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## CURRENT COMMENT

The ever repeated protests of the Catholic Church against divorce are bearing fruit. Several distinguished Protestant divines in the United States are now raising their voices in protest, and lately there has been noticeable in England what the "Tablet" calls "a gradual stiffening up of opinion." At a diocesan conference held in London on the 17th of May the following resolution was brought forward: "That the English marriage law ought to be so amended as to preclude the remarriage in church of any party to a divorce during the lifetime of the other party (except only remarriage, with the consent of the Bishop of the diocese and the incumbent of the parish where the other party has been divorced on account of his or her adultery)." To this motion an amendment was proposed, omitting all the parenthesis, and this amendment was carried by the very significant majority of 169 to 71.

Elsewhere we reproduce a very practical article on this measure, from our London (Ont.) contemporary, the "Catholic Record," which, however, seems to have mistaken the tenor of that resolution of the London (Eng.) diocesan conference. The resolution was merely "that the English marriage law ought to be amended," not that the clergy ought to resist the law. And the Anglican Bishop of London, at the opening of his diocesan conference, replied to a protest of a number of Kensington clergy against lending a church for the remarriage of a man who was divorced, that, after careful study of the matter and taking the highest legal opinion, he could do nothing. He disliked such remarriages in church intensely, and did all he could to discourage them, but further than that he could not go. "While therefore," he added, "the law remains as it is, I repeat that it is impossible for a bishop to forbid his clergy to lend their churches for such services. But in my opinion, the law which offends the consciences of so many clergy and laity should be amended."

The Bishop of London went so far as to aver that "to give up the indissolubility of marriage is to empty of all force the words of our own service, 'those whom God hath joined let no man put asunder.'" What a wholesome change of opinion in the 48 years since the Anglican bishops themselves voted for the Divorce Bill of 1857! A correspondent of the Manchester "Guardian" deals with this contrast in a letter commenting on the Bishop of London's address to the Conference. "Does the Bishop wish to convey the impression that the State has compromised the Church, and that the Church, as represented by her rulers, is innocent of the great offence of 1857? I would that such were the case! Mr. Herbert Paul, in his 'History of Modern England,' vol. ii., p.p. 87, 88, gives us, I venture to think, a more accurate account of the passing of the Divorce Act of 1857 than his lordship of London. Mr. Paul says: 'In the House of Lords Lord Derby refused to oppose it, and the real leader of the opposition was Bishop Wilberforce, supported, in a somewhat hesitating manner, by Bishop Thirlwall. Bishop Tait, on the other hand, gave the measure throughout his weighty and powerful aid. Archbishop Sumner and the majority of the Bishops present voted for the second reading. . . . The majority for the second reading of the bill in the House of Lords was twenty-nine. However zealous we may be for the amendment of the law relating to divorce, we ought to remember with regret that in 'the conjunction of unrighteous influences' which contrived 'the calamitous legislation of 1857,' an Archbishop of Canterbury and a Bishop of London gave 'weighty and powerful aid' (and the majority of the Bishops present voted for the second reading, Ed. N.R.). Confession should precede amendment.'"

Our well informed contemporary, "The Casket," has the following inter-

esting reflections on a much talked of master in medicine.

What with Dr. Osler's sensational remarks about chloroforming men over sixty, and the dinners given him by the colleges and learned societies to bid him farewell, he goes to his Oxford professorship one of the best advertised men in the world. The most interesting bit of news we have seen concerning him is given by the "Independent," when it says that the modern writers from whom he quotes most frequently are Walter Pater and Cardinal Newman. To these "he goes for quotations aptly illustrative and always carrying with them a great truth supremely expressed. Not a single address of his on educational matters but is illumined by light from the great English Cardinal who knew so well the shades of educational questions and who realized how trying was to be their solution to the generation after his own."

His recently published lecture on immortality shows the distinguished physician as hazy as Cicero was in his views on this question of supreme importance. This is sad, very sad. Yet in an age of greedy commercialism we are glad to find that a man who never gave up his Canadian citizenship is resigning a position in an American university to accept one with smaller emoluments in an English university because he believes he can do more good there.

Greatness in any sphere is sure to produce a fruitful harvest of jealousy. The Society of Jesus has not escaped this painful revelation of littleness on the part of those who envy her successful labors. Unable to deny her proficiency in all fields of human endeavor, they have striven to wrest from her at least the merit of originality. We readily grant, they say, the learning, tact and discretion of the Jesuits; but their order has never produced any men of genius, any great thinkers. If this were true it would not hurt the feelings of any genuine follower of St. Ignatius. What the sincere Jesuit seeks is not the empty fame of originality but the glory of God by the salvation of souls. It would, however, be surprising if an order founded by the most original of men did not occasionally, at least, harbor men of undoubted originality. That Ignatius of Loyola was the most original of all founders is proved by the fact that no subsequent founder of any religious congregation has dared to imitate him in relying so utterly on the interior life as to prescribe no distinctive habit and no vocal prayers in common. Cardinal Newman detected a resemblance between his own Father St. Philip Neri and St. Ignatius in that they were both averse to "formal ceremony," but even the sons of St. Philip have exterior observances which the Jesuits have not. And, although the great English Cardinal frequently praises what he once called "that wonderful Society," it is easy to see that he, too, shares to a certain extent, the common persuasion that the Jesuits originated little or nothing. Had he studied their history more thoroughly he might have altered his opinion. Their very Constitutions and Spiritual Exercises bear the stamp of the best kind of originality, the originality that goes to the very root of human nature, that will stop short of none but the highest and deepest views of life, and that eschews all showy superficiality. Of course, all skilled Catholic theologians are aware that the Society of Jesus originated a school of theology that has in our day more adherents than any other. In the realm of Catholic philosophy, also, the Jesuits hold an enviable place. But what is not generally known, and what Cretineau-Joly, in his History of the Society of Jesus, proves by an imposing array of names and facts, is that in the natural sciences and in mathematics the Jesuits of the seventeenth and eighteenth centuries broke new ground and were the first to foreshadow the most important discoveries and inventions of the nineteenth century. And not a few of them are still pioneers in the domain of research and exact thought. Less than thirty years ago John Tyndall, the famous mathematician and scientist, said that the mathematical discoveries

of the Jesuit Father Bayma, then living, were thirty years in advance of the highest mathematical achievements of his day. And the latest issue of "The Casket" thus summarizes recent Jesuit services to the science of meteorology.

The most valuable weather observations ever made are those of Fathers Faura and Algue, who for thirty years have directed the Observatory of Manila; of Father Froc, director of the Observatory of Zi-Ka-wei near Shanghai; and of Father Vines, director of the Observatory of Havana. Their observations have greatly reduced the loss of life in the China and Caribbean Seas. Father Froc has just received the "Gold Medal for Art and Science" from the German Emperor.

With regard to the Father Vines just mentioned the Rev. Walter M. Drum, S.J., gives some extremely interesting facts in the "Messenger" for this month. It appears that when the United States Weather Bureau, shortly after the war with Spain, established a branch office in Havana, it informed the public that "at first it was difficult to interest the Cubans in the warning service, since they are by nature very conservative and slow to adopt any change in their accustomed methods and mode of living. The issue of warnings of hurricanes was a most radical change, the inhabitants being accustomed to hear of these phenomena only upon their near approach." This statement contained two assertions diametrically opposed to the well-known truth: the first, that the Cubans were not interested in weather forecasts, and the second, that the weather bureau's warnings constituted a radical change. The exact contrary of both these assertions was the fact. During 25 years before the U.S. Weather Bureau was set up in Havana the Cubans took the liveliest interest in Father Vines's forecasts, and there was no change at all, still less any "radical change" in the U.S. warnings, except, as we shall show presently, that the latter were often wrong, while the former were always right. So palpably evident was the falsity of these assertions that Father Drum can account for them only by the combined self-sufficiency and ignorance of some minor official newly arrived in Havana. That the Cubans and their neighbors, the Porto Ricans took a great interest in warnings sent out, not merely "upon the near approach" of storms, but several days ahead, Father Drum proves by many well authenticated instances. Here is one. "The people of Cuba were so interested in Father Vines's warning service, that as early as 1877 he was able to organize a system of sub-stations at various points in Cuba and other islands of the Antilles. These stations made simultaneous observations and wired the results to Havana. During this year he announced the path of a cyclone before it was felt in the Barbadoes. The cyclone reached the Barbadoes in the evening and Granada during the night of September 21st; St. Vincent, the night of the 22nd; Santiago de Cuba, the 24th; it then spent itself south of Cuba. Father Vines announced the storm at 4 p.m. of the 21st. On the 22nd he sent word to Porto Rico that the hurricane had passed the night before at fifteen miles per hour on its way from Granada to St. Vincent, and would not touch Porto Rico. At the same time he wired full information about the storm to Santiago de Cuba, and added: 'It will reach you on the 24th; be on your guard.' Everything happened according to his forecast. The 'Boletin Mercantil' (October 5, 1877), of Porto Rico, said: 'Father Vines whose voice has for us the authority of an oracle, calmed our souls by his timely warning. He well deserves the European reputation that he enjoys. Spain should be proud of him.'"

That Father Vines's work was highly appreciated in the United States eight years before the war with Spain Father Drum proves by the following extract from the New Orleans "Times Democrat" in one of its September numbers of 1890: "A Havana meteorologist, who has made observations and forecasts gratuitously for a quarter of a century, Padre Vines, a celebrated Jesuit priest in Havana, is regarded by navigators

and meteorologists all over the world as one of the most correct and reliable weather scientists of the age. During the hurricane season his opinion is anxiously sought after. It has been A GENERAL CUSTOM FOR YEARS FOR THE PADRE TO INFORM THE AGENTS of the various lines of the condition of the weather just prior to the departure of the vessels. During the many years that this excellent work has been performed it has on many occasions resulted in saving lives and a great deal of valuable property." In another number the same paper says: "A man who has done so much for the interest of American shipping and ship owners, as has been done, for sheer love, by Padre Vines, deserves at least recognition by our government."

Father Benito Vines died on July 23, 1903, and was succeeded by Father Lorenzo Gangotiti, who keeps up the high reputation of his predecessor in the observatory of the Jesuit college of Belen, Havana. Father Gangotiti is as accurate in his forecasts as was Father Vines. "We shall cite but one example," writes Father Drum, "an example that comes home to us Americans. We refer to the sad destruction of Galveston. On September 1, 1900, a cyclone of little force appeared in the eastern part of the Caribbean Sea, crossed the centre of the Island of Cuba, moved on W.N.W., passed south of Florida, acquired full force and terrific intensity in the Gulf and on September 8th swept down on the helpless city of Galveston. The United States Weather Bureau observer, on September 5th, announced that the hurricane was E.N.E. of Havana, with a course N.N.E., and would spend itself in the Atlantic." (A glance at a map shows that if the course had really been N.N.E. of Havana, the hurricane would indeed have passed to the east of Florida into the Atlantic. Ed. N.R.) "That very day Father Gangotiti published the announcement that the cyclone was south (not east) of Florida. On September 6th, at noon, he stated, through the press, that the storm was in the Gulf of Mexico and W.S.W. of Tampa. On September 8th, at 4 p.m., while Galveston was being torn to pieces, he published his report that the currents on the right of the storm had been felt in Georgia and Alabama during the morning of September 7th, and in Louisiana during the evening of the same day; and that the very centre of the hurricane had reached Texas the morning of September 8th. By September 10th no word of the Galveston catastrophe had yet reached either the United States Weather Bureau or Belen (Havana). At 8 a.m. that morning appeared Father Gangotiti's press notices of clear signs that the tempest had grown very much fiercer and had probably struck Texas. The Father ends these notices by saying that the Washington 'Weather Maps' will settle whether his forecast or the Weather Bureau's was right. In grim array with Father Gangotiti's report stands this fatal forecast of the United States Weather Bureau observer: 'This morning at the Weather Bureau we have noted slight indications that in the W.N.W. is forming an atmospheric disturbance scarcely worth mentioning.' The Galveston storm went on and our Weather Bureau observer thought it an 'atmospheric disturbance scarcely worth mentioning!' A few hours after these characteristic reports appeared, the sad news of Galveston's fate began to arrive by cable. Later on both the 'Pilot Chart' (October, 1900) and the Weather Maps traced the trajectory of the Galveston storm exactly as it had been followed by Father Gangotiti in the press of Havana. The Cuban papers turned such a stream of ridicule on our Weather Bureau observer as to force him to send them no more forecasts. For a whole month the Havana press kept up its affectionate praise of Father Gangotiti."

