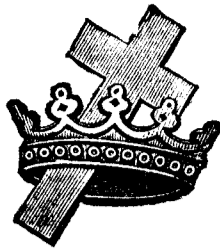


## Northwest



## Review.

"AD MAJOREM DEI GLORIAM."

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## The Klondyke Country.

EVEN IN THAT BLEAK LAND  
The Church Is On Duty.

Catholic Columbian.

If the finding of gold in large quantities does for Alaska what it did fifty years ago for California the United States will find herself in possession of a vast and remunerative territory instead of the now barren wastes whose sole industry up to this time has been the coastwise trade of seal catching. Of course, lying so far within the arctic regions, it can scarcely develop into an agricultural country; but, as a western observer remarks, it will be strange, indeed, if the influx of population does not show forth some peculiar resources other than mining, which will enrich Alaska as California has been enriched, a land that was once believed to be fit for nothing but sheep ranges and the growth of unprofitable sage brush.

Government is wise in establishing a military post in the midst of the gold country, as close to the Klondyke region as it is practicable to convey the soldiers. Fifty men under Captain Henry P. Ray, 8th infantry, leave Seattle in August and go by way of the Yukon River to the head waters of navigation, where they will establish Camp McKinley, equipped for at least a year's stay. The inrush of a conglomerate population and the lawlessness of such a class will no doubt make their presence a very necessary adjunct to the administration of civil affairs. The Yukon valley, the scene of the present excitement, is said to be the most desolate spot on the face of the earth, and men of experience seek to deter the present rush, predicting terrible hardships for miners who go unprepared into the frozen North before the spring; and they say, moreover, that as no labor can be done in the gold fields from September until April, it is a useless expense and trial to spend the winter there. Yet every avenue is already crowded with would-be prospectors; the Yukon River route, three thousand miles long; and two routes, overland from Juneau, in southern Alaska, through the Chilkah Pass, one going thence over the prairie and the other by portages and waterways to the field. All three are long and toilsome journeys, the first the easiest; it consumes about forty days; the others may be covered in twenty-five days but are more trying. Either will cost from \$250 to \$750 according to a man's necessities.

In spite of the character of its new settlers, religion will not be entirely absent from the gold fields, as the territory is a Prefecture-Apostolic under the direction of V. Rev. Paschal Tosi S. J., assisted by a number of Jesuits; on the Yukon, besides the Prefect-Apostolic, Revs. J. Post, F. Monroe, R. Crimont, A. Ragaru and three lay brothers; on the north-eastern coast Revs. J. Treca, A. Parodi, F. Barnum, J. M. Cataldo, A. Robout and two lay brothers; on the southern coast, Revs. J. B. Rene, Peter Bougis and William Judge. These stations with outlying missions have been established since July, 1894, and the Jesuit Fathers are assisted in their work among the Indians by the Sisters of St. Ann, a Canadian order, who conduct, in their several communities, three schools, two orphanages and a hospital. On the British side of the line the missions are

attended by the Oblate Fathers of Mary Immaculate. There are two bishops, thirty priests, twenty-eight brothers and two orders of nuns, Sisters of Charity, (gray nuns) and the Sisters of Providence. Most of these religious on the Canadian side, however, are too far south and east to be counted as factors in the elements of the country. The Jesuits and the Sisters of St. Ann are in the midst of the now famous region and to their tender mercies, under God, many a poor fellow will doubtless owe his return from that rigorous climate or a happy transition to his long home.

## THE CHURCH AND DIVORCE.

In answer to a correspondent who asked, "Did Clement VIII. grant a divorce to Henry IV. of France from Margaret of Valois?" Dr. Lambert of the Freeman's Journal says:—

Not in the sense in which the term "divorce" is commonly used at present. The Church recognizes certain impediments which render a marriage null and void from the beginning. Where an impediment of this kind exists at the time of the marriage contract there is no marriage, and, consequently, no need of a divorce. But when a question is raised as to the existence of such an impediment at the time of the contract, investigation must be had and an authoritative decision given.

Now, a decision affirming that such an impediment existed is equivalent to a declaration that the parties were never married. A decision of this kind would be called, in common parlance, a divorce. But it is not; for a divorce, as now understood in our courts and among non-Catholics, is a sundering of the marriage bond. To break the bond is to admit its existence up to the time of breaking it. But a decision recognizing the existence of a diriment impediment declares that the bond never existed, and, consequently, cannot be sundered. It declares that the parties were not married.

Let us look at some of these impediments, so that we may understand the case of Henry IV. The first is "error." Thus, if a man goes through the form of marriage with one woman, mistaking her for another, he marries neither. Suppose he intends to marry Amanda Doe, but by some trickery Rebecca Roe takes Amanda's place, there is no marriage. The man is not a husband; he is merely the victim of a fraud. If he appealed to the ecclesiastical court the decision would be, no marriage by reason of the impediment "error," and he would be told that he was free to marry some other woman, if he could find one that would consider him worth having.

Another impediment is "crime." Suppose a single man and a married woman conspired and killed her husband so that they could marry. A contract of marriage between these two conspirators would be null and void in the eyes of the Church.

Another of these impediments is "force." Any force or compulsion that creates a grave fear in the mind of either of the contracting parties invalidates the marriage contract. A contract supposes liberty in the contracting parties. A woman, for instance, who consents, through

fear of life or honor, to the marriage ceremony, is not married. Fear has deprived her of that liberty which is necessary to make a valid contract. Any decision, civil or religious, declaring her free from such a contract would not be a divorce. It would be a declaration, a divorce was not necessary because she was not married.

Now we come to the case of Henry IV. In his appeal to Clement VIII., his plea was that his consent to the marriage with Margaret of Valois was the result of force. When he established this plea to the satisfaction of the court to which he appealed, the result was not a decree of divorce, but a decision that there had never been a marriage. He was, therefore free to marry, and did marry Mary de Medici, daughter of the Grand Duke of Tuscany. There was no question here of dissolving a legitimate and consummated marriage; no question of divorce in the sense understood by our courts and by Protestants generally, who do not recognize marriage as a sacrament of the new law.

