

NORTHWEST REVIEW

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Northwest Review.

TUESDAY, DECEMBER 20, 1898.

CURRENT COMMENT

In the Christmas number of the Catholic World Father Simon Fitzsimons demolishes in fine style Mr. Hall Caine's "The Christian." There is no verbiage, there are no ornamental epithets in his seven-page review; the scathing criticism is always supported by chapter and verse; but, after it all, there is absolutely nothing left of Mr. Hall Caine either as an artist or philosopher or moralist.

Another excellent article in the same number is "Some Visitors at Cannes," wherein the pathetic figure is drawn to the life of a matter-of-fact father who tries his best to understand and fathom his children and cannot. And the sad humor of the situation lies in the fact that neither the wealthy Sir William nor his eight motherless children are at all above the commonplace. Yet somehow E. M. Lynch makes them painfully interesting. This sketch shows great power. It is worthy of Thackeray or W. D. Howells.

The recent passage of Bishop Grimes through Manitoba gave us an opportunity of asking one who knows the country how female suffrage works in New Zealand. His Lordship replied that the voting of the measure was a surprise to every one; the Lower House passed it by a small snap vote and trusted to the Upper House to throw out the bill, but the latter would not face the ire of the ladies and voted it by a bare majority. However, the vast majority of the New Zealand women did not want the suffrage and do not use it now. It seems to have had little or no appreciable effect on the politics of the country. Meanwhile, in case of need, His Lordship has advised all the nuns in his diocese to register on the voting list.

Christchurch, Bishop Grimes' episcopal city, has a population of about 35,000, and a fine convent of the Ladies of the Sacred Heart. His Lordship is a religious of the Society of Mary, and to his order half of his priests belong, the rest of the clergy being

secular priests. There are three other Catholic dioceses in New Zealand: Auckland, Wellington and Dunedin.

In reprinting Rev. Father Drummond's sermon on "The Real Presence" as it appeared in the Winnipeg Tribune of the 10th inst., it may be well to warn our readers that the Reverend Father quoted from the Authorized Protestant Version in order that no fault could be found with the texts themselves

A Binder Twine company in Ontario has lately declared a dividend of sixty per cent. There are usurers galore in this part of the world, and in many others too, who make sixty per cent. and more, but they don't declare it to the world. There is a refreshing honesty about that Binder Twine dividend, and it is suicidal honesty: for everybody will now want to go into the twine business, which will forthwith be ruined. Such is life.

The December number of the Missionary Record of the Oblates of Mary Immaculate contains several extracts from the NORTHWEST REVIEW. It speaks well for our Ste. Rose du Lac correspondent that Father Dawson, the discriminating editor of the Record, should so often quote from that ever interesting source. Among the Home and Foreign Notes, we read that, when Mgr. Grouard had an audience of the Pope on October 20th last he presented to the Holy Father the skin of a black fox, a most valuable pelt, as this animal is now nearly extinct.

Another geological fable has lately been exploded. The ordinary estimates of geologists of the Lyell school made Niagara gorge from thirty to forty thousand years old. But the scientific periodical, "Nature," informs us that Professor G. Frederick Wright, in a paper read at the recent Boston meeting of the American Association, proved, by the most careful measurements made by himself, that the age of the gorge below Niagara Falls cannot be much more than ten thousand years and is probably considerably less. This wonderfully shortens the time separating us from the glacial period and incidentally confirms the Catholic estimate of the antiquity of man.

THE SPIRIT OF POVERTY.

There is one aspect of Christmas which often eludes even the pious Catholic. He will really think he rejoices at the coming of the Infant King, he will go to confession and receive Holy Communion with a certain amount of sentimental fervor, and yet he will utterly fail to learn the one great lesson of Bethlehem, for he does not enter into the spirit of poverty which Christ's manger breathes. If he be rich, he will cling to his wealth as tenaciously as ever; if he be poor or striving to be rich, his desire for wealth will be as insatiable as ever.

Now this is distinctly not the spirit of the Babe of Bethlehem. He came poor in order to teach us to sit loose from earthly possessions. And wonderful is his way of enforcing that lesson. He allures men to it in the cords of love. His song, put into the

mouths of angels, is one of peace and joy. Peace on earth to men who have the good will to detach themselves from money and the comforts it can buy. Tidings of great joy to all the people, provided the people see and imitate, each in the measure of grace imparted to him, the swaddling-clothes, the straw and the manger. Christ never seems to weary of pointing out to us how joy and peace follow lowliness as inevitably as if they were its shadow. The Kings of the East bow down before the Infant, envying him his poverty, and straightway "they rejoiced with exceeding great joy."