The theory that genius is the art of taking infinite pains about things that others look upon as trifles is well exemplified in the discovery which has made the warnings of the Belen Observatory so deservedly famous. Father Vines noticed the singular form, structure, stability and direction of

those highest feathery clouds which he called 'cirro-stratus plumiformes.' Others before him had noticed the connection of these clouds with the hurricane, but no one before him had even suspected "that these clouds were fleet messengers sent high in air and from the very heart of the cyclone to give timely notice of its oncoming violence. He made observations and discovered that his conjectures were right, — the direction of these light upper clouds corresponded almost exactly with the radius of the cyclone, and the vanishing point toward which these directions converged coincided with that point of the horizon at which the storm was. The discovery was simple, yet wonderful, and spurred on Father Vines to further investigation. He observed that the different clouds at different altitudes revealed the direction of the different currents of air, and found in the relative altitudes of these clouds a means of establishing his 'law of cyclonic currents at different altitudes,' a law unheard of before it was formulated by Father Vines. Father Faura, S.J., of the Manila Observatory, considers the discovery of the connection of the upper clouds with the hurricane 'one of the greatest triumphs achieved in the past few years.' Verily, Father Drum was right when he entitled his article "The Pioneer Forecasters of Hurricanes."

About a month ago the cable announced that the Pope and Professor Charles Briggs, once a Presbyterian, but now an Episcopalian, had discussed matters affecting the higher criticism and the decisions of the Roman Congregations, and that "His Holiness displayed great breadth of view." Anent this fishy story, the Tablet's Rome correspondent writes under date of May 21:

"Father Gennochi of the Biblical Commission, who recently presented Dr. Briggs to the Holy Father, declares that neither he nor the learned American scholar conversed with any journalist on the subject of the Papal audience accorded them, and that the account of it given by the 'Daily Chronicle' (copied by the cableman) does not preserve 'the primitive features' of the Holy Father's remarks. Your correspondent hopes to be able to obtain a more definite statement on the matter; meanwhile it is well to repeat the warning already given in this column that the authenticity of such accounts is to be gauged by the reliability of the person who makes them." Very wise advice indeed; which obliges us to suspend judgment whenever the Catholic cableman sends startling Catholic news.

The most timely article in the June "Catholic World," a fine number, by the way, is Mr. Darley Dale's "Japan and Catholicity." It is mainly an abstract of "Japan by the Japanese," a book written by natives and edited by Mr. Alfred Stead, but it is a live abstract instinct with Catholic hope. "No Catholic could read this remarkable book unmoved," writes Mr. Dale, "or without crying to heaven for another St. Francis Xavier to plant the true faith in this Island Kingdom, which lies like a ploughed field, waiting for the sower to sow wheat, barley, oats or turnips, as seemeth to him good; waiting for a religion, uncertain which to embrace, and equally drawn to Confucianism, Buddhism, or Christianity." At present "Bushido," a sort of chivalry or code of honor, does duty for religion in practice; but it is a poor substitute for the grace of God. Had not heresy and schism invaded Japan, the country would have become Catholic long ago "and would do so now if its evangelization were left to the Catholic Church."

Soon the school clauses in the autonomy Bill will assume their definite shape. What that shape will be it is not easy to forecast. Meanwhile many thoroughly single minded Catholics stand perplexed. Are those right who say that the clauses, as now amended, are merely a delusion and a snare for Catholics? Are those wrong who say that the amended clauses are, albeit little enough, yet all we can hope for now? It would require a Daniel to judge between the two. But there is (Continued on page 4)

THE HOLY GHOST

An able exposition of Doctrine by  
Rev. Father Drummond, S.J.

The feast of Pentecost, commemorating the descent of the Holy Ghost upon the apostles, was celebrated in Roman Catholic Churches yesterday, and the special sermon of the festival at St. Mary's was preached last evening by Rev. Father Drummond, S.J. The speaker chose his text from St. John: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." "We celebrate to-day," said the speaker in opening, "the birth of the Church, the great feast of Pentecost when the Holy Ghost came down and filled them with His Spirit, so that they began to prophesy and speak in divers tongues. It was the anniversary of the promulgation of the law on Mount Sinai, and Jews had come from all parts of the world, yet all these who heard the apostles said, 'We understand each one in our own tongue.' That was the beginning of the gift of tongues, which has been renewed occasionally in the lives of the saints, in the case of St. Francis Xavier, for instance. We see how fruitful was the gift of the Holy Ghost on that first Pentecost Sunday in the fact that 3,000 were converted on that day. It is true, no doubt that it is the life of Christ, especially His passion and death, that has transformed the world, yet the understanding of the truth of all this and its heavenly import emanated largely from the preaching of the apostles after they had been filled with the Holy Ghost."

Turning to an exposition of the doctrine of the Holy Ghost, Father Drummond said: "What electricity is to our material life at present, that the Holy Ghost is to the spiritual life—the great motive-power, the wonder worker; and as in the case of electricity, so in the case of the Holy Ghost, definition is almost impossible. When the Holy Ghost comes into the soul He does not come alone, because he is one of Three inseparable Persons, the distinction between one another being found only in their interior life. Though whenever they act outwardly they act together, theologians have a term 'appropriation,' which means that certain outward acts are appropriated to one of the Divine Persons, the creation of the world to the Father, the redemption to the Son and the sanctification of the world to the Holy Ghost."

The indwelling of the Holy Ghost in the soul was a particular function, appropriated to the Third Person of the Blessed Trinity, and the remainder of the discourse was devoted largely to a definition of the theological distinction between a gift of grace and the indwelling of the Holy Spirit.

—Winnipeg Tribune, June 12.

FIRST COMMUNION AT  
KEEWATIN

On Sunday, June 4, a happy little band of twenty-three—thirteen boys and ten girls—after a three days' Retreat preached by their loving and zealous Pastor, the Revd. Father Dumoulin, had the long desired and blissful happiness of receiving our dear Lord for the first time into their pure, innocent hearts.

The Mass for the First Communicants was celebrated at eight o'clock by the Reverend Pastor, who in his sermon exhorted the children by his burning words to prepare by acts of love, faith, contrition, etc., to receive their Lord and Creator. His sermon was so impressive that, doubtless, there were many in that congregation whose faith was waxing cold and who felt themselves all inflamed anew with the old faith and good resolves of their first Communion day, standing like a pillar of light in the shadows of the past. Many of the happy children's parents communicated on that morning.

After the Thanksgiving the little Communicants went home to breakfast. At ten o'clock they returned to the church to assist at the High Mass which was celebrated by the Rev. Father Kalmes, O.M.I., Principal of the Indian School, Kenora, who came to help the Revd. Father Dumoulin, on this happy occasion. The sermon preached by Rev. Father Kalmes was based on the necessity of prayer for perseverance in the good resolves and fervent dispositions of the First Communion Day.

After the High Mass a photographer took the photo of the First Communicants. The weather, which had been rather threatening in the morning, was

by this time fine and suitable for the success of the photos.

At 3.30 in the afternoon another very impressive ceremony took place, namely, the renewal of the baptismal vows. An eloquent sermon was preached by the Rev. Father Dumoulin in which he very vividly described the two standards, that of Jesus Christ with its mottoes, 'mortification, sufferings, humiliations,' etc. leading up a narrow, rocky road to the gate of eternal bliss; and that of Satan with its mottoes, 'pleasure, wealth, luxury, etc.' leading to a broad, flowery road at the end of which lurked a bottomless abyss. After the sermon in which the Father explained the vows made for us at baptism by our sponsors, one by one the Communicants passed into the Sanctuary and there, with lighted candle in one hand and the other on the Book of the Gospels each pronounced slowly and solemnly their baptismal vows.

Then the Reverend Father spoke a few words about our Blessed Lady, our Heavenly Pleader and Benefactress. He exhorted the children to preserve always a firm and solid devotion to the Blessed Virgin, to whose maternal care and protection he confided them. This was followed by the vesting of the Communicants in the Scapular of Our Lady of Mount Carmel and the consecration of them to the Blessed Virgin.

Benediction of the Most Blessed Sacrament, during which the "Te Deum" was sung, closed these never-to-be-forgotten ceremonies, which recalled to many in that congregation the day of their First Communion when they, too, had the same happiness and made the same promises, promises in many cases ruthlessly broken but now renewed again with more fervent determination.

During these services the church was crowded by the over-joyed parents whose love and labour and many sacrifices were rewarded at last by the First Communion of their children.

Many, too, were the feelings of love and gratitude to their beloved Pastor, the Rev. Father Dumoulin, who since his arrival in Keewatin has done wonders; first of all, the training and religious education of the children, the interests of the Church and school, and lastly, the care and arrangement of the hitherto neglected cemetery, which he has made a fit resting place for our dear dead.

Father Dumoulin's love for Our Lady was gladdened during May by the gift of a beautiful statue of the Immaculate Conception, four feet high. The appearance of the statue was a perfect surprise to the Reverend Pastor, the more so as the gift was anonymous. May God bless the generous donor, whose statue, we hope, will be the source of numerous and special graces for the Parish of Keewatin, for at its feet many will come to ask the Virgin-Mother to obtain from God for them help, light and consolation in all the troubles and difficulties of life!

EYE-WITNESS

ADDRESS PRESENTED SUNDAY  
JUNE 4, AT THE CHURCH OF  
THE IMMACULATE CONCEPTION.

To His Grace

The Most Reverend L. P. A. Langevin, O.M.I., Archbishop of St. Boniface.

May it please your Grace,

We read in the Gospel that when Our dear Lord passed through the cities, towns and villages of Galilee, multitudes of people hastened after him to listen to his heavenly teaching and to receive his divine blessing; but we find that parents and their children were particularly welcome, as the Saviour had a more tender love for the little ones.

Before ascending into heaven, this Divine Master committed his heavenly power to his Apostles and commissioned them to continue his work among men, promising to abide with them till the end of the world.

We need not therefore tell Your Grace with what deep respect, veneration and obedient love we hail your visit in our midst to-day. Dutiful children of the One Holy Catholic and Apostolic Church, we recognize in its divinely constituted hierarchy all that is to the strengthening of our Faith and to the increase of our Christian Hope and Charity.

You come to us as the one sent by God, and with the signs of the dignity and authority of a prince of the Apostolic College. The mitre on your head speaks to us of that, your elevated dignity in the Church of Christ, and with due respect do we bow the knee, as you pass by to receive your blessing knowing that it is the blessing of Christ's messenger; the staff which you carry



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has more to us than the significance of a royal sceptre, it is the symbol of the protecting authority of a true shepherd, who, faithful to his divine mission, comes to us to feed our souls upon the true doctrine of the Eternal Word of God, and defend us against the danger of falling victims to ravening wolves, which stroll about the fold of Jesus Christ; and therefore as we open our ears to the words that fall from your lips, our hearts at the same time accept in all humility and gratefulness the teaching, which in the name of the Lord you come to impart to us.

But this day, Your Grace, is one of special rejoicing for us, as you come with hands full of blessings, not only for the Congregation as a whole, but particularly for our dear children, some of whom had the privilege of making their First Communion this morning, and along with many others are about to receive the Sacrament of Confirmation. In these evil days when young age is so much exposed to temptations of all kinds, a greater need is felt of the sevenfold gifts of the Holy Ghost. In imparting to them the wisdom and strength of this Holy Spirit of God, and in instilling in their young hearts the precious gifts of piety, you shall give us assurance for their safe sailing over the tempestuous sea of a wicked world.

The least we can do to express our heartfelt gratitude to Your Grace is to pray to Jesus that your days may be long and full of consolations in the ministrations of your elevated and saintly mission! May we for many years to come enjoy the blessing of Your Grace which we now crave on our bended knees!