The attitude of the Church and the Popes as to divorce in the modern sense of sundering the matrimonial bond, is clearly indicated by Pope Pius VII., in his letter to the Emperor Napoleon, who had asked him to divorce his brother Jerome from Miss Patterson, of Baltimore. After having investigated and found the marriage valid, Pius VII. wrote:—

"Were we to usurp a power that we do not possess, we should render ourselves guilty of the most abominable abuse of our sacred ministry before the tribunal of God, and before the whole Church. Your Majesty, even in his justice, would not desire us to pronounce a judgment contrary to the testimony of our conscience and the invariable principles of the Church. Hence we earnestly hope that your Majesty will be satisfied that the desire which animates us of seconding your wishes, as far as depends on us, especially in a case so closely connected with your august person and family, is in this case rendered ineffectual by want of power."

This clear and forcible statement by the highest authority in the Church, on divorce, leaves no room for doubt or quibbling.

## The Warfare Of Science With THEOLOGY.

In the NORTH AMERICAN REVIEW for July the Rev. Walton Battorshall, D.D., contributes an article reviewing at some length the recently published "History of the Warfare of Science with Theology," by Dr. White, former president of Cornell University, now United States ambassador to Germany. Dr. Battorshall is the rector of St Peter's Protestant Episcopal Church in Albany, N. Y. Between true science and Catholic theology there has never been, nor can there ever be, a disagreement of any kind, much less a warfare. There is a warfare between alleged science and false theology, but between the certified results of science and true theology—the science of God—there is no disagreement. The purport of Dr. White's work, and what he means by the warfare between science and theology, may be partially gathered from a reading of

the preface to his two volumes. He says, "My conviction is that science, though it has evidently conquered dogmatic theology based on Biblical texts and ancient modes of thought, will go hand in hand with religion, and that although theological control will continue to diminish, religion, as seen in the recognition of a Power in the univers not ourselves, which makes for righteousness, and is the love of God and of our neighbor, will steadily grow stronger and stronger, not only in the American institutions of learning, but in the world at large." When and where has science conquered dogmatic theology? When has an undisputed, tested fact of science been found to be in opposition to the revealed religion? Men bring their half-baked scientific hypotheses to Theology and are indignant when Theology refuses to put upon them the seal of approval and integrity. Of course when we use the term theology we mean that science of God which is in the sacred deposit of the truth entrusted to the care and keeping of the Catholic Church. All other theology, so-called, must of necessity be spurious and irregular. The Catholic Church welcomes scientific research and has always given to learned men her approval and encouragement in their investigations. Many of the greatest men in the scientific world have been devout sons of the Church. The Church does not condemn theories or hypotheses. She rather welcomes and encourages them, because it is only by the working out of theories that the truth or fallacy of a given hypotheses can be arrived at. When a man or a number of men proclaim that a discovery in the in the scientific world has been made the church hesitates to put upon the discovery the stamp of her approval until it has been subjected to the criterion of revealed religion. There is a large class of men who are simply dabblers in scientific research who seem to bend their whole energy to discover some fact in nature which will be found to be in opposition to revealed truth. On the other hand, there are many men who seem to be ever on the alert to force Theology to an acknowledgment that she is wrong and has been wrong all the time, and that some new theory is to be accepted for the truth in the future. But, while the church places no obstacle in the way of scientific research, by cautions and warnings she reminds her sons that they are not to be led away from the haven of revealed truth to pursue some hypothetical will o' the wisp.—

SACRED HEART REVIEW

## Up in Alaska.

We were up in Alaska,  
A prospecting party of five;  
Up in the Arctic circle,  
Up near the North Pole;  
And you couldn't guess what we saw  
[there.]

It's the hardest country on earth;  
Mountains and gorges,  
Everlasting snow,  
Bleak and cold,  
Blank solitude from sky to sky.

The old Yukon was behind.  
The old Rockies ahead.  
We struck for the Chilkah,  
Bound for the mines,  
The gold country, placer mining, Klondike.

We didn't run across any population;  
Black bears we heard,  
And the Arctic owl,

And once a ptarmigan.  
Canada stands out against America up  
[there.]

We were a pretty rough gang;  
Five good men in it,  
The oldest was toughest  
And led the gang;  
We hadn't a gun.

When out forty days,  
And about half dead,  
Getting short on rations,  
Stiff in every joint,  
We knew what kind of a country it was.

Our gang had to push on;  
We couldn't go back;  
There's gold out at Klondike,  
And we'd die for the stuff;  
We agreed to keep up the racket for ten  
[days more.]

We were a thousand miles from any  
[body,  
So far as we knew;  
We hadn't seen a live man;  
Two men we passed, both dead;  
The dead men seemed like company.

Then, in three days more,  
Young Rubdub broke down,  
Asked if his mother was there,  
And quibbled about her;  
Though he ought to have known differ-  
[ent.]

We braced him up for days;  
Passed him the whiskey,  
Gave him a cholera mixture,  
And helped him along—  
We were half crazy to reach the mines.

Sometimes we had to carry him,  
The four of us, two at a time.  
One day we heard a shout;  
It came from a camp;  
We had got near the city of Dawson.

The miners got sight of us;  
We heard them yell;  
One of them rushed up;  
"My mother's come!" chirp'd Rubdub.  
He might have known better than that.

When the Klondiker saw what we  
[carried  
He said, speaking low, "He's done for,"  
An' I guess Rubdub was near his last,  
For he breathed hard.  
Next thing a lot o' miners came up.

One whispered to me:  
"Take him to Forty Mile Camp;  
There's a chance for him there."  
We agreed, for we heard back up  
[Juneau,  
There's a hospital out there somewhere.

At last we near'd Forty mile Camp,  
And Rubdub was pretty near gone.  
Though we took him along on a board,  
He had chills when he got to the  
[place.  
Now you couldn't tell what we then saw.

