



"AD MAJOREM DEI GLORIAM."

THE ONLY CATHOLIC PAPER PUBLISHED IN ENGLISH IN NORTH-WESTERN CANADA.

VOL. XIII, No. 14.

ST. BONIFACE, MANITOBA, TUESDAY, OCTOBER 19, 1897.

\$2.00 per year.  
Single Copies, 5 cents.

## The Psalter Of Our Lady.

### ENCYCLICAL LETTER OF OUR HOLY FATHER

By Divine Providence

### POPE LEO XIII.

Translation by the Preston Catholic News.

To Our Venerable Brethren The Patriarchs, Primates, Archbishops, Bishops, and Other Local Ordinaries In Peace and Communion With The Apostolic See.

VENERABLE BRETHREN,— Health and The Apostolic Benediction.

Whoever considers the height of dignity and glory to which God has raised the Most August Virgin Mary, will easily perceive how important it is, both for public and private benefit, that devotion to her should be assiduously practised, and daily promoted more and more.

#### Mary's Place in the Incarnation and Redemption.

God predestined her from all eternity to be the Mother of the Incarnate Word, and for that reason so highly distinguished her among all His most beautiful works in the triple order of nature, grace and glory, that the Church justly applied to her these words: "I came out of the mouth of the Most High, the first-born before all creatures." And when, in the first ages, the parents of mankind fell into sin, involving their posterity in the same ruin, she was set up as a pledge of the restoration of peace and salvation. The Only-begotten Son of God ever paid to His Most Holy Mother indubitable marks of honour. During His private life on earth He associated her with Himself in each of His first two miracles: the miracle of grace, when, at the salutation of Mary, the infant leaped in the womb of Elizabeth; the miracle of nature, when He turned water into wine at the marriage-feast of Cana. And, at the supreme moment of His public life, when sealing the New Testament in His Precious Blood, He committed her to His beloved Apostle in those sweet words: "Behold, thy Mother!"

#### We must follow Christ's Example.

We, therefore, who, though unworthy, hold the place of the Vicar of Christ upon earth, shall never cease to promote the glory of so great a Mother as long as life endures. And since, as old age draws on apace, we feel that life cannot now last much longer, we are constrained to repeat to each and all of our beloved children in Christ those last words of His upon the Cross, left to us as a testament, "Behold, thy Mother!" Greatly rewarded shall we be, if our exhortations succeed in making even one of the faithful hold nothing dearer than devotion to Mary; so that those words which St. John wrote about himself may be applied to each, "The disciple took her to his own."

As the month of October again approaches, Venerable Brethren, we would not willingly leave you without our letters this year, also once more urging you with all possible earnestness to strive by the recitation of the Rosary to aid both yourselves individually, and the Church in her need. This form of prayer appears, under the guidance of Divine Providence, to have been wonderfully developed at the close of the century, for the purpose of stimulating the lagging piety of the faithful. This is witnessed by the splendid churches and much frequented sanctuaries of the Mother of God. To this Divine Mother we have offered the flowers of the month of May; to her we would have also fruit-bearing October dedicated with special tenderness of devotion. It is fitting that both parts of the year should be consecrated to her who said: "My flowers are the fruit of honour and riches."

#### Modern Tendency to Association.

The natural tendency of man to association has never been stronger, or more earnestly and generally followed, than in our own age. This is not at all to be reprehended, unless when so excellent a natural tendency is perverted to evil purposes, and wicked men, binding together in various forms of societies, conspire "against the Lord and His Christ." It

is, however, most gratifying to observe that pious associations are becoming more and more popular among Catholics also. They are frequently formed; indeed, all Catholics are so closely drawn together and united by the bonds of charity, as members of one household, that they both may be and are truly styled brethren. But if the charity of Christ be absent, none may glory in the name and fellowship of brethren. So wrote Tertullian long ago in pungent words: "We are your brethren by right of a common brother, nature, yet are ye less than men, because unnatural brothers. How much more justly are they called and esteemed as brethren who acknowledge one and the same Father, God; who have drunk in one and the same spirit of charity; who have been born from one and the same womb of ignorance into the one light of truth?"

#### Usefulness of Catholic Associations.

There are many reasons for Catholics joining useful associations of this kind. We include in these clubs, popular savings-banks, recreative classes, associations for the care of youth, sodalities, and many other organisations for excellent purposes. All these, though from their name, constitution, and special ends, apparently of modern invention, are in reality of great antiquity. Traces of societies of this kind are to be found even in the earliest ages of Christianity. In later ages they were legally approved, distinguished by special emblems, enriched with privileges, associated with divine worship in the Churches, or devoted to works of spiritual or corporal mercy, and at different epochs known under different names. Their numbers increased to such an extent, especially in Italy, that no city or town, nay scarcely any parish, was without one or more of them.

#### The Rosary Sodality: Its Excellence.

We do not hesitate to assign a pre-eminent place among these societies to that known as the Society of the Holy Rosary. If we regard its origin, we find it distinguished by its antiquity, for St. Dominic himself is said to have been its founder. If we estimate its privileges, we see it enriched with a vast number of them granted by the munificence of our predecessors. The form of the association, its very soul, is the Rosary of Our Lady, of the excellence of which we have elsewhere spoken at length. Still the virtue and efficacy of the Rosary appear all the greater when considered as the special office of the Sodality which bears its name. Everyone knows how necessary prayer is for all men; not that God's decrees can be changed, but, as St. Gregory says, "that men by asking may merit to receive what Almighty God hath decreed from eternity to grant them." And St. Augustine says, "He who knoweth how to pray aright, knoweth how to live aright." But prayers acquire their greatest efficacy in obtaining God's assistance when offered publicly, by large numbers, constantly, and unanimously, so as to form as it were a single chorus of supplication; as those of the Acts of the Apostles clearly declare, wherein the disciples of Christ, awaiting the coming of the Holy Ghost, are said to have been "persevering with one mind in prayer." Those who practise this manner of prayer will never fail to obtain certain fruit. Such is certainly the case with members of the Rosary Sodality. Just as by the recitation of the Divine Office, priests offer a public, constant, and most efficacious supplication; so the Rosary, or "Psalter of Our Lady," as it has been styled by some of the Popes, is also in a way public, constant and universal.

