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CURRENT COMMENT

An occasional contributor sends us a valuable summary of a lecture lately delivered in Montreal by the Very Rev. Father Lecoq, Superior General of the Sulpicians in this country. Knowing on the one hand our contributor's ability to give a faithful and interesting report, and, on the other, the supreme competency of Abbe Lecoq, we have no hesitation in printing this communication as an editorial, and in commending it warmly to our readers. No such masterly sketch of the late Pontiff's work has yet appeared elsewhere. It is a fitting monument to the genius of Leo XIII.

We begin this week the first encyclical of our dearly beloved Pope Pius X. With all his gentleness and warmth of heart, the Holy Father manages to turn the tables on the enemies of the Church in a very effective way. Without alluding to the common ultra-Protestant belief that the Pope is antichrist, he gives as his opinion that the present tendency to ignore God is the real Antichrist, or at least the forerunner of the Man of Sin.

This first encyclical of our winsome Pope is a touching message to his helpers in the vineyard of the Lord. It is eminently practical, too. It strikes, with no uncertain sound, a note of warning to some minimizing Catholics. "As to us, venerable brethren. We shall see to it, by every precaution,"—a quiet, but resolute declaration—"that the members of the clergy be not overcome by the insidious manoeuvres of a certain new science which masquerades as truth, but which savors not of the things of Christ—a false science, which by means of fallacious and pertidious arguments opens the way to the errors of rationalism or semi-rationalism."

The Rome correspondent of the English "Catholic Times" brings out clearly the way in which an overruling Providence adapts each Pope to the needs of the hour.

Possessing gifts beyond those displayed by any of these Popes, Leo, amidst differences created by new conditions, played a part not unlike that of a Sixtus or a Julius, just as these Pontiffs had been world-suzerains amidst, it is true, conditions made different by the development of nationalities, but after the manner of an Alexander, an Innocent, or a Gregory. Foes called him "a political Pope," because there would not have been a semblance of justification for describing him by a worse name, and because a rag of pretext could be found for this here and there, since he was imperial in soul, of eagle gaze in outlook over the troubled world, a ruler to the manner born, and on these accounts and others a Pontiff of social inspirations, intentions, and teachings. But he had failed in much of this as Pius II. had failed, resembling whom he was to die with all too tragic fittingness in point of time; or as Gregory VII. had failed, or Pope after Pope during the struggle in which Hildebrand emerged and wrought until a success, which never came, seemed near. So the world—if we read events aright—got its long-desired, simply spiritual Pontiff, a high-priest clad in the vesture of holiness, who would preach and soothe, and console and alleviate misery. He was given as truly as expectation could have pictured, as fully as desire could have made hope swell high. His past, his character, the story of his election, his first pontifical acts, his

brief but frequent utterances, all betokened the encyclical which has come, and which is as much as it could be an expression of the pure spirit of the Gospel. But the encyclical has surpassed even the expectations permitted by the new Pope's life and acts and utterances. Less lengthily than an ordinary document of the kind, it is strikingly, decisively, exclusively religious. The Gospel through the Church it preaches and teaches in every line, but its dominant note—the setting-up of all things anew and in Christ—should come as near to the sympathy of Protestants as any general programme of a newly-elected Pontiff could.

What could be more persuasive than the following passage in the present encyclical, which breathes so merciful a spirit?

"This charity, 'patient and kind' (I Cor. xiii, 4), will extend itself also to those who are hostile to us and persecute us. 'We are reviled,' thus did St. Paul protest, 'and we bless; we are persecuted, and we suffer it; we are blasphemed, and we entreat' (I Cor. v, 12, s.). They perhaps seem to be worse than they really are. Their associations with others, prejudice, the counsel, advice and example of others, and finally an ill-advised shame, have dragged them to the side of the impious; but their wills are not so depraved as they themselves would seek to make people believe. Who will prevent us from hoping that the flame of Christian charity may dispel the darkness from their minds and bring to them light and the peace of God? It may be the fruits of our labors may be slow in coming, but charity wears not with waiting, knowing that God prepares His rewards not for the results of toil, but for the good-will shown in it."

Last week the displays of aurora borealis were truly magnificent. On Saturday, the 31st ult., the shimmering panorama was particularly fascinating. Two local students of meteorological phenomena, who had read up pretty nearly all that is known about auroras, had come to the conclusion that the whole thing was a tantalizing mystery, when suddenly, as if in answer to their thoughts, about nine in the evening, one continuous band of pale greenish light, covering nearly half the sky from low down in the northwest to high up in the east, formed itself into a perfectly rounded interrogation mark. The regulation curves, including that curve of double flexure which is called by painters "the line of beauty," were all there; the only thing wanting for a complete interrogation mark was the dot. The outer rim of the figure appeared quite continuous, and from it hung those parallel lines of light which remind one of a curtain of beams. This curious, questioning figure did not last more than five minutes; then the hook of the question mark filled up with milky white light, and the tail flew off into space.

It is this ever-changing aspect of the aurora that constitutes its incomparable charm. Sunsets, sunrises, halos and mock-suns are no doubt very interesting and beautiful; but they lack the life and motion, the pyrotechnic display of a fine aurora. On the other hand, the play of vivid lightning is too rapid, too dazzling and often too terrible for real enjoyment. Awe and terror rather than delight accompany a thunderstorm. But the lambent lusciousness of those seemingly living streamers, the silent march of those serried hosts of angelic wings, the flash and quiver of those weird and fanciful shapes fill the soul of the beholder with restful and yet eager joy. Coming as

they did on Halloween, the eve of All Saints', the day when our thoughts dwell with our dear departed ones who have entered their everlasting home, these "merry dancers" reminded us of the mending surprises reserved for us in heaven by Him who energizes in the aurora, and who gives us in this plaything of his might a faint foretaste of the unfathomable riches of His uncreated splendors, ever infinitely new.

But last Saturday's aurora turned out to be no mere plaything, except in the sense that it played havoc with the electric wires and demoralized the telegraphic service. In Geneva, Switzerland, it went so far as to stop the electric cars. However, our American cousins, with their usual keen scent of practical advantage, harnessed the aurora borealis. Mr. Green, superintendent of the Northern Pacific telegraph department, thus describes this unique experience:

A wire leading from St. Paul, Minn., to Dickinson, N.D., was cleared of all battery and other artificial current and subjected to the atmospheric tests. This line is 666 miles long and was successfully operated numerous times by using the electricity which descended from the skies. A pale green light shot forth at stated intervals toward the earth. Each time these points descended it charged the electric wires all over the country to such a degree that communication was stopped for a time and disturbed for many hours.

The electric waves came with the regularity of pendulum movements. They lasted about three minutes each. They swung from negative to positive polarity, in almost perfect rhythm, and our instruments showed a maximum intensity of 370 volts. When the current was at its maximum, positive polarity, we could talk to Dickinson very easily by using the regular Morse code. As the pendulum swung back to the negative pole the sounds from the instruments used became fainter and fainter until the pressure came back. Our voltmeter was not of a high register, 300 volts being its limit. How much higher it would have registered can only be conjectured. The disturbance commenced at two o'clock Saturday morning and lasted until midnight on Sunday, a total duration of twenty hours. It was one of the most remarkable atmospheric disturbances that has come within my knowledge for 30 years.

We are delighted to hear from Rev. A. G. Suffa, O. M. I., whose headquarters are at the Holy Ghost Church in this city, that the entire debt, amounting to \$1,300, on the Catholic church at Gretna, has been paid off. Father Suffa wishes us to convey his hearty thanks to all the members of that small but devoted congregation, who have so nobly done their duty; but we cannot help thinking that much of this great success is due to the enlightened and kindly zeal of Father Suffa himself. In another of his missions, Morden, we understand that the church debt has also been materially diminished, Father Suffa having recently paid off nine hundred dollars. This speaks volumes for the administrative ability of both pastor and people.

Up to the date of writing, Wednesday, Nov. 4, the weather has remained astonishingly mild and beautiful. Flowers are springing up, bees humming, human beings basking in the sunshine. Foster predicts, under date of October 31, that this genial temperature will last till about the 10th of this month, after which great fluctuations may be expected to the end

of November, very warm about the 20th, and the last week very cold, with killing frosts far south in the cotton belt. The most dangerous storms of the month will cluster around the 16th. Here, without the usual neck and neck race between hot and cold waves galloping helterskelter across the continent, we have definite dates. That is why we set them down, so that our readers may see if they come true.

The St. Boniface cars are of no use, so far, except to take people to Winnipeg, and even then the passengers have to pay toll on the Norwood bridge. The return journey from Winnipeg to St. Boniface should be undertaken only by those who have plenty of leisure, since the only car that connects with the Norwood bridge is the Fort Rouge car which, at the busiest hour, between six and seven in the evening, is so crowded that it is often impossible to hang on to the lowest step of the entrance vestibule, and which, although supposed to run every five minutes, last Wednesday, when the Osborne bridge section was under repair, kept people waiting in the sudden cold wave for fifteen minutes. We cannot help admiring the patience of the Fort Rouge residents who submit tamely to this insufficient and overcrowded service. When shall we, on this side of the Atlantic, learn to claim our rights in street car and railway transportation, and insist on the enforcing of laws such as are observed in Great Britain and on the continent of Europe, obliging common carriers to provide enough cars to seat the passengers?

We are extremely grateful to the Very Rev. H. Leduc for his kind letter in praise of our journal. The public, we are happy to say, endorses the improvement which he so highly appreciates in our recent issues, for the circulation has notably increased since we raised the subscription price.

Our offer of "The Life of Pope Leo XIII." for two years' subscription has met with very general and practical approval. One correspondent in particular sends us \$24 for eight such subscriptions. The book is all that it claims to be, in the first place, an eminently readable biography, and secondly, a beautifully printed and illustrated volume fit to grace any drawing-room. This offer holds good only till the 1st of next January. Consequently, those who wish to take advantage of it should write us before the end of next month.

We regret that our interesting Regina correspondent is momentarily prevented, by illness in her own home, from sending in her much valued contributions. We bespeak for her the sympathy and prayers of our readers.

In many things Winnipeg has not yet got beyond the village stage, street numbers for instance. Even on Main street it is often very difficult to discover the number of a store. This is a real hardship to new arrivals who, after hunting for the number in the directory, fail to find it on the front of the building. Storekeepers seem to think they are so well known that street numbers are superfluous. Meanwhile the inquiring stranger gives up the wild goose chase and goes in to make his purchase anywhere. In the residential streets the quest for numbers is still more disheartening; they are often not to be found, and when they exist, they are so small that one has to walk up to many front doors before hitting on the right one; all which is painful to the ordinarily undemonstrative citizen.