There, up in the Arctic circle,  
A man wearing black said, "Here's  
[the hospital;]  
But that did not strike us much.  
What struck us was two women in  
[white,  
And the man in black said, "They're  
[Sisters of Mercy."

Up there in the roughest part of this  
[earth,  
Where the snow is everywhere  
[forever,  
Where it's cold as the North Pole,  
Where hardly a bear can live,  
We saw a settlement of Sisters of Mercy

And they took in Rubdub,  
Who was just about gone;  
And they nursed him, and had a  
[doctor.  
Weeks he stayed there.  
All this time we raked in dust at Klondike.

Rubdub got through all right;  
And he turned up one day at our  
[diggings;  
And he worked for a month in the placers;  
And he made a big strike, rich nuggets;  
Every dollar 'cause of the nursing he  
Got from the Sisters of Mercy in the  
Hospital at Forty Mile Camp.

True as you're alive,  
There are Sisters of Mercy  
Out in that part of Alaska,  
And in other parts of it;  
And it was a good thing for Rubdub  
that we heard of them.

N. Y. Sun.

**NORTHWEST REVIEW**

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**Northwest Review.**

TUESDAY, AUGUST 10 1897.

**CURRENT COMMENT.**

A misprint has as many lives as the proverbial cat. Respectable editors, who ought in kindness and self-interest to kill it off, heedlessly propagate it by giving it the endorsement of a great name. The most recent case in point occurs in the English "Catholic Times" of July 23rd. That great "Organ of the Catholic Body," as it styles itself, represents Monsignor Merry del Val as writing, in his open letter to Monseigneur Langevin: "We can scarcely hope that the holy work of peace and justice desired by the Holy See and by all of us will be fully realized." Had the editor reflected for a moment, he would have seen that the Apostolic Delegate could not possibly have written that word "scarcely;" else he would thereby have written himself down a failure. We admit, however, that it was not easy to guess what adverb should be substituted for "scarcely." The "Catholic Times" had not the benefit of seeing, as we have seen, the original French letter, in which the words used were: "Nous devons esperer." This was translated by the secular press: "We can surely hope;" but the printer's devil got hold of it and turned it into "scarcely," and the error went booming across the ocean.

It was because we noticed this and several other errors in the current English translation that we set to work and published in our issue of July 13th, what we then called "an amended and more correct translation than any hitherto printed." If the exchange reader of the "Catholic Times" does not measure the value of the NORTHWEST REVIEW by its size and therefore neglect to read it (as would appear from the fact that the "Catholic Times" comes to us a day or two late because it is still addressed "Winnipeg"), he will have by this time read our translation and will, we trust, correct that absurd adverb "scarcely." He might with advantage adopt our version: "We must hope that the sacred work of peace and justice desired by the Holy See and by us all will be fully realized."

**Nursing Sisters.**

Nothing could be more timely than Dr. William Scot's letter to the NORTHWEST REVIEW. He attributes the complete recovery of the small-pox patients, in a great measure, "to the efficiency, unremitting care and attention of the Sisters of Charity." This is a strong and unexpected confirmation of what we wrote last week.

The news that Monseigneur de Mazenod's case is about to be studied by the Roman Congregation of Rites with a view to his being declared

"Venerable," will gladden the hearts, not only of all his faithful sons, the Oblates of Mary Immaculate, but also of all Canadian Catholics. Mgr. de Mazenod, Bishop of Marseilles, was, as every one knows, the founder of that illustrious Congregation which has done so much for the propagation of the faith to the northernmost limits of our vast Dominion, and which now numbers in Canada more religious than any other Order of men. It was that great and holy bishop who sent into this then Great Lone Land such missionary giants as the late Mgr. Tache and such saintly souls as the present senior bishop of Canada, Mgr. Grandin. Mgr. de Mazenod's family is still represented by the Count and Viscount de Mazenod.

**NOTES BY THE WAY.**

According to Mr. Winkler, the well-known curb-stone orator, who airs his peculiar views every Sunday evening at the corner of Main and McDermott Streets, and who usually succeeds in attracting a large, and oft-times, amused audience, there is not a single Protestant minister in Winnipeg to-day who is doing his full duty. This is surely a serious charge especially as it comes from one who is able to announce that he was formerly a member of the Methodist Church, and, evidently a valued one, inasmuch as he was a lay-preacher of that persuasion. But grave as the accusation is, it must be admitted that he who makes it gives good ground for it. The point of the matter, as put by Mr. Winkler last Sunday evening, is very easily understood. It must be borne in mind that this gentleman holds peculiar views regarding the immortality of the soul. By a conscientious use of that truly Protestant privilege of private interpretation he several years ago came to the conclusion, amongst other things, that the wicked who die unrepentant are not for ever punished in hell but that after judgment they are annihilated. For holding these views he was expelled from the Methodist Church, and his disciple, a Mr Knight, who sells boots and shoes during the week and interprets the Holy Scriptures with Mr. Winkler on Sunday evenings, has more recently been expelled from the Baptist church in this city. Incidentally Mr. Winkler asks what right had the Methodist and the Baptist churches to expel himself and his friend when their only offence was that they did what every Methodist and Baptist should do, viz., study the Bible and follow what they find to be its teachings. But apart from this Mr. Winkler makes the assertion that not a single Protestant minister from the beginning of the year to the end dare raise his voice in the pulpit to preach a sermon on Hell. If they believe in it he claims they should preach it, for they should preach the whole truth or nothing, and they should be particularly zealous in warning their confiding flocks of the dreadful punishments in store for those who die in their sins. But they do not preach it and the reason for their silence is that it is an unpopular subject with Protestant congregations who would not tolerate sermons on so unsavoury a topic. Hence, he claims, the ministers are not fit guides for the people inasmuch as they allow worldly considerations to stand between them and the preaching of the whole truth as they profess to understand it. We think Mr. Winkler, however illogical and absurd he may be and undoubtedly is in most of what he says, makes a good point against the Protestant ministers and one which they will find it difficult to explain satisfactorily.

