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A CHRISTMAS CHANT.

By Father Abram J. Ryan.

The stars in the far-off heaven
Have long since struck eleven!
And hark! from temple and from
Soundeth time's grandest midnight
[tower,
[hour,
Blessed by the Saviour's birth,
And night putteth off the sable stole,
Symbol of sorrow and sign of dole.
For one with many a starry gem,
To honor the Babe of Bethlehem,
Who comes to men the King of them
Yet comes without robe or diadem;
And all turn towards the holy east,
To hear the song of the Christmas
[feast.

Four thousand years earth waited.
Four thousand years men prayed,
Four thousand years the nations
[sighed
That their King so long delayed.

The prophets told His coming,
The saintly for Him sighed;
And the star of the Babe of Bethlehem
Shone o'er them when they died.

Their faces towards the future,
They longed to hail the light
That in the after centuries
Would rise on Christmas night.

But still the Saviour tarried,
Within His Father's home,
And the nations wept and wondered
[why
The promised had not come.

At last earth's hope was granted,
And God was a child of earth;
And a thousand angels chanted
The lowly midnight birth.

Ah! Bethlehem was grander
That hour than paradise:
And the light of earth that night
[eclipsed
The splendors of the skies.

Then let us sing the anthem:
The angels once did sing:
Until the music of love and praise
O'er whole wide world will ring.

Gloria in excelsis!
Sound the thrilling song:
In excelsis Deo!
Roll the hymn along.
Gloria in excelsis!
Let the heavens ring;
In excelsis Deo!
Welcome, new-born King.

Gloria in excelsis!
Over the sea and land,
In excelsis Deo!
Chant the anthem grand.
Gloria in excelsis!
Let us all rejoice:
In excelsis Deo!
Lift each heart and voice.

Gloria in excelsis!
Swell the hymn on high;
In excelsis Deo!
Sound it to the sky.
Gloria in excelsis!
Sing it, sinful earth,
In excelsis Deo!
For the Saviour's birth.

Thus joyful and victoriously,
Glad and ever so gloriously,
High as the heavens, wide as the
[earth,
Swelleth the hymn of the Saviour's
[birth.

Lo! the day is waking
In the east afar;
Dawn is faintly breaking.
Sunk is every star.

Christmas eve has vanished
With its shadows gray;
All its griefs are banished
By bright Christmas day.

Joyful chimes are ringing
O'er the land and seas,
And there comes glad singing,
Borne on every breeze.

Little ones so merry
Bed-clothes coyly lift,
And, in such a hurry,
Prattle "Christmas gift!"

Little heads so curly,
Knowing Christmas laws,
Peep out very early
For old "Santa Claus."

Little eyes are laughing
O'er their Christmas toys,
Older ones are quaffing
Cups of Christmas joys.

Hearts are joyous, cheerful,
Faces all are gay;
None are sad and tearful
On bright Christmas day.

Hearts are light and bounding,
All from care are free;
Homes are all resounding
With the sounds of glee.

Feet with feet are meeting,
Bent on pleasure's way;
Souls to souls give greeting
Warm on Christmas day.

Gifts are kept a-going
Fast from hand to hand;
Blessings are a-flowing
Over every land.

One vast wave of gladness
Sweeps its world-wide way,
Drowning every sadness
On this Christmas day.

Merry, merry Christmas,
Haste around the earth,
Merry, merry Christmas,
Scatter smiles and mirth.

Merry, merry Christmas,
Be to one and all!
Merry, merry Christmas,
Enter hut and hall.

Merry, merry Christmas,
Be to rich and poor!
Merry, merry Christmas
Stop at every door.

Merry, merry Christmas,
Fill each heart with joy!
Merry, merry Christmas,
To each girl and boy.

Merry, merry Christmas,
Better gifts than gold;
Merry, merry Christmas
To the young and old.

Merry, merry Christmas,
May the coming year
Bring as merry a Christmas
And as bright a cheer.

THE REAL PRESENCE.

A Sermon preached in St. Mary's Church,
Winnipeg, Dec. 8th, 1898, by Father
Drummond.

St. Mary's church was filled to overflowing Thursday evening, when Rev. Father Drummond preached upon the "Real Presence," in reply to the sermon of Ven. Archdeacon Fortin. His text was John 6:55, "For my flesh is meat indeed, and my blood is drink indeed."

He said he did not intend to refer to those topics upon which the Anglicans themselves differed, nor to enter upon a useless or aggravating controversy. He was merely going to prove the truth of the Catholic doctrine. He had with him Archdeacon Fortin's sermon as it appeared in The Tribune, and he thought it would be best to read the sermon and comment upon the different points as he went along.

FIGURATIVE EXPRESSIONS.

The subject of Archdeacon Fortin's sermon was the "Real Presence," or rather, the "Real absence," for his purpose was to show that Christ's body was not present in the sacrament. The archdeacon had evidently made an attempt to understand the Catholic doctrines, but he had got them lamentably confused.

By the force of the divine words uttered by the priest the bread and wine are turned into the flesh and blood of Christ, though the accidents remain the same. The appearance of the bread and wine is not changed, yet the real presence of Christ's body is there. When the divine

words have been spoken we know by faith that the substance is no longer bread but the body of Christ.

Archdeacon Fortin attempted to show that the words "This is my body; this is my blood," were mere figurative expressions, the same as "I am the door, I am the vine, I am the way." The latter expressions Father Drummond said were obviously figurative especially "I am the way," which is so plain a figure that it presents no difficulty; as to the other two instances, he read the context of John 10, 7-14, which refers to the words "I am the door of the sheep." He also read John 15, 1-6, beginning "I am the true vine."