Last Monday the Tribune published a three-column advertisement of an American race-betting firm, which boasted of its ability to spot winners and to make \$50 net \$201.75 in less than a month. Next morning the "Telegram" published many interviews with prominent citizens who deplored this scandalous advertisement. On Tuesday evening the Tribune came out with a most amusing article, getting back at the Telegram in fine style, and incidentally mentioning that "the advt. in question was put in the paper in the ordinary way, and without being submitted to the management . . . and when our attention was called to the advt. yesterday we gave instruction to have it discontinued." The very same day our publisher was asked to print the same advertisement. Although he had not seen or heard anything of the Tribune-Telegram tempest, he felt it would not be morally right to throw such temptation in the path of would-be gamblers, and accordingly refused the highly lucrative offer.

Persons and Facts

The cold wave came on Wednesday afternoon, and during the following night the mercury registered twelve degrees of frost. However, the weather remained fair and bright on Thursday morning.

The clerks at the office of the Superintendent of the Winnipeg Street Car Railway do not know when the rails will be laid on the Norwood bridge.

As the Street Car people have not yet reached the point of progress, where double transfers are considered workable, they instruct passengers to and from St. Boniface, if they have to change cars twice, to ask for a transfer to their last objective point, and they promise that the intermediate conductor will honor these transfers. Thus a passenger from St. Boniface to some place on the Portage Ave. line should, before leaving the car at Norwood bridge, ask for a transfer, not to the Fort Rouge car, but to the Portage Ave. car.

For her farewell tour of America, the Chicago Tribune suggests the following programme for Adelina Patti: "Farewell Forever," "Say Au Revoir, but Not Good-by," "How Can I Bear to Leave Thee?" "She Said Good-by," "Bid Me Good-by and Go," "I Don't Care if You Never Come Back," Tosti's "Good-by," "Fare Thee Well for I Must Leave Thee," "Take Your Clothes and Go," and "I Will Return Again."

Doubtless in order to meet the literal requirements of its contract, on Saturday, the last day of October, the Winnipeg Street Railway ran a single car once to and fro over the St. Boniface spur, beginning at the St. Boniface end of the Norwood bridge, for the rails were not yet laid on the bridge, although the heavy copper wire transmitted the necessary power. As we go to press, the cars are running regularly, but not yet over the bridge.

Rev. Sister Lamoureux, Superior of St. Boniface Hospital, who returned lately from Montreal, where she had gone to consult the Mother General of the Grey Nuns, says that work on the new wing will be begun next spring. A wing 150 feet long will be added to the south of the present building and in the same direction, and then that new wing will be crossed by another, also 150 feet long, running at right angles east and west of it. This will more than treble the present hospital.

Mrs. Guertin, of Kennedy street, who has just recovered from typhoid fever, left last Tuesday to visit friends in Montreal.

Mr. Tennant, of Gretna, was here last Saturday and entered his son Willie as a student in St. Boniface College.

A valuable feature of Waghorn's Guide for November is a new map of Manitoba and the Northwest, covering the country from Winnipeg to the Rockies and north to the Prince Albert and Edmonton districts. The railways, stations, post-offices and general topography are clearly shown.

Rev. Father Lavigne, of Neche, N. Dak., who was at the Archbishop's palace on Tuesday, relates the consoling conversion of Captain F. Aymond, who had been more than forty years estranged from the Church. The day before his death, moved by Father Lavigne's exhortations suggested by the recent sudden death of young Aymond, the old gentleman's son, Capt. Aymond abjured Freemasonry and received absolution. The next morning at five the aged convert, 77 years old, called again for the priest, received the last sacraments and died with all the signs of sincere repentance. The Freemasons of the neighborhood wanted to attend his funeral in their regalia, but Father Lavigne wrote them that they had better not, as he had witnesses to prove that the deceased had forsaken Freemasonry. Thereupon the brethren of the square and triangle drew up a resolution to the effect that they would henceforth blackball Catholics, since the latter failed then just when they wanted them most—a most wise resolution.

The early Masses at the cathedral last Sunday were very largely attended; about 500 persons received Holy Communion. At 10 o'clock Mass was sung by His Grace Archbishop Langevin, who was assisted by Rev. Father Dugas, Vicar-General, with Rev. Fathers Dorais and Damoulin as deacons of honor, Rev. Father Beliveau, deacon, and Rev. Father Mireault, sub-deacon. Rev. Father Chossegros, S.J., professor of Rhetoric in St. Boniface College, preached on the meaning of the Feast of All Saints, in which all were interested because it is the festival of all who have died in the grace of God, that is to say, the vast multitude of the non-canonized saints. The cathedral was crowded; it was also crowded for the Vesper service at 3 p.m. Between the Vespers of All Saints and the Vespers of the Dead Rev. Father Besson, curate of the cathedral, preached an impressive sermon on Purgatory, after which a generous collection was given by the faithful. Then all present took part in a procession to the large Crucifix in the churchyard, where the "Libera" was sung. High Masses of Requiem are announced for almost every day of this month of the Holy Souls.

Plans of the new cathedral were received last week from the Montreal architect, Mr. Gauthier. Mr. Marchand, who is a specialist in hospital building, is to have the drawing up of the plans for the new double wing to St. Boniface Hospital.

Mrs. Maher—a new edition of whose story "Fidelity" is about to be issued by Messrs. Burns and Oates—has received from the Holy Father the Cross "Pro Ecclesia et Pontifice"—a decoration for ladies instituted by the late Pope. This decoration comes for the first time to Ireland, and it has not yet been worn by any lady in Great Britain.

The so-called ex-priest Ruthven made an attempt to deliver his scandalous lectures in Carlisle the other day, but met with an unpleasant reception. Copies of the Catholic Truth Society's pamphlet "Ruthven v. De Bom" were circulated, and handbills were issued offering £50 to the Infirmary if he could disprove any of the statements therein in reference to his career. About a hundred members of the Catholic Young Men's Society and others went in a body to the County Hall, where his meetings were to be held, and sang Catholic hymns. Ruthven was not listened to when he tried to speak, and finally the police cleared the hall.—Catholic Times (Eng.), Oct. 23rd.

This week's "Le Manitoba" gives a very good portrait of the Hon. A. A. C. La Riviere, member for Provencher, who, on his return from Ottawa, was tendered an enthusiastic welcome on the 27th ult., the 32nd anniversary of his arrival in this province.

A fire broke out in the Vatican palace last Sunday evening. The Pope called on the civic authorities to extinguish the flames. This was the first time the Mayor of Rome had entered the Vatican since 1870. The "Osservatore Romano," a Papal organ, announces on Nov. 3 that no object of artistic or historic value was lost or injured in the fire.

Clerical News.

Rev. Father Suffa, O.M.I., goes to Regina on Wednesday next to take the place of Rev. Father Van Heertum, O. Praem., who is recalled to De Pere, Wis. Rev. Father Highland, O.M.I., will take up Father Suffa's work in Gretna and Morden.

The consecration of Rt. Rev. John O'Gorman, C.S.Sp., as titular Bishop of Amastri, with jurisdiction as Vicar Apostolic of Sierra Leone, West Africa, took place in the Philadelphia Cathedral on the feast of SS. Simon and Jude, Wednesday, October 28, the anniversary of the new Bishop's ordination to the priesthood.

Archbishop Farley has completed the changes in the parishes of the New York diocese. The transfers have taken to St. Patrick's cathedral the three tallest priests in the province. Rev. William B. Martin, Thomas Murphy and Dr. William J. Sinnott, all of whom tower over six feet two. In addition to these are, Rev. R. O. Hughes, six feet one, and Father Dyer, only a quarter of an inch shorter.

Archbishop Farley has created a new office in his archdiocese, that of director of the diocesan convents with the power and privileges of a vicar-general. Msgr. John Edwards, rector of the Church of the Immaculate Conception, has been elevated to this place. Msgr. Edwards is one of the archbishop's diocesan consultors and heads the committee of trustees of the fund for the priests of the archdiocese.

From the 4th to the 13th of this month Rev. E. Proulx, S.J., is preaching a retreat to the Little Sisters of the Poor at 5148 Prairie avenue, Chicago.

Rev. L. Cote, S.J., went to St. Jean Baptiste last Sunday to assist the pastor in the services of All Saints' Day and All Souls'. He preached, sang High Mass and heard confessions.

Very Rev. Dom Benoit, C.R.I.C., arrived last Saturday from the east, and on Monday he went on to his home at N. D. de Lourdes.

Rev. Father Camiran, curate at St. Eustache, was in on Monday, returning the next day.

His Grace the Archbishop went to St. Charles on Monday with Rev. Mr. Perisset, returning on Wednesday.

Rev. Father Dumoulin, lately ordained priest, is laid up at St. Boniface Hospital.

Rev. Fathers Blain and Jette, S.J., who went to St. Norbert last Tuesday, found Monsignor Ritchot rather better than he has been for the last fortnight.

Rev. Father Desrosiers, formerly assistant in the parish of St. Jean Baptiste, Montreal, is expected here next week, when he will take charge of the new parish of St. Anthony of Padua at Aubigny, between St. Agathe and Silver Plains. The Catholics of Aubigny have already built a commodious church, and at

ings were to be held, and sang Catholic hymns. Ruthven was not listened to when he tried to speak, and finally the police cleared the hall.—Catholic Times (Eng.), Oct. 23rd.

Two rumors, one that Archbishop Ireland would be transferred to the new archdiocese of Washington, D.C., the other that Mgr. Falconio, the Apostolic Delegate to the United States, had been recalled to Rome, an American to be appointed in his place, were set afloat by the N. Y. Sun. The New Century, of Washington, D.C., has the authority of both His Excellency, Mgr. Falconio, and His Eminence Cardinal Gibbons, for saying that there is no possible foundation for these rumors, and consequently Washington will not be erected into a separate diocese.

The next consistories, at which Mgr. Merry del Val, the new Pontifical Secretary of State, will be created Cardinal, are fixed for the 9th and 12th of this month.

Mgr. Gadd, Vicar-General of the Salford diocese, left his rectory of All Saints', Barton, on Monday morning, Oct. 19, for an extensive voyage to benefit his health. He hopes to visit India, Australia, Canada and the United States before he returns.

Encyclical Letter.

OF OUR HOLY FATHER, BY DIVINE PROVIDENCE POPE PIUS X.

To the Patriarchs, Primates, Archbishops, Bishops and Other Ordinaries in Communion with the Apostolic See.

Venerable Brethren,—Health and the Apostolic Benediction.