In the height of their Jubilee enthusiasm the civic Fathers gave an order to a local artist to paint a picture of the Queen. He fulfilled the commission and now the ancients of the city are much exercised in their minds as to

whether or not the picture is one that they can accept. Some say it is "flashy," others that the expression is not good, the attitude not sufficiently stately, and that the coloring has given Her Majesty the complexion of a young girl which does not fit-in with her hair and figure. There seems to be a unanimous agreement that a blue ribbon and lace ornament have been well brought out, but as these are the only points on which the aldermen agree there is a dead-lock. They have examined it by gas light and they have viewed it by day, and what they will eventually do about it we don't know, but of one thing we are certain and that is that in some ways our civic fathers are the veriest children.

Captain Boycott is dead, but if the man and his doings pass out of remembrance, his name will forever remain well-known, for it has become a part of the British language. And we have in this Canada of ours a certain public man whose memory will be for all time perpetuated in much the same way, for it may be taken for granted that "sifted" will be found in all the dictionaries of the future, and it will mean "to be made a victim of political spite and treachery; to be dismissed from the public service after years of faithful labor to make room for a partisan hack and wire-puller." Not many desirable citizens will envy the present minister of the interior the reputation he is gaining and is thus to retain for all time; and it is possible that even he, in years to come, when he is older and wiser, and age and experience have toned down his vindictiveness, may be forced to confess that it would have been better for him to have remained in the obscurity of private life and retained the respect of his fellow citizens than to be remembered through the dictionaries as the minister of the Crown who introduced into Canadian politics one of the very worst features to be found in the political life of the Republic to the South and one so utterly repugnant to all British sentiment and precedents.

**"OUR LADY OF THE SNOWS"**

Again.

As several of our readers did not understand our last week's allusion to Mr. Rudyard Kipling and the feast of Our Lady of the Snows, which fell on last Thursday, the 5th of August, we here reproduce for their benefit, and as a preparation for the great feast of next Sunday (the Assumption of Our Blessed Lady), the leader we wrote for our issue of May 18th last.

Rudyard Kipling lately wrote a lyric on Canada which he called "Our Lady of the Snows." The Montreal Star has answered the general drift of this well-meant but apparently unwelcome compliment in an editorial that rhymes, though printed in prose.

Mr. Nicholas Flood Davin, himself a poet, called the attention of the House to Kipling's poem as derogatory, in its very title, to the climate of the Dominion. Several other members took part in the discussion. Though some of the latter are Catholics, none of them, except Sir Adolphe Caron, seemed to be aware of the allusion contained in that title, an allusion which we feel sure Rudyard Kipling, who knows everything about any word he uses, must have had in his mind.

"Our Lady of the Snows," as all well informed Catholics know is the name of a feast that falls on the 5th of August. It commemorates a beautiful story found in all collections of Feasts and Fasts or Lives of the Saints.

Under Pope Liberius in the fourth century, John, a Roman patrician and his wife, being childless, wished in some way to consecrate all their wealth to the honor of Our Blessed Lady.

After they had prayed and fasted much to discover what would be the most pleasing offering to God and His Mother, during the night between the 4th and 5th of August the Blessed Virgin appeared separately to husband and wife, telling each that it was the wish of her Son and herself that they build a church on the Esquiline hill, which they would find next morning

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REV. J. M. MCGUCKIN, O. M. I., Rector.

covered with snow. On awakening they told each other their vision and hastened to communicate it to the Pope, who had had the very same revelation. Thereupon the Holy Father, accompanied by a number of the clergy and laity, went to the Esquiline hill, to verify the vision, and there they found a space, just large enough for a church, covered with snow in spite of the fierce heat of the dog-days. On this spot was accordingly built the church which was first called the Liberian Basilica, and later on, to distinguish it from other Roman churches bearing Our Lady's name, it was called, as it now is, St. Mary Major or the greatest of the churches dedicated in honor of the Blessed Virgin.

Such is the legend of "Our Lady of the Snows, or Santa Maria ad Nives," which Rudyard Kipling doubtless alluded to when he gave Canada that name. Surely, since it originated in semi-tropical Rome, where snow is a rarity, it implies no slur on Canadian weather. What it does imply is the fact that Canada was first settled by men who honored and loved the Mother of their Lord, and who called what is now its metropolis by the sweet name of "Villemarie," which the church has immortalized by officially naming the great diocese of Montreal "Marianopolis."

**SISTERS OF CHARITY**

And the Small-Pox.

**THE FOLLOWING LETTER Explains Itself.**

Morden, August 3rd. 1897.

To the Editor of THE NORTHWEST REVIEW.

Dear Sir,

In view of a reference made at the commencement of the recent small-pox quarantine in connection with the employment of Sisters of Charity as nurses, I should be much obliged if you would kindly publish the following Extract from my Report as Medical Superintendent. There "I attribute the happy and complete recovery of these patients as being in a great measure due to the efficiency, unremitting care and attention of the Sisters of Charity, of whose aptitude, skill, and devotion to their patients I wish to speak most highly, as also of the cheerful, uncomplaining way in which they accepted the duties, deprivations, and accompaniments incidental to the care of such a disease and to a state of Quarantine.

It is with a certain amount of diffidence that I express a public criticism in connection with such work as theirs, which unsought for on their part was accepted, as at the call of duty, and with no direct pecuniary or other such personal benefit to themselves. Their calling, position and sex greatly debar them from public reference or reply—....."

Thanking you in anticipation, should you accord me space in your paper,

I am Yours truly, WILLIAM SCOT.

**EDITORIAL NOTE.**

As a matter of fact we believe the above report to be perfectly accurate, but if we consider the thing from a moral point of view we cannot but feel shocked and deeply humiliated that even Catholics should seem to be unable to carry out a day of amusements without having it wound up with dancing, even round dances.

The Picnic held on Tuesday last was for a good aim, viz. in aid of the Catholic Schools, moreover it was conducted under the auspices of the St. Vincent de Paul Society, the C.M.B.A., C.O.F., and C.T.S.,

and it was announced from the pulpit both of St. Mary's and the Immaculate Conception Churches as well worthy to be patronized.