"The context showed," said Father Drummond, "that these were metaphors and allegories, but you will search in vain in Hebrew or any other Oriental language for a figure in which the living body is represented by bread. Besides when Christ said 'I am the door,' 'I am the vine,' He did not speak of any special 'door' or 'vine,' whereas when He said 'this is my body,' He pointed out a very definite body, His own, which certainly was not a metaphor."

ST. JOHN, VI.

The rev. speaker hoped that one result of his sermon would be that every one would read carefully the sixth chapter of St. John. Catholics consider that the first part of the chapter refers to faith in Christ and the last part to the gift of His body.

"As," said Father Drummond, "the archdeacon has garbled and distorted the sequence of the sacred text, I will read John 6, beginning with verse 51, and make a running commentary on the same. "The Jews therefore strove among themselves, saying 'How can this man give us his flesh to eat?' Father Drummond said: "Whenever Christ's hearers misunderstood Him and took His words in a literal when they should be taken in a figurative sense it was Christ's uniform custom to correct the mistake and explain the words in a figurative sense. For instance, when He said, 'except a man be born again he cannot see the Kingdom of God; Nicodemus said unto him, how can a man be born again when he is old?' Immediately Jesus explained to him that it was a spiritual birth and said, 'Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God.' But when His hearers understood Him in a literal sense which was the right one He did not correct His first expression, but simply strengthened it. For example, when Jesus said, 'Your father Abraham rejoiced to see my day, and he saw it and was glad, the Jews said unto him, thou art not yet fifty years old, and hast thou seen Abraham?' Jesus said unto them 'Verily, verily, before Abraham was I am.' Thus

He affirmed His identity with that being who had said to Moses, 'I am who am,' and so well did the Jews understand Him as claiming to be God that they took up stones to cast at Him. He knew the danger He was running, and yet He simply reaffirmed what He first said. Now apply this principle to the verse just read, John vi. 52, when the Jews said 'How can this man give us his flesh to eat?' If Christ had intended to institute a mere symbol He would have explained that it was not His own flesh and blood that they were going to eat, but would have said, 'My dear friends, do not be alarmed, I only want you to take a piece of bread or a sip of wine in memory of me.' But what He did say was very different, 'Verily, verily, I say unto you, except ye eat the flesh of the Son of Man and drink His blood, ye have not life in you. Whoso eateth of my flesh and drinketh my blood hath eternal life and I will raise him up at the last day, for my flesh is meat indeed and my blood is drink indeed.'

FORTIN GARBLES.

"In reference to the 60th verse and the following, Archdeacon Fortin takes an unpardonable liberty with the sacred text: 'They were greatly offended, so that very many many left Him and would no longer listen to such teachings, wherefore the Saviour explained himself. He said why should ye be offended; I am speaking spiritually.' Now these last four words, 'I am speaking spiritually,' are not to be found in the New Testament; they are an invention of the Archdeacon's. What Christ said was this. "When Jesus knew in himself that His disciples murmured at this, He said unto them, doth this offend you? What then if ye shall see the Son of Man ascend up where he was before? It is the spirit that quickeneth, the flesh profiteth nothing. The words I speak unto you, they are spirit and they are life." The word 'flesh' here does not mean the material flesh. In this, as in all similar texts where 'flesh' is opposed to 'spirit,' flesh means infirmity or sin; but what does Jesus mean when He refers to His ascension? He means to call attention to the glorified existence which He will lead under a sacramental veil.

A GLORIFIED BODY.

According to Catholic teaching Christ's existence in The Blessed Sacrament cannot be fully explained. When the bread is touched by the tooth no pain is caused as it would be to a mortal body. The bread is really the body of Christ, which is in an etherealized state. The risen Christ passed through the closed door of the disciples' chamber, and yet His body offered a real resistance, for Thomas was invited to touch the print of His wounds. All glorified bodies can pass through material objects.

Now Christ's body in the sacrament is a glorified one. Therefore what our Lord meant by referring to His presence in the Blessed Eucharist was to be quite unlike that of meat which we buy in the butcher's stall. His body was to be in a sort of spiritualized state, not subject to exterior influences as ordinary bodies are, and thus His words come true that it is the 'spirit that quickeneth.' The flesh of Christ without the spirit of His divinity would not, but being the flesh of God it really does, quicken and sow the seeds of eternal life.

CANNOT BE A MERE SYMBOL.

Commenting on verse 66, "From that time many of His disciples went back and walked no more with Him," Rev. Father Drummond said, 'surely if Christ were instituting a mere symbol it was now high time that He should speak out His mind and prevent His disciples from forsaking Him; and yet He does no such thing. He simply turns to the twelve and says, 'Will ye also go away? as much as to say, 'if you will go I shall have to lose you, but I cannot change my doctrine,' and then it was that Simon Peter, the future head of His Church, answered Him, as all Catholics have answered throughout the ages, 'Lord to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that thou art the Christ, the Son of the Living God.' Can any story be more convincing than this to show that what Christ promised was not to be a simple symbol but a living reality?"

A MULTIPLIED PRESENCE.

Archdeacon Fortin had stated very dogmatically that a body could not be in two places at one time. But God can do everything that is not a manifest contradiction, and no one can prove that being in two places at one time is a manifest contradiction. Catholics believe that by the power of God, supernaturally exerted, one thing can be in two

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A New Departure.

Dr. Marschand, the celebrated French physician, has at last opened his magnificently equipped laboratory in Windsor, Ont. There is a large staff of chemists and physicians at his command, and the men and women of Canada may now procure the advice of this famous specialist free of charge.

Dr. Marschand has a world-wide reputation for successfully treating all nervous diseases of men and women, and you have but to write the doctor to be convinced that your answer, when received, is from a man who is entitled to the high position he holds in the medical fraternity.

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