#### Special Efficacy of Public Prayer.

Since, as we have said, public prayers are much more excellent and more efficacious than private ones, so ecclesiastical writers have given to the Rosary Sodality the title of "the army of prayer," enrolled by St. Dominic, under the banner of the Mother of God"—of her, whom the Church salute as the conqueror of the Evil One and of all errors. The Rosary unites together all who join the Sodality in a common bond of paternal or military comradeship; so that a mighty host is thereby formed, duly marshalled and arrayed, to repel the assaults of the enemy,

both from within and without. Wherefore may the members of this pious society take to themselves the words of St. Cyprian: "Our prayer is public and in common; and when we pray, we pray not for one, but for the whole people, for we, the entire people, are one." The history of the Church bears testimony to the power and efficacy of this form of prayer, recording as it does the rout of the Turkish forces at the naval battle of Lepanto, and the victories gained, over the same in the last century at Temesvar in Hungary and in the island of Corfu. Our predecessor, Gregory XIII. in order to perpetuate the memory of the first-named victory, established the feast of Our Lady of Victories, which later on Clement XI. distinguished by the title of Rosary Sunday and commanded to be celebrated throughout the universal Church.

#### Difference between Prayer to God and to the Saints. An Objection Answered.

From the fact that this warfare of prayer is "enrolled under the name of the Mother of God," fresh efficacy and fresh honour are thereby added to it. Hence the frequent repetition in the Rosary of the Hail Mary after each Our Father. So far from this derogating in any way from the honour due to God, as though it indicated that we placed greater confidence in Mary's patronage than in God's power, it is rather this which especially moves God, and wins His mercy for us. We are taught by the Catholic faith that we may pray not only to God himself, but also to the Blessed in heaven, though in a different manner; because we ask from God as from the Source of all good, but from the Saints as intercessors. "Prayer," says St. Thomas, "is offered to a person in two ways,—one as though to be granted by himself, another, as to be obtained through him. In the first way we pray to God alone because all our prayers ought to be directed to obtaining grace and glory, which God alone gives, according to those words of Psalm lxxxiii, 12, "The Lord will give grace and glory." But in the second way we pray to holy angels and men, not that God may learn our petition through them, but that by their prayers and merits our prayers may be efficacious. Wherefore, it is said in the Apocalypse (viii. 4): "The smoke of the incense of the prayers of the Saints ascended up before God from the hand of the angel." Now, of all the blessed in heaven, who can compare with the august Mother of God in obtaining grace? Who seeth more clearly in the Eternal Word what troubles oppress us, what are our needs? Who is allowed more power in moving God; who can compare with her in maternal affection? We do not pray to the Blessed in the same way as to God; for we ask the Holy Trinity to have mercy on us, but we ask all the Saints to pray for us. Yet our manner of praying to the Blessed Virgin has something in common with our worship of God, so that the Church even addresses to her the words with which we pray to God: "Have mercy on sinners." The members of the Rosary Sodality, therefore, do exceedingly well in weaving together, as in a crown, so many salutations and prayers to Mary. For, so great is her dignity, so great her favour before God, that whosoever in his need will not have recourse to her, is trying to fly without wings.

#### Union of Prayer and Work with the Angels.

We must not omit to mention another excellence of this Sodality. As often as, in reciting the Rosary we meditate upon the mysteries of our Redemption, so often do we in a manner emulate the sacred duties once committed to the Angelic hosts. The Angels revealed each of these mysteries in its due time; they played a great part in them; they were constantly present at them, with countenance indicative now of joy, now of sorrow, now of triumphant exultation. Gabriel was sent to announce the Incarnation of the Eternal Word to the Virgin. In the cave of Bethlehem, Angels sang the glory of the new-born Saviour. The Angel consoled, with his loving words, Jesus in His bloody sweat in the garden. Angels announced His resurrection, after He had triumphed over death, to the women. Angels carried Him up to Heaven; and foretold His second coming surrounded by Angelic hosts, unto whom

He will associate the souls of the elect, and carry them aloft with Him to the heavenly choirs, "above whom the holy Mother of God is exalted." To those, therefore, who make use of the pious prayers of the Rosary in this Sodality, may be well applied the words with which St. Paul addressed the new Christians: "You are come to Mount Zion, and to the city of the living God, the Heavenly Jerusalem, and to the company of many thousands of Angels." What more divine, what more delightful, than to meditate and to pray with the Angels? With what confidence may we not hope that those who on earth have united with the Angels in this ministry will one day enjoy their blessed company in Heaven?

#### The Pope and the Rosary Sodality.

For these reasons the Roman Pontiffs have ever given the highest praise to this Sodality of Our Lady. Innocent VIII. calls it "a most devout confraternity." Pius V. declares that by its value "Christians began suddenly to be transformed into other men, the darkness of heresy to be dispelled, and the light of Catholic faith to shine forth." Sixtus V., noting how fruitful for religion this Sodality was, professed himself most devoted to it. Many others, too, enriched it with numerous and very special indulgences or took it under their particular patronage, enrolling themselves in it, and giving it many testimonies of their goodwill.

#### Concluding Exhortation.

We also, Venerable Brethren, moved by the example of Our Predecessors, earnestly exhort and conjure you, as we have so often done, to devote special care to this sacred warfare, so that by your efforts fresh forces may be daily enrolled on every side. Through you, and those of your clergy who have care of souls, let the people know and duly appreciate the efficacy of this Sodality and its usefulness for man's salvation. This we beg all the more earnestly as of late that beautiful devotion to Our Blessed Mother, called "the Living Rosary," has once more become popular. We have gladly blessed this devotion, and we earnestly desire that you would sedulously and strenuously encourage its growth. We cherish the strongest hope that these prayers and praises, rising incessantly from the lips and hearts of so great a multitude, will be most efficacious. Alternately rising by night and by day, throughout the different countries of the earth, they combine a harmony of vocal prayer with meditation upon the divine mysteries. In ages long past this perennial stream of praise and prayer was foretold in those inspired words with which Ozias in his song addressed Judith:—"Blessed art thou, O daughter, by the Lord, the most high God above all women upon the earth.... because He hath so magnified thy name this day that thy praise shall not depart out of the mouth of man." And all the people of Israel acclaimed him in these words: "So be it, so be it!"

Meanwhile, as a pledge of heavenly blessings, and a testimony of Our paternal affection, we lovingly impart to you, in the Lord, Venerable Brethren, and to all the clergy and people committed to your faithful care, the Apostolic Benediction.