How the Rev. Pastors of both Congregations must feel now that the affair is over needs no questioning. For without any attempt to quote here the Fathers of the Church on the subject, suffice it to mention two celebrated orators of ancient pagan society. Cicero in defending the Consul Lucius Mornna who was accused of dancing, exclaimed; "Such a thing cannot be believed, especially in regard to a consul, without making known the vices to which he was subject before giving himself over to this kind of excess. For no person dances, either in private or in public, unless he is a drunkard or a fool. Dancing is the last of vices and includes them all." Demosthenes, the prince of Greek orators, wishing to cast odium on persons belonging to the train of Philip, king of Macedon, accuses them of dancing. In the time of Tiberius, the Roman Senate banished all dancers from Rome; and Domitian even excluded from the Senate some members who were attached to licentious dances.

It may perhaps be argued that dancing as nowadays carried on is not to be compared with the licentious dances of Pagan ages. Granting that our modern society may be more refined than that of either the Romans or Greeks of old, it cannot be denied by christians still less by Catholics that such amusements are extremely dangerous to chastity and utterly unworthy of all who pretend to be followers of Christ.

**THE REV. PALIN D'ABONVILLE, S. S. Becomes Honorary Canon**

OF THE

**CATHEDRAL OF MONTREAL.**

The Rev. Father Palin d'Abonville S.S. was, on the 26th ult., elevated to the dignity of Honorary Canon of the Cathedral of Montreal. This was the 1st act accomplished by Archbishop Bruchesi in the exercise of his jurisdiction as Metropolitan of Montreal. To those acquainted with either Mgr. Bruchesi or the Rev. Father Palin it will undoubtedly prove very interesting to hear of the particular and touching circumstances under which the honor was conferred upon the venerable priest.

We translate from La Semaine Religieuse of Montreal:

"During more than 30 years that apostle of the young had been the spiritual Director, Guide and counsellor of our new Archbishop. To-day he is lying at hospital Notre Dame, the victim of a relentless disease. Physicians have lost all hopes of his recovery, and he with his eyes constantly fixed on the image of the Crucified Saviour, sighs for the moment when the gates of heaven shall be opened before him. In fact, ever since his return from Rome where he has spent eight years as Director of the Canadian College, from month to month his strength has been failing with an alarming progress.

Near the revered patient and in his room, the Archbishop moved by a sentiment of gratitude and filial affection, chose to say his first mass as bishop; and in favor of this noble priest also did he exercise for the first time his administrative power as titular of the See of Ville-Marie.

Mr. Palin d'Abonville of the Society of Saint Sulpice, the priest referred to above was able to attend at that mass, he received holy communion at the hand of the beloved son to whom he had himself so often administered the Sacred Host, and whom he now rejoices to see ranking among the princes of the Church.

Mgr. Bruchesi's mother and Mr. Palin's

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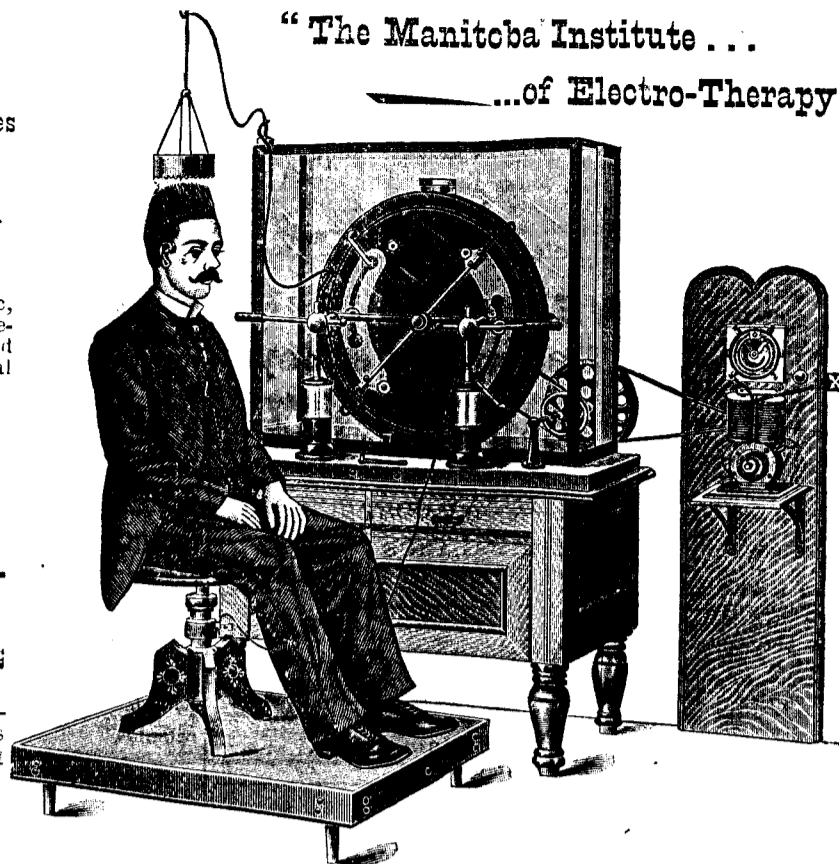
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and other tumors of  
the womb, Exophthal-  
mic goitre, Disorders  
of Menstruation, Dis-  
eases of the Brain  
and Spinal Cord, En-  
gorgement and Dis-  
placement of Uterus,  
Facial Blemishes, Su-  
perfluous Hair, Vomit-  
ing in Pregnancy,  
Sciatica, Birth mark,  
—(Naevi), Skin Disea-  
ses, Paralysis, Neural-  
gia, Locomotor Atax-  
ia, Tic - douloureux,  
Loss of Memory and  
Loss of Sensation and  
Motion, Asthma, Mi-  
graine, Heart - failure,  
Epilepsy, Chronic  
Constipation, Angina  
Pectoris, Incontinen-  
ce of Urine, Chorea,  
Dyspepsia, Impoten-  
cy, Strictures, etc.,

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CITY HALL SQUARE

FOULD'S BLOCK, WINNIPEG.