About to address you for the first time from the Chair of the Supreme Apostolate, to which, by the inscrutable design of God We have been raised, We need not say how We endeavored by tears and earnest prayers to avoid this formidable burden of the Pontificate. Indeed, although altogether unequal in point of merit, We can apply to Our case the words in which Anselm, a man of the greatest sanctity, complained when against his wish and desires he was compelled to accept the honour of the episcopate. For to show in what state of mind and will We took upon Ourselves the weighty office of feeding the flock of Christ, We may give the same signs of sorrow in which he indulged. "Witness is borne by my tears, my voice, and the groanings of my heart," he wrote (Epp. l. iii. ep. 1), "such as I never remember to have gone out from me on the occasion of any sorrow before that day on which that severe trial of the Archiepiscopate of Canterbury appeared to have fallen upon me. This cannot be denied by those who saw my face that day . . . I was blanched by astonishment and grief, my color being more like a dead man's than that of a living person. And my election, or rather the violence done me, speaking with truth which I have up till now observed, I opposed as much as I could. But now I am compelled to confess, no less volens, that the judgments of God resist my efforts daily more and more, so that I do not appear to be able to escape them in any way. Wherefore, being overcome by the violence not so much of men as of God, which cannot be resisted with wisdom, I understand that I have no other duty than, after having prayed as much as I could and having endeavored to make this chalice if possible pass from me, so that I should not drink it, to put aside my own feeling and wishes and to conform myself entirely to the design and Will of God."

Certainly many and great reasons were not wanting to account for Our reluctance. For besides considering Ourselves altogether unworthy of the honour of the Pontificate owing to Our insignificance, who would not be moved at finding himself nominated to succeed him, who for nearly twenty-six years ruled the Church with so much wisdom and was endowed with such quickness of mind and with such lustre of all the virtues as to excite the admiration even of adversaries and to leave an indelible memory of himself in most noble works. Then, passing over other things, We were alarmed

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For truly the Gentiles have ragged and the people devised many things against their Creator" (Ps. ii, 1); so that the cry is pretty common amongst the enemies of God, "Depart from us" (Job xxi, 14). And accordingly we see all reverence for the Eternal God quite extinct in the majority of men and that no account is taken in public and private life of His supreme Will; nay, that every effort is made and every artifice used that the very recollection and knowledge of God should be destroyed altogether.

Whoever considers this must certainly fear that this perversion of mind is a sample and perhaps the commencement of the evils reserved for the last days, and that the son of perdition of whom the Apostle speaks (II Thess. ii, 3) may be already in the world. Such, in fact, is the audacity and fury with which religion is assailed on all sides that the dogmas of the Faith are attacked and attempts are being made to destroy completely the relationship of man with God. "E contra," man—and this, according to the same Apostle, is a special mark of Antichrist—has, with supreme temerity, put himself in the place of God, raising himself up above "everything that is called God"; so much so that although he could not altogether blot out the mark of God in himself, rejecting His majesty he has made of the visible universe, as it were, a temple to himself in order to be adored by others. "He sitteth in the temple of God, showing himself as if he were God" (II Thess. ii, 4).

In truth, no one of sound mind can doubt with what result this strife of men against the Most High is being carried on. Man, abusing his liberty, can violate the law and majesty of the Creator of the universe; but the victory will always be with God; nay, destruction is even then all the nearer when man in the hope of triumph becomes most audacious. God Himself gives us this assurance in the Holy Scriptures. Unmindful as it were of His power and His greatness, "He overlooks the sins of men" (Wisdom xl, 24); but immediately after this apparent withdrawal of Himself, "being awaked like a mighty man that hath been surfeited with wine" (Ps. lxxvii, 65), "He shall break the heads of His enemies" (Ps. lxxvii, 22), in order that all may know "that God is the King of the earth" (Ps. xlvii, 8), "and that the Gentiles may know themselves to be but men" (Ps. ix, 24).

This, venerable brethren, We believe and expect with a sure faith. But it hinders us not from endeavoring, each in his own way, to hasten the work of God; and this not only by persistently praying, "Arise, O Lord, let no man be strengthened" (Ps. ix, 20), but also—what is more important—by asserting and upholding in word and deed and in the most open way the supreme dominion of God over men and all things so that His right and power to command may be truly appreciated and respected by all. This is required of us not only by the duty which nature imposes, but also by the welfare of the human race. Who is there, venerable brethren, that has not been filled with trouble and consternation at seeing the greater part of men, whilst deservedly boasting of the progress of civilization, fiercely fighting against each other so that it would seem as if all were engaged in a battle against all. The desire for peace, no doubt, is to be found in the breasts of all and there is no one who does not earnestly long for it. But to wish for peace without God is absurd, for where God is absent so is justice, and where there is not justice it is vain to hope for peace. "The work of justice shall be peace" (Is. xxxii, 17). We know well that there are not a few who, animated by this desire for peace, that is to say, for tranquility and order, group themselves into societies and parties which they call parties of order. Hopes and labour lost! There is, in fact, but one party which can bring back peace amidst the disturbed state of affairs, and that is the party of God. This party, then, we ought to promote; to it we ought to draw as many as we can if we are truly inspired by the love of peace.

However much we strive, venerable brethren, to lead men back to the recognition of God's majesty

and power, we shall never succeed except through Jesus Christ. "Other foundation no man can lay," so the Apostle warns us, "but that which is laid, which is Christ Jesus" (I Cor. iii, 2). Christ is the only One "Whom the Father hath sanctified and sent into the world" (John x, 36), "the brightness of His glory and the image of His substance" (I Heb. i, 3). The true God is true Man, without Whom nobody can know God as is necessary, for "neither doth anyone know the Father but the Son and he to whom it shall please the Son to reveal Him" (Matt. xi, 27). Whence it follows that to restore all things in Christ and to lead back men to subjection to God are one and the same thing. Our efforts, therefore, should be directed to this end—to bring back the human race into subjection to Christ; that being done, they will already have been brought back to God. We mean to God, not to that being, inert and indifferent with regard to human affairs, imagined in the dreams of the materialist, but, to the living and true God, one in nature, three in person, the Creator of the world, Who rules all things, most wisely, the most just Legislator Who punishes the guilty and rewards virtue.

Now, the way to Christ is open, namely, through the Church. Wherefore St. Chrysostom rightly says: "Thy hope is the Church, thy salvation the Church, thy refuge the Church" (Hom. de capto Eutropio, n. 6). For this in truth Christ founded it, establishing it at the price of His Blood; and He made it a depository of His doctrines and of His laws, giving it at the same time an ample wealth of graces for the sanctification and salvation of men.

You see, then, venerable brethren, what is the duty entrusted alike to Us and to you—to recall to the discipline of the Church human society, which has wandered away from the wisdom of Christ; the Church will ensure subjection to Christ, and Christ to God. And if with God's help We succeed, We shall rejoice in having made iniquity yield to justice, and for our happiness we shall hear "a loud voice in Heaven saying: Now is come salvation and strength, and the kingdom of our God and the power of His Christ" (Apoc. xiii, 10). In order, however, that this may be accomplished conformably with our wishes it is necessary that by every means and by all the exertions in our power we should radically remove the terrible and shocking wickedness characteristic of this age by which man puts himself in the place of God; after that the sacred laws and counsels of the Gospel are to be restored to the honour in which they were formerly held; the truths taught by the Church and the Church's doctrines on the sanctity of marriage, the instruction and education of youth, the possession and use of property and men's duties towards public authorities are to be boldly proclaimed; finally the balance between the different classes of society is to be regulated by the standard of Christian teaching and customs. We certainly in submitting to the Divine Will proposed this much to Ourselves in Our Pontificate, and We shall endeavor to attain it by all the earnestness We can command. It is for you, venerable brethren, to second Our efforts by holiness, knowledge, experience and above all by zeal for the Divine glory, having no other object except that Christ be formed (Gal. iv, 1, 9) in everybody.

(Concluded next week).

Calgary Notes.

VISIT OF THE DELEGATE APOSTOLIC TO CALGARY AND EDMONTON.

His Lordship Bishop Legal left St. Albert Oct. 13 and reached Calgary the next day, accompanied by his Vicar General, Father Lacombe, and at one o'clock in the morning of Oct. 15, they both went to the station to welcome the illustrious visitor, who was coming from Vancouver. On arriving at St. Mary's Presbytery, Mgr. Sbarretti took a few hours rest and at eight o'clock said Mass in the convent of the Faithful Companions of Jesus, where at ten o'clock the pupils greeted His Excellency with a

charming entertainment. This was followed by a dinner provided by the parishioners, after which Bishop Legal and Fathers Lacombe, Laganiere and Seltmann drove the Delegate around Calgary, showing him the beauty of its two rivers, and its mountains, together with the majestic proportions of St. Mary's Church, the fine Holy Cross hospital and the magnificent boarding convent of the Faithful Companions. More than once His Excellency expressed his surprise at the great progress made in so few years in the capital of Alberta.

At the Rosary devotions in the evening the large church was crowded. The two bishops were present. Rev. Father Lacombe gave solemn Benediction of the Blessed Sacrament with deacon and subdeacon. After the ceremony the Lord Bishop of St. Albert said a few words of welcome to His Excellency. Then Mr. Costello read a finely worded address in the name of all the parishioners of St. Mary's. Mgr. Sbarretti replied with evident pleasure and gave his pontifical blessing. But that was not all: the Pope's representative wished to see every individual; so he sat at the communion rail, welcoming all those who came to kiss his ring. The pastor introduced each person by name: His Excellency said a few words to each, and, to the great delight of the mothers, caressed all the babies.

On the 16th of October His Excellency, accompanied by Rev. Dr. Stiekney, his secretary, Mgr. Legal and Father Lacombe, took the train for the north at 9.45 a.m., arriving in Edmonton at 6 p.m.

The reception there was an exact repetition of the Calgary welcome. On the part of the religious communities and the laity there was the same respect and gratitude, the same professions of loyalty to the Holy See, and, on the Delegate's part, the same paternal affection for all but especially for the children.

The great demonstration was reserved for St. Albert, the Bishop's see. There were two triumphal arches, one on our fine bridge, the other at the top of the hill. On the road from the bridge to the Bishop's house flags of all colors floated among trees planted for the occasion. The finest carriage in St. Albert had of course been reserved for His Excellency and when that splendid turnout appeared in sight of the cathedral at 4 p.m. on the 17th, the three sweet-toned bells flung their peals to all the echoes of the parish, the cannon boomed, the orphans' band broke into loud and stirring strains; the Oblate Fathers and Brothers, who had just finished their retreat, eagerly awaited the blessing of the Papal Delegate before returning to their missions; the Faculty and Students of the Little Seminary were there, too, and so were the Grey Nuns with their 240 children, finally a vast crowd of faithful Catholics anxious to see the "Greatest Chief of the Prayer," clothed the top of the hill as with a living forest.

On getting out of the carriage His Excellency gave his blessing to everybody, and after an hour's rest the two Bishops with the rest of the clergy went to the orphanage, where a charming musical and literary entertainment was given.

On Sunday, Oct. 18, Mgr. Sbarretti sang Pontifical High Mass, after which Mgr. Legal read a splendid address to His Excellency. Two other addresses, one in English and the other in French, were read by prominent parishioners. His Excellency replied in both languages. Then he gave the Papal blessing. Here, as in Calgary, he held a sort of impromptu levee for the benefit of the entire population, showing especial fondness for children.