Given at St. Peter's, in Rome, on the 12th day of September, 1897, in the 20th year of Our Pontificate.

LEO XIII, Pope.

#### PRAYER TO St. JOSEPH, By Pope Leo, to be offered during the month of October.

To thee, O Blessed Joseph, do we fly in our tribulation, and after imploring the help of thy Most Holy Spouse, we ask confidently for thy protection. We beseech thee by that affection which united thee with the Immaculate Mother of God, and by the paternal love with which thou hast encircled the Child Jesus and suppliant we pray that thou mayest aid us in our necessities by thy power and help. Protect, O Most Provident

Guardian of the Divine Family, the elect race of Jesus Christ; banish from us, O Most Loving Father, all plague of error and corruption; do thou, our strongest support, assist us from the height of Heaven with thy efficacious help in this struggle with the powers of darkness; and, as formerly thou didst rescue that Child Jesus from the greatest danger to His life; so now defend the Holy Church of God from the treachery of her enemies and from all adversity, and cover each one of us with thy lasting protection, so that, following thy example and supported by thy help, we may be able to live holily, die piously, and obtain eternal happiness in Heaven. Amen.

#### TABLE MANNERS.

One of the first things to teach the little child who has arrived at the dignity of a seat at the table, and a plate, fork, spoon, and cup, is that that he must wait patiently until he is served, and then eat slowly and neatly. Accidents will sometimes happen, but if he tries to behave well, do not punish him for these. Never allow him to play with victuals or dishes. He will no doubt be inclined to hammer on his plate with his fork, rattle his spoon in his cup, etc., but it is best to check these demonstrations at the outset. By the time a child is five years old he ought to eat as neatly and quietly as any one. No habits are unlearned with more difficulty than table usages, and in none is the influence of early training more potent. The child that is allowed to eat his food in a slovenly manner, and to sacrifice good breeding to haste, will be very apt to forget at inopportune times, when he is a man, the manners he may learn later, and in unguarded moments reveal the deficiencies of his early training. It is just as important that our children learn to eat properly as that they learn to speak correctly, and behave with decorum in other respects.

A clergyman, sitting next to a seven-year old son of his rich hosts, noticed the child putting his fingers in the dish that was in front of his plate. Thinking that the mother of the boy had not remarked the child's conduct, the clergyman quietly said to him, "Charlie, you should not put your fingers in the dish." The mother stared in astonishment at her reverend guest. Never having taken the trouble to correct her children, she wondered at others doing so. Nor did she profit by the lesson. Her boys are now young men breaking their too indulgent mother's heart.—Exchange.

#### A Wise Editor.

"Can you tell me what sort of weather we may expect next month?" wrote a farmer to the editor of his county paper, and the editor replied as follows: "It is my belief that the weather next month will be very like your subscription bill." The farmer wondered for an hour what the editor was driving at, when he happened to think of the word "unsettled." He sent a postal note.

#### MORALITY SLOP.

Canadian Sportsman (Toronto.) The average Toronto parson when away from home generally slops over about the superior morality and shining godliness of the people of this city. Mr. Hughes, the School Inspector, is a star performer at the same business and if you paid any attention to his professional gush you would think that Toronto schools, those of course under his official eye, were the most perfect in the world and the scholars built altogether of superior clay.

**NORTHWEST REVIEW**

PRINTED AND PUBLISHED EVERY  
TUESDAY  
WITH THE APPROVAL OF THE ECCLESIASTICAL  
AUTHORITY.

At St. Boniface, Man.

REV. A. A. CHERRIER,  
Editor-in-Chief.

Subscription, - - - - \$2.00 a year.  
Six months, - - - - - \$1.00.

The NORTHWEST REVIEW is on sale at the following places: Hart & Co., Booksellers, 364 Main St., and G. R. Vendome, Stationer, 300 Main St., opposite Manitoba Hotel.

**ADVERTISING RATES.**

Made known on application.  
Orders to discontinue advertisements must be sent to this office in writing.  
Advertisements unaccompanied by Specific instructions unaccepted or ordered out.

**AGENTS WANTED.**

Agents wanted, in town and country places of Manitoba and the Northwest, who shall solicit and collect subscriptions for the NORTHWEST REVIEW. Very liberal terms made known on application to the Publisher.

Address all Communications to the  
NORTHWEST REVIEW, St. Boniface, Man.

**Northwest Review.**

TUESDAY, OCTOBER 19 1897.

**Representation by Influence.**

Mr. Charles Dudley Warner's sense of the fitness of things is peculiar. His "Library of the World's Best Literature," of which twenty volumes have now appeared, gives more space to Harold Frederic, a writer who will be forgotten as soon as he dies, than to James Anthony Froude, one of the dearest of modern stylists and a novelist who, under the guise of history, has written some of the most fascinating fiction in the language. But then Froude, being dead, cannot press his claims to a large space in the "Library," while Harold Frederic and most of the living authors seem to have been very successful in thus advertising themselves.

**Delusive Concessions.**

Rev. Father Cherrier has sent to "Le Manitoba" a letter in which he examines the great concessions Mr. Rochon is, according to "Le Cultivateur," empowered to make in the choice of teachers and text-books. The Superintendent of Catholic schools quotes Article 214 of the Manitoba School Act to the effect that, if a school trustee does not prevent the use of text-books not approved by the Advisory Board, he is liable to a fine of twenty dollars or, failing payment of that, to thirty days in jail; that any one has the right to inform against the delinquent trustee; and the justice of the peace who tries the case must pass sentence according to the law. Even the Hon. Thos Greenway cannot evade the rigor of this law, so long as it is not repealed. Moreover, the teacher who should use a non-approved text-book is, according to Article 197, to be fined ten dollars for each transgression; and Article 176 deprives such teacher of all right to claim the salary that would otherwise be his or her due. If Mr. Rochon is authorized to infringe this law, Father Cherrier would like to know why a similar authorization should not be granted to the Archbishop, who is, to say the least, quite as competent as Mr. Rochon.

This gentleman recently visited St. Pierre South and persuaded the trustees to submit to the Greenway regime. It was a feat of legerdemain. The schoolmistress was a Catholic teacher holding a certificate from the old Catholic Board of Education, but no certificate from the present Advisory Board; Mr. Rochon accepted her services. He publicly announced to the trustees that they should tell the schoolmistress to use the text-books that are now in use at the convent of St. Pierre. He authorized them to have prayers said before class; and of course they could teach catechism at half past three. "Thus," said he, "nothing will be changed and you shall have from the Government \$175."