Conversely, there can be neither peace nor joy where there is love of money and creature comforts. There may be a whirl of excitement, the deadening of conscience by a sort of mental intoxication; but there is not that peace which is the restful feeling produced by the consciousness that all things are as they ought to be, still less is there that joy which is the exuberant fruitage of peace.

It is the blessed reality of this peace and joy that sweetly draws unnumbered souls in the Catholic Church to that life of perfection of which the vow of poverty is the highest expression. The Holy Ghost illumines young men and young women, inexperienced though they be, and shows them the blessed fruits of the fulfilment of Our Lord's invitation: "If thou wilt be perfect, go sell all thou hast and give it to the poor, and come follow me."

On the other hand, this Divine secret is sometimes hidden from men otherwise enlightened in matters of Catholic doctrine. The eminent author of the "Eternal Priesthood" never grasped the difference between actual privation and the spirit of poverty. To him the struggling diocesan priest who, though handling precious little money, still handled it as his own, was as high in the paths of perfection as the priest or nun who, by the vow of poverty "has cut himself or herself off from all possibility of possessing one penny during all his lifetime. A somewhat similar error has been revived of late by those "Americanizing" Catholics who pretend that virtue without vows is better than virtue with vows, as if giving the fruit alone of a tree were as generous a gift as giving the tree with its fruit.

Fortunately, the Catholic instinct of the hard-working poorer classes among us saves them from this perversion of the spirit of Christmas. They thank God for their poverty and admire those who are still poorer in spirit than themselves, and, consequently, theirs are the deepest Christmas joys. If money comes to them they fear its debasing effects, they pray to Jesus that their hearts may not be glued thereunto. This is truly the spirit of the Babe of Bethlehem.

MISPLACED PORTRAITS.

In "The Munsey" for December, Mr. William Pipe describes the Cardinals who are Papal possibilities at the next conclave and gives portraits of several of the Princes of the Church. Three of these portraits have become sadly mixed up. The one marked "Cardinal Svampa" should be

marked "Cardinal Serafino Vanutelli;" the portrait that purports to depict Cardinal Vincenzo Vanutelli really gives the features of Cardinal Svampa, and underneath the likeness of Cardinal Vincenzo Vanutelli is inscribed, by mistake, the name of his brother Cardinal Serafino Vanutelli. These are very unfortunate blunders and reflect little credit on the editorial management of Munsey's Magazine. Mr. Pipe's article is slender, commonplace and jejune enough to have been composed in a New York office by a man who had never been in Rome; but he might surely have taken the pains to make sure that three out of his twelve cardinal portraits would not be misplaced. New York is full of priests who, having lately studied in Rome, would know by sight the most prominent Roman cardinals, and could therefore

NO DODGING HIS ARROW.

No matter how much of a business woman a woman may be, when the little love-god makes up his mind to shoot, there is no protection against his arrow. Yet many



a young woman whose affections are already engaged, hesitates to assume the obligations of

wifedom and motherhood, because she feels unfitted for them by some physical weakness or disease. The special ailments to which the feminine organism is liable, not only unfit a woman for happy wifedom and motherhood, but incapacitate her for any sphere of action. No woman can discharge the daily duties of any position with comfort or satisfaction who is constantly weighed down by headaches, backaches and dragging, weakening drains.

Troubles of this nature are not by any means a necessity of womanhood. They are positively and completely cured by Dr. Pierce's Favorite Prescription. It imparts genuine health and strength to the womanly organs. It was devised for this one purpose by an eminent specialist in this particular field of practice.

Over 30 years ago Dr. R. V. Pierce, of the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y., saw the need of some simple, effective, and certain cure for so called "female complaint." He was then, as now, a specialist in the diseases of women, and the result of his study and experiments was the marvelously effective remedy known all over the civilized world as Dr. Pierce's Favorite Prescription. It cures where doctors have failed. It cures where medicines have been useless. It cures in a perfectly natural way by purifying and strengthening the organs involved. Its cure is permanent. It leaves the whole body in better condition than it ever was. It cures without the local examinations and treatment so abhorrent to every modest woman.

"I suffered for two years with female weakness," writes Mrs. Effie Gillmore, of 1035 So. 18th St., Omaha, Neb. "I had bearing down sensations, headaches, severe pains and general weakness. My friends advised me to take Dr. Pierce's medicines and I have taken nine bottles of his 'Favorite Prescription' and four vials of 'Pellets.' I could notice a change after I had taken the first bottle and now am well and never see a sick day. I had eight doctors and they all said I would have to have an operation performed, but, thank God I did not, and Dr. Pierce's medicines have restored me to perfect health."

