

Northwest Review

PRINTED AND PUBLISHED WEEKLY.
WITH THE APPROVAL OF THE ECCLESIASTICAL
AUTHORITY.
AT WINNIPEG, MANITOBA.

REV. A. A. CHERRIER,
EDITOR-IN-CHIEF.

Subscription per annum..... \$2.00 a year
In advance..... \$1.50

ADVERTISING RATES

Made known on application.
Orders to discontinue advertisements must be sent
this office in writing.
Advertisements unaccompanied by specific instructions
inserted until ordered out.

Address all communications to the
NORTHWEST REVIEW
P. O. Box 617. Phone 443.
Office: 210 McDermot Ave., Winnipeg, Man.



SATURDAY, MARCH 12, 1904.

Calendar for Next Week.

MARCH.

- 13—Fourth Sunday in Lent. Anticipated Solemnity of the Annunciation.
- 14—Monday—Votive office of the Holy Angels.
- 15—Tuesday—Votive office of the Apostles.
- 16—Wednesday—Votive office of St. Joseph.
- 17—Thursday—St. Patrick, Bishop, Apostle of Ireland.
- 18—Friday—St. Gabriel, Archangel.
- 19—Saturday—St. Joseph, Spouse of the Blessed Virgin, Patron of the Universal Church and of Canada more especially.

ST. PATRICK.

As next Thursday will be St. Patrick's Day, it may be well to put down here some of the leading ideas which this great day suggests. A little more than fourteen centuries have elapsed since the death of Ireland's apostle. During that long period more than forty generations of men have enjoyed the fruits of that glorious apostolate, they have treasured up his teaching as their most precious inheritance, they have recognized in his spiritual conquests the title deeds of a church, the succession of whose pastors has never been interrupted. Thus the work that Patrick wrought is writ so large that all his true children have read it plain and clear in the subsequent history of their beloved nation. The word that gave life to thousands when first he preached at Tara is now the glory and the comfort of millions.

Far otherwise has it fared with the history of his life. His character and his writings have passed through a very fierce ordeal of criticism. The Anglo-Irish Establishment for centuries expended its strength in alternate attempts to capture or to annihilate the national Apostle. While Ledwick and his school denied that there had ever been such a person as St. Patrick, Ussher and Todd tried to prove that he was either a staunch Protestant or half Protestant half Catholic. Others, like Miss Cusack, who subsequently apostatized from the faith, mixed up legend with history in a pious, but most uncritical fashion. But when in 1878 Father William Pullen Morris gave to the world his scholarly life of St. Patrick, the whole aspect of the evidence was changed. Here was a real historian who had devoted 25 years of his life to the critical study of the original sources, and who combined the erudition of a Benedictine and the accuracy of a German critic with the many-sided collateral culture of a literary artist and the wide-reaching grasp of a Christian philosopher.

Within the last few years quite apart from Father Morris's influence, a remarkable change has taken place in the tone of Patrician literature. The critics are wearied with their internecine conflicts. Observing that men of great learning, like Archbishop Ussher, Sir William Betham, Dr. Todd and the Rev. J. F. Shearman, while using the same materials, have arrived at contradictory results, they conclude that, although there was plenty of good matter in their

writings, the form of the body, the animating principle, in a word, the soul, was absent. The further conclusion then dawns upon the honest searcher's mind, that there must be some objective reality in the wonders to which all St. Patrick's first biographers bear witness. The rationalist system of evolving myth theories from the writer's inner consciousness is an insult to common sense. "The Rationalists," says Bacon, and his words were never so true as now, "are like to spiders, they spin all out of their own bowels." This process may be plausible so long as stubborn facts do not stare you in the face; it may throw dust in the gaping public eye when Max Muller applies it to the sacred books of the East, or when Elisee Reclus twists it into so-called ethnology; but in the full light of Europe the trick is a decided failure and ends in the detection of manifest fraud. In the acts of St. Patrick the miraculous element is essential to the narrative; take it away, and at once all reality vanishes, and his history, nay, the subsequent history of Ireland evaporates. Every attempt to strip him of his supernatural character has ended in the fabrication of a drama without a hero, in which a series of stupendous effects is produced without a cause. This ridiculous failure is one of the strongest arguments in favor of the Saint's wonder-working powers. All his early biographers unite in stating that at the outset of his apostolate he was brought face to face with extraordinary manifestations of diabolical power, and that his victory was so convincing to the minds of the pagans as to induce them to abandon all authoritative resistance to his mission. There is no better established event in the history of the fifth century than the fact that when St. Patrick died in 492 the Irish nation was Christian. It is equally certain that before St. Patrick's preaching the warlike Irish were the terror of the Christian world, and that after his preaching, for the space of nearly a hundred years, they disappeared from the battlefields of Europe, until in the sixth century they returned as apostles of Christianity. Here we have paganism and aggressive warfare before, Christianity and domestic peace after, followed soon by the missionary spirit of a whole nation going out to convert other nations. Surely these are striking evidences of a conversion as thorough as it is rapid; and when we look for an explanation of the fact, it is impossible to conceive one so rational as the miracles wrought by Patrick in the power of God.