Sister were present at this pious scene of such intimate nature, and they both received holy communion.....  
Later on Mr. Colin the Superior of Saint Sulpice entered the patient's room, accompanied by many of the priests of his Society. It was in his and their presence that Mgr. Bruchesi declared that he had named Mr. Palin d'Abouville, his old friend and father, honorary canon of his Cathedral, remitting at the same time the official document by which the title was conferred, and by which the venerable priest became, as it were, member of the episcopal family of Montreal."

A Conversion at Lourdes.

News comes from Lourdes of the conversion to Catholicity at the famous shrine of an Anglican lady, Miss Mary Louis Haawtrey, cousin to Mr. Charles Haawtrey and third cousin to the late Dr. Haawtrey, provost and head master of Eton, Mrs. Molyneux acting as godmother at the conditional baptism. The impressive ceremony was attended by a crowd of sympathetic visitors or residents French, German, English, and American. Holy Mass followed at the High Altar. Miss Haawtrey made her first communion, and a considerable number of ladies and gentlemen communicated for her intention. Miss Haawtrey was received into the Church on June 24, by the Rev. T.A. Metcalf, an American priest of the Archdiocese of Boston, who has resided in Pau for some years back. The lady when she was converted was surrounded by strangers, with whose very language she is not acquainted, Miss Haawtrey had first visited Lourdes on February 14th this year, the anniversary of Our Lady's second apparition to Bernadette, when she felt so strongly impressed by the supernatural atmosphere and objects amid which she found herself that she at once sought proper instruction in Christian truths. In this conversion we have a striking illustration of the manifest power of Divine grace.—CATHOLIC NEWS.

Exploring The Barren Lands.

Hanbury's Perilous Trip in the far North of Canada.

QUEBEC, July 17.—D. T. Hanbury, a Fellow of the Royal Geographical Society, has returned to civilization after a dangerous exploration of that portion of the barren lands of Canada far North which had not been trodden previously by white men. His visit lasted more than a year. His object was to explore the unknown lands North of Liard and West of the Mackenzie River. He succeeded only in part, and that after undergoing very great hardships. He travelled several thousand miles on snowshoes, lived for months on a meat diet in constant danger of scurvy, and was at one time almost face to face with starvation, a little flour being for days his only food.

He left Fort Wrangell in June, 1896, and started for the dangerous part of the Liard River in company with one white man and an Indian, who promptly deserted the party after receiving his pay in advance. The deserted explorers often nearly lost their lives in the whirlpools and rapids of the Liard, but arrived at the trading and mission post of Fort Simpson early in August. They there engaged Indians to hunt the musk ox. At Fond du Lac, at the head of Slave Lake, the party, armed chiefly with

muzzleloading shot guns, which were preferred by the Indians, killed hundreds of the monster caribou deer, and thus provided themselves with food for their long and arduous quest of the musk ox. The party set off for the far North in November, the dead of winter in that high latitude, on snowshoes and toboggans. After less than a month's journeying the provisions grew low. Just as the danger point was reached, about 350 miles from the camp of the Indians, the party came up with a herd of musk oxen. Then, with the aid of twenty-eight hunting dogs, which helped to round up the quarry, thirty-eight musk oxen were killed. These were cut up for food. The party came upon no more oxen for many days, and the carcasses already obtained were meanwhile consumed, with the exception of a few mouthfuls to each man. So the party returned as quickly as they could to the Indian camp, being obliged on the way to burn their tent poles in order to melt ice for drinking, and all suffering severely from frost bites. They fell in with another herd of caribou, but reached the Indian camp again in a very bad plight. M. Hanbury and his white companion reached Fort Simpson without great difficulty. After recuperating they made their way across the mountains to Lake Frances Mr. Hanbury describes the caribou as being, like the oxen, stupid animals easily shot in a bunch.

The two explorers reached Liard in April last, and were delayed six weeks waiting for the breaking up of the ice. They then crossed on snowshoes 350 miles of mountain, forest, and river, and reached Wrangell safely after a journey of 3,313 miles. They found the country in general much like that previously explored, "barren lands," but North of the Great Fish River discovered a large tributary of it flowing North. The Indians are, Mr. Hanbury says, good hunters and wonderful runners.—N. Y. Sun.

Catholic Lectures in Hyde Park.

The course of Sunday afternoon lectures which has been arranged by the Guild of our Lady of Ransom for the present season, was continued in Hyde Park on Sunday last by Mr. G. Elliot Anstruther, Rector of the Guild. A large crowd assembled near Grosvenor Gate shortly after three o'clock and listened to the address silently and respectfully. The lecturer dealt generally with the broadening tendencies of public opinion regarding the Catholic Church, attributing the present sympathy of the people to the wider education and larger opportunities for personal examination which have characterized the past few decades of this century. Mr. Anstruther then spoke of the prejudice with which many still regard the idea of monastic life, and combated the erroneous Protestant view by detailing the many good qualities possessed by those who embrace a religious career. At the conclusion of the lecture several questions were asked and answered. One of these questions was submitted to the crowd, who, by a show of hands supported Mr. Anstruther in his contention, only one hand—that of the Protestant questioner—being raised in opposition. Next Sunday afternoon, at 3-15, Mr. C. J. Watts will continue his lectures in the same place.—PRESTON CATHOLIC NEWS.

A Giant Cop.

Duluth boasts of a policeman that stands six feet ten inches and three quarters; with his helmet on he measures seven feet three inches and a half.

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Fine Sweet Oranges, per doz., — 25c and up. —  
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MIOWERA..... 8 May  
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Time Card taking effect on Monday, August 24, 1896.