A. A. CHERRIER, P.P.

On behalf of the Parishioners of the Immaculate Conception, Winnipeg, June 4, 1905.

PILGRIMAGE TO THE  
IMMACULATE CONCEPTION

On Thursday morning, June 8, fifty students of the St. Boniface College who are members of the Sodality of the Immaculate Conception walked from the college to the church of that name in Winnipeg, recited the Little Office of the Blessed Virgin according to their weekly custom, heard Mass said at 7.30 a.m. by their Director, Rev. Father Blain, S.J., received Holy Communion, sang hymns under the leadership of Father George Robichaud, S.J., and with the able organ accompaniment of Rev. Father Sauve, and listened with marked attention to an impromptu sermon in which Rev. Father Cherrier explained with admirable lucidity the symbolism of the paintings and mural decorations in his beautiful Church of the Immaculate Conception. Then the fifty Sodality members walked back to the college in excellent spirits after their five-mile walk on an empty stomach, and did ample justice to the hearty breakfast they had so well earned. Thus did they testify in a very practical manner their many devotion to the Mother of God.

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WANTED TO TAX COLLEGE CANTEEN

Candy Dealer Jealous of the Business Done in the St. Boniface College

The St. Boniface town council met Monday evening to complete the revision of the assessment roll. The demands for reduction of valuation were generally of minor importance. The Winnipeg Street Railway company had sent in a protest against the assessment of \$9,760 against its track and poles, but, strange to say, for a corporation, it had no lawyer present to uphold the protest. The assessment was therefore sustained without discussion.

The Jesuit Fathers of St. Boniface college were summoned before the board of revision through the action of a candy dealer in the neighborhood, to show cause why they should not be taxed for carrying on a trade in sweets and ginger pop on the premises of the college. The reverend Fathers appeared and explained at some length that they kept a stock of these sweets for the convenience of the pupils who could not be allowed to run on the streets to procure them, but

that the rules of the order were such that even the slight profits realized from the sales had to be spent for the benefit of the children. "Since twenty years that we have been here," said the reverend advocate, "we have not sent one dollar to the mother house; all the earnings of the college have been spent here. Last year we remitted \$1,500 to pupils who were not able to pay for tuition." It was decided not to tax the baby canteen of the college.—Free Press, June 12.

LEFT ALL TO NURSE

John Linton Chapman, the well known New York Artist, who died last week at the age of sixty-five at the home of Cornelius Boyle, Baychester, left his works of art, and, in fact, his entire estate, valued at \$50,000, to Helen Boyle, a nurse in the Post Graduate hospital. Miss Boyle is twenty years old and a daughter of Mr. and Mrs. Cornelius Boyle, with whom the artist for the last twelve months had made his home. She is attractive-looking and possesses a sweet soprano voice, which charmed the aged artist, who himself was so fond of music that he had eight pianos in his home. Mr. Chapman became a convert to Catholicism a year ago.



**FATHER BONNALD, O.M.I.**

**Thirty Years of Missionary Life among Northern Indians—Interesting Experiences and Views.**

(Winnipeg Tribune, June 7.)

His hair and heavy beard faded to a silvery gray, his hands hardened and calloused and his small and slender figure stooped under the labors and anxieties of over 30 years' missionary activities in the far northwest, beyond the outposts of civilization, Rev. Stephen Bonnard, O.M.I., is visiting at St. Mary's presbytery, enjoying a brief respite from his duties at the mission of Cross Lake, on the Nelson River and two-score miles beyond the northwest corner of Lake Winnipeg. Cross Lake is about 450 miles due north of Winnipeg and three days are occupied in reaching it by steamboat from Selkirk.

Father Bonnard came out from Old France when 26 years of age, a newly ordained priest, to dedicate his life to the propagation of Christianity among the then savage Indians of the Canadian Northwest. His first field of work was on the fringe of Esquimaux land, among the Chippeways about Lac Caribou, the first mail post on the Churchill river after the packet leaves Fort Churchill on Hudson's Bay. Three winters were spent there, when Father Bonnard was transferred to Pelican Narrows, a point on the same river, 500 miles from the northwest end of Lake Winnipeg, where he labored for 26 consecutive years. Since 1901 the venerable missionary had labored among the Indians at Cross Lake.

**The Early Savages**

"I shall never forget my first view of the American aborigines among whom I was to work," said the old priest; "it was when I was crossing the western plains in 1874 with Bishop Grandin, late of St. Albert, on my way to my first mission. In French we call the Indians 'les sauvages,' and these people we saw were savages in the true sense of the word. The women wore only a skirt, and the men simply a little apron, or if the weather was inclement, sometimes you would see them going about with a buffalo robe thrown over their bare shoulders. These were the Indians of the plains, and I was greatly surprised to find as we went further north and got among the 'Rockies,'—I mean the Indians, not the mountains,—that they appeared in garb so like that of a white man that I did not know they were Indians until told by my cicerone. The reason for this anomaly was that the latter Indians lived along the route followed by the white traders, who would strike into the interior country from the north end of Lake Winnipeg and continue northwesterly by way of Cedar Lake and Cumberland Lake and the Churchill river.

**Curious Tribal Traits**

"These Indians I called 'Rockies,' but they are Crees. Perhaps you may not know that the Crees are divided into four branches, each of which is determined by the nature of the country which it inhabits,—a most curious thing. There are the Rockies, the Swampies, the Bush Crees, and the Crees of the plains. And more peculiar still, the language of each differs, though not fundamentally, yet distinctively in pronunciation. In the language of the Crees of the plains, which is the mother tongue, the vowels,—a, e, i, o and u,—are preceded by 'y'. But the Crees of the swamps use 'n' and those of the rocks and bush use 'd' instead, while I am told that there is a branch of these Indians in Athabaska that use 'r' and those of Labrador substitute 'l'. Thus the negative 'no' is said among those different branches of the tribe as follows: On the plains, namawiya; among the rocks and the bush, namawida; in the swampy lands, namawina; in Athabaska namawira; in Labrador, namawila.

"But otherwise the Cree language is the same the continent over. I believe it is the richest of the Indian languages and certainly it is the most universal. From Labrador to the Mackenzie river you can make your way among the Indians with the Cree language; it is not the same with any others. Why? This universality of the language may be traced to the fact that the pioneer Scotch and French settlers almost without exception, married among the Crees, because, I believe, the Crees are the most intelligent of the Canadian Indians. The place of habitation affects the Indians in a more important way than in their language. It is a positively known fact that the Indians of the plains are steadily dying out, while the Rockies and the Swampies are just as surely increasing. My mission register proves the latter in figures as I have about thirty baptisms of children in a year as against four or five deaths."

**Christianizing Indians**

Speaking of the civilizing and the Christianization of the Indians, Father Bonnard said: "After my years among the Indians, I can say confidently that the pagan Indian once truly converted generally becomes a good and steadfast Christian. But I must say I have found it generally harder to moralize the Indian who has once been a Methodist than the pagan. It is not so with the Church of England Indian. The Church of England missionaries are sensible, broad-minded men, but the Indians are not taught the commandments of God by the Methodists so much as the commandments of the Methodists. An Indian is not supposed to catch fish for his dinner on Sunday, he should not lay off and take a sleep or chew tobacco, etc. These are not the commandments of God and they tend to make hypocrites of the Indians. Not only do we find this but the Hudson's Bay people and merchants also notice this fact. As to the Esquimaux, it is not possible, it seems for a missionary to live among them, they are so dirty and so immoral. It is seldom, indeed, that there is truly an Esquimaux convert."

Father Bonnard has at Cross Lake one of the finest missionary chapels in the interior of the Northwest country, costing \$3,000, and he is now urging the establishment of a boarding school in the mission in addition to the day school, as he finds that it is difficult to get the children to speak English after they return to their homes after the daily school session. Father Bonnard does not believe that the Indians will ever change very radically from their present mode of life, which is fishing and hunting in the summer and trapping and hunting in the winter. They conduct small gardens, growing fine vegetables, but beyond that do not seem to get into farming.

**SOLEMN FUNCTION AT THE GREY NUN'S MOTHER HOUSE**

On Thursday morning, June 6, His Grace the Archbishop presided at a very solemn function in the Grey Nun Mother House at St. Boniface. He was assisted by Very Rev. P. Magnan, O.M.I. and Rev. Lewis Drummond, S.J. Were also present the Very Rev. Vicar-General Dugas, Rev. Father Messier, Rev. Drs. Beliveau and Trudel, Rev. Fathers Dandurand and Bonnard, O.M.I., Rev. Father Jolys, Rev. Joseph Joubert, deacon, and Rev. Josaphat Magnan, deacon.

A little before eight o'clock the clergy proceeded to the Sister's Community Room, where the simple but impressive ceremony of conferring the religious habit was performed by His Grace. The following young ladies received the Grey Nun habit: Amanda Turenne, of St. Pierre (Sister Turenne), Malvina Bellavance of St. Joseph (Sister Bellavance), Louise Saint-Denis, of Sault St. Marie, Ont. (Sister Levis), Eugenie Lavallee of Saint-Francois-Xavier, (Sister Genthon).

This was followed by the Mass which the Most Reverend Archbishop celebrated in the large chapel, filled with the nuns and several ladies and gentlemen. Before the Gospel the following novices pronounced temporal vows of one year: M. L. Vitaline Lacroix (Vocal Sister Lacroix), Eva Renaud (Auxiliary Sister Seraphine), Florence Voz (Auxiliary Sister Alix), Madelaine Weber (Auxiliary Sister Lydia). Then the following auxiliary Sisters took perpetual vows: Elizabeth Rousseau (Sister Gaetan), Josephine Gagnon (Sister Martine), Emelie Lorrain, (Sister Leandre).

Some years ago the Superior of the Grey Nuns in Montreal instituted a subordinate order of "Auxiliary Sisters of the Sisters of Charity of the General Hospital," who wore a black habit and were intended for the menial duties of the houses in which they were employed. When this institution came under the notice of the higher ecclesiastical authorities, they found it contrary to one of the regulations of Canon Law prescribing that there should not be two distinct orders under one head. It was therefore decided that the Auxiliary Sisters should adopt the same habit as the Grey Nuns and conform to the same rule as far as their occupations would permit. Their official designation is "Auxiliary Sisters of Charity of the General Hospital," while the other Grey Nuns who are bound to recite a special office are called "Vocal Sisters of Charity of the General Hospital." This change, the reasons for which were admirably and tactfully explained by His Grace, during last Tuesday's function, in a short and most instructive sermon, necessitated a voluntary renewal of their obligations on the part of all

those "Black Sisters" who were now willing to adopt the stricter Grey Nun rule. The following Auxiliary Sisters renewed their annual vows: Sisters Pu-dentienne, Constance, Basillise and Hermann, while the perpetual vows were renewed by Auxiliary Sisters Maximin, Petronille, Salomee, Lutgarde, Imelda, Suzanne, Eugenie, Nathalie, Elise, Theodora, Janvier, Damien, Maria, Julia, Sebastien, Candide and Flore.

Rev. Dr. Beliveau had prepared all these good Sisters for a thorough understanding of the nature of their obligations by a luminous exposition of the advantages and duties of the religious state, which he viewed especially as the home of greater and more abundant religious truth.

At the Communion all the Sisters who had taken the habit or pronounced their vows approached the Holy Table, and after Mass, in thanksgiving for this happy amalgamation of two hitherto distinct communities, His Grace intoned the Te Deum, which was sung alternately by the Clergy and the Sisters.

**HIS GRACE PAYS PASTORAL VISIT TO KENORA PARISH**

Special Correspondence to the Telegram

Kenora, June 12.—On Saturday evening His Grace Archbishop Langevin, arrived from Winnipeg to make his pastoral visit to the parish of Notre Dame du Portage. Owing to the lateness of the hour the reception which had been prepared, was postponed until Sunday morning. At the morning service His Grace administered the rite of Confirmation to about fifty boys and girls, after having given a most eloquent and touching sermon on the importance of this sacrament and of the First Communion, which he also gave to about twenty children. At the close of the service His Grace was presented with an address in English, read by Master Wilfrid L'Heureux, one in French, read by Miss Lola Cardinal. A tiny tot presented him a bouquet of American Beauty roses, with the innocent childish remark: "Here, dis for you."