This making a mockery and a farce of the School Law can only be a temporary shift. Meanwhile it is interesting to note that Mr. Rochon ap-

proved and appointed to one of his own schools a schoolmistress of that very class which "Le Cultivateur"—Mr. Rochon's official defender—denounced as incompetent when he had no political purpose to serve.

One thing, however, these concessions prove. Were it not for popular prejudice, Mr. Greenway's Government would immediately restore our Catholic schools. They are deadly sick of our resolute resistance to the godless article. But the dense ignorance and the unreasoning prejudice of a small majority of voters bars the way for the present, though these humiliating obstacles will ultimately yield to the influence of time and growing enlightenment. The kickers are twenty years behind the age as compared with the general feeling in the British Isles.

**SOME PAMPHLETS.**

NEW HAND-BOOKS OF PHILOSOPHY is the title of a paper reprinted from the Catholic University Bulletin of July last, and sent us by the author, Dr. Maurice Francis Egan, the great Professor of English Language and Literature in the Catholic University of America. This essay deserves to rank with the keenest and most discriminating in nineteenth century literature. There is no dogmatism about Mr. Egan; he wins his point by sheer force of analysis and truly Catholic criticism.

The proposition he sets out to prove—for he is always clear in his aim—is that the novel is the vehicle of the fashionable philosophies of the hour.

"This is an age of the revival of philosophies, and these philosophies are expressed through literature. The form of literature which at present dominates the greater part of the reading world is the novel. It has become a handbook of philosophy, and nearly every novelist feels that he is unworthy of his avocation if he cannot find a philosophical theory for his practice. In a word he philosophizes his fiction."

Thus does our eminent American critic state his view at the outset. Then, after telling us that "the French critics, who have exquisitely refined the tools of their trade, are largely responsible for this," he adds:

"It is remarkable that England and America, while they show us the results of the philosophical tendencies in literature, offer such a small amount of serious criticism. The seeker who would analyze the influences that make partisans of thought must turn to the French, who have a way of settling questions without circumlocution. Besides, in France art is a religion, and while the artist there takes himself seriously, the artist in other countries—always excepting the German musician, — wastes a good deal of his mental force in trying to believe that he is serious. Consequently, French literary art dominates the form of expression which, for want of a better name, we call the novel."

But, lest this praise, slightly satirical though it be, should pass for an endorsement of the French novel, Mr. Egan shows us M. Brunetiere, whom he considers superior to Sainte Beuve and Edmond Scherer, declaring "that in France the novel serves as a destructive force to batter uncomfortable institutions or to attack unpleasant persons, but that he doubts whether it will ever become, as in the hands of Dickens, Thackeray, and George Eliot an instrument to higher things."

However, even Mr. Brunetiere he takes with a large grain of salt.

"Mr. Brunetiere, whom some of us Catholics have adopted with enthusiasm, perhaps a little too ardent, does not, as a rule, take that view of morality of which we approve. We love him most reasonably for his hatreds;—we find at the end of the century a critic making the same fight against false philosophy in literature that Veillot and Brownson made, with a much greater power of having himself heard. We cannot help seeing, from the example of M. Brunetiere, that a serious student of literature must devote great attention to the development and scientific causes of the novel, but that, in so doing, he finds himself helpless unless he can find some fixed standard of philosophy, morality and art to which to appeal."

A considerable portion of this paper is devoted to demolishing M. Zola's bestial philosophy and approving M. Brunetiere's conti-

nual fulminations against him. And Dr. Egan explains why he gives so much space to M. Zola's detestable, namely, because others imitate him.

"Fallacious as it may seem to men of faith, to men who hold firmly to the supernatural, it [the determinist theory] has a specious quality of insinuation for folk of unfixed principle, whether it be covered by Grant Allen's Hedonism or Hardy's Pessimism; in a phrase, almost any jargon may pass if it be concealed by that blanket word—scientific."

Dr. Egan cannot help being delightfully epigrammatic. He speaks of Mr. Mallock as

"a logician who halts." "Mr. Zola shrieks like Caliban." "It is difficult to account for Miss Marie Corelli; she was, no doubt, struck out of the brain of a madman by a flaming comet." "Newman, Wiseman, Lord Beaconsfield, Charles Kingsley, Carlyle—all resorted to fiction; and no doubt a posthumous novel by Mr. Gladstone will be discovered, since this is the only form of thought expression he seems so far to have neglected."

Of the scientific novelist Dr. Egan remarks:

"It is a merciful thing that he does not discover that the world he thinks he holds has become only a goitre under his chin, which, unhappily, does not stop the action of his jaws." "Mr. Henry James is an experimentalist, and he dallies with the scientific method. He has the advantage of a manner of late so impartial that one may begin his novels at the end and not know that one has finished them when the commencement is reached."

And yet the self-satisfied Sir Oracle of the Globe REVIEW will go on saying:

Dear, lovely Egan is a poet of the light of heaven and the love of God; and why he will ever make anything else of himself, and why his friends will try to make anything else of him, is to me a mystery to be explained only by the devil and his angels of these thrice confounded times."

Compare the taste left in the mouth by this last and the other quotations we have given. Let us give one more, just to wash out that last.

"There are no finer artists than Flaubert and De Maupassant and Meredith and Hardy and Stevenson; we may admire the carving of the statue of Mercury without burning incense to the cult it represents. But, while the art is fine, there is a lack of depth beyond it; the sea of eternity sends no winds to the land where its creatures live. They pretend not to have heard that Pan is dead or that the Galilean has conquered."

THE RUN OF THE ROSEMERE, by the Rev. E. J. Devine, S.J. Reprinted from "The Month," August and September, 1897. These twenty-nine pages are both instructive and entertaining. Father Devine describes, with a happy mingling of past and present, of retrospect and prospect, his trip across the continent last summer with General Superintendent Spencer in the private car "Rosemere."

We have historical sketches of the nickel mines around Sudbury and of Silver Islet in Thunder Bay; we have reminiscences of the Nor'Westers at Fort William and statistics of buffalo on the western plains; we have graphic descriptions of the mountain scenery along the C.P.R. And we have not a few personal recollections of the writer, which are, as usually happens, the most interesting parts of his narrative.

