regarded herself as still bound in the bond of wedlock until she learned one day that Mr. Y. had never been really baptized. She hunted up the evidence of this and the evidence was conclusive. She then proceeded to argue that as she had been married to Mr. Y. on the supposition that he was a baptized Protestant, and as the dispensation from the impediment "mixtae religionis" supposed to have been granted on this hypothesis, did not and could not cover her marriage with an unbaptized person, the marriage must have been null from the beginning. Apparently she took counsel on the subject and was assured that she was free to marry again. Shortly after she made the acquaintance of Prince X. an attachment sprang up between them. The Prince was duly informed of the tangled situation, but, to make a long story short, Prince X. and Mrs. Y. were married. Everything seems to have gone smoothly until the birth of an heir to the Prince, and then his next of kin declared that they would dispute the legitimacy of the offspring on the ground that the Prince's marriage with a divorcee, during the lifetime of her husband, was invalid in Italy in the eyes of the State as well as of the Church. The Prince and the Princess determined to put their case before Propaganda with full assurance that the Sacred Congregation would recognise the nullity of the first marriage. But the investigations of Propaganda led to an important discovery, to wit, that the dispensation granted for the first marriage was not from the impediment "mixtae religionis," but from that of "disparitas cultus." The former, it may be explained, means that the persons contemplating marriage are both baptized Christians; the latter applies to a marriage between a Catholic and a person who has not been baptized, but it includes also the case of two baptized persons. Both before and after the marriage of Mr. and Mrs. Y. it was the custom in Baltimore archdiocese to apply for the dispensation from the impediment "disparitas cultus" when one of the parties to a marriage was not a Catholic. Propaganda therefore answered the appeal of the Prince and Princess by the sentence: "Non constat de nullitate," that is to say "The nullity of the Y. marriage has not been proven." The Prince and Princess did not accept the verdict. They sought out fresh evidence and presented their case once more to the judgment of the Cardinals. The case came up at the last meeting of Propaganda with the same result as before. This time, however, the decision as well as the entire controversy was laid before the Holy Father, who not only ratified the judgment of Propaganda, but gave orders that the matter should not be re-opened. The decision is likely to cause a great sensation both in Rome and in America.

### FATHER LESTANC AGAIN VINDICATED

THIS TIME BY WITNESSES ON THE SPOT  
DR. BRYCE KEEPS MUM

To the Editor of the Northwest Review.

Sir—In reference to the "History of Winnipeg," published in the Weekly Free Press by Dr. George Bryce of Winnipeg, would you be pleased to open your columns to the following correspondence, in the interests of true history and justice, the author having failed to rectify when offered a fair opportunity to do so.

Mr. Tennant's First Letter  
Rev. Dr. Bryce, LL.D.,  
Winnipeg, Man.

Rev. and dear Sir—In connection with your interesting history of Winnipeg there is a statement made which I hope you will pardon my intrusion on your time in bringing to your notice.

You recite "that the Rev. Father Lestanc and William O'Donohue fled to the United States on the arrival of the troops at Fort Garry, and spent the winter ('70 and '71) at Pembina planning mischief."

This is challenged. Will you in the history, and for the sake of truth, again search this matter, and you will certainly get facts from many living witnesses that your testimony for your first recital is absolutely false, and injurious to the character of the living and the dead. O'Donohue left the country after the arrival of the troops. This is not questioned. The early part of the winter ('70 and '71) he spent at Walthalla, Dakota Territory, and the balance of the winter in St. Paul, Minn. There was no resident priest in Pembina during

that winter, neither did Father Lestanc, during that period pay a temporary visit to Pembina. He was miles away from the scene, and travel in winter during those days, except on the few well-defined winter trails, was almost impossible.