In replying the archbishop took advantage of the occasion to briefly but clearly explain the position of the Catholic hierarchy, regarding the separate school question, saying that it was a question of principle rather than simply of Catholic schools, a question of justice to the minority in every case no matter to what creed they belong.

At 1.30 p.m., after installing the society of the Dames de Ste. Anne, a large procession left the church with the archbishop to visit the cemetery, where, after the prayers for the dead had been said, sermons were preached in English and French. From the cemetery His Grace proceeded to Norman at three o'clock, and there held a second Confirmation service, following this by still a third at Keewatin, during the course of the evening.

Archbishop Langevin was accompanied by his secretary, and they left by the Imperial Limited for St. Boniface on Tuesday.

**The Address**

To His Grace Mgr. Langevin, O.M.I. Archbishop of St. Boniface

May it please your Grace,—We, the pupils of Mount Carmel school hasten to welcome you on this your pastoral visit to our parish of Notre Dame du Portage. Some months ago, you honored us by visiting our classes, and on that occasion you left a remembrance for each one of us, which we assure you we greatly appreciated and are carefully preserving as a souvenir.

It is pleasing to us to know that we do not give Your Grace such trouble and concern about our religious teaching in schools, here in Ontario, as is given in Manitoba, and, indeed, now throughout our great Canadian heritage in the west, and we earnestly beseech our dear Lord Jesus Christ, that you may at last succeed in your nobly persevering efforts to obtain justice for Western Canada.

We regret that Your Grace will not be able to find time to visit our school but hope that you will return soon and pay us a longer visit.

We pray that God may grant you many years of health and happiness, together with divine help in performing your arduous duties. We ask your blessing and your prayers for our very good friend, Father Gendreau, who is indeed a kind father to us, helping always, and ever on the lookout to do us some kindness, no matter at what trouble to himself. We ask your Grace to bless us, and pray that we may obtain the grace to practise the virtues symbolized by our school colors; red for courage in attacking the hard

places in life; white for purity; green for the brotherly love which should exist among all Christians.

Signed on behalf of the pupils and parents.

**DID YOU GET UP TIRED?**

At this season tiredness fastens itself even upon the healthy and strong. If not feeling well you should build up, get more blood into your veins, increase your store of nerve energy. What you need is that re-builder and tonic, Ferrozone, which contains the strengthening elements your system needs. Ferrozone makes flesh, nerve and muscle; gives you appetite, abundant energy, buoyant spirits, in short Ferrozone assures health and costs 50c. at all druggists. Get Ferrozone to-day.

**THE BOY WHO WHISTLES**

I know a boy across the way  
Who whistles all the livelong day;  
I paused to listen, glad to hear  
His shrill crescendos, sweet and clear.

He's all a boy, a sturdy lad,  
He's always gay and always glad,  
For care and trouble dare not stay—  
He simply whistles them away!

He has his daily tasks to do,  
His morning chores, his lessons, too  
And yet he whistles like a lark  
From early dawn to falling dark.

Oh, wise yet boyish friend of mine,  
What true philosophy is thine!  
Thy joy is catching—I would be  
A messenger of cheer like thee!  
—Low Marston Ward, in Boys' World.

**Out of Town**

"I haven't seen your cashier for several days."

"No; he's gone out of town."

"Gone for a rest, I suppose."

"We haven't found out yet whether he's gone for a rest or to escape it."

**Obituary**

**THE LATE FATHER HAMEL**

Peter Hamel was born in the city of Quebec Feb. 22, 1832, made his college course in the Seminary of that city and entered the Jesuit novitiate Sept. 8, 1851, taking his perpetual vows two years later. Between 1853 and 1865 he alternately taught the classics in New York and studied philosophy and theology. On the 23rd, 25th and 26th July, 1865 he received the three holy Orders from Cardinal McCloskey. From 1866 to 1869 Father Hamel again exercised his remarkable professorial talent. The next year, 1869-70, was spent at the Tertianship of Belgium, and the following year Fr. Hamel was Minister (or Steward) at St. Mary's College, Montreal. The next year he taught philosophy at St. Francis Xavier's College New York. In 1872 he was missionary at Guelph, Ont. The next year he taught the Jesuit Juniors at Sault-au-Recollet, and the following year he was Prefect of Studies at St. Mary's College, Montreal. In 1875 he returned to Guelph as superior of the parochial residence and held that post with great acceptance for seven years. Then it was that he planned that beautiful church which is the pride of the "royal city." From 1882 to 1887 he had charge of Port Arthur, where his saintliness, charity and zeal are still held in veneration. There he was discovered by a Visitor sent by the General of the Order and the humble, retiring Father Hamel was soon appointed Superior General of the Society of Jesus in Canada. During the four years of his government he originated a number of improvements and, by instituting a suit for damages against the Toronto "Mail" for having slandered the Jesuits, he rendered great service to the entire Catholic body, which had hitherto been deemed the fitting target for every irresponsible slanderer.

When Father Hamel's term of superiorship was over, he immediately offered himself for the loneliest, most humiliating and fatiguing missionary work. Byng Inlet, Sudbury outlying missions, Sault Ste. Marie, Garden River, all the hardest work in these places he took upon himself in spite of his three-score and more years. When he thought himself assuredly alone he practised the most heroic bodily mortifications, and, as a logical result, his heart was ever aflame with the love of God and his neighbor. He died in the 74th year of his age and the 54th of his religious life, on June 6th, at the Immaculate Conception in Montreal, still thirsting for missionary work, and ever leading a life of inward contemplation and prayer; a man of many sided culture, classical, philosophical, theological, but above all a man of God.

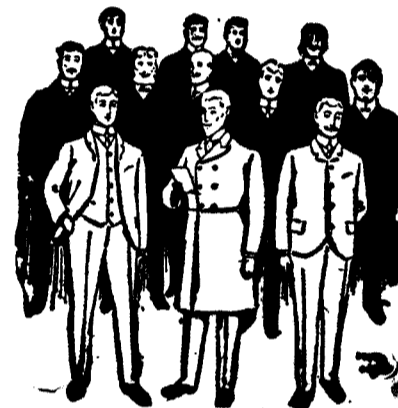
**Can Eat Anything Now.**

How many Dyspeptics can say that?  
Or perhaps you are dyspeptic and don't know it.

Have you any of these symptoms?

Variable appetite, a faint gnawing feeling at the pit of the stomach, unsatisfied hunger, a loathing of food, rising and souring of food, a painful load at the pit of the stomach, constipation, or are you gloomy and miserable? Then you are a dyspeptic. The cure is careful diet; avoid stimulants and narcotics, do not drink at meals, keep regular habits, and regulate the stomach and bowels with

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Nature's specific for Dyspepsia.  
Miss Laura Chicoine, Belle Anse, Que., says of its wonderful curative powers:—"Last winter I was very thin, and was fast losing flesh owing to the run-down state of my system. I suffered from Dyspepsia, loss of appetite and bad blood. I tried everything I could get, but to no purpose; then finally started to use Burdock Blood Bitters. From the first day I felt the good effect of the medicine, and am now feeling strong and well again. I can eat anything now without any ill after-effects. It gives me great pleasure to recommend Burdock Blood Bitters, for I feel it saved my life."



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**EXPELS NUNS; LOSES LEGACY**

The town of Courtaulin, situated near the castle of Mont Morency, France has just lost a legacy received from one of the dukes of the famous house of the same name, because of having expelled the Sisters of Saint Paul from that town.

The legacy consisted of many acres of ground and a large sum of money, which were left to the town for the purpose of establishing a girl's school and a refuge for old people in charge of the sisters.

As soon as the religious orders were expelled from Courtaulin, the heirs of the Mont Morency family brought for the recovery of the property on the ground that the conditions imposed by the testator could no longer be observed.

The tribunal of Chateaudun has just given a decision condemning the town to return to the Mont Morency heirs all the lands belonging to the legacy, together with \$15,000 in cash and the costs of the case.

**Beware of Ointments for Catarrh that Contain Mercury**

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co, Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Halls' Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free. Sold by Druggists. Price 75c. per bottle. Take Hall's Family Pills for constipation.

## Northwest Review

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SATURDAY, JUNE 17, 1905.

### Calendar for Next Week.

- 18—First Sunday after Pentecost. Trinity Sunday.  
19—Monday—St. Juliana Falconieri, Virgin.  
20—Tuesday—St. Barnabas, Apostle (transferred from the 11th inst.).  
21—Wednesday—St. Aloysius Gonzaga, Confessor.  
22—Thursday—Feast of Corpus Christi.  
23—Friday—Of the octave of Corpus Christi. Vigil.  
24—Saturday—The Nativity of St. John the Baptist.

### THE LORD'S DAY

Changes, Modifications, Vicissitudes

The Catholic Record of June 4th, 1904, contained a learned and elaborate article on the Lord's Day, its changes, modifications and vicissitudes. The question to be answered was:

"On what authority do Catholics and most other Christians observe the Sunday holy instead of the Saturday which is the Sabbath Day, which we are commanded to keep holy . . . ?"

The question was plain and the answer was no less so, but relative to Catholics only. The Church having from Christ a legislative and authoritative power, made the change and lawfully. This stand is the only true and safe one, for besides the Church's authority to make such a change, nothing conclusive or even probable can be arrived at on the subject historically.

The question was also asked:

"Can the Church change the law of God in this or any matter?"

The answer was that, as to the choice of a day it can.

To change is not necessarily to abolish or abrogate. The Church, of course, has no power to change the law of God or to dispense with it when this merely sanctions the primary laws of nature, or when there is a prohibition from Christ, as in the matter of divorce, or again, when His intention was evidently that an institution should be perpetual, as in the case of the sacraments. But when it is a question of a mere matter of ritualistic precept, as in the case of the Sabbath, she has full control. The rites and ceremonies are all in her hands.

The precept in question, however, is partly mutable and partly immutable.

The dedication of some days or part of days to God's worship and service belongs to the immutable divine law and could not be abolished by the Church. But that it should be this or that day in particular was hers to stipulate. So long as the Jewish Sabbath—though mitigated by Christ and His Apostles as to its severity—was kept by the Apostles and the early Christians, the first part of the precept was safe. Later on the Popes, between the second and the fifth centuries, and for the reasons brought forward by St. Barnabas in his uncanonical Epistle—that Redemption is a divine favor higher than Creation—transferred the keeping of the Sabbath to the Sunday. The change was valid, lawful and excellent. Had the Popes chosen another day of the week, the change would have been valid, though, perhaps, not so excellent.

The Christian Sabbath, therefore, "as such," is neither Biblical nor Apostolic but completely ecclesiastical. The Catholics on that question as on all others are perfectly consistent and logical, and I do not see why they should so much insist on and vindicate a non-existing apostolic establishment. The Popes enjoy the same powers as the Apostles and a pontifical establishment satisfies every demand.

Little wonder that Protestants, for the peace of their souls and to do away with the deadly Biblical sin of working on Saturdays, should strain every nerve to vindicate an Apostolic establishment, but Catholics have no such reasons.

The origin of the Lord's Day is, without doubt, biblical and Apostolic, but not its Christian establishment. And all the texts of the early Fathers may prove the abolition of the binding obligation of the Jewish Sabbath "as such," but not the binding obligation of a new Sabbath of our "modern type."

The Apostles observed the Jewish Sabbath down to the fall of Jerusalem at least. The Jews never reproached them with contempt or violation of their Sabbath. And when St. Paul said before Festus: "Neither against the laws of the Jews, nor against the Temple nor against Caesar have I offended in anything," Acts xxv. 8, the Jews did not bring forward as they certainly would have done, the example of the violated Sabbath. Besides, if he had been unfaithful to the strict law of the Sabbath, how could he assure the Jews, as he does in the last chapter of the Acts, that he has not done anything even against the 'customs' of their fathers. The Apostles and the early Christians abstained from servile work with the Jews on Saturday, but probably, or rather certainly, did not do so again on Sunday. There was also a question of opportuneness for postponing the change, by no means urgent, of the Sabbath. The immediate change might have been a surprise to the newly converted Jews, might have hindered new conversions and created disturbances in the Church. After the fall of Jerusalem and the mingling of the different Christian congregations, the change must have been rendered much easier, and the Church, by the Popes, brought it about so quietly that even the date and trace of its final adoption have been lost.