"So many mountains piled one on the other, with such magnificent profusion, but, at the same time, so little habitable country, led me to remark to a neighbor in the observation-car, that British Columbia was good only to be looked at. But I had fallen in with a resident of old date, who gave me a look of positive disgust, and tripped me up with the remark that every schoolboy knew that British Columbia is good for three things, fish, trees and gold. And this he brought home to me forcibly before he was done with me."

"On one of my long trips just before the late Sino-Japanese unpleasantness, I got into a rather lengthy discussion with a young Japanese officer who had been studying the science of war in Germany, to give his country the benefit of his knowledge. The young man spoke French fluently, and was anxious to learn from me the Christian system—as

ESTABLISHED 1848.

STATE UNIVERSITY 1866.

CREATED A CATHOLIC UNIVERSITY BY POPE LEO XIII 1889.

TERMS: \$160.00 PER YEAR.

**...CATHOLIC UNIVERSITY OF OTTAWA CANADA...**

Degrees in Arts, Philosophy and Theology.

Under the direction of the Oblate Fathers of Holy Immaculate.

PREPARATORY CLASSICAL COURSE FOR JUNIOR STUDENTS.

COMPLETE COMMERCIAL COURSE.

Private Rooms for Senior Students. + + Fully Equipped Laboratories.

Practical Business Department.

Send for Calendar...

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

he called it, of saving the souls of men. He admired the way things devaluated in so nicely with us; but he didn't think Christian missionaries were doing enough to introduce the system into Japan. With him it was like introducing a new system of book-keeping; and he spoke like one who cared little for Shintoism. As a wind-up to our interview, I lunched with him in the dining car, where he spoiled the waiters with his princely tipping."

Father Devine, besides being a litterateur and the Director of the famous Catholic Sailors' Club in Montreal, is the inventor of an automatic electric freight-car signal which has been already noticed in these columns. Apropos of that notice, the inventor writes:

"The small squib you were kind enough to put in the Northwest Review about the success of my signal-test is getting me a continental fame. The Philadelphia "Continent and Times" put it bodily into its column of Pointed Paragraphs. To-day a copy of the Revista Catolica reached me from Las Vegas, New Mexico, with the squib in it also, but in Spanish prose. However, instead of a test of 287 miles, the squib should have read 1400. The future books bright, The Grand Trunk is giving me a 40-car test to Portland or somewhere next Monday (Oct. 4th). The Adirondack then follows suit."

A NEW IDEA IN THE LIFE OF FATHER HECKER, by the Rt. Rev. D. J. O'Connell, D.D., Domestic Prelate of His Holiness. Read at the International Catholic Scientific Congress at Fribourg, Aug. 20th, 1897. We owe this eight-page pamphlet to the courtesy of its distinguished author, who kindly mailed it to us from Fribourg. We had already seen it printed with a great flourish of trumpets in the N. Y. Freeman's Journal, and, now that we have read it carefully in the original text, we find it does not warrant either any very severe censure or any great praise of its newness.

All that the author claims in his summing up of the spirit of American institutions is (1) that "Nobody need say that the American idea is complete and exhaustive, but, in as far as it goes, I do not think any one will say it is contrary to Catholic faith;" and (2) that in practice the relations between Church and State in the United States "seem to work as well as any other actual system we are acquainted with." This contention is assuredly modest enough to escape the charge of spreadeagleism.

Unfortunately, in the course of the address, there occur other propositions not quite so harmless. For instance, Mgr. O'Connell approves of this deduction from the Declaration of Independence, namely, "that the immediate source of power is the people" (though the remote source is all power and of every right is God). This he seems to endorse as a general proposition which ought to apply to all forms of government, so that in all countries and under every conceivable circumstances, "the immediate source of power is the people." Such a sweeping assertion is, we submit, hardly consonant with the Holy Father's encyclical on the origin of governments, nor with the actual statements of many legitimate governments of the present day. This theory would make a British crown colony and the whole

eyes of India illegal in the eyes of sound philosophy—which amounts to a reductio ad absurdum.

Is not Dr. O'Connell's optimism almost dithyrambic in the following sentence?

"And though the Church enjoys no patronage under the law, she receives unbounded support from the warm sympathy of a Christian people and from the majestic strength of a favorable public opinion."

A Christian people, of whom the larger half have no religion at all! A favorable public opinion which stuffs newspapers and reviews and Libraries of Best Literature with slanders on the Catholic Church! Passing strange indeed it is that men who strive to make people forget their recent foreign origin should be so optimistic about the United States, when New England Yankees, with two centuries and a half of Americanism behind them, groan over the horrible misgovernment of their republic. If Edward Bellamy has not, in his "Equality," made Socialism plausible, he has at least proved up to the hilt one thing, and that is the practical rottenness of universal suffrage as applied to large masses of non-Catholics. His Doctor Leete is made to say:

"Regarded as necessary steps in the evolution of society from pure monarchy to pure democracy, these republics of the negative phase" [and the context always refers to the United States] "mark a stage of progress; but if regarded as finalities they were a type far less admirable on the whole than decent monarchies. In respect especially to their susceptibility to corruption and their worst kind of government possible."

Nor is there anything particularly new in the idea that there is both a political and an ecclesiastical America, and that both are, to a certain extent, defensible. To us Canadians, who are near enough to witness the daily shortcomings of our republican neighbor, and yet far enough to escape the paralyzingness of chauvinism, this idea is, as we understand it was to the wise men of Fribourg, very much of a bore.

**Characteristic Orange Loyalty.**

Irish World.  
The Orangemen of Belfast celebrated in characteristic fashion the visit of royalty to their town the other day. On the evening of the royal Duke's departure they went through the streets shouting curses of the Pope and smashing the windows of houses belonging to Catholics. Here is a description of some of their doings given by a reporter on the spot:

"After the departure of the royal visitors from Belfast this evening a military band returned to the Victoria Barracks. North Queen street, escorted by a large crowd. North Queen street is a Catholic and Nationalist quarter. No sooner had the barrack gates been closed on the regimental musicians than the mob began to curse the Pope, sing the national anthem and cheer for Sandy row and the Shankill road (Orange quarters of the town). They next flung volleys of stones, of which they had a plentiful supply, toward the houses in North Queen street, and a number of windows were smashed. No opposition party making an appearance, the Orange rowdies moved down Lancaster street, which is mainly tenanted by Catholics, and attacked several houses. The shopkeepers adjoining, alarmed by the violent demeanor and conduct of the mob, tried to shut their windows, but before they were successful a strong party of the "lambes" (Orangemen) demolished the windows in houses in North Queen street. When the pocketsful of ammunition with which they had come provided were exhausted they picked up loose stones and uprooted others from the footway. The windows in St. Vincent's Hall (Catholic) were smashed."