Early in the afternoon the pupils of the Seminary presented addresses in Latin, French and English. His Excellency replied at considerable length.

Mgr. Sbarretti, with Mgr. Legal and several priests, returned to Edmonton about 5 p.m., where a banquet was tendered His Excellency by the C.M.B.A. A large number of Edmonton's most prominent citizens were present.

After Benediction of the Blessed Sacrament in the evening, addresses to His Excellency and eloquent replies closed the memorable visit of the Apostolic Delegate to the diocese of St. Albert.

(Translated from a French letter).

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SATURDAY, NOV. 7, 1903.

Calendar for Next Week.

NOVEMBER.

- 8—Twenty-third Sunday after Pentecost. Octave of All Saints. Commemoration of the Four Crowned Brothers, Martyrs.
9. Monday—The dedication of the Church of St. Saviour in Rome.
10. Tuesday—St. Andrew Avellino, Confessor.
11. Wednesday—St. Martin, Bishop of Tours.
12. Thursday—St. Martin, Pope and Martyr.
13. Friday—St. Stanislaus Kostka, Confessor.
14. Saturday—St. Josaphat, Bishop and Martyr.

LEO XIII. AND THE PAPACY.

This momentous subject, now of such intense actuality, was admirably treated, a few days ago, by M. l'Abbe Le Coq, the new Superior of St. Sulpice. All over Canada, he is revered as one in whom beauty of soul and power of intellect are wonderfully united. To those who were privileged to hear him, the oft-repeated eulogy became a proven truth. The occasion of the lecture was the first annual meeting of the "Cercle Ville Marie," a literary association for young men, attached these many years, to Notre Dame parish, Montreal.

Of course it were impossible to do full justice to this masterly discourse, especially when the summary must also be a translation. Yet the attempt seems well worth making.

On the 20th of July, Leo XIII. passed from earth. For sixteen or seventeen days the world had held its breath in order to hear the last throbbings of the aged Pontiff's heart. No sooner had the news of his death spread abroad than a concert of praise burst forth. Even to this day, scarce one discordant note has been heard, all nations and all creeds having united to glorify the illustrious dead. Why this unanimity?

We are still too near to view Leo's pontificate in its proper perspective. This, therefore, cannot be a complete synthesis, but merely the expression of a few scattered ideas. The name given without any knowledge to this lecture is admirably suited to the nature of the subject we shall examine together "Leo XIII. and the papacy."

The Papacy! Open the Gospel, you will find therein the first charter of its foundation: "Thou art Peter" (Matt. XVI, 18). St. Paul calls the Church "the pillar and ground of truth" (I Tim III, 15); its corner stone is the Papacy. Both have a dual life, at once immutable, yet ever moving. Immutable, yet not motionless, for absolute immobility belongs not to this world. The Papacy is conservative, yet progressive. Viewed in this double aspect, we shall see how Leo XIII. discerned, with unerring eye, what was to endure, and what was to change. What Saint Augustine says, with reference to God's immutability, might as truly be applied to God's Church: "Thy works change, Thy Councils are unchanging."

Dogma is the first of the unchanging elements in the Pope's jurisdiction. The Church will never lend her assent to that modern

judgment of Solomon by which men attempt to divide the indivisible soul, and thus reconcile the conflicting claims of faith and infidelity. Intellect, they declare, must move with the times. Let our minds follow the progressive transformations of science and not be bound in humiliating servitude. Religion, we shall relegate to the region of sentiment—thus will all claims be satisfied. No! All is grounded upon dogma, which emanates from God, and like God, is immutable. The infinity of thought of God meets the finite mind of man. The latter strives to master it more and more perfectly, and thus the light grows, but does not change. A truth once defined can never come to be received in any other than its primitive sense. This is that principle that ever guided the pontificate of Leo XIII. He added not a single dogma to those previously defined—he treated them in all his encyclicals according to the most traditional manner.

This was not enough. Eternal truths, coming into contact with the mind of man, have been investigated, compared, co-ordinated, and the result is theology.

It is a science at once human and divine. Evolution being the universal law of things human, theology has known various stages. The Apostles were content to enunciate dogma just as God had revealed it. Then arose heresies, and it became necessary to shed a brighter light upon revealed truth. Thus were developed the dogmas of the blessed Trinity, the Holy Eucharist, grace, etc. Later sprang up a fresh need. In the East and the West, great minds strove to gather into one harmonious whole, these various teachings of the Church. In His own good time, God, gave to the world a mighty genius, who achieved what others had only attempted—and the Summa of St. Thomas was compiled. Theology, as contained in this immortal work, may be defined to be the sum of human knowledge, grounded upon the word of God, and in harmony with it. Later, came that renewal familiar to you all as the Renaissance: changes in politics, the invention of printing, and its manifold results, closer and more frequent intercourse among different countries, progress in science and art, a more minute scrutiny of ancient documents, and it was discovered that of old, mistakes had been made. Was, then, all that appertained to the first thirteen centuries of the Christian era to be cast aside as useless, worn out, decayed? Leo XIII. answered this query by doing more for the glory of St. Thomas and his philosophy than any of his predecessors.

St. Thomas had already, it is true, been crowned Saint and Doctor, but Leo held up to the admiration of the world St. Thomas' Summa, affirming for all time its worth as a grand and imperishable monument of theological science.

In our scientific age the Holy Scriptures have been fiercely assailed by sceptics and infidels. Leo was stirred and in a luminous encyclical, he laid down the true principles of Biblical interpretation; and on the broadest and most liberal basis, established a Biblical Congress to examine into, and define the mooted questions accurately and authoritatively.

Another part of the immutable domain of Peter is, it less vital than dogma, yet of immense importance. Discipline is, in its substance, immutable; but in its application, progressive. Its principles were not applied in olden times, just as they are now. Formerly there could not be such facility or frequency of intercourse among nations. In practice Bishops seemed to use their authority in a somewhat more independent manner. When the dogma of Papal infallibility was defined, some were troubled, affirming that the result would be an utter annihilation of episcopal authority. Men might willingly promise allegiance to a far-off power, while shaking off the more galling yoke of their own Bishop's authority. Such errors, contended the malcontents, would surely creep into the Church. Leo proclaimed the sacred rights of each individual bishop. He fought for the principle, and showed that

the dignity and authority of the Bishop are inseparably bound up with the dignity and authority of the Pope. Some see in this act his greatest glory and his greatest achievement.

Another institution, less essential but which belongs to the innermost constitution of the Church, is that of religious life. Many have claimed that Leo XIII., sacrificed to other interests those of religious orders. The published (official) account of his recent correspondence with the French government, tells a far different tale. All may not have come out, but enough has appeared to refute so false a charge. Leo rose up as an ardent and intrepid defender of those orders. To aim a blow at them, he declared, was to wound Jesus Christ as it were in the pupil of his eye. What he did for each in particular, during the years of his pontificate, only representatives of each could fully disclose. What for the sons of Dominic? He glorified St. Thomas and exalted that most Dominican of devotions, the Holy Rosary. What for the sons of Francis of Assisi? He reorganized the third order, and in the rules he gave to it may be recognized the pen of Leo. What for the sons of Ignatius? More, perhaps, than for any other. We all know how Clement XIV. suppressed the Jesuits, and the gentle remark of the most charitable of men, St. Alphonsus Liguori, shows how contemporaries looked upon the enactment: "The poor Pope! What could he do?" Pius VII. re-organized the Society, but did not reconquer upon it the plenitude of its ancient privileges. Nor did his successors, not even Pius IX. It was left to Leo XIII. and he did it fully. We have now beheld Leo defending the vital forces of the Church, preserving dogma, exalting theology and the Summa, upholding episcopal authority, never, perhaps, so ably defended, protecting religious orders, never perhaps, more at one with the Church than now—truly, we may well call him a traditionalist and a conservative.

Among the enemies of the Church arise two opposite complaints. One party contends that she never changes, refusing to reconcile herself with progress and civilization. All things go on and up the path of progress, she stands still, estranged and indifferent. The other grumbles in as loudly that her vaunted immutability is a mere dream, impossible of realization. The Church of Leo XIII., they say, nor is the Church of Innocent III., that of the Catacombs. What they mistake for change is the marvelous adaptability of the Church of Christ; she finds her own place, she is at home always and everywhere, be it in the midst of persecution, when she goes forth to meet barbarian hordes and make them her own, or now, in the very midst of a world that would fain be rid of her. Like the Kingdom of Christ, she is "in" the world, mingling "with" the world, but she is not "of" the world. She must speak the words of truth to all alike, she must appeal to every conscience, to that of the potentate and to that of the peasant. It has been erroneously said that there are two kinds of popes, religious and political. Yet all must be religious, since all are vicars of Christ, and all must handle politics, because the government of nations does not merely affect temporal interests, but, most often, eternal ones as well.

What has been the political attitude of Leo XIII.? This is a burning question, and we shall but state facts that are incontestable, without venturing to tread on dangerous ground.

In 1878, when the frail old man mounted the steps of Peter's throne, every European government was either hostile to the Holy See, or coldly indifferent. True, foreign ambassadors came to the Papal court and Papal nuncios went to foreign countries, but relations were strained. The cause lay in crimes and misfortunes, which we shall not pause to enumerate. Leo's first encyclicals to the powers bear the date Feb. 20, 1878. All are gentle and conciliating. The hand of friendship was extended, and the sign was understood. In Russia, there were, I think, two bishops in captivity; Switzerland favored the



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heretical and schismatical Old Catholic party; Germany was preparing for the great conflict known as the Kulturkampf; each was notified of Leo's election in tones that were kind, nay, even affectionate. None could fail to understand. That isolated majesty, disarmed and feeble, was bending towards them with gently outstretched hand. Nor did this attitude ever change—always was he kind and indulgent, averting his eyes from their faults until duty compelled him to speak—then, how fatherly the reproof! Heaven blessed the efforts of the peace-maker. True, great events intervened, illustrious deaths occurred. Russia drew nearer; in Germany, Catholics arose with renewed strength from their struggle. Gentleness had won the day. This, on good authority, that a letter bearing on some political difficulty being submitted for correction, he said: "It is not thus you will win hearts; hearts must be won. Efface those words, they are too harsh." While thus flexible in his external relations, Leo XIII. never sacrificed a single principle, never relinquished a shred, an iota of eternal truth. Such was his conduct towards the governments of earth.