**MAIN LINE.**

North Bound Read up	Stations	South Bound Read down
Freight No. 151 Daily	Winnipeg	St. Paul No. 104 Daily
St. Paul Express 105 Daily	Portage Jct.	St. Paul Daily
Miles from Winnipeg	St. Norbert	Freight No. 154 Daily
0	Cartier	
8.30a 2.55p	Union Point	
8.15a 2.44p	Silver Plains	
7.50a 2.25p	Morris	
7.30a 2.14p	St. Jean	
6.58a 1.5p	Letellier	
6.45a 1.46p	Emerson	
6.28a 1.35p	Pembina	
5.58a 1.20p	Grand Forks	
5.28a 1.06p	Winnipeg Jct.	
4.52a 12.40p	Duluth	
3.30a 12.10p	Minneapolis	
3.30a 12.10p	St. Paul	
8.35p 8.45a	Chicago	
11.40a 5.05a		

**MORRIS-BRANDON BRANCH**

East Bound Read up	Stations	W. Bound Read down
Ex. No. 254 Mon. Wed. and Friday	Winnipeg	Ex. No. 203 Mon. Wed. and Friday
Ex. No. 254 Tues. Thursday, Saturday	Morris	Ex. No. 203 Tues. Thursday and Sat.
Miles from Morris	Low Farm	
8.30a 2.55p	Myrtle	
8.30p 1.05p	Roland	
6.34p 12.18p	Swan Lake	
5.27p 11.51a	Rosebank	
4.53p 11.37a	Miami	
4.02p 11.17a	Deerwood	
3.28p 11.04a	Altamont	
2.45p 10.47a	Somerley	
2.08p 10.32a	Indian Springs	
1.35p 10.18a	Wawanesa	
1.08p 10.07a	Wawanesa	
12.32p 9.52a	Wawanesa	
11.56a 9.38a	Baldur	
11.02a 9.17a	Bentley	
10.21a 8.59a	Elliot	
9.45a 8.48a	Ashdown	
9.22a 8.36a	Wawanesa	
8.54a 8.28a	Wawanesa	
8.29a 8.14a	Rounthwaite	
7.45a 7.57a	Martinville	
7.00a 7.40a	Brandon	

**PORTAGE LA PRAIRIE BRANCH.**

West Bound Read d'n	Stations	East Bound Read up
Mixed No. 303 Every Day Except Sunday	Winnipeg	Mixed No. 301 Every Day Except Sunday
Miles from Portage Junction	Portage Junction	
4.45 p.m.	St. Charles	
4.48 p.m.	Headingley	
5.14 p.m.	White Plains	
5.19 p.m.	Gravel Pit Spur	
5.46 p.m.	La Salle Tank	
6.13 p.m.	Eustace	
6.25 p.m.	Oakville	
6.47 p.m.	Curtis	
7.00 p.m.	Portage la Prairie Flag Station	
7.30 p.m.		

Stations marked "—" have no agent. Freight must be prepaid.  
Numbers 103 and 104 have through Pullman Vestibuled Drawing Room Sleeping Cars between Winnipeg and St. Paul and Minneapolis. Also Palace Dining Cars. Close connection at Chicago with eastern lines. Close connection at Winnipeg Junction with trains to and from the Pacific coast.  
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**NOTICE.**

Some of our exchanges have not yet noticed our change of address. Papers marked "Winnipeg" reach us a day late. Our present address is

THE NORTHWEST REVIEW  
St. Boniface  
Manitoba.

**CALENDAR FOR NEXT WEEK**

**AUGUST.**

- 15 Tenth Sunday after Pentecost. Feast of the Assumption of Our Blessed Lady; first class with octave.
- 16 Monday.—St. Roch, Confessor.
- 17 Tuesday.—Octave of St. Lawrence.
- 18 Wednesday.—St. Hyacinth, Confessor.
- 19 Thursday.—Separation of the Apostles when they parted from each other to evangelize the world.
- 20 Friday.—St. Bernard, Abbot and Doctor.
- 21 Saturday.—St. Jane Frances de Chantal, Foundress of the Visitation Nuns.

**CITY AND ELSEWHERE**

Rev. Father Heynen has been appointed parish priest of Deloraine.

Rev. Father Drummond began his annual retreat last Friday evening and will end it next Sunday morning.

A party of French Canadian are on the way to Edmonton to look over the country there with a view to settlement.

St. Mary's court No 267 of the Catholic Order of Foresters will hold a regular meeting in Unity Hall to morrow (Wednesday) evening.

A large number of immigrants from various parts of the world arrived in the City last week and are now scattered over the Province.

Rev. E. Des Marris, of St. Louis de Gonzague, near Beauharnais, Que., who has been visiting in the west, returned east last Wednesday.

Mr George Duflos, of Fannystelle, was married in Paris on July 7th to Miss Marguerite Tieronnier of La Palisse (Allier). The happy couple are coming to live at Fannystelle.

Rev. Father Grenier, S.J., is preaching three missions at St. Eustache, one in French, another in English and a short retreat for the children preparing for first communion.

We are glad to hear that Mr. Julien, a farmer of St. Norbert has made seventy thousand dollars at Rossland, B.C., prospecting for mines. He returned last Wednesday with the vouchers for his well-earned wealth.

The triduum of evening benedictions at the cathedral last Thursday, Friday and Saturday, to call down special blessings on the new Archbishop of Montreal, to whose diocese Manitoba owes its own Archbishop and many of its priests, was very well attended.

The first farm laborers excursion leaves Toronto for Manitoba on the 17th inst. The Department of agriculture estimate that it will be necessary to import about 2500 laborers to assist in taking off the crop. A harvest excursion will also be run near the end of the month.

It is reported that wheat cutting began at St. Jean on Tuesday. This is the district where seeding was delayed by the spring floods. Harvesting is also said to have commenced in the Dauphin District and with favorable weather the

harvest will be on at most points with in the next week.

Rev. Father LaRue, S.J., left last Thursday to preach the annual retreat to the nuns of Port Arthur.

Mr. Victor Beauvre, rancher at Gleichen who has been in the city for some weeks returned home on Wednesday.