Now let us imagine, if we can, an attack of this kind by Catholics on Prot-





**A SHAPELY FOOT**  
AND  
A perfect fitting shoe are the combinations which lead to the beautiful story of Cinderella. We can furnish the basis of many a romance in shoe wearing, for our shoes will fit any foot, no matter how shapely or unshapely. One of the many bargains, Ladies' Kid Button Boots, extension sole for \$1.25.  
**A. C. MORGAN.**  
412 Main St.

**NOTICE.**  
Some of our exchanges have not yet noticed our change of address. Papers marked "Winnipeg" reach us a day late. Our present address is  
**THE NORTHWEST REVIEW**  
St. Boniface  
Manitoba.

- CALENDAR FOR NEXT WEEK**  
**OCTOBER.**
- 24 Twentieth Sunday after Pentecost. Feast of St. Raphael, Archangel.
  - 25 Monday.—Feast of the Holy Relics.
  - 26 Tuesday.—Votive office of the Apostles.
  - 27 Wednesday.—Vigil.
  - 28 Thursday.—St. Simon and St. Jude, Apostles.
  - 29 Friday.—Votive office of the Passion.
  - 30 Saturday.—Vigil of All Saints. Fast Day.

**BRIEFLETS.**  
Mr. Dwight L. Moody, the famous Evangelist, has grown enormously stout.  
Rev. Fr. Tourangeau, S.J., sang High Mass at the Immaculate Conception Church last Sunday.  
Mr. F. X. Waldron, who lately taught school in the Dauphin country, has returned to Winnipeg.

Mr. Bertram Garnett, a descendant of the martyr Fr. Garnett, S.J., and an old Stonyhurst boy, is now in Winnipeg.

The Reverend Oblate Fathers Nicoll, Brady, M.O'Reilly, John O'Brien and Stanley, are now engaged with the Very Rev. Father Ring, O.M.L., in preaching Missions in the United States.

There was graciousness as well as humor in the way the Free Press quoted our headless item on prayers for rain. Our clever contemporary entitled it "How the rain came." Now we trust our c. c. is duly grateful.

We learn from "The Owl," that the students of Ottawa University will be highly favored this year in that their annual retreat will be preached by the Very Rev. Father Ring, O.M.L., one of the most famous Oblates in the British Isles.

An old Papal Zonave, one of the few surviving heroes of Patay, Colonel Melizan was lately ordained priest by his own brother, the Oblate Archbishop of Colombo. The two priests who assisted the Archbishop in the ceremony were also brothers of Colonel the Rev. Father Melizan.

At latest advices from Victoria, B.C., the Catholic clergy there were still ignorant of any further details about the death of Bishop Lemmens. The Cathedral and Bishop's House are still draped in black, and the very mention of the late lamented Prelate's name is enough to make many of his friends weep.

Mr. N. Germain, of St. Boniface, is gradually sinking. At 74 years of age he still preserves his habitual cheerfulness, though he is fully aware that his days are numbered. May the Lord lighten his great sufferings. Our venerable friend has received the last Sacraments and is quite ready to obey the Master's call.

Charles Anderson Dana, the singularly gifted editor of the New York Sun is dead. Whatever may have been his faults, the Catholics and the Irish element in America will ever cherish the memory of a man, who, while far ahead of his contemporaries in learning and mental grasp, never pandered either to the great Protestant tradition against the Catholic Church nor to the fashionable prejudice

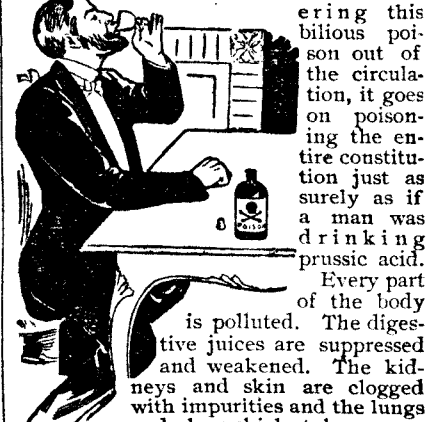
against Ireland's sons. The Sun was always keenly appreciative of all that is best in the children of the Church and ever spoke lovingly and with infinite relish of the lovable traits of the Irish race.

Monsignor Frain leaves for the South to-day. During his sojourn at St. Boniface Hospital he has endeared himself to all who have had the privilege of meeting him, and will carry with him their best wishes for continuance in recovered health. They will long remember the venerable prelate and his kindly and edifying conversation.

His Grace has improved wonderfully since our last issue. On Sunday morning at half past five he was able to offer up the Holy Sacrifice after more than six weeks of illness, and in the afternoon he felt strong enough to leave his room and walk outside the hospital. In fact, so marked is the improvement that the Archbishop intends to sing in his Cathedral the solemn Mass of Requiem next Friday for the repose of the soul of his late Fr. General, the Very Rev. J. B. L. Soullier. All our readers will rejoice with us over His Grace's recovering and join in thanksgiving to God.

**DRINKING POISON.**

Many a man who would be startled at the bare thought of sitting down and deliberately drinking a dose of poison, allows himself to be regularly and systematically poisoned day after day by accumulations of bile in the blood.



When the liver fails to do its regular work of filtering this bilious poison out of the circulation, it goes on poisoning the entire constitution just as surely as if a man was drinking prussic acid.

Every part of the body is polluted. The digestive juices are suppressed and weakened. The kidneys and skin are clogged with impurities and the lungs and bronchial tubes overloaded with morbid secretions which eat away the delicate tissues, and bring about bronchitis and consumption.

All the diseases caused by this subtle process of bilious poisoning are cured by the marvelous alterative action of Dr. Pierce's Golden Medical Discovery. It directly increases the liver's natural excretive and purifying powers; gives the digestive and blood-making organs power to manufacture an abundance of red, rich, healthy blood.