I was a member of No. 1. Company of the 1st Ontario Rifles. This company was detached for service on the frontier to guard against possible troubles, and wintered at North Pembina, on the international boundary line in '70 and '71. There are three members of this company, well known residents of Winnipeg, whom I may be pardoned for making mention of their names, viz., Major W. H. Nash, Major H. Swinford, and J. Cadham the contractor. They know that the company was kept under strict discipline by the commanding officer, Capt. H. Cooke, and none were permitted to visit Pembina, in U.S. territory excepting under the privilege of a pass. The pass was allowed at regular intervals for the mail, and occasionally for a few little necessary supplies. Under military orders, therefore, the one that saw Father Lestanc and William O'Donohue in constant company that winter in Pembina, was certainly (at times) absent from quarters without leave from his commanding officer, and neither the delinquent's eyesight or conduct can be reliable.

In justice to the Rev. Father Lestanc (a truly loyal subject to the crown) you are in honor bound to withdraw your injurious statement against his character, for neither did the Rev. Father Lestanc and William O'Donohue meet in Pembina during the winter of 1870 and 1871 "planning mischief" as you have so construed, or meet even for any other purpose. This letter is therefore respectfully submitted to you with a request for a vindication, and I would be pleased to hear from you on the matter.

I remain, Rev. and dear Sir,  
Yours truly,  
J. F. TENNANT.

### A Second Letter

Rev. Geo. Bryce, LL.D.,  
Winnipeg, Man.

Rev. and Dear Sir,—Having received no acknowledgment of my letter to you of date, May 25 last, requesting a vindication of the name of the Rev. Father Lestanc, so slandered by you in connection with your "History of Winnipeg" you force the conclusion that it is not your intention to withdraw the injurious statements made against the character of the reverend clergyman you assailed.

The assumption remains that what the oracle has said cannot now be withdrawn. But there is an alternative left in this case, for there are many living witnesses of the falseness of your statement, and they will exercise their right to make known the truth in so far as it seems just and proper for them so to do.

I remain reverend and dear Sir,

Yours truly,  
J. F. TENNANT

Gretna, June 12, 1905.

### An Acknowledgment

In acknowledgment of the two previous letters, the following is a copy of a postal card received from the Rev. Doctor on the subject:

Winnipeg, June 20, 1905.

My Dear Sir,—I have just returned from the east and find your letters awaiting me. You will hear from me in a day or two.

Yours truly,

GEORGE BRYCE

After waiting some days expecting to hear from the reverend doctor as promised, I wrote again, as follows:  
Rev. Dr. Geo. Bryce, LL.D.,  
Winnipeg, Man.

Rev. and Dear Sir,—I have your post card of date June 20 last, saying, I would hear from you in a day or two. Nine days have elapsed and I am still waiting for your action. I beg leave to remind you of your promise, though you may deem it persistent of me.

Yours truly,

J. F. TENNANT.

Gretna, June 29, 1905.

Up to date of July 5, 1905, no further word has been received from the doctor and your columns are now sought for a vindication of the name of the Rev. Father Lestanc, so grossly slandered by the author of "The History of Winnipeg" by a publication of these letters.

Yours truly,

J. F. TENNANT.

### CONTRAST

Just imagine what a happy and united country this Dominion would be were the French papers of Montreal to adopt the example of the firebrand press of Toronto in stirring up racial and religious animosities! The Protestants of Quebec are in a much smaller minority than are the Roman Catholics in Ontario. Yet we have the testimony of the Rev. Dr. Shaw, the head of the

Wesleyan Theological College of Montreal and Chairman of the Protestant Council of Public Instruction of Quebec, that the fullest measure of justice is meted out to them by the majority. Could there be a continuance of this desirable state of affairs if French Catholic journals were encouraged in abusing the Protestant clergy by vulgar cartoons and violent language? It is to the credit of the French press that such despicable tactics are not resorted to by them, and to the French people that they would not countenance such journalism. The News is in daily receipt of two leading French dailies of Montreal, and although the people of that province are as deeply interested in the educational question as are the people of Ontario, we defy any man to point out one offensive word or cartoon in them directed against Protestants or the Protestant religion. Contrast the attitude of the French press with that of the Toronto News and say which is more conducive to peace and unity and the up-building of the Dominion? The Protestantism which seeks to inflame the masses by abuse and misrepresentation of Roman Catholics for party ends is not the genuine Protestantism—it is a parasitical Protestantism which does more injury to the genuine article than to the religious system it attacks. It does not require much courage to pose as an ultra-Protestant in a province which is overwhelmingly Protestant and hence the role is usually assumed by demagogues and self-seekers. Such people should be discountenanced in the interests of Protestantism as well as of national unity and progress.—Alexandra (Ont.) News.