Mr. W. T. Steward who was formerly a resident of this city and at one time a member of Branch no. 52 of the C.M.B.A. but who of late has been living on the Pacific Coast and in the Kootenay district has returned to Winnipeg and has accepted a position in the C.P.R. despatchers staff.

STOVEL'S POCKET DIRECTORY for August is to hand. It contains all up-to-date information for travellers and tourists regarding Winnipeg, Manitoba, N. W. Territories, British Columbia, including the Kootenay District, (but not the Yukon mines) giving Steamship & Railway Time Cards, Post Offices, Stage Routes, Maps, etc. It is only 5 cents a copy and 50 cents a year.

**A PLEASANT DAY.**

Catholic Societies Picnic at Elm Park

Elm Park just now is at its loveliest and the pleasure seeking populace seem to recognize the fact for hardly a day elapses without a party of picnickers or excursionists of some kind betaking themselves with their families and lunch baskets to the grateful shelter afforded by the majestic elms which give this justly popular resort the name it bears.

Everything was in favor of the Roman Catholic picnic held in the park last Tuesday. The day was comfortably warm without being hot; there was neither wind nor rain, and mosquitos did not put in their appearance till it was nearly time for the crowds to go home. The cars commenced to bring the picnickers to their destination shortly after noon and soon several hundred people were busy at the easy task of enjoying themselves. The crowds continued to come and by 7 or 8 p. m. fully 1200 persons had paid their admission into the park. The band of the Indian Industrial school were early on the scene of action and produced numberless selections of really first class music throughout the day. After lunch some children's races were given but these created comparatively little interest, compared with the chief attraction of the day, viz., a 100 yards dash open to all amateur sprinters. There were four entries, R. Jefferson J. W. Nunn, N. Cohen and J. W. Foulds, and as all of these are well known sprinters the public were not disappointed in anticipating a close and hard race. Several heats were run on account of false starts and dead heats, but the honor of winning the race and of becoming possessor of the handsome silver cup provided for the winner, fell to J. W. Foulds, who won the final race after a hard fight in the last time of 10 2/5 seconds. N. Cohen, second man received a box of fifty cigars, and R. Jefferson a handsome pipe, for third place. The crowds then commenced to come in a fresh, as the day was to be wound up with a dance in the pavilion, and Wigston's string band had been secured to furnish the requisite melody. At about 8 o'clock the hall began to fill and soon the sweet strains of a popular waltz floating out on the air of a lovely night set the time for the dancers who though the floor. Dancing was continued till 11, and the crowds returned to the city in the best of tempers and having thoroughly enjoyed their day.

The picnic was in aid of the Catholic schools and was under the auspices of St. Vincent de Paul society, the C.M.B.A., C.O.F., and C.T.S. (Free Press.)

**Manitoba Catholic Schools.**

The following despatch is taken from the Free Press of Friday last:—

Montreal, A 5th

Archbishop Langevin, who has arrived here to attend the conference of Mgr. Bruchesi, states that there are 65 Catholic schools in operation in Manitoba, that there will soon be 80 and that before long there will be not a village containing twelve children or more which will not have its own Catholic school. He says he is confident he will be able to maintain these schools.



There is implanted in every man a love of life strong enough to make him tremble and kneel before death when he thoroughly recognizes its approach. The trouble with men is that they do not recognize death unless it comes in some violent or rapid form. Consumption kills more men than wars, famines, plagues, and accidents, but its approach they are in its clutch. While consumption is a germ disease, the bacilli will not invade sound and healthy lungs. The lungs must first be in a diseased condition.

First a man falls a little out of sorts. Probably he is overworked and has given too little time to eating, sleeping and resting. His appetite fails off. His digestion gets out of order and his blood does not receive the proper amount of life-giving nutriment. The liver becomes torpid and the blood is filled with impurities. These are pumped into every organ of the body, building up unhealthy, half-dead tissues. The most harm is done at the weakest spot, and most frequently that spot is in the lungs. A slight cold leads to inflammation, the bacilli invade the lungs and we have a case of consumption.

Ninety-eight per cent. of all cases of consumption are cured by Dr. Pierce's Golden Medical Discovery. It is the great blood-maker and flesh-builder. It restores the lost appetite, makes the digestion perfect, invigorates the liver, purifies the blood, builds new and healthy flesh and drives out all impurities and disease germs. It cures weak lungs, spitting of blood, obstinate coughs and kindred ailments. No honest druggist will recommend a substitute.

Mrs. Ursula Dunham, of Sistersville, Tyler Co., W. Va., writes: "I had a pain in my side all the time, had but little appetite and grew very thin. The 'Golden Medical Discovery' promptly cured the pain, restored my appetite and increased my weight."

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In proportion to the number of its pupils, St. Boniface College...

**Has Won...**

More Scholarships Than any of its Protestant Competitors.

Read the following extract from the Northwest Review, July 8th, 1897:—

The students of St. Boniface College came off with even more than usual success. They captured the two scholarships for Greek, Achille Rousseau, of the previous year, winning the coveted \$40 over 26 competitors from his own and other colleges, and Jean Arpin the corresponding \$25 in the Preliminary over twenty competitors. As our candidates numbered only eight against forty from three other colleges, this double victory redounds greatly to their credit. Moreover Achille Rousseau was fourth out of seventy-seven in Latin and Algebra, Antonin Dubuc was first out of one hundred and thirty from St. Boniface, Winnipeg, Portage La Prairie, Brandon and Regina, in the Latin of the Preliminary. The French and History scholarship of \$60 in the Previous was won by Fortunat Lachance. In the Latin course of Mental and Moral science, Marius Cinq-Mars took his B. A. degree with first class honors and the Silver Medal, while Noel Bernier and E. J. Golden divided the two scholarships in the Junior B. A. year, receiving \$100 each. The only other student in this year, Gustave Rooner, obtained first class marks in all the honor papers of his course. The St. Boniface candidates maintained their long established reputation for thoroughness in the past subjects, Cinq-Mars being second out of thirty-eight in Latin and first out of thirty-three in Physics. Not one of the St. Boniface men failed in anything.

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