"I was run-down with nervous prostration and female weakness, and kidney trouble," writes Mrs. Maranda Ramsey, of Smartt, Warren Co., Tenn. "Bowels constipated. My whole system was wrecked. My friends thought I would die. I had read of your medicines so I sent and got the 'Golden Medical Discovery,' 'Favorite Prescription' and 'Pellets.' In one week's time I could begin to sit up. In two weeks I could sit up all day, after being so bad that I had to be helped in and out of bed. I have taken four bottles of 'Golden Medical Discovery' and two of 'Favorite Prescription.' I took the medicine last winter and have been in better health than I have been for years."

"I wish to express my thanks to you for the good I have received from Dr. Pierce's Favorite Prescription," writes Mrs. E. Scovill, of Bolton, Stephenson Co., Ill. "I have used it at different times for the last eight years, but the greatest good received by it was last winter. I think it is the best medicine in the world for expectant mothers. I never tried it for that until with my last baby. I had seen what it had done for other women. I have been so very bad, almost helpless, could not get out of bed alone, or even turn over. Last December I commenced taking your 'Favorite Prescription,' and could get in and out of bed as well as at any time, and on March 20th I gave birth to an eleven pound boy without pain, and have since been as well and healthy as I ever was. I wish every mother could try Dr. Pierce's Favorite Prescription such times. I think it is a splendid medicine for female complaints. I feel that I can not praise Dr. Pierce and his medicine enough."

evident blunders. Why, even have saved Mr. Pipe from such here in the West we have several priests who can detect these errors from their experience of Rome.

Curiously enough, though Mr. Pipe says, "Cardinal Vaughan of London might conceivably be a possibility" for the tiara, he does not breathe a syllable about, nor even give a portrait of, Cardinal Gibbons. Clearly Mr. Pipe does not belong to the "American" school.

PHILOSOPHICAL SOIRÉE AT ST. BONIFACE COLLEGE.

Last Thursday evening, at 7.15, the Junior and Senior B. A. students of St. Boniface College gave a public specimen of their studies in Ethics. His Grace the Archbishop sent his regrets that he could not attend; so did His Lordship Mgr. Legal, O. M. I. In their absence Rev. Father Paquin, S. J., Rector of the College, presided. Were present Hon. Senator Bernier, Rev. Fathers Cherrier, Béliveau and Gravel, Messrs. Joseph and Noël Bernier, the Fathers of the College and the students of Previous and Preliminary. Several gentlemen who had been invited sent letters of excuse.

Rev. Father Grenier, S. J., Professor of Ethics, said a few words of introduction. Mr. Joseph Lajoie then read a French prologue setting forth the connection between the various essays. The programme was as follows:—

Man's Last End, an English dissertation by Louis Laliberté; The Attainment of the last end, a French dissertation by H. Hogue; The Imputability of Human Acts, a French dissertation by Gonzague Bélanger; Natural Law, a Latin essay by Jean Arpin; The Sanction of the Natural Law, an English essay by J. Lajoie; The eternal loss of the last end, a Latin essay by Fortunat Lachance.

After the reading of the essays, which lasted just one hour and twenty minutes, Senator Bernier, Father Cherrier and Father Rector complimented the young philosophers and spoke briefly on the importance of philosophical studies.

CHRISTMAS CELEBRATION.

At the Immaculate Conception Church.

Midnight Mass commencing at 12 sharp. Admission tickets (given free of charge) required of strangers wishing to attend.

Masses on Christmas day at 8, 8.30, 9, and 11 A. M.—Vespers at 7.30 P. M. with sermon.

Rosewig's Mass and other music selections will be rendered by the Choir of the Church at both the Midnight Mass and the 11 A. M. Mass.

CLERICALIZING THE ARMY.

AVE MARIA.

Our belief that the policy of the French government in forcing priests and seminarians into the army, however hostile in intent, will ultimately help both the priests and the army, has already met partial confirmation. Mr. F. C. Conybeare declares in the London NATIONAL REVIEW that the army has capitulated to the clergy. "Catholic clubs for soldiers," he says, "have been started in all the barracks; and the enforcement of military service on seminarians, instead of laicizing the priests as was hoped, has clericalized the army."

Mgr. Legal, O. M. I., said Mass in the new Maternity Hospital last Saturday morning.