But, under the rulers, are the people. It is a widespread truth that the people are not for the government, but the government is for the people. This principle is now dominant in the world, for democracy is upheaving society, a force at once strong and deep-rooted. Men now see that liberty in the republics of Greece and Rome was but a partial liberty, supreme power being in the grasp of a privileged class. Later, aristocracy lost some of its power, but the burghers (bourgeois) were still uppermost, the people beneath. In recent times, this lower stratum has been upheaving itself with a sustained and mighty effort. Would the universal outcrop of democracy come as a surprise to Leo XIII.? How many would have advised him to avert his eyes! But no, he bent upon the great movement his Heaven-enlightened glance, and projected into its very depths the searchlight of the Gospel. The fundamental idea of democracy is that power exists for the common weal; whatever is opposed to the latter is only fit to be rejected, whatever does not contribute to it must be pruned away as superfluous. The true democratic principle is luminously set forth by Balme, in his great book, "Protestantism and Catholicity Compared." Leo XIII. seems to have drawn inspiration from the same source. He has proclaimed that, if there be a democracy hated by the Church, there is also one which she loves. As time goes by, and the grand countenance of Leo glows with an ever-increasing radiance before the gaze of posterity, it will be more clearly seen what he has done for the people.

The central act of Leo's reign is, to my mind, that which we shall now consider. We are grateful for all the rest; but this fitly crowns the splendid whole. Over and above the momentous issues with which we have seen him grapple, there is one that has ever agitated the minds of men—the social question. Could the great Pope of modern times remain oblivious of it, or indifferent to it? Our best answer is the encyclical "Rerum Novarum," published in May, 1891, on the condition of laborers. It is a treatise on sociology, socialism is refuted, the question of the relations between capital and labor is laid down from the Catholic standpoint. It is a work eternal and imperishable. Courage was needed to trace its fearless words, dictated from the Chair of infallible truth. None will ever tear that page, no sacrilegious hand will ever touch it. When the utterance rang out over the universe, uncovered and bowed were the heads of its hearers. One page above all is graven upon imperishable stone, that on the workman's salary. There breathes a calm majesty, seemingly unconscious of the mighty emotion it must rouse—yet Leo knew full well the meaning and scope of each word. Those words themselves are noble; it has been said that there is no Latin so majestic as that of the Popes. The lecturer then read a part of the famous encyclical where it is laid down that the workman's

labor, being at once "personal" and "necessary," he may not only stipulate for just remuneration, but has no right to accept less than his due, since self-preservation is a law. Yes; Leo XIII. has boldly proclaimed the rights of the workingman, appealing, like Antigone of old, to "a law above humanity," eternal as God himself, in favor of suffering and laboring humanity. The artisan's wages must be sufficient; if he accepts "starvation wages" he injures himself, and justice protests. This had not been said before Leo XIII. The results of the saying are incalculable. The world of thinkers was stirred to the depths, and hearts thrilled to the masterly touch. Truly, it is an immortal work. Leo's law has passed into the very life of humanity.

One thing saddens us sons of the Church: the vain and unwise attempt to make comparisons between the pontificate that has just closed, and the one that is even now beginning. It is as yet but a dawn, yet that dawn, how beautiful it is, how serene and luminous! Our new Pope, all unite in saying it, is pious and charitable. Let your hearts rest in assured tranquility. The hand that now holds the rudder will steer Peter's bark with unerring skill, the Pilot's eyes will discern the dangerous undercurrents of modern times, even though invisible to all besides, and he will safely guide it to that harbor of which St. Paul tells us that its "promise is in Our Lord Jesus Christ." Is not all this a splendid development, a most striking application of Cardinal Newman's immortal words?

"He (St. Peter) is no recluse, no solitary student, no dreamer about the past, no doter upon the dead and gone, no projector of the visionary. He for eighteen hundred years has lived in the world; he has seen all fortunes, he has encountered all adversities, he has shaped himself for all emergencies. If ever there was a power on earth who had an eye for the times, who has confined himself to the practicable, and has been happy in his anticipations, whose words have been facts, and whose commands prophecies, such is he in the history of ages, who sits from generation to generation in the Chair of the Apostles, as the Vicar of Christ, and the Doctor of His Church." ("The Idea of a University," page 13).

We enclose you with this week's issue a supplement, descriptive of the Life of Pope Leo XIII. which we give as a premium, see advertisement on page 8, and article on page 1. Good till January 1st, only.

THE LORD'S DAY ALLIANCE.

The Rev. Mr. Shearer, organizer of the Lord's Day Alliance agitation for a better observance of the Sunday, having approached His Grace the Archbishop of St. Boniface and requested him to appoint some priest to speak at the meeting on Oct. 29 in the Y.M.C.A. auditorium, Mgr. Langevin graciously consented and named Rev. Father Drummond. Accordingly on Thursday evening of last week, at 8.30, the proceedings began by a short and gracious address by the chairman, Rev. Dr. Sparling, who introduced Father Drummond to a serious looking audience of some sixty people.

In a carefully prepared historical review of the Sunday question, Father Drummond first showed that the Jewish was at all times distinct from the Puritan idea of the Sabbath. The Book of Deuteronomy dwells with characteristic kindness on the Sabbath as the privilege of rest for the slave and even for the beasts of the field. Hosea (2: 13) alludes to it as "a day of joy." The Levitical Code enforces the obligation of rest in minute detail, but not a word is said against recreation on the Sabbath. The apparent exception in Isaiah 53: 13, "If thou turn away thy foot . . . from doing thy 'pleasure' on my holy day," etc., is not really a condemnation of pleasure, for the Hebrew word really means 'affairs' or 'business.' Even the Pharisees, though they multi-

plied rules against servile work, never prohibited recreation, and we see in St. Luke, 14: 1, that a chief Pharisee did not scruple to entertain on the Sabbath.

Christ did not, during his earthly life, abrogate the Sabbath. To do so would have been inconsistent with his position as "one made under the law." But He did expose the inconsistency and hypocrisy of men who loosed the ox or ass on the Sabbath, and were shocked when He on the same day "loosed a daughter of Abraham whom Satan had bound." Moreover, He enunciated two great principles: "The Sabbath is made for man, not man for the Sabbath," and "the Son of Man is Lord also of the Sabbath."

It was the Christian Church under the Apostles that completely abrogated the Sabbath. The universal teaching of the Fathers is that the Sabbath is abrogated in the letter, and that it is kept "spiritually" by rest from sin, or will be kept by eternal rest with Christ. The classical text adduced in proof is Coloss. 2: 16: "Let no man judge you . . . in the matter of a least or of a Sabbath-day" (not 'Sabbath-days'), which things are a shadow of things to come, but the body is Christ's." Only once does the New Testament refer to a Christian Sabbath (Heb. 4: 9). "There is left therefore a Sabbath-keeping" (Greek, 'sabbatismos'; R.V., 'sabbath rest'; A.V., 'rest'; Douay Bible, 'day of rest') "for the people of God"; but the reference evidently is to no earthly Sabbath, but to that eternal rest of which the Sabbath was a type. The word, 'Sabbath,' is kept in the Greek and Latin of the Catholic Church to denote Saturday, a day which is not sacred among non-Judaizing Christians.

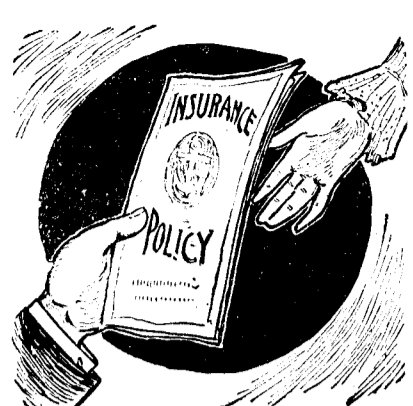
One passage of the New Testament mentions 'the Lord's Day': "I was in spirit on the Lord's Day" (Apoc. or Rev. 1: 10). In two other passages (Acts 22: 7; 1 Cor. 16: 1) 'the first day of the week' is mentioned in a way that indicates that Sunday was already a sacred day, which began to be observed in the Apostolic age. But these passages are not sufficiently explicit to account for the momentous change from the Saturday to the Sunday. The origin of that change can be due only to ecclesiastical law, for there is no trace of any positive Divine law. Sunday is therefore merely an ecclesiastical institution, established by the Church in memory of the resurrection of Our Lord, and dating from the time of the Apostles. Its observance should therefore be regulated according to the practice of the Church which instituted it. Now Tertullian, in the second century, tells us that on that day business was set aside in order that the soul might be free for God's service. This brings out strongly the

Contrast Between Sabbath and Sunday.

In the Old Law the Sabbath was primarily a day of rest, and only secondarily, in consequence of the rest, a day of optional worship. No law of Sabbatical worship was imposed on the Israelite. On the contrary, the Christian Sunday is primarily a day of worship, and only secondarily, in order to secure freedom to worship, a day of rest. Hence Constantine, the first Christian emperor, exempted soldiers from work that they might have leisure to pray. (This point was so new to the audience that the subsequent speakers did not catch its paramount significance).

Passing on to the practical application of these principles, Father Drummond insisted on the fact that fervent Catholics had always protested, especially in France, against the desecration of the Lord's Day. He also instanced the example of Belgium, the most Catholic country in Europe, where the postage stamps had a perforated slip to the effect that letters were not to be delivered on Sunday, thus requiring a positive act on the part of the Sunday-desecrator, who had to tear off the slip if he wished the letter to be delivered on that day.

Father Drummond counselled moderation in the framing of the proposed Federal Sunday Bill. "The better," he quoted, "is often the enemy of the good." For in-



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stance (conformally to instructions received from the Archbishop of St. Boniface) he saw no harm in allowing Sunday cars. They enabled poor people to attend church more easily; they afforded the poor a lawful and much needed recreation after the toils of the week. Look at Main street north on a Sunday afternoon and evening in the hot summer days. The poor are gasping and crowding that thoroughfare for a breath of air which they cannot get, and in the evening the street corners are thronged with listeners to socialistic or infidel preachers whose influence is positively harmful. Would they not be much nearer to God in the open parks by the river's bank?

The abuse of a good thing does not militate against the use. After all, how few are those who really make a sinful use of a Sunday outing? True, several men would be employed in running the Sunday cars; but their number is insignificant compared to the vast numbers who would be benefited thereby; and even the street car employees could easily stipulate that they were to work only on alternate Sundays, so that they could attend church once a fortnight.

Father Drummond also pleaded for permission to have musical and literary entertainments, with an admission fee, for church purposes on Sunday. This was almost a necessity in country districts, where

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the visit of a Bishop usually takes place on Sunday.

The Lord's Day Alliance should consider well all these suggestions, for if they were extreme in their demands they would have arrayed against them all the Catholics of the Dominion, who constitute 42 per cent. of the population.

In conclusion he said he was heartily in accord with the general purpose of the meeting and would do all he could to ensure a more faithful observance of the great day in which we commemorate the resurrection of the Lord.