As to the modifications and vicissitudes of the Christian Sabbath in the early Church, the Council of Laodicea, nearly four hundred years after Christ (363)—though Constantine had previously by imperial decree made that sabbatical rest of the Sunday a civil law—merely invites the faithful, without any mention of a strict or grave obligation, to abstain from work on Sunday. The Popes imposed that grave obligation probably at a later and unknown period or date.

When we say that the transfer of the Sabbath to our Sunday was made by the Apostles, it should be understood as stated above.

As a final and logical conclusion, let us say that if it is biblically sinful for Protestants to work on Saturday and foolish to abstain from doing so on Sunday, it is not so with Catholics. Our modern Lord's Day, perfectly justified, does not involve any contradiction or difficulty.

### HOW TO TEACH ENGLISH

To the Editor of the Northwest Review.  
Dear Sir:

I was much interested in the report in your last issue of the discussion by the Manitoba University Council on the teaching of English.

There is, surely, no doubt at all that there is no surer way of understanding one's own language than studying another. I remember, when at school, that if in English composition any sentence or paragraph was especially badly expressed or involved in construction, it was given us to turn into Latin for our next prose, thus compelling us to think out what we did mean to say, and also to give to words their due meaning.

Another advantage of learning a different language, whether Latin or Greek, French or German, is the insight it gives into the history of English words, and therefore their spelling. It is so much easier to do a thing right when one knows the why as well as the how.

Another point well taken is the error of studying many text books of differing value. Now, growing taste should only know the very best; once the knowledge of the classics is attained the mind has a touchstone to test the quality of literature. It is quite possible there is a prejudice in this country against anything old as being uninteresting. Well, Tennyson wrote some things not unworthy of notice, and I seem to have heard of one John Henry Newman, of John Ruskin, of Thackeray, who could write prose. If one must have something American surely Poe's lines "To Helen" are full of inspiration—but anthologies are always unsatisfactory to everyone except the maker.

The following extract from a criticism in the "Athenaeum" is to the point.

"The singer of the poetry of the future is being constantly discovered by the critics, as constantly abandoned by them, and as constantly rediscovered. Meanwhile the canons of the old and true criticism, as understood not only

by the critics of the ancient world, but also by Lessing, by Goethe, and by Coleridge, are unchanging and immortal—as unchanging and immortal, indeed, as are the principles of the old and true poetic art on which they are based. In the courts of true criticism the great qualities which lend vitality to great poetry and preserve it not merely through decades, but through hundreds, through thousands of years, are still recognized. That shaping imagination expressed through metrical music, that simple utterance of the voice of the human soul confronting nature and the human story, which are the vitalizing forces of the Iliad, are acknowledged to be the only forces which can vitalize the last new verses of the last new aspirant to the poetic crown."

Yours truly,

S. H. M.

Winnipeg, June 12, 1905.

### CURRENT COMMENT

(Continued from page 1)

one thing we can all do—which will probably be of more practical use than the wild talk and mutual recriminations of unwise brethren—and that is to pray that the Holy Ghost may guide our unspiritual and party-ridden legislators, in spite of themselves, into a much fuller measure of justice to Catholics. "Man proposes, but God disposes." Conformably to our Archbishop's orders, every priest says a special collect for this purpose at Mass.

The settlement of the Sunday car question is still apparently several months off. Mayor Sharpe has declared that he will veto any majority vote of the city council in favor of Sunday cars, so long as the citizens have not recorded their official vote. There is wisdom in his worship's ultimatum. So important a measure, bestowing, as it does upon the Winnipeg Street Car Company a franchise worth hundreds of thousands of dollars, should not be rushed through without exacting from the Company more liberal treatment of its patrons. The City of Winnipeg should be warned by the illiberal treatment meted out to the too confiding town council of St. Boniface. The latter, being most anxious to have car service of some kind, and unaware, in the simplicity of their hearts, that the Street Car Company would not undertake them at all unless they were sure of a large profit, waived almost all definite stipulations as to the comfort of the passengers. The consequence is that even now, after nearly two years of immense profits on this line, St. Boniface and Norwood passengers have to put up with the smallest known cars, which are often so crowded that there is not even standing room, (and there are not enough straps for all those who must stand), and which, in a rain storm, are insufferably stuffy, because the ventilators are nailed up. Moreover, the insufficient 25-minute service is most irregular, the cars being seldom on time except when you count upon their being late. It, therefore, behooves our city fathers to so frame their contract with the Car Company as to provide every practicable safeguard for the passenger's comfort and for the welfare of the workmen. Here are some of the stipulations that are the most obvious: (1) Provide more frequent shifts for the Car employees on Sundays than on week days, say three: first, from six a.m. to noon; second, from noon to six p.m.; third, from six p.m. to midnight. Thus every employee could get to church at least once on Sunday. (2) Provide some arrangement of hours by which workmen would enjoy especially low rates. (3) Provide enough cars to give every one the seat he pays for. Let the cars be particularly numerous in the morning and in the early evening for the accommodation of churchgoers. This last provision, against forcing people to stand, should be made an essential part of the contract. It would thus inaugurate a declaration of passenger's rights which might gradually lead to their complete deliverance from the thralldom to which American supineness has accustomed us, but to which the true lovers of personal liberty in other countries would not submit.

Successful political campaigns, like that of London and North Oxford on Wednesday, generally furnish their quota of triumphant humor, and this was no exception. Colonel Little said that London would listen to any hierarchy when they asked the right thing, but when the Methodist hierarchy wanted to lead the people astray they would not follow them. "Methodist hierarchy" is a happy imitation of Mr. Bourassa's "Yellow hierarchy" applied

## Fruit-atives

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**D. T. DEEGAN**

to the Orangemen. Such expressions deserve to be kept up, for they emphasize the fact that our opponents are ten times more aggressive than we are, and they are aggressive in order to proselytize us, while we merely act in self-defence and never interfere with their beloved neutral schools. Another bit of timely humor was the telegram sent by Sir Wilfrid Laurier's supporters to the truculent editor of the Toronto News, whose daily cartoons are feebly funny and forcibly fanatical: "To J. S. Willison, editor of the Toronto News—Take Peruna for that tired feeling. The cartoons did it. Give us Grey's Elegy in to-morrow's issue."

We congratulate the "Catholic Citizen" of Milwaukee on its 35th anniversary, celebrated by a specially illustrated and unusually voluminous issue. The Catholic Citizen is perhaps the newest Catholic journal in America, always interesting and full of excellent

suggestions. Inspiring, indeed, and worthy of emulation is the example of a singularly gifted and wealthy professional man devoting his talents and time to the cause of Catholic journalism.

The Winnipeg Tribune, speaking of the disastrous conflagration of last Tuesday evening which destroyed the Scott Company's splendid new store, says that a pail of water could have extinguished the beginning of the blaze, and that the fire had been spreading for fully twenty minutes before the first stream of water played in vain upon it. When will people learn that an automatic fire alarm with standing pipes and hose on every floor is the first requisite of any large building?

The Young Lady—I want Sweldon's Complete Home Dressmaker, please. Cheery Assistant—You do badly!



**Clerical News**

The Right Rev. Stanislaus Jarlin, D.D., will succeed the celebrated Monsignor Favier as Bishop at Pekin. Bishop Jarlin has been connected with the Chinese missions for twenty-four years. He is forty-five years old, and was made Auxiliary Bishop of Pekin by the late Pope Leo XIII. in 1899. Like Monsignor Favier, the new bishop of Pekin has become not only acclimated to China, but has actually become a Chinaman in his dress, food and manner of living. He will be formally installed in the new Pekin cathedral, built by the Chinese Government after the Boxer trouble.

The Pope heard of the battle in the Korean Straits from Cardinal Merry del Val. His Holiness is reported to have said that the loss of life was most deplorable, but he hoped and prayed that it would be the end of the war.

The Holy Father on Tuesday, May 30, received in private Audience the Bishop of Quilon, who is said to have spoken to His Holiness of the wonderful progress which India has made under British Rule.

Cardinal Vaszary, Primate of Hungary, celebrated the golden jubilee of his priesthood on Friday. Amongst the congratulatory messages was one from the Pope and another from the Emperor of Austria.

Rev. Father Molurier, the new curate of St. Boniface Cathedral, preached last Sunday and his sermon was highly appreciated.

Rev. Fathe Lacasse, O.M.I., was a welcome guest at St. Mary's Presbytery early this week, where the other Oblate Fathers teased him about having changed his religious moorings, a Michigan paper having called him a member of the Oblates of Mary Magdalen.

Rev. Dr. Trudel accompanies His Grace Mgr. Langevin in the visitation of the diocese.

**ST. JEAN BAPTISTE CELEBRATION**

The St. Jean Baptiste association of Winnipeg, held a regular meeting in St. Mary's hall last Sunday afternoon. The bulk of the business consisted in putting the last touch upon the programme of the society's celebration, which takes place on July 2 and 3.

An elaborate musical programme has been arranged for the High Mass on the first of these days, the choir being accompanied by a special orchestra. Rev. F. Portelance, parish priest of the Sacred Heart will deliver the sermon.

As to the great national banquet, which is to take place on the evening of the 3rd, the sale of tickets has been so successful that it has been decided to rent the Young Men's Liberal club hall for the occasion. Archbishop Langevin will be present and Judge Prendergast has been invited to speak on "The Day We Celebrate." The toast list will include "The King," "The Pope," "Winnipeg," "The Parish of the Sacred Heart," "The Judiciary," "The West," "The Learned Professions," "Labor," "The Press," and "The Ladies."

Fine badges have been ordered and an elaborate souvenir menu will also be issued by the committee. The Lyre orchestra of St. Boniface has been retained for the evening.

**Celebration in St. Boniface**

The St. Jean Baptiste Association, of St. Boniface, also met last Sunday afternoon, in connection with its celebration on the 22nd instant, which will be St. Boniface's great day.

The organization committee's report provides for a solemn High Mass, with Archbishop Langevin on the throne and a special sermon by Rev. Abbe Trudel. The members will gather at the city hall to form for the march to the residence of the president, Mr. Joseph Bernier, who will be escorted to the archbishop's palace, from whence he will escort the clergy to the cathedral.

A collection will be taken by officers of the society. After Mass an address will be presented to Mgr. Langevin. When the clergy have been escorted back to the palace, the procession will parade through the streets to the college grounds where a picnic will be held. In the evening there will be fireworks, north of the C.N.R. bridge. La Lyre band has been engaged for the whole day. From the subscriptions received it is also safe to predict that St. Boniface will be gaily decorated and have a grand turnout on the 22nd.

**Persons and Facts**

Since Wednesday the St. Boniface cars run at intervals of twelve minutes and a half, which is twice as often as before.

Mr. William de Manbey, the great genealogist, writes to us from Boissevain: "The Rev. F. C. C. Heathcote, who is reported to be the new incumbent of 'All Saints,' Winnipeg, is a grandson of the late Right Honourable Sir William Heathcote (5th Baronet) and is consequently a first cousin to the Rev. Sir William Arthur Heathcote, of the Society of Jesus, late Rector of Beaumont College and present baronet." The name is pronounced "hethk't," both vowels short.

Last spring with much ceremony the city of Armagh erected a fine \$625 monument on the most commanding site in the cemetery in honor of the memory of Hugh Carberry, who died in South Africa fighting against the British. He was supposed to have been killed at Moderspruit in 1899. Michael Davitt unveiled the monument. Now Mr. Carberry has written to his friends in Armagh asking them if they cannot turn the monument into money and send it to him as he is very badly in need of cash.