It drives out all impurities, and vitalizes the circulation with the life-giving elements which restore perfect nutrition and solid muscular power. It makes fresh, pure, rich blood. It brings back appetite and nerve force and good healthy flesh. No matter how far gone people seem to be, if there is anything left to build on, the "Golden Medical Discovery" will build you up again.

"In August 1895, was taken down in bed with a burning and severe pains in my stomach and under my shoulders, and dizziness in my head," writes Ira D. Herring, Esq., of Needmore, Levy Co., Fla. "My home physician was called and he said my symptoms were more like consumption than anything else. I lingered in this way seven months trying different kinds of medicine. Nothing that I ate would digest, and I had great distress in my stomach. I was persuaded to try some of Dr. Pierce's remedies or to see what he thought of my case. I wrote him and received an answer stating that my suffering was from indigestion and torpid liver, and advising me to take Dr. Pierce's Golden Medical Discovery. The first bottle gave pleasing results. I have taken four bottles of the 'Golden Medical Discovery' and three small vials of the 'Pleasant Pellets.' I am able to do my work and eat what I could not before I took these medicines."

"I was tired all the time," writes J. Edward Davis, Esq. (Care Geo. F. Lasher), 147 North 10th Street, Philadelphia, Pa. "In the morning felt as if I had never slept, was too languid to eat, was troubled with pimples, boils, dizziness, back ache and hollow cheeks. At one time I had twenty-eight boils on my back. I became very despondent and said to myself there is no use taking medicine, nothing can cure me. One day a friend of mine told me what a cure he had performed on a child who had a bad disorder of the blood or something to that effect. I was skeptical at first and said it would not do me any good. At last one morning I woke up and found a beating pulsation in my neck, front and back. In three days I had four boils, so situated on my neck that I could not turn either way. Then I commenced to take Dr. Pierce's Golden Medical Discovery. This medicine together with Dr. Pierce's Pellets, did wonders for me.

After the first three bottles it was no new thing for folks to say: 'Hello, Ed., I didn't know you;' or 'Say, Davis, what's become of those pimples you used to have?' I took about ten bottles of the 'Golden Medical Discovery.'"

It would save doctor bills for any family to have a copy of Dr. Pierce's splendid thousand-page free book, "The People's Common Sense Medical Adviser," explaining the laws of life and health in clear and interesting language, with many valuable suggestions and receipts for curing common ailments by simple home-treatment. It has over three hundred illustrations and colored plates. A strong paper-bound copy will be sent absolutely free on receipt of 31 cents in one-cent stamps, to pay the cost of customs and mailing only. Address, World's Dispensary Medical Ass'n, Buffalo, N. Y. A handsome cloth-bound, beautifully stamped copy will be sent for 50 stamps.



Many of the North American Indians were magnificent specimens of physical manhood. This was due, largely, to their active outdoor life. Nevertheless, they had the wisdom to know that an active life in the open air alone, would not keep a man healthy. They had their medicine-men, who gathered herbs from field and forest and brewed decoctions to assist the natural processes of the various vital organs.

Modern civilized men do not as a usual thing recognize the same necessity until it is too late. They ignore medicine until they are within the grasp of some serious or fatal disease. The time for a man to begin taking medicine is when he begins to feel out of sorts. If a man is thoroughly well and healthy he does not feel that way. If he does feel that way he may be pretty sure that he is half sick. When he is half sick it does not take long before he is "whole-sick." Dr. Pierce's Golden Medical Discovery is the best medicine for a man when he is sick or getting sick. It puts him all right all round. It puts his stomach right to begin with, and that is the most important point. It puts his liver right, and that is the second most important point. It purifies his blood and fills it with the life-giving elements of the food he eats, and that is the third important point. It drives out all disease germs and impurities of every description. It makes the appetite keen and hearty. It is the greatest blood-maker and flesh-builder. It cures 98 per cent. of all cases of consumption, weak lungs, spitting of blood, obstinate coughs and kindred ailments. Thousands who were given up to die have testified to their recovery under this marvelous medicine. An honest dealer will not urge a substitute for the sake of a little extra profit. He gives you what you ask for.

**St. Boniface College.**

**THE ONLY Catholic College In America...**

That competes annually with half a dozen Protestant Colleges & Collegiate Institutes.

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

**Has Won... More Scholarships**

Than any of its Protestant Competitors.

Read the following extract from the Northwest Review, July 8th, 1897:—  
The students of St. Boniface College came off with even more than usual success. They captured the two scholarships for Greek, Achille Rousseau, of the previous year, winning the coveted \$40 over 26 competitors from his own and other colleges, and Jean Arpin the corresponding \$25 in the Preliminary over twenty competitors. As our candidates numbered only eight against forty from three other colleges, this double victory redounds greatly to their credit. Moreover Achille Rousseau was fourth out of seventy-seven in Latin and Algebra, Antonin Dubuc was first out of one hundred and thirty from St. Boniface, Winnipeg, Portage La Prairie, Brandon and Regina, in the Latin of the Preliminary. The French and His story scholarship of \$40 in the Previous was won by Fortunat Lachance. In the Latin course of Mental and Moral science, Marius Cinq-Mars took his B. A. degree with first class honors and the Silver Medal, while Noel Bernier and E. J. Golden divided the two scholarships in the Junior B. A. year, receiving \$100 each. The only other student in this year, Gustave Rocan, obtained first class marks in all the honor papers of his course. The St. Boniface candidates maintained their long established reputation for thoroughness in the past subjects, Cinq-Mars being second out of twenty-eight in Latin and first out of thirty-three in Physics. Not one of the St. Boniface men failed in anything.

TERMS:—Boarders - \$13.00 a month.  
Day pupils - 3.00 "

Apply to THE REV. THE RECTOR, The College, St. Boniface, Man.

**Look for Our Store.**

The right spot for all kinds of **BOOTS : AND : SHOES**

The old stock selling fast at any Price.

**NEW :: GOODS**

arriving daily which we are selling at very moderate prices. We have just opened out many beautiful shoes in ladies, Kid Oxford Shoes, very stylish footwear. Prices, 90 cts, \$1.00, \$1.25 and \$1.50 per pair.