On resuming his seat Father Drummond was heartily applauded. Rev. Dr. Sparling then introduced Rev. Dean Matheson, suffragan bishop elect, saying that his recent appointment was one of the sanest things the Church of England had done. The Dean congratulated Father Drummond on his candid statement of the Catholic position, concurred with him in deprecating exaggerations which had often injured the cause, and went on to deprecate the too frequent desecration of Sunday. He was not in favor of Sunday cars, for he thought they did more harm than good. He was shocked at the idea of people shooting on Sunday. He protested against the railways making their clerks work on Sunday. Dean Matheson was repeatedly interrupted by applause.

The Hon. Colin Campbell then spoke from the legislative point of view. He himself rather favored Sunday cars, but he thought the Manitoba statutes, which he believed the recent Privy Council decision did not affect, barred the way.

The Rev. Mr. Shearer was then firmly constrained by the audience to ascend the platform, where he proved himself a very interesting and incisive speaker. He agreed with Father Drummond in advising the avoidance of extreme measures. He told a capital story of a Manitoba country mayor and two other officials going shooting on Sunday. The mayor's \$100 gun exploded; another man's broncho ran away and they had to walk back many miles; last, but not least, they found floating in a lake a corpse which, contrary to the saying, "dead men tell no tales," told the tale of the Sunday duck shooting. Finally, to avoid worse disaster, they each paid \$5 to the local constable to square themselves with the law, which—and this is the path of the joke—had not the slightest hold on them. Mr. Shearer was enthusiastically applauded.

Then the Rev. Joseph Hogg proposed a vote of thanks to the speakers, especially to Father Drummond for his learned address. The Rev. J. B. Silcox, in seconding this motion, said he was like the man from Maine, who, after reading Plato for the first time, said he agreed with him in many things. So did he with Father Drummond. The meeting then broke up.

A WELCOME LETTER.

Edmonton, 28th Oct., 1903. Business Manager "The Northwest Review," P.O. Box 617, Winnipeg.

Dear Sir,—Referring to your circular of the 5th inst., addressed to me, and requesting me to secure as much and as many as possible subscriptions in Edmonton to the "Northwest Review," I am glad to be able to say, that we have several times recommended from the pulpit your most valuable paper, to our English-speaking congregation. We had done so before, and we will do it again, from time to time.

The "Northwest Review" has lately greatly improved in every respect, and I hope, that before long, it will prove to be the favorite paper of every Catholic family where English can be read, in the Northwest Territories.

I remain, dear sir, Devotedly yours, H. LEDUC, O.M.I.

FROM OUR EXCHANGES.

Pius X. intends soon to issue a decree with a view to reforming church music all over the world. But we fear it will not do much good, unless the Holy Father devises some method of reforming church choirs. If he succeeds in

this, he will deserve canonization. —The Leader (San Francisco).

We have not heard one word from Mr. George Moore since he "turned Protestant"; but the papers have not overlooked his "conversion." The "New Ireland" is less surprised at his turning Protestant than at his ever having been a Catholic. It says: "The average citizen has not been apt to associate him with any particular Church, has supposed, indeed, that, in the words of the Black Country witness, he 'didn't go in much for religion.' A letter published in the following day's 'Irish Times' touched the matter off to a nicety. 'One is reminded,' it says, 'of Aesop's fable about the goat which was sitting on a bull's horn, and said to the bull, 'I'm going away now.' The bull said, 'I didn't know you were there.'" —Western Watchman.

Dowie, having read the Alaskan award, threatens to come to Canada. He probably wants a slice while it is going.

Now that Bourassa and Col. Denison have found themselves in agreement, the Millennium might as well consider itself booked for an early date. —Montreal Star.

Cities, as a rule, get about the sort of government they deserve. There is a kind of political justice in this. Absence of civic courage and vigilance and a deadening of the public conscience must have its penance. Just as in Biblical days, the Lord sent a horde of locusts to plague the unholy gentile, so in our day a horde of grafters are cut loose to wreak the vengeance of Heaven upon an apathetic and low principled community. —Milwaukee Catholic Citizen.

Mr. Ballour appeals to the people of the United Kingdom "to reverse, to annul, and delete altogether from their maxims of public conduct the doctrine that you must never put on taxation except for revenue purposes." Free trade and an exclusively revenue tariff are thus declared to be out-of-date and unsuited to modern conditions by the leaders of the Mother Country, the only modern country which has tried to put these doctrines into effect. —Winnipeg "Telegram."

High tariff advocates urge us to put up our duties now, so that when there is an industrial depression in the United States we shall not suffer from it. Will they please tell us how it will be possible for industrial depression to affect the United States, blessed as it is with a tariff averaging 73 per cent? And if 73 per cent. duties cannot safeguard the United States, with its enormous resources, from depression what immunity would Canada have from a similar visitation should her tariff be equally high? —Manitoba Free Press.

Of course it does not follow that the increase of the public debt of a country means extravagant government, but in Canada, the Liberals have continued the insane policy of railway bonuses, high tariff and other evils, inaugurated by Conservatives, which were denounced in days of opposition as corrupt, and the burden is growing heavier for the taxpayer. Instead of lowering the tariff, or ceasing the corrupt railway bargaining the Government has gone on in its unbusiness-like manner, and the increased revenue taken from the people in times of prosperity has been handed over in millions and millions to the grafters who prey upon the country, and doubtless, as the Liberals declared, share the swag with their political pals. This is why the national debt is growing. —Winnipeg Tribune.

In the course of an article analyzing the criminal statistics lately published by the Department of Agriculture, the Montreal Gazette says: "By countries England supplied 6.13 per cent. of the people convicted, Ireland 2.5 per cent., Scotland 1.22 per cent., Canadian born 70.02 per cent., United States 5 per cent., and other foreign countries, 5 per cent. The census of 1901 shows that 87 per cent. of the population is native-born. The native born supply only 70 per cent. of the criminals, so that it may

once more be pointed out that the foreign element furnishes considerably more than its share of the criminals.

The statistics also show that while ignorance may be the close friend of criminality, yet education is not a check to crime. The criminal class shows a steadily increasing percentage of people laying claim to more or less education."

In his younger days the late Lord Salisbury wielded considerable power as a journalist, but he never betrayed any inclination to seek laurels in authorship, as nearly all modern English statesmen, from Disraeli down, have done. When he was once asked whether it was true that he was engaged upon a novel, he replied: "Certainly not. I want my old age to be as honorable as possible." Perhaps his Lordship was conscious of having exhausted the capabilities of fiction in his speeches on the Irish question. —Ave Maria.

The criminal statistics of Canada for the year ending June 30, 1903, show:

That there were 248 more convictions for crime last year than the year before.

That there was a very considerable increase in the number of boy criminals.

That more people were convicted last year of infraction of the laws relative to the sale of liquors than ever before.

That there were fewer convictions of women for drunkenness than in the previous year.

That the cities furnished about fourteen times as many criminals as did the country districts.

That more females were convicted last year than during the year ending in June, 1901, this being, however, the first increase in eighteen years.

That the foreign population is credited with convictions more than proportionate to their numbers.

That Ontario furnishes as great a percentage of criminals, less 3.52, as all the other provinces together.

That 37.7 per cent. of those convicted were Catholics, while the Catholic population is 42 per cent. of the whole. —New Freeman, St. John, N.B.

The main objects of these bodies (the Southampton Ratepayers' Municipal Reform Association and All Saints' Ratepayers' Association) are to ensure that the various public departments in the municipality are efficiently and economically managed solely in the interests of the ratepayers; to oppose everything like jobbery or corruption; and to resist the introduction of party politics in municipal affairs. The promoters of this healthy movement have our hearty sympathy. Politics are the bane of municipal life. How often is the welfare of the people put out of sight in order that party requirements may be satisfied? A man who is new to public work, who has no knowledge of municipal government, and whose only qualification is that he is a mere party-tool, is run as a candidate against one who has devoted years and great ability to municipal duties, but is no partisan. The party man is supported by the party organizations and returned at the head of the poll. This will happen continually until citizens take matters into their own hands and abjure politics in municipal contests. —Catholic Times (Eng.)

There was a highly interesting gathering in this city last week. The retail liquor men were in convention. The delegates, the cream of a most lucrative business, gravely discussed its features, and exhilaratingly imaginative saw many good ones. They failed to perceive the influence their trade possessed in aiding the spread of morgues, poorhouses, reform-schools, jails and penitentiaries. They failed to tell the community that the bad houses of the city are the direct outgrowth of the boom companions of drink. Of course they told us of the large sums their business paid into the city, county and State treasuries in way of licenses, and how much the taxpayer benefited. But the offset was left out. They

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C. M. B. A.

Grand Deputy for Manitoba. Rev. A. A. Cherrier, Winnipeg, Man. Agent of the C.M.B.A. for the Province of Manitoba with power of attorney, Dr. J. K. Barrett, Winnipeg, Man.

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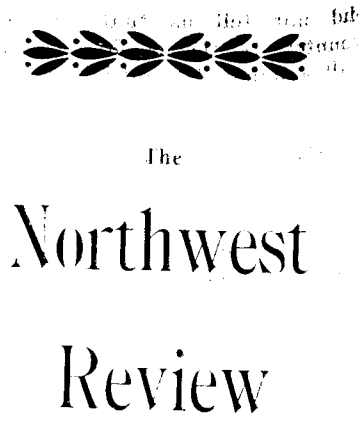
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did not tell us that the liquor counter is the staff on which half a hundred beautiful vital American things are assassinated, on which scores of horrid plagues are glorified.—Pittsburgh Catholic.

The Orangemen of Ulster are neither Irish, English nor Scotch. They are men without a country and devoid of every aspiration for national independence. As well might Captain Shawe-Taylor try to mix oil with water as to attempt a union of Catholics and Orangemen. It cannot be done, for it is an impossibility. The foreign faction cannot give up the celebration of the Battle of the Boyne every 12th of July, though their forefathers were the only cowards led by King William at the ill-fated river. Every liberal Protestant despises them. Listen to Mr. Thomas W. Russell, M.P., the well known Protestant leader of Ulster, on the Orangemen:

"And who are these people who fight these squalid battles on the streets of Belfast in the name of Protestantism? Protestants, forsooth! If the truth must be told, they rarely enter a church door; they never subscribe sixpence for the furtherance of any form of religion; they bellow on the streets about the Pope and about the Protestant religion. The public-house (liquor saloon) is their temple; the publican is their great high priest; they preach a gospel of hate and of hatred that would disgrace a race of savages."—Northwestern Messenger (Duluth).

CRUELTY TO THE HORSE.

Blinders. Check Rains. Curb Bits and Docking.

The horse, the most useful of all animals, is the one marked for the most of men's ill treatment. For the most part housed in ill-lighted, ill-ventilated and ill-smelling quarters, worked to its full capacity, cared for only to the degree that selfish interest prompts, the animal is delivered over as the unprotected object of the unrestrained passions of man. The average man fails apparently to understand that animals have a nervous system, among them in a marked degree the horse, and that were he to govern his own temper he could with a little patience get control of the horse's nervous system and make out of it a servant vastly more efficient than it is, under the system in which he beats and jerks and drives it to distraction.