Among the lecturers announced at the Catholic Summer School, Cliff Haven, N.Y., for the coming session, are the Right Rev. Monsignor Loughlin, of Philadelphia, the Rev. Dr. John T. Creagh, of the Catholic University, Washington; the Rev. Joseph M. Woods S.J., of Woodstock College, Maryland; the Rev. J. T. Driscoll, S.T.L., of Fonda, N.Y., the Rev. Francis P. Siegfried, of St. Charles' Seminary, Overbrook, Pa.; Professor J. C. Mongohan of the Department of Commerce and Labor, Washington; and Hugh Hastings, New York State Historian.

King Alfonso of Spain heard Mass in the Catholic Cathedral of Westminster on Tuesday, June 6th. The church was closed to the public, admission being only by ticket issued by the Secretary to the Archbishop of Westminster. The Spanish King was received at the door of the Cathedral by Archbishop Bourne, who conducted him to his place. After the Mass was celebrated by the Bishop of Southwark, his Majesty was escorted to the Chapel of the Blessed Sacrament, which has been erected from funds contributed by Spanish Catholics. Here his Majesty presented to the Archbishop a magnificent chalice, the gift of his mother, Queen Christina, and his Grace then read an address to the King in the name of all the Catholic Bishops of the Province of Westminster.

The President of Colombia has written to the Salesian Fathers heartily thanking them for their labors in establishing lazzaretti for the lepers of the Republic.

Sir Alfred Austin, who (many people will forget) has been Poet Laureate since 1896, was seventy on May 30.

One of the items of the King of Spain's programme in England is a visit to Beaumont College on June 9. A rival claimant to the Spanish throne, Don Jaime, son of Don Carlos, was for many years a Beaumont boy.

Professor Balletti lately bought for five francs at Reggio Emilio a genuine Van Dyck, for which a junk-shop man had paid fourpence and for which Prof. Balletti now wants and will get several thousand dollars.

On a cool evening at the end of last week watchers between ten o'clock and midnight were treated to a fine display of the aurora borealis.

The frequent rains of the last few days are making prudent people pray for fine weather and more heat. The water is rising in all the rivers, a rather unusual thing at this season.

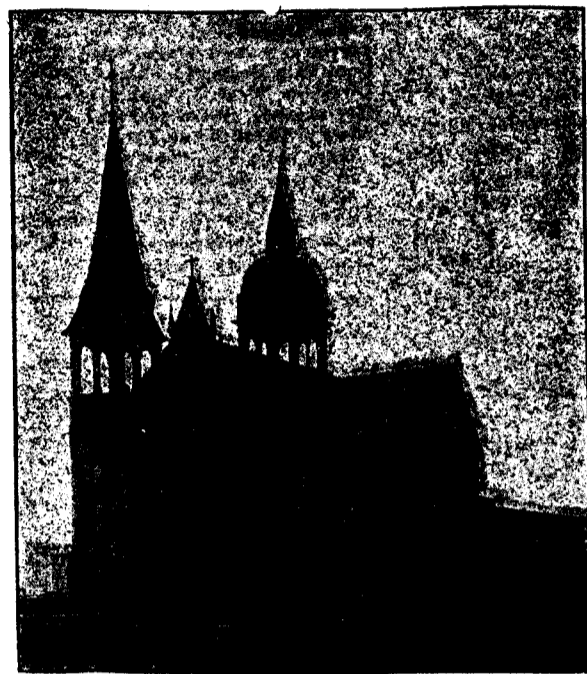
The closing exercises of St. Boniface College will take place next Tuesday, the 20th inst., at 8 p.m. It is hoped that His Honor the Lieutenant-Governor will preside.

Rev. Father Suffa, Regina, N.W.T., after giving the various heating systems for church purposes his careful consideration, has awarded the contract for heating and ventilating St. Mary's church, Regina, to the Pease Waldon Co., Limited, Winnipeg, who will have their agents, Messrs. Smith & Ferguson, Regina, install their patented

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For the small one heating the vestry, three-quarters of an hour is sufficient to give a very high temperature to the room, heated by 25 feet. I may say beside that no smoke of any kind comes into the church when the fire is properly started, and no smell of coal gas burning, as noticed.  
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Yours very truly  
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**FRAUDS IN DAMAGE SUITS**

A Chicago jury has found Inga Hanson guilty of perjury. She claimed to have been rendered deaf, dumb and paralyzed through being knocked down and dragged by a trolley car.—Chicago News Despatch.

A Marcelline (Mo.) man has just confessed that he purposely lost his leg by thrusting it under the wheels of a Texas and Pacific Railroad train, for which he recovered \$3,000 damages.—News despatch from Austin, Tex.

A Philadelphia woman has just completed a sentence in jail for teaching her children to injure themselves in trolley cars so that she might claim damages.—From letter to author.

A New York accident insurance company has just refused to pay damages to a man for the malady known as synovitis because he was found to have produced the effect of the disease by sandpapering his knee and applying a fly-blistef thereto.—Statement made to author by company.

The city of Chicago is groaning under the burden of personal injury suits. Over twenty-six hundred suits are now pending against the city, and many of these bear the earmarks of fraud.—William S. Kies, Assistant City Attorney.

In ten years the amount paid by Texas railroads for personal injuries has grown from \$295,000 to \$1,765,000. The rich pickings from the damage suit business is attracting a horde of lawyers to the damage-suit centres, such as Houston and San Antonio, and the result is they are turning their attention to others besides the railroads.—Vice-President, C. H. Markham, Southern Pacific Railroad. (Items introducing "The Profession of Getting Hurt," by Theodore Waters, in the June Pearson's.)

**THE COST OF CHEAPNESS**

In a terrible article in the April Fortnightly Review, Mr. W. S. Lilly displays in lurid light the fearful price which is really paid, in blood and toil and tears, for things that we call cheap.

"Among the many glories of this enlightened age, which are the theme of such proud boasting, one of the most loudly trumpeted is its cheapness. The columns of the newspapers are full of advertisements setting forth the exceedingly low price of wares offered on all sides, to a discerning public. The goods exposed in the shop windows bear tickets indicative of the desire of the vendors to cut down their profits to the uttermost farthing. . . . I need not enlarge upon what is so familiar. My object in the present paper is to inquire what is the cost of this cheapness."

Instances stated by Mr. Lilly are drawn from conditions in England, but they raise the question: Are there none like them here? "Girls are paid three shillings and sixpence per dozen for making ulsters; from fivepence to sevenpence per dozen for making children's pinafores, and they have to find their own cotton; two shillings and ninepence a dozen for making workman's shirts; ninepence each for covering umbrellas, including the cutting out; one shilling and threepence each for making blouses which a skilled workman could not finish in less than a day; one shilling and twopence for making a lined skirt with striped bounce and stitching; a good worker, it is calculated, working at high pressure, would turn out eight of these in a week."

"The laborer is worthy of his hire: he is entitled to fair wage," cries Mr. Lilly, "the measure of which is, as those older moralists taught, the means of living a human life; and this includes not merely house and home, but leisure and spiritual cultivation."

And if he is poor and needy his destitution does not make it right to underpay him. To underpay him is to steal from him; and this is one of the most common and disgraceful forms of theft; the most common because it is found in every department of life; the most disgraceful because it is the most cowardly. But the very notion of a fair wage had died out of the popular mind, taught to regard human labor as mere merchandise.

"One thing is certain: The classes who exist in luxury, or in substantial comfort, have, as a rule, no conception of the depth of degradation, moral and physical, in which millions of underpaid toilers live and die. And the first step towards the redress of this great wrong of underpayment, is the clear exhibition of the two facts that it exists and that it is wrong. . . . It is wrong that cheapness should be purchased at the cost of which I have exhibited some items. . . . We are accountable

for that robbery of the poor and needy, because they are poor and needy, which is daily perpetrated on every side. Such robbery is accounted by the Catholic Church one of the sins that cry to heaven for vengeance. Let us not fondly imagine that it cries in vain. 'The moral laws of nature and of nation's rule over us not only by their mandates but also by their penalties—penalties which are not the less real because they are not discovered in the statute book.'

**THE NOVEL HABIT**

Talking one day with the librarian of the public library in one of our smaller New England cities, I was struck by his expression, "novel-drunkards." But studying some of the frequenters of the reading room, I soon saw its fitness.

See the anemic nervous looking woman in yonder corner. Tears, smiles, horror and indignation succeed one another on her countenance, as she breathlessly turns the leaves before her. She is oblivious to everything about her. Nothing short of the cry of "Fire!" would rouse her. She is for the time being in an opium eater's paradise.

The daylight fails and the electric lights are turned on. She merely shifts herself from the window to the table, and finally comes "to" with a start when notified of the hour for closing the library, and sighs for the hollowness of real life as she returns to her lodgings.

Here is another novel drunkard, but she is the mistress of the humble home, and the mother of a little family. She has sent her husband off to work and the children to school. Her favorite story magazine comes in on the morning mail. The breakfast table stands, and the unmade beds; a kettle boils down and burns on the range, and the fire goes out while she is off in France or England, among the high-born heroes and heroines of her favorite romance.

The hungry children are in clamoring for their luncheon before she realizes that an hour has passed. Then breathless "setting to rights," perhaps nothing but a mug of milk and a chunk of bread for the little ones, and the husband waiting for a hurried, half-cooked luncheon, before he returns to his labor.

A novel-drunkard indeed, with all the irritability and forgetfulness which follow on deep potations of another kind.

Here is a working girl whose duties keep her on her feet for the most of eight hours of the day, in a crowded, non-too-well ventilated shop. She owes herself an hour at least in the fresh air every evening—a walk with her mother or a friend; or, in fine weather, a street-car ride in good company into the suburbs. But she hurries to her little room after the evening meal on one pretext or another; shuts herself in, and, extracting from the depths of her bag a book which she would not show to her mother falls into a sort of trance over it, and if there is no sister to share her bed, reads till sleep overpowers her. It is probably long after midnight when she creeps into bed, mumbling a prayer which is almost worse than none. She has by no means had enough of sleep when she is called for breakfast in the morning. She goes about her work all day tired, stupid, pre-occupied; is reprimanded now and then; and forgets that she is herself to blame when, by-and-by, promotion seeks her alert companion and passes her by.—The Christian Gentlewoman.

**A JESUIT ON CARNEGIE**

Rev. Thomas Gasson, S. J., of Boston college, in an interview with a Boston paper says:

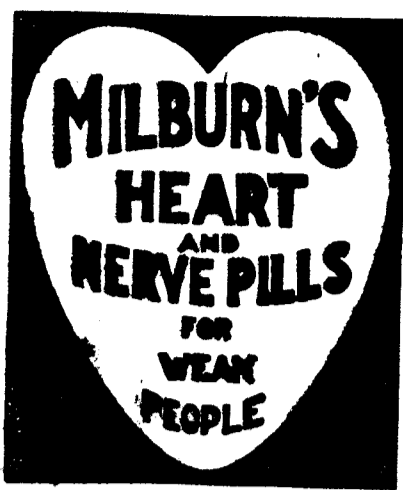
"It is an excellent thing to support any man who devotes himself to knowledge. He foregoes other opportunities of gathering together wealth.

"But I really do not see why a section of any religious denomination should be excluded. It seems to me that that is really a form of persecution. It is punishing a man in one way for his religion.

"It seems to me narrow and un-American.

"The project is itself good, but the limitations I should say are strictly un-American. It seems to me, after all, that in this United States the land of Freedom, where every man may worship God according to his conscience, one should not, when there is a question of benefit, be cut off from that benefit, because he belongs to this or that religious form.

"I would say also that the hospitals conducted by Catholic sisterhoods do not keep the patients waiting at the doors and make inquiry about their religious convictions before they at-



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tend to their needs. The mere fact that there is a fellow creature in suffering is sufficient motive for them to attend as generously as possible to his wants.

"For a like reason it would seem to be mere natural justice not to inquire into a man's religious professions, for the fund is supposed to benefit those who have given their lives to the pursuit of learning. And the pursuit of learning, I say, is independent of a man's religious belief.

"The sacrifices made by members of the Catholic teaching orders for the advancement of knowledge and of science are the greatest that can possibly be made because they receive no salary for their labors and the only return they obtain for their labors is a place to dwell in, enough to keep soul and body together by way of food, and simple raiment.