**THOS. H. FAHEY,**

558 Main St., Cor. Rupert.

**WE WILL Sell men's & boys' OVERCOATS AT COST FOR THE BALANCE OF THIS MONTH.**

**Deegan's**

556 Main street.

**Catholic Book Store**

ST. BONIFACE. Books, Stationery, Pictures and Picture Frames, Religious Articles and Picture Reliquettes, FRENCH LINKS specially. Wholesale and Retail. Correspondence solicited.

**IT WILL PAY YOU**

To attend Business College, for either a Business Course, or a Shorthand Course. No young man or young woman should expect to succeed without a good business training; and the only place in Manitoba or the North West to get such instruction is at Winnipeg Business College and Shorthand Institute. Announcement free.

**Who Can Dispute It?**  
BARRY'S CORNERS, N. S., Feb. 15th, 1894.  
W. H. COMSTOCK, Brockville, Ont.

DEAR SIR,  
Your Dr. Morse's Indian Root Pills are the best selling pills in the market. This is a fact. I speak with knowledge on the subject, as I have been dealing in various kinds of pills, and sell more of Morse's than any other. If any one does not believe this I ask him to write any of my customers about it, or better still, I ask him to try a box and see if he will then use any other. I hope I may always have them. Yours gratefully,  
H. M. G. BARRY.

**G. R. Vendome**

French, German and English Papers.

**STATIONERY,**

PRAYER BOOKS AND BEADS. FANCY GOODS, ETC. WATCHES AND CLOCKS.

300 Main St. Opp. Manitoba Hotel.

**Mariani Wine**

Coca du Perou \$1.25 per bottle  
Vichy : Water \$3.75 per doz.

**RICHARD & CO.**

WINE MERCHANTS,  
365 Main St., Winnipeg.

**Diseases of the Liver.**  
You may always know when your liver is out of order, or when you are what is called bilious, by any of the following symptoms: Pain in the side and back, dizziness, dull headache, a bad taste in the mouth in the morning, sallow-colored complexion, yellowish tint in the eyes, costiveness or diarrhoea of slimy dark color, low spirit, and dismal forebodings. It is acknowledged by all physicians and others, who have seen their action, that Dr. Morse's Indian Root Pills are a perfect cure for all bilious affections. Dr. Morse's Indian Root Pills are sold by all medicine dealers.

**Save Paying Doctors' Bills**

BY USING **Dr. Morse's Indian Root Pills**

\*THEY are the Remedy that the bounteous hand of nature has provided for all diseases arising from IMPURE BLOOD.

**Morse's Pills**

FOR SALE BY **W. H. COMSTOCK,** ROCKVILLE, ONT. MARRISTOWN, N. Y.

**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.

The NORTHWEST REVIEW is the official organ for Manitoba and the Northwest of the Catholic Mutual Benefit Association.

**Branch 52, Winnipeg.**

Meets at Unity Hall, McIntyre Block, every 1st and 3rd Wednesday. Spiritual Advisor, Rev. Father Guillet; Pres., Geo. Germain; 1st Vice-Pres., W. J. Bawlf; 2nd Vice-Pres., M. Conway; Treas., N. Bergeron; Rec.-Sec., H. A. Russell; Asst., M. E. Hughes; Fin.-Sec., D. F. Altman; Marshall, M. Savage; Guard, A. McDonald; Trustees, P. Shea, F. W. Russell and G. Gladnish.

**Branch 163, C.M.B.A. Winnipeg**

Meets at the Immaculate Conception School Room on first and third Tuesday in each month. Spiritual Advisor, Rev. A. A. Cherrier; Pres., J. A. McInnis; 1st Vice-Pres., Rev. A. Cherrier; 2nd Vice-Pres., J. Perry; Rec.-Sec., J. Markinski; Asst. Rec.-Sec., P. O'Brien; Fin.-Sec., J. E. Manning; Treas., P. Klunkhammer; Guard, L. W. Grant; Librarian, H. Sullivan; Corresponding Sec., J. J. Golden.

**Catholic Truth Society of Winnipeg.**

Honorary President and Patron, His Grace the Archbishop of St. Boniface. Pres., A. H. Kennedy; 1st Vice, D. F. Coyle; 2nd Vice, M. E. Hughes; Rec. Sec., F. W. Russell; Asst. Sec., G. Tessier; Fin. Sec., N. Bergeron; Treas., G. Gladnish; Marshall, P. Klunkhammer; Guard, L. W. Grant; Librarian, H. Sullivan; Corresponding Sec., J. J. Golden.

**St. MARY'S COURT No. 276.**

**Catholic Order of Foresters.**

Meets 2nd and 4th Friday in every month in Unity Hall, McIntyre Block. Chaplain, Rev. Father Guillet, O. M. I.; Chief, R. R. Murphy; Vice Chief, J. A. McInnis; Rec. Sec., F. W. Russell; Fin. Sec., H. A. Russell; Treas., Geo. Gladnish; Trustees, J. A. McInnis, K. D. McDonald, and Jas. Malton; Representative to State Court convention, J. D. McDonald; Alternate, T. Jobin.

**LEGAL.**

GILMOUR & HASTINGS, BARRISTERS, etc., McIntyre Block, Winnipeg, Man. T. H. GILMOUR. W. H. HASTINGS.

**Call and see...**

**The Nordheimer Piano.**  
ALBERT EVANS  
318 Main Street.

**ESTABLISHED 1879.**

**M. HUGHES & SON,**

Undertakers and Embalmers,  
499 MAIN STREET, OPPOSITE CITY HALL.  
Telephone 490.  
Telegraph Orders will receive Prompt Attention.

**We have just opened up a FINE LINE OF Catholic Prayer Books**

**HART & CO.**

BOOKSELLERS AND STATIONERS  
364 Main Street. - - Winnipeg, Man

**TROY LAUNDRY.**

465 Alexander Ave. West.  
REMARKS:—Goods called for and delivered. Orders by mail promptly attended to. A list with name and address should accompany each order.

All work sent C. O. D. If not received on delivery, must be called for at Office.

Work turned out within 4 hours notice will be charged 15c on the \$ extra. Customers having complaints to make either in regard to Laundry or delivery, will please make them at the Office. Parcels left over 60 days will be sold for charges.

Telephone - - - 362.  
**Miss A. KILLEEN, - - - Prop.**  
W I N N I P E G.

**J. KERR, Undertaker**

—AND—  
**Embalmer,**  
212 BANNATYNE STREET,  
Opp. Ashdown's  
Telephone 413.  
Telegraph orders given prompt attention.