A short walk in any city will discover many blind horses. Why? There are no blind cows, comparatively. And yet the sight of the one naturally is as good as that of the other. The difference is simply that the horse from the beginning has been abused, ill-housed, overworked and worked under conditions that have driven him blind. His eyes are shut in by blinders at each side, for which there is no use but to satisfy the caprice or fashion of man. So its vision, interfered with and deprived of air, the wonder is that with the other treatment it gets it is not blind oftener. Besides this, in other cases its neck is almost pulled out of joint by overhead check-rains that raise its face to the air and turn its eyeballs to the glare of the sun unprotected, it is bitten with a curb that pulls its jaw to its breast and tortures it in this fashion. And then according to the spreading fashion of the day, it is subjected to that most cruel of all practices, docking, which not merely tortures it in the practice, but leaves it to the torment of flies for the rest of its life. If it is the merciful man that is merciful to his beast, and if it is the merciful that obtain mercy, we have, as a people, some way to come before we get that blessing.—Indianapolis News.

TURF RECORDS.

The season of 1903 will go into history as the champion year for new speed records. Early in August Dan Patch made a new mark for pacing horses by going a mile in 1.59. A few days later Lou Dillon scored that triumph of horse-breeders, and trotted the mile in two minutes flat. A few days ago Major Delmar trotted the fastest mile ever scored by a gelding, in 2.00%. Lou Dillon went against the record of Maud S., 2.08%, under conditions as nearly as possible

equal to those under which the famous mare did her then world-beating mile and made the distance in 2.05. That is to say, she drew a high sulky of the old-fashioned type, such as Maud S. pulled herself against the advantage of the light bicycle sulky of to-day, with which she made her wonderful mile in two minutes flat. Mr. Robert Bonner, son of the owner of Maud S., offered the use of the identical sulky used in Maud S.'s record mile, but it was impossible to transport it in time. That vehicle weighs forty-four pounds, while the one used by Lou Dillon weighed fifty-one pounds. The bicycle sulky of the two minute mile weighs only twenty-four pounds, one ounce. Thus Lou Dillon exceeded even her handicap. She is not so large an animal as Maud S., but this fact did not evidently hinder her in her undertaking.

It is often claimed that if the low bicycle sulky had been in use in the early eighties Maud S. would have gone very close to the two minute mark, if not below it. It is hardly fair to say that Lou Dillon's feat demonstrated the truth or falsity of this claim, although some indication is afforded in this direction. It is evident that the racing horse is finer bred to-day than even a few years ago, as attested by the repeated new records made under similar conditions. Rarus made his mile in 2.13 1/4 in 1878 under practically the same circumstances as those under which Maud S., seven years later, scored hers in 4 1/2 sec. less. Just so, since the bicycle sulky was devised, Nancy Hanks trotted her 2.04 miles eleven years ago with the same advantages, save perhaps the wind shield—which in the Lou Dillon mile helped her very little, if any—as those which aided the present trotting queen. There has undoubtedly been progress in breeding and training, and there will be further progress in the years to come.—Ex.

A RELIC OF O'CONNELL.

Mr. Maurice Murphy writes as follows from the Crown Hotel, Castleisland, to the "Kerry People," his letter being dated August 6, 1903:

"Sir.—Miss Leahy gave me enclosed copy of letter from Daniel O'Connell, which she found recently amongst her father's papers. It appears he was in the habit of travelling to Dublin by coach from Caseltisland and Abbeyfeale, the old coach road. I thought it may interest your readers, especially that part where he shows great regard for the Mass. Letters cost 10d postage in those days, and it was the person who received the communication had to pay the money."

The copy of O'Connell's letter is as follows:—

"Tralee, 15th January, Friday.—Sir.—I will be at your house about 2 o'clock on Sunday. Have four horses ready for me by 2 o'clock. Take care the driver hears Mass. I will not arrive until after the last Mass, and will not allow any man to drive me who lost Mass. Truly yours, Daniel O'Connell."

The latter was written on Jan. 15, 1836. Mr. Leahy, to whom it was addressed, was an innkeeper at Abbeyfeale.—Irish Standard, Minneapolis, 3rd Oct., 1903.

AN IRISHMAN AND THE SUN.

An Irishman who had just landed in New York from his home in Ireland was strolling around the city, taking in the sights. In the course of his walk he came across Battery park, and seeing a bench unoccupied near the water front, he sat down. It was just about sunset when the Celt took his seat in the park, and as he gazed across the water at Governor's Island, the big guns at that place boomed announcing sunset. Now, this noise was new to the Irishman, and he said to a policeman who was passing by:

"That's that noise fur?"
"Aw, it's the sun goin' down," replied the officer.
"Bogob," remarked the Celt, "the sun nivir went down that hard in Ireland."—Ex.

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FATHER DE LISLE.

By Miss Taylor

(A Tale of fact in fiction's garb).

CHAPTER I.

"Roi je ne suis,
Prince, ni comte aussi,
Je suis le Sire de Coucy."

Motto of the Coucy Family.

It was a sunny morning in May, a pleasant breeze danced among the leaves of the trees in the long avenue, and gamboled among the flowers, while the sunshine tried its best to enliven the gloomy gray aspect of De Lisle Castle. It did not succeed there though. Not only was the place stern and forbidding in its warlike aspect of high walls, and wide moat, and "grim portullis," but the ivy that clung to parts of the walls, and the long grass that grew in the court-yard, bore evidence of neglect and decay. As one approached nearer, one might see the moat was dry, and entering within the walls there were still further proofs that the glory of the house of De Lisle was dim, if not departed. The stables were almost empty; not an armed warder was visible; the attendants were few, and generally old, evidently faithful servants, who had clung to the fortunes of a fallen house.

The ascent to Castle de Lisle was long and toilsome, for it had been built on one of the highest points, so that from its towers the surrounding country lay stretched out as in a map, and it was a fair scene: woods of rich foliage, a noble river, which wound its way calmly along till it reached the sea, that sparkled like silver in the distance, hill and dale, lay before the spectator's eye, and far farther than he could reach they were all the rich possessions of the Barons de Lisle. They had held the castle since the time of the first William, and their estates had often been added to by grateful sovereigns, for each De Lisle in his generation had been a faithful and loyal subject. They were a noble line, not only in long descent, but in knightly deeds. No stain of cowardice or of treachery, of avarice or baseness, had soiled their escutcheon. "Sans peur et sans reproche," might have been also their motto.

In the great hall you might see the helmet and sword of the baron who fought by the side of Godfrey of Bouillon, and of him who followed Richard of the Lion-heart, and in the family chronicles you might hear of him who sat at Runnymede, and lent his voice to force a craven monarch to grant the rights of his people. And wherefore, then, this sad change? Has the line of De Lisle, like so many noble families of late times, failed in their heirs male, that their princely possessions are left desolate? Not so, no riches with curses clinging to them had soiled the hands of De Lisle. No ruined abbey had been added to their possessions. No cries of consecrated spouses of Christ driven from their cloister, shall meet them at the judgment-seat. But Edward Baron de Lisle had died a glorious death. He had steadfastly resisted the laws by which he would have been compelled to forswear his religion. He was, with many other Catholic gentlemen, thrown into prison, for his high rank and station made the magistrates determined to set an example. While in prison Lord de Lisle was attacked by one of the fevers which perpetually haunted the place; he died after a few days' illness, away from his wife and children, and without priestly consolations. Prison attendants closed his eyes, and arranged the shroud around the gallant form. It was a hard fate for him, in the prime of manhood, but he murmured not. "Mourn not for me, sweet wife," he wrote: "I die in a braver quarrel than did my fathers, I die for the faith of Christ. Sweet Jesu keep you, my fair wife; in Him I trust, to Him I confide, my soul."

Alice Baroness de Lisle gazed on her two children in dismay. Her Walter, now Baron de Lisle, twelve years old, her Isabel two years

younger. How should she bring them up in the faith of their fathers? For Walter she saw but one course: he must go abroad to the college at Rheims, and there receive his education. Alice hastened to put her plans into execution, and scarcely had she done so, when she learnt that instead of an act of attainder being passed upon the title and estates of De Lisle, the former was untouched; the latter, with the persons of the baroness and her children, left in the guardianship of the Earl of Beauville, a distant kinsman. Then Alice heartily rejoiced at what she had done, for she knew well the Earl would not have left a stone unturned to pervert Walter's faith.

This lessening of punishment upon the family of De Lisle was not to be attributed to clemency on the part of the queen. The Earl of Beauville and the Baron de Lisle had been close friends in early youth, and though in manhood Beauville's profession of the Protestant religion had tended to estrange them, yet the bond of affection between them was very strong, and on hearing of his friend's death Beauville was struck to the heart. He was high in the queen's councils, a man of talents and astuteness, whose value Elizabeth well knew, and by his intercession the bill of attainder was averted, and a chance given to the son to redeem the favor his father had lost. Another grace Beauville procured was to remove the body of the late baron to his own castle, where it was interred in the crypt beneath the chapel. His displeasure at discovering Walter's flight was very great, and he made frequent endeavors to induce Alice to recall him, but in vain. Shortly before our story opens his persuasions had assumed a more urgent form, from the fact that a new order concerning children educated in foreign colleges had been issued by the Privy Council. But no threat of penalty could move Alice from her purpose, and to his indignant letters she returned the same answer. Lord Beauville knew the jealous character of the queen too well to lavish favors on the baroness, and therefore all he had dared to do for her since her widowhood, had been to allow her a moderate maintenance, and to permit her with her daughter to remain in the castle, with a few attendants. All appearance of state was to be carefully avoided, and thus the building gradually assumed the appearance of decay we have described. Still as the servants who remained were old and faithful, the family had enjoyed religious freedom compared with that of other Catholics in those sad times.

On the May morning we have described, on the broad terrace which ran on the south side of the castle, walked two maidens, both apparently about the age of seventeen. One was tall and slender, and her Norman cast of countenance, with her brilliant dark eyes and raven hair, spoke her at once a daughter of De Lisle. The other, who was shorter, had evidently more Saxon blood. Her tresses were of chestnut color, and her merry eyes of blue, and though inferior to her cousin Isabel in beauty, Mary Thoresby was a most winning creature.

The two maidens continued to pace together in silence, while Mary, occasionally stooping to pick some of the flowers that grew along the side of the walk, quickly wove them into a bouquet, and then, passing one arm round Isabel's waist, she held up the flowers to her face with a smile full of tender sympathy. Isabel smiled, too, but said:

"Thanks, dear Mary; oh, how I forget myself. How dull this visit must be to you. All the long journey you have taken to come and see us, and then to give you such cold cheer, is too bad!"
"Darling Isabel, do not talk in this way. If I could only be some comfort to you!"