"However, in the end, while I regret the limitations, nevertheless I am heartily glad that the cause of knowledge and the professors of knowledge are to receive this deserved benefit."

**GIFTS TO A CATHOLIC HOSPITAL**

Charles G. Roebing, of the John A. Roebing's Sons Company, wire rope makers and operators of one of the largest industrial plants in New Jersey has donated \$20,000 to St. Francis' hospital, Trenton, N.J. The gift is in the form of an endowment, and the Sisters of the hospital will receive \$1,000 a year interest on the principal. This money will be used in helping to maintain the hospital, which has nearly doubled its expenses within the past few years. Mr. Roebing has on prior occasions made princely donations to the hospital in his unostentatious manner, and it was by the merest accident that his latest benefaction became known to the public. The sisters had hesitated about publishing an account of the gift until Mr. Roebing had signified his willingness to have such a thing done. The news of the matter leaked out however.

At a recent dinner Abraham Benedict told a story of a Rochester Lady who is somewhat corpulent, and to provide for her comfort sent a messenger boy to get two seats instead of one at the Lyceum Theatre in that city. She was quite indignant when the boy returned with one seat in the orchestra circle and one seat in the balcony.

Judge Julius M. Mayer tells a story about a white man who was arraigned before a colored justice of the peace during reconstruction times for killing a man and stealing his mule. It was in Arkansas, near the Texas border, and there was some rivalry between the states, but the colored justice tried all ways to preserve an impartial frame of mind.

"We've got two kinds of law in dis yere co't," he said, "Texas law an' Arkansas law. Which will you hab?"

The prisoner thought a minute and then guessed he would take the Arkansas law.

"Den I discharge you fo' stealing the mule an' hang you fo' killing de man."

"Hold on a minute, Judge," said the prisoner. "Better make that Texas law."

"All right, under de Texas law I fine you fo' killin' de man an' hang you fo' stealin' de mule."

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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.  
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In the memoirs of Lord Brampton, who is better known as Sir Henry Hawkins, the following story is well worth reproducing. Once, at the Old Bailey, an alderman asked a barrister this riddle—"What is the difference between a pair of silk stockings and a donkey?" As the other could not reply, the City magnate replied—"One you wear, the other you are! See? Ha, ha!" The barrister waited his chance, "I say, Mr. Alderman, what's the difference between an alderman and a gentleman?" No reply. "Shall I tell you?" "Yes." "Why, the one you are and the other you never will be! See? Funny, isn't it? Ha, ha!" But this time the alderman did not laugh.

**TIME TABLES**  
**Canadian Pacific**

Lv.	EAST	Ar.
Imp. Lim.	Selkirk, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax. . . . . daily	Imp. Lim.
6 45	Molson, Buchan, Milner, Lac du Bonnet. . . . . Wed.	21 10
7 00	Selkirk, Molson, Rat Portage and intermediate points. . . . . daily except Sunday	19 30
8 00	Keewatin, Rat Portage, during July and August. . . . . Sat. only. . . . . Mon. only	18 30
13 30	Keewatin, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax, and all points east. . . . . daily	12 0
Tr'ns Pass.		Tr'ns Pass.
20 00		8 30
	<b>WEST</b>	
7 45	Portage la Prairie, Gladstone, Neepawa, Minnedosa, Yorkton, and intermediate points. . . . . daily except Sun.	18 40
8 50	Morris, Winkler, Morden, Manitou, Pilot Mound, Crystal City, Killarney, Boissevain, Deloraine, and intermediate points. . . . . daily ex Sun	17 00
Tr'ns Pass.	Portage la Prairie, MacGregor, Carberry, Brandon, Oak Lake, Virden, Elkhorn, Moosomin, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast; Lethbridge, McLeod, Fernie, and all points in East and West	Tr'ns Pass.
9 20	Kootenay. . . . . daily	19 00
9 40	Headingley, Carman, Holland, Cypress River, Glenboro, Souris and intermediate points. . . . . daily except Sun.	15 20
16 40	Portage la Prairie, Carberry, Brandon, and intermediate points. . . . . daily ex Sun	12 20
Imp. Lim.	Portage la Prairie, Brandon, Broadview, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast and in East and West	Imp. Lim.
22 00	Kootenay. . . . . daily	55
	<b>NORTH</b>	
16 00	Stony Mountain, Stonewall, Balmoral, Teulon. . . . . daily except Sunday	10 20
16 15	Middlechurch, Parkdale, Victoria Park, Lower Fort Garry, West Selkirk, Clendoye, Netley, and Winnipeg Beach. . . . . Tues., Thurs., Sat.	9 45
17 15	Mon., Wed., Fri. . . . . Winnipeg Beach. . . . . Tues., Thurs., Sat.	8 45
	<b>SOUTH</b>	
14 00	Morris, Greta, Grafton, Grand Forks, Crookston, Fargo, Minneapolis, St. Paul, Duluth, Chicago, and all points south. . . . . daily	13 40
15 45	St. Norbert, Carey, Agnau, Dominion City, Emerson. . . . . daily except S und	10 45

**Canadian Northern**

Lv.	EAST	Ar.
10 20	"Winnipeg to Fort Frances." St. Anne, Giroux, Warroad, Beaudette, Rainy River, Pinewood, Emo, Fort Frances. . . . . daily except Sun. . . . .	16 25
8 05	"Fort Frances to Port Arthur." Mine Centre, Atikokan, Stanley Jct., Fort William, Port Arthur. . . . . Mon., Wed., Fri. Tues., Thurs., Sat. . . . .	21 05
17 20	Twin City Express between Winnipeg, Minneapolis and St. Paul, 14hrs. 20min., via Can. Nor. and Great Nor. Rys. Morris, Emerson, St. Vincent, Crookston, Fergus Falls, Sauk Centre, St. Cloud, Elk River, Minneapolis, St. Paul. . . . . daily	10 10
13 45	Minneapolis and St. Paul Express via Can. Nor. and Nor. Pac. Rys. Morris, St. Jean, Letteiler, Emerson, Pembina, Grafton, Grand Forks, Crookston, Minneapolis, St. Paul, Duluth, The Superiors. . . . . daily	13 30
	<b>WEST</b>	
10 45	Headingley, Eli, Portage la Prairie, Gladstone, Dauphin, and all intermediate points. . . . . Tues., Thurs., Sat.	16 15
10 45	Headingley, Eli, Portage la Prairie, Neepawa, Dauphin, and all intermediate points. . . . . Mon., Wed., Fri.	16 15
10 45	Gilbert Plains, Grand View, Kamsack, and intermediate points. . . . . Tues., Thurs., Sat.	16 15
10 45	Mon., Wed., Fri. . . . . Sifton, Minitonas, Swan River, and all intermediate points. . . . . Wed., Thurs., Sat.	16 15
10 45	Mon., Wed., Fri. . . . . Bowsman, Birch River, Erwood and intermediate points	16 15
10 45	Mon. . . . . Wed.	16 15
10 45	Fork River, Winnipegosis, Fri., Sat. . . . . Sat., Tues.	16 15
7 00	Oak Bluff, Carman, Leary's and intermediate points. . . . . Mon., Wed, Fri. . . . .	17 50
11 05	St. Norbert, Morris, Roland, Wawanesa, Brandon, Hartney, and intermediate points. . . . . daily except Sun. . . . .	16 30



# DION AND THE SIBYLS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

"Permit me to mention, my Caesar," said he, "that I have formed such an admiration for the magnificent cousin of the self-sufficient lad who has just retired, and I feel also such interest in his mother and sister, that I could wish by every means to serve, benefit, and please that family. In addition to these accidental sentiments, I am naturally so soft and so weak, if pretty and helpless women appeal to me, that I shall greatly rejoice either never again to see the ladies to whom allusion has been made or to be able to promote their welfare if I ever do behold them again. I owe it to my master to throw whatever light I can upon the nature of the various instruments under his hand, in order that he may choose each for the work which it is best suited to perform with efficiency."

As regards both the future and the past, there was a masterly diplomatic skill mixed with the audacity of his speech, or rather in its audacity itself—a skill far beyond the cleverness of such a youth as Marcus Lepidus. He who had just helped victims to escape a pursuing tyrant, and was trembling lest his interest in them should be discovered by the tyrant in question, was not likely at that very moment to attract the attention of the latter to the affectionate or kindly feelings which he cherished for those very victims. Here, then, safety was obtained for the past. Nor was one who entertained such sentiments suitable or eligible agent for furthering the designs of Tiberius in the present case. And here, therefore, immunity was at the same time secured for the future.

"You are bold," said Tiberius, in a low voice.

"Better, my master," replied Patreculus, with an air of humility, "that you should be displeased by a momentary boldness in words, dictated by fidelity, than that you should be really wrathful at unfaithful silence after it should have perhaps frustrated some design."

"You say what is reasonable," replied the prince. "I will speak with Sejanus."

Velleius no sooner heard the words than he respectfully took his leave.

## Chapter VII.

The available force of the empire had been hastily collected at Ferrara (Forum Allieni); and Germanicus Caesar had been busy from daybreak in a boat among the Liburnian galleys which he had collected in the port from the opposite seaboard of the Adriatic, the shore of Illyricum (now Dalmatia). The commander-in-chief had both a precautionary and an aggressive design, in the execution of which these galleys, which had once before played a memorable part at the sea-battle of Actium, were to be used. After stationing, freighting, and manning the galleys, and giving orders for the employment of them in a certain contingency, he returned to the shore, mounted his horse, and held a review of the legions. The review over, he addressed the troops in a spirit-stirring speech. Germanicus was rather an eloquent man, and, above all, he was facile and ready. He was just closing his short improvisation, when he noticed in the distance, coming toward the camp at a trot along the Bologna Road, a dust-covered rider. There was no mistaking either the horse or the horseman. Germanicus recognized his newly-appointed staff-officer, Paulus Lepidus Aemilius; and concluding that he had hastened forward to report the safe arrival of the expected treasure, he turned again to the troops, and told them that he would distribute a bounty within a very few days, the value of a fortnight's pay, but not deducted from nor interfering with the regular pay; and this to all.

Although Germanicus obtained against the Germans great success (and his surname), the military incidents which follow are imaginary in their particulars, contrivances, and sequence, and are not offered to students, or submitted to critics, as history.

At so pleasant an announcement, an immense shout arose among the legions; and it was in the midst of the cheering that Paulus reached the camp, and, uncovering his head, saluted the commander-in-chief, who was

riding forward to meet him, after having thus committed and pledged himself before the legions.

"Welcome!" said Germanicus; adding in a low voice, "The treasure is not far behind, of course? It will be here to-night, I suppose?"

"I regret to say, general—" began Paulus.

"What!" interrupted Germanicus, with considerable excitement of manner, "have you not brought the treasure? Is not the money here?"

"No, general," returned Paulus; he pleased to hear what has occurred."

"Did not the Jew fulfil his undertaking?" again broke in Germanicus.

"He did, and delivered to me the treasure; and in all particulars, except one, general, I fulfilled your orders."

"What was the 'one'?" asked the Caesar, with an exceedingly dark and wrathful face.

"I did not carry the money in an iron box."

"Go on; tell me everything. I will hear you to the end," said Germanicus, compressing his lips and clinching his right hand.

"The facts are very soon told, general," resumed Paulus. "We could muster but ten legionaries, making with Chaerias, Longinus, and myself, our whole escort. By some means, it transpired from the Jews house that a large treasure was about to be sent to the army, and a number of desperadoes in the Suburra determined to waylay us. Indeed, we were attacked by seventy armed men, not far from the town of Sora, beyond the other end of Lake Thrasymene, reckoning from here."

Germanicus could no longer control his excitement; he exclaimed:

"And so they took the treasure from you; and you are here alive, unwounded, reporting your little adventure!"

"I think somebody else, general," said Paulus, "would have reported that result for me; the treasure is safe."

"In the name of the Sphinx," exclaimed the astounded commander-in-chief, "explain yourself; you did not defeat seventy armed men with fourteen?"