### NOT THE SLIGHTEST DANGER

In using Dr. Hamilton's Pills of Man-  
drake and Butternut for constipation  
or piles. Highly recommended because  
they cause no griping pains. For  
prompt and certain cure use only Dr.  
Hamilton's Pills. Price, 25c.

The Farmers' Advocate has again  
contributed a gold medal for the stock  
judging competition, which was so  
successful last year, in connection with  
the Winnipeg exhibition. Farmers'  
sons take a keen interest in this com-  
petition, which is of considerable value to  
them, and the directors appreciate the  
gift.

### That Fishing Trip

See that there's plenty of  
Sovereign Lime Juice in the  
hamper. You'll need it dur-  
ing the long hot days to keep  
you cool. Good to prevent the  
system from being affected by  
change of water and climate,  
too.

## Sovereign Lime Juice

is just the rich, delicious juice of ripe  
limes—free of alcohol and preserva-  
tives. It is a temperance drink, and  
a mighty sensible drink—any time  
and all the time.

SIMSON BROS. CO. Limited  
Halifax, N.S.




## Stained Glass

—FOR—

Churches and Public Build-  
ings. Designs furnished on  
application.

Allward & McCormick

259 SMITH ST. - WINNIPEG  
Phone 2111



## Extra Pale Beer

FINEST QUALITY

THE RICHARD, BELIVEAU CO., LTD.  
Sole Agents, 330 MAIN ST., WINNIPEG.

## Church, Convent and Altar Construction a Specialty

Twenty Years of Experience

### L. DE JURKOWSKI

ARCHITECT

Office, 416 Manitoba Ave., Winnipeg

Give us a call when you want any-  
thing in English, French or Polish Books,  
Stationery, Fancy Goods, Church Orna-  
ments, Religious Articles, Toys, Pictures  
and Frames at lowest prices. Beauti-  
ful assortment of Prayer Beads from  
5c. up to \$17.00.

M. E. KEROACK,

Cor. Main & Water Sts. - Winnipeg  
also at St. Boniface.

## Boyd's Chocolates and Confections

They sell best wherever the  
best is sold. The purity and deli-  
cious quality of these sweets  
have made them the most  
popular confections in the west.

THE W. J. BOYD CANDY CO.  
WINNIPEG.

## MOSQUITOES

We have the only original sure death  
remedy for these pesky creatures.  
Wise's Mosquito Lotion will prevent  
their attack, and will also relieve their  
bites. Odor not unpleasant except to  
mosquitoes.

DIRECTIONS: Smear on exposed parts  
and sprinkle on pillow at night.

Price, 15c and 25c per bottle

## H. A. WISE & CO.

DRUGGISTS

414 Main and Portage, Cor. Young

We have a choice List of both

## Improved Farm and City Property for Sale

Estates economically and judiciously  
managed. We give special attention to  
the sale of property listed exclusively  
with us.

DALTON & GRASSIE

REAL ESTATE AGENTS

Phone 1557 48 Main Street

## Why be Tied to a Hot Kitchen?

USE A

## GAS RANGE

and you have heat only where, when  
and as long as you want it.

Call and see these stoves before  
buying.

## AUER LIGHT CO.

Telephone 236. 215 Portage Avenue

Office Phone 1239.

## Clark Bros. & Hughes

UNDERTAKING

2 Ambulances in Connection.

Office and Chapel  
186 JAMES STREET.  
WINNIPEG, MAN.