Canadian Pacific

TIME TABLE

	Lv.	Ar.
Montreal, Toronto, New York and east, via all rail, daily	14 00	12 30
Montreal, Toronto, New York and east, via lake and rail, Mon., Thurs., Saturday	14 00	
Tuesday, Friday, Sunday		12 30
Rat Portage and intermediate points, daily except Sunday	8 00	18 30
Lac du Bonnet and intermediate points, Wed. only	7 00	19 30
Portage la Prairie, Gladstone, Neepawa, Minnedosa, Shoal Lake, Yorkton and intermediate points, daily except Sunday	7 30	20 40
Rapid City and Rapid City June, daily ex. Sunday	7 30	20 40
Pettapiece, Minniota and intermediate points, daily except Sunday	7 30	20 40
Portage la Prairie, Brandon, Moosomin, Virden, Regina, Moose Jaw and intermediate points, daily except Sunday	7 30	20 40
Morden, Deloraine and intermediate points, daily except Sunday	8 20	13 15
Glenboro, Souris and intermediate points, daily except Sunday	13 35	12 10
Pipestone, Reston, Arcola, and intermediate points, Mon., Wed., Friday	7 30	
Tues., Thurs., Saturday		20 40
Napinka and intermediate points, Tues., Thurs., Sat., Mon., Wed., Friday	8 20	13 15
Brandon Local, daily except Sunday	16 30	12 20
Portage la Prairie, Brandon, Calgary, Lethbridge, Macleod, Prince Albert, Edmonton and all points on coast and in East and West Kootenay, daily	18 05	8 50
Stonewall branch, daily except Sunday	17 00	9 30
Winnipeg Beach, daily except Sunday	16 15	9 45
St. Paul Express, Gretna, St. Paul, Chicago, daily	13 55	13 35
Emerson branch, daily except Sunday	15 15	19 20

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Canadian Northern

TIME TABLE

Winnipeg trains arrive at and depart from Canadian Northern Railway Depot, Water Street, as follows:

Leave Winnipeg	STATIONS	Arrive Winnipeg
EAST		
Daily ex. Sun.	St. Boniface, Ste. Anne, Steinbach, Bedford, Sprague, Warroad, Beaudette, Rainy River, Stratton, Emo, Fort Frances.	Daily ex. Sun.
8 00		17 30
Mon. Wed. Fri.	Mine Centre, Glenorchy, Atikokan, Keshabowick, Mattawan, Kakabeka Falls, Stanley Jct., Ft. William, Port Arthur.	Tues. Thurs. Sat.
8 00		17 30
WEST		
Mon. Wed. Fri.	Headingley, Rh. Oakville, Portage la Prairie, Beaver, Gladstone, Plumus, Dauphin.	Tues. Thurs. Sat.
9 30		17 45
Tues. Thurs. Sat.	Headingley, Rh. Oakville, Portage la Prairie, Beaver, Mayfield, Humerston, Halbogo, Glengale, Neepawa, Eden, Burnie, Glen-smith, Dauphin.	Mon. Wed. Fri.
9 30		17 45
Mon. Wed. Fri.	Sifton, Ethelbert, Minnetonas, Swan River.	Wed. Thurs. Sat.
9 30		17 45
Mon. Wed. Fri.	Bowsman, Birch River, Novra, Mafeking, Powell, Westgate, Erwood.	Wed. Thurs. Sat.
9 30		17 45
Mon. Wed. Fri.	Ashville, Gilbert Plains, Grand View.	Tues. Thurs. Sat.
9 30		17 45
Fri. Sat.	Fork River, Gruber, Winnipegosis.	Sat. Tues.
9 30		17 45
Mon. Wed. Fri.	Oak Bluff, Sperling, Homewood, Carman, Leary's and intermediate points.	Tues. Thurs. Sat.
14 30		11 15
Daily ex. Sun.	St. Norbert, St. Agathe, Morris, Myrtle, Roland, Miami, Belmont, Wauwesa, Brandon, Ninette, Minto, Elgin, Hartney and intermediate points.	Daily ex. Sun.
10 15		16 30
SOUTH		
Daily	Morris, Emerson, Pembina, Grafton, Grand Forks, Crookston, Minneapolis, St. Paul, Duluth, The Superiors.	Daily
13 45		13 00

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Additional Time Table will appear next week.

"How do you think my mother looks?" said Isabel, in an anxious tone; "tell me the truth, Mary."

"She looks very ill, Isabel," answered Mary, earnestly; "she is so thin and worn; but there is no actual disease, Rachel says; and so, may we not hope for better things?"

"No disease, save a broken heart," answered Isabel. "It is not often people recover from that, I fear." And the tears filled her eyes.

They had reached the end of the terrace, and as they turned again to pursue their walk they perceived an old serving-man coming towards them. He carried in his hand a letter, and, bowing respectfully before his young mistress, he gave it to her.

"A messenger from the Earl of Beauville, Mistress Isabel," said the man; "he is the first courier, he saith, others will shortly follow, and the Earl and his train will be here by sundown."

Isabel took the letter. "Then, Roger, you must make what preparation is possible."

But when the man disappeared, Mary was alarmed at the look of anguish which appeared on Isabel's face.

"He comes to torment her again," she cried; "to wear out her precious life in this vain strife; he will kill her, I know he will."

"It is most cruel and inhuman," returned Mary, weeping.

"I must go and prepare her for it," said Isabel, hastily; and you, dear Mary, will tell the servants Lord Beauville is coming? Imagine what we are to do for provisions!"

"I will go and consult with good old Bridget," said Mary, cheerfully.

"Don't trouble your head about that, dearest; we will provide better food and lodgings than our guests deserve."

They had been walking towards the castle while they spoke, and had now reached it. Mary turning to the left, tripped away towards the kitchen and buttery, while Isabel, with a slower step, began to ascend the broad staircase.

A wide gallery ran round the great hall, from whence doors opened. These doors did not all admit into apartments; some led to narrow passages, which wound their way to different parts of the house. But the door which Isabel opened was that of an anteroom to one of the principal chambers. At the end of the anteroom a thick curtain of arras formed the entrance to the apartment beyond; the floor was strewn with rushes, and Isabel gathered up her long garments, that there should be no rustle, and advanced softly towards the inner room. She pushed aside the curtain and looked in. The room was spacious, and not ill-furnished, though an air of poverty hung about it. A cumbersome bedstead, with heavy curtains of faded crimson, stood in one corner. There were three windows, but all were shaded by curtains of the same hue. A couch was near one of these windows, and on it lay a lady asleep; while near her, on a low stool, sat an attendant, of middle age, who looked round as Isabel entered, and laid her finger on her lips. Isabel stood still, and gazed on her mother with a beating heart.

Still on that countenance might be traced the loveliness of Alice Thoresby, fairest of the noble damsels that had graced Queen Mary's court; though time and sorrow and sickness had done their work, and sharpened the chiselled features, and saddened the soft, locks, and robbed the bloom from bright eyes, and silvered the fair cheek and lip, yet still upon that face there dwelt a look of unutterable sweetness,—a light not of earth shed there its gleams. Presently, gently sighing, she awoke, and turned at once a loving glance on Isabel.

"Have you been on the terrace, my own child?" said Lady de Lisle. "I have slept so well and long, thank God."

"Yes, dear mother," answered Isabel, kneeling down beside her; "I have been walking with Mary, and was interrupted by the arrival of a messenger with a letter from Lord Beauville."

Lady de Lisle's face assumed an expression of pain as she took the letter from Isabel. Its contents were brief, merely that Lord Beauville, anxious to confer with Lady

de Lisle on business, ventured to bespeak lodgings for a few days for himself and train, and also for a young and gallant kinsman who accompanied him.

"I fear me much," said Lady de Lisle, "he comes to endeavor once more to break my resolution to recall my son. Alas! why such scenes rending a mother's heart? Do I not yearn, with my whole soul, once more to hold him in these arms? Could anything but the knowledge that it is not God's holy will induce me to forbear?"

"And Father Gerard, dear mother?" said Isabel inquiringly.

The baroness clasped her hand. "Selfish that I am, I had forgotten. What can be done? The time is so short; whither can he fly?" And her weak frame shook with agitation and affright.

"Mother," said Isabel, "I think he is safe; surely the earl is too honorable to betray us."

"Yes," returned Alice; "but who is to answer for his train? The reward offered for the capture of a priest is high and tempting; his life is not safe here."

"A thought has struck me," said Isabel; "let him go to Master Ford's house. Rose is here; she passed me just now in the corridor. The distance is short, and he can go as serving-man, taking care of Rose; and there he will be safe."

"Yes," answered her mother, "I think that will do; we will suggest it, at least. Go you, Isabel, and seek our good father, and beg him to come to me forthwith."

Note.—A proclamation was set forth, commanding all who had children abroad to call them home by an appointed day. This was to compel parents to Protestantize their children.—Madden's Penal Laws.

"If any person shall pass or go, or shall convey or send, or cause to be sent or conveyed, any child or other person into any parts beyond the seas, to the intent and purpose to enter into, or be resident or trained up in, any priory, abbey, nunnery, Popish university, college, or school, or house of Jesuits, priests, or in any private popish family; and shall be there by any Jesuit, seminary, priest, friar, monk, or other popish person, instructed, persuaded, or strengthened in the popish religion, in any sort to profess the same; or shall convey or send, or cause to be conveyed or sent, any sum of money or other thing for the maintenance of any child or other person gone or sent, and trained and instructed, as is aforesaid; or under color of any charity, benevolence, or alms, towards the relief of any priory, abbey or nunnery, college, school, or any religious house; every person so sending, conveying, or causing to be sent and conveyed, as well any such child or other person, as any sum of money or other thing; and every person being sent beyond the seas, shall be disabled to sue or use any action, plaint, or information in course of law, or to prosecute any suit in any court of equity, or to be committed of any ward, or executor or administrator to any person, or capable of any legacy or deed of gift, or to bear any office; and shall forfeit his goods, and shall forfeit his lands during life."—Burns' Ecclesiastical Law.

(To be continued.)

WHAT'S IN A NAME?

A week or two ago some fresh devilry perpetrated by the notorious Paul Kelly Association—a gang of the worst grade of hoodlums in New York's lower East Side—was considered important enough to telegraph all over the country. The name undoubtedly suggested to many a reader that this was a mob of "ruffianly Irish"—being Kellys they must be Irish, of course. It is a fact, however, that the so-called Paul Kelly's right name is Paolo Correlli; he is a native-born Italian and few if any of his tough young followers are of Irish extraction.

Paul Kelly is an Italian; Tommy Ryan, the pugilist, is a Hebrew, and many another thug and pug who travels his career under an Irish name has no more Irish blood in him than has a dachshund. —From Catholic Union and Times.

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