"No, general; we parleyed, and argued, and gained time, and finally surrendered the iron chest and the wagon containing it; but the money was not there. It was the only point in which I ventured to deviate from my instructions."

As our adventurer then told the various devices he had employed, and the fortune which had attended them, Germanicus listened with the deepest attention, and whenever Paulus seemed, through modesty, to abridge or hasten over his narrative, called for particulars, and asked many minute questions.

When the whole story had been told, and all his enquiries had been answered, Germanicus said:

"I only hope I may show such good generalship on a large scale as you have shown on a small one. It is likely I shall be able to give you an important post soon."

He then called to an officer, named Pertinax, and bade him conduct Paulus to his quarters, and to present him as their centurion to the fourth centuria of the legion to which he was assigned. He said Paulus would need refreshment, and could consider the time his own till daybreak, when there would be an escort of fifty horse ready for him, and placed under his orders, at the west gate of the camp.

After which he chuckled, and cried out gleefully:

"It would be an amusing scene to witness the division of yonder plunder. What will the knaves do with it?"

"Perhaps," said Paulus, "fight with, instead of over their respective shares."

The general rode off laughing heartily, and Paulus, thus far successful, followed his new guide, the centurion of the name of Pertinax.

## Chapter VIII.

A Council of war was sitting. It consisted of the most silent, discreet, and gossip-scorning officers of a certain rank in Germanicus's army. The scouts who, riding small hardy African horses, had gone forward seventy, and some of them even a hundred, miles beyond the Venetian territory

into that of the Rhaetian Alps, had brought back an important piece of news. The substance of it was this: at the top of Lake Garda (then called Lake Benacus), the barbarians, according to their custom, had broken into two large bodies. Partly on account of the greater facility of obtaining sustenance and plunder, because they would waste a wider area of country; partly in order to march more rapidly; partly from a radically false and bad strategic motive, they had there divided, intending to ravage both the borders of the lake, and to take the imperial army as if in a pair of tongs, or a forceps, at the southern end. Meanwhile, a large sail-boat had come across the Adriatic from Illyricum, conveying two or three of the Roman officers who had escaped from destruction. These officers, being examined, had stated that the whole of that province was for the moment lost, that the garrison had been massacred, and that the barbarians, who at first had intended to cross the sea in galleys and land an immense force near Ravenna, or south of it, near Portus Classis, finding that the Liburnian craft had been all withdrawn to Italy by the prudence of Germanicus, were now swarming through Histria, round the head of the Adriatic.

The tidings agreed. Germanicus explained his plan as detailed below, and asked his council their advice upon it, remarking that he had forty thousand effective men, and that the hordes with whom they were to contend might perhaps number three times as many.

"But half three times as many," added he, "make only sixty thousand men; and we know from long experience that we are generally equal to twice our own numbers. We must, however, avoid being struck by all that vast horde simultaneously; and I conceive that we have now an opportunity of fighting the barbarians in two separated armies, successively, with the whole of our own force. They have committed a mistake, and frequently the best thing a general can do is to wait for such mistakes, and take advantage of them."

"A few miles north of Verona, there is a narrow marshy, and difficult pass, between the eastern shore of the lake and the river Athesis (Adige)."

"I have sent forward the best part of one legion, with plenty of spades and axes. Any number of wild Germans, marching upon us between the lake and the river, will there be checked and brought to a stand for weeks by such a force as I have sent, when it shall be well established behind earth-works. I mean at once to march, with every available man remaining, round the southern end of the lake, and to turn northward by our right hand, so as to meet our visitors on the other, the western shore, where they will not seize us in a pair of tongs, as they hope and have said, but must fight us front to front. If we beat them effectually, as I calculate we shall, we can return rapidly; and being near this end of the lake, and having four times a shorter road, we shall reach our detached legion above Verona long before the fugitives on the opposite route can rejoin the assailants of the detached legion. We will then change the defence of that position into offensive action."

"You have heard my plan," concluded Germanicus. "Give me your advice. I require the youngest present my new message-bearer, Paulus Lepidus Aemilius, to speak the first."

(To be Continued.)

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One of the pictures is called

### "Heart Broken"

We will not let the reader into the secret of what has happened, but one of the merry little companions of the woeful little maid who has broken her heart is laughing already, and the other hardly knows what has happened. Cut flowers nod reassuringly at them, and a bright bit of verdure covered wall stands in the background. There is something piquantly Watteauesque about one of the petite figures, suggesting just a touch of French influence on the artist.

The other picture presents another of the tremendous perplexities of childhood. It is called

### "Hard to Choose"

As in the other picture, we will not give away the point made by the artists before the recipients analyze it for themselves. Again there are three happy girls in the picture, caught in a moment of pause in the midst of limitless hours of play. One of the little maids still holds in her arms the toy horse with which she has been playing. Flowers and butterflies color the background of this, and an arbour and a quaint old table replace the wall.

The two pictures together will people any room with six happy little girls, so glad to be alive, so care-free, so content through the sunny hours amidst their flowers and butterflies, that they must brighten the house like the throwing open of shutters on a sunny morning.

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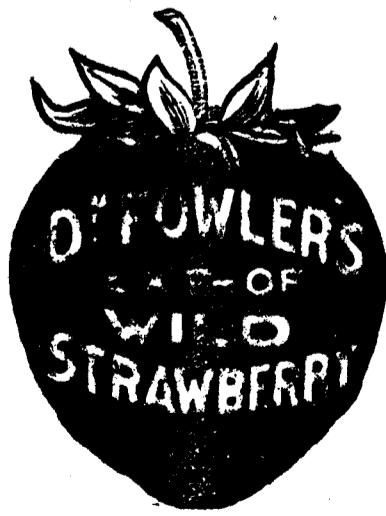
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Northwest Review



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### THE DIVORCE QUESTION IN ENGLAND

The question of the marriage of divorced persons has been keenly discussed in Church of England circles in England itself as well as in Canada and in the Protestant Episcopal Church of the United States.

We have more than once shown in our columns that the only correct position for Christians to take on this matter is that laid down by Our Lord, that marriage once completed is indissoluble except by the death of the husband or wife; for Christ lays it down as the Christian law that what God hath joined together may no man put asunder. It is not within the authority of any legislators, civil or ecclesiastical, therefore, to change this law, though, indeed, Parliaments and Legislative bodies under various names in different countries have presumed to make laws differing from the law of God on this point.

In the Diocese of London, England, at the annual conference, the question was brought up for discussion on May 17th, and after a keen debate it was resolved that no clergyman of the Church should marry any divorced person during the life of the other party.

This resolution is to be adhered to whether the party desiring re-marriage be the innocent or guilty party. This brings the Church of England in London diocese precisely to the position of the Catholic Church; but it is a position in conflict with the British law. The law, however, does not compel a clergyman to marry the person who has been adjudged guilty in a divorce suit, but it provides that he cannot refuse the use of his Church if another clergyman is willing to perform the ceremony. Also, he must perform the ceremony in the case when the so-called innocent divorced party presents himself or herself to be married to a third person.

The resolution as passed was very keenly debated, but was finally carried by the large majority of 169 to 71.

It is said that should the clergy act upon the resolution as passed by refusing to marry the so-called innocent party to the divorcee, they will incur severe penalties under the law, including criminal prosecution for breaking the law. This will follow naturally from the absolute dependence of the Church of England upon the laws of the State. It will be somewhat strange to see the Church as by law established in this position. On one side, it will be endeavoring to follow the law of God as the Catholic Church teaches it, but on the other side the clergy will be harassed by the law of men which obliges them to disobey God. "It is better to obey God than man;" but will they choose their side under this principle of morality? We are strongly of opinion that the law of men will prevail upon most of the clergy in this case, especially as the ecclesiastical resolution which has been passed appears to have no binding force, and will not be backed up by any strong ecclesiastical authority. How can a single diocese of the Church lay down a stringent rule, while all the other dioceses will follow the rule already acted upon, which is to do what the State commands? Further, the clergymen who voted in the minority will not feel themselves bound by an unauthorized decision of the majority. For a while it will probably happen that the minority clergymen will have a large increase in the number of marriages that they will be asked to celebrate but soon, when the majority perceive that they are losing the profits, as well as incurring severe penalties, the resolution so boldly passed will be quietly set aside, and matters will commence to go on pretty much as before, the marriages being celebrated without any disagreeable questions being asked regarding the divorcees.

It is chiefly among the High Church party that the strict law of marriage is

observed, and we may therefore judge from the vote how widespread have the principles of the High Church party become in London. These principles must have spread even more widely than the vote would indicate, for they are favored to a greater extent among the clergy than the laity. If, therefore, the lay vote be left out of the figures given, the proportion of High to Low Church clergy in the diocese of London will probably be considerably greater than the ratio of 169 to 71.

May we expect that the collision which must ensue on the question of a divine law will precipitate a movement on the part of the High Church party toward the Catholic Church which has always maintained the sanctity of marriage?

This is surely among the not improbable possibilities.—Catholic Record.

### Regina Notes.

One who visited Regina two years ago and would now come to the city could scarcely believe the very great strides that have been made. Last year the building seemed mostly confined to the southern part of the city. This year, however, the erection of fine houses seems to be in all directions. Smith street has grown very much as well as Dewdney street situated north of the track.

The new Catholic church situated on Scarth street is being built, the foundations being already laid. Near the church in the property formerly owned by Mr. Peters, the Sisters of the Mission from Qu'Appelle have opened a convent where day scholars are received. After the holidays the Sisters will be prepared to receive boarders.

From all the surrounding districts come reports saying that the crops never looked better. Warm rains followed by sunshine have made the outlook most encouraging.

The immigration rate for 1905 up to date has been far ahead of preceding years. This year more English speaking people seem to be among the number. The sewers are being placed in the different streets and the amount of men at that work is simply astonishing. No part of the city has grown to such an extent as German town, where most of these foreigners, the laboring class, have built for themselves small but comfortable looking dwelling houses, in almost every case, surrounded by a well kept garden.

The feast of St. Anthony, June 13, was not forgotten by Regina Catholics. Masses at half-past six and eight were well attended in spite of heavy rain.

GENA MACFARLANE

### A NAME TO CONJURE WITH (Written for the Northwest Review)

After the victory of the Korean Straits, all the great navies of the world will have Togo ahead.

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### A FEW POINTERS

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For purchase of Provincial lands apply at the Provincial Land Office in the Parliament Buildings.

For C. P. R. or C. N. R. lands apply at the land offices of said railway companies.

For lands owned by private individuals apply to the various real estate agents in the city.

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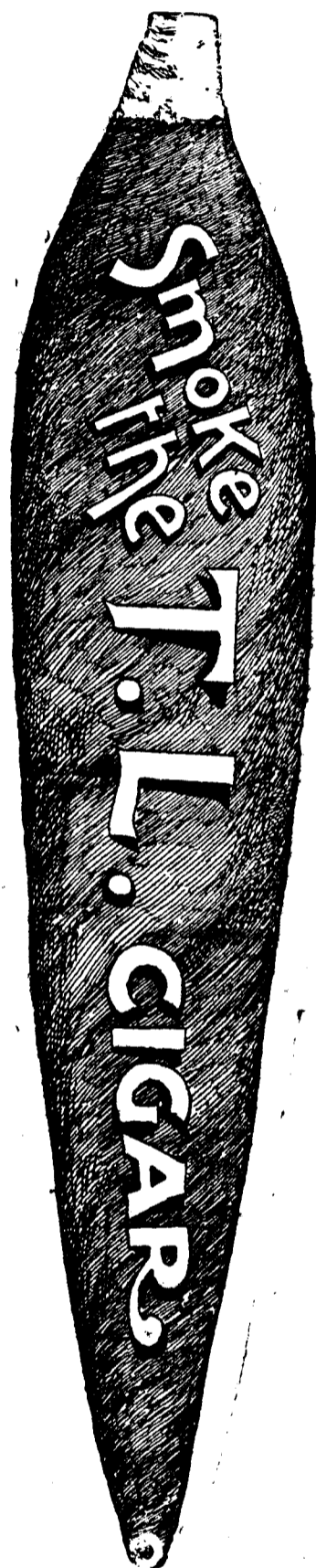
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