AGNOSTICISM ITS OWN REFUTATION.

The following ingenious and subtle argument against the Spencerian theory of the Unknowable is given in a letter from Mr. J. A. Mullen to the English "Catholic Times" of February 19. It proceeds on the lines of St. Augustine's famous ontological argument and takes for granted that the Unknowable is supposed to be utterly unknown. In point of fact Herbert Spencer admitted that he knew a good deal about the Unknowable when he called it "an infinite energy from which all things proceed," but Mr. Mullen is not concerned with the illogical admissions of the agnostic philosopher, and he is perfectly justified in taking the Unknowable at its face value. Viewed in this way, the argument is certainly provocative of deep thought.

"How do we know that we don't know that God exists? We can only know, or not know the knowable. We cannot know 'or not know the Unknowable. We only know by the faculty of knowing, and the use of that faculty is necessarily confined within and limited to the region of the knowable, yet without consciousness of the confinement and limit. We have no 'not knowing' faculty any more than we have a quality of 'not being.' Therefore, in saying we don't know in the Agnostic sense, i.e., that we cannot know, it is the knowing faculty affirming of itself that it is 'not' a knowing faculty. Now, to affirm or deny anything of anything, we necessarily imply

its existence, and to imply the existence of a thing is to bring it within the knowable. There is, therefore, no such thing as the unknowable. If there were we could not be conscious of it as a knowing subject. Herbert Spencer in his "Essay on Education," says that in our pursuit of knowledge we meet with barriers in every direction beyond which we cannot go. But a barrier has a 'that' side as well as a 'this' side. It is only by knowing of the existence of another side that we can recognize the existence of the barrier. To give a simple illustration: What constitutes the idea of a prison? It is the knowledge on the part of the prisoner that there is an outside from which he is debarred. If we could conceive of a person confined within four walls having no knowledge of the existence of anything beyond he would be unconscious of being in prison. If the brute were conscious of the limitation of his reason he would have already transcended that limitation and would cease to be a brute. Again, the idea of knowing is only apprehended in opposition, yet in relation to, not knowing; and vice versa. When we say we know a thing we mean that we distinguish that and other things that we don't know, though not unknowable. I know that I don't know Russian only because I know that Russian is known. If Russian were not known I could neither affirm nor deny anything of it. Thus, the Agnostic "don't know" is self-destructive. He cannot say he does not know God except by presupposing His existence. So we discover that God—the Absolute Reason—has put it beyond the power of our finite reason to reason Him out of existence."

THE MACDERMOT, K. C.

We borrow from the Dublin "Irish Daily Independent and Nation" the following sketch of the great Catholic lawyer who died on Feb. 6.

Hugh Hyacinth O'Rourke MacDermot was born in 1834, and was educated in the old Catholic University, where he was one of the most favored pupils of the late Cardinal Newman, who predicted a brilliant future for his talented pupil. Continuing his educational career in Trinity College he achieved many distinctions, and in his several examinations had as candidates against him men who today occupy prominent positions in art, in law, and in literature. The MacDermot was a descendant of the ancient Irish kings, and came of an old Catholic, Celtic and Connaught family, and represented the historic house of Coolavin. Originally the family title was Prince of Moylurg, Tivoel, Airteach, and Glancuain. This may be found by reference to the books of Lecan, Ballymote and Killionan, also the Annals of Lough Key and the works of Dr. O'Connor, Buske's "Hibernia Dominicana." The family history of the MacDermot's predecessors is one of particular interest, showing how the chief of the race, having been driven from the ancient patrimony during the Cromwellian wars, removed to Coolavin, situated near Lough Gara, in the County of Sligo. The Irish title referred to has been borne distinctively by the chief of the name for more than eight hundred years.

The country Viceregal residence in the west, Rockingham Castle, was the old seat of the MacDermot's. Tradition ascribes to the old castle in its lake strange stories of the family. It was a great stronghold admirably adapted by nature for the purpose. This was the ancient stronghold of the MacDermots before being driven thence to Coolavin, in Sligo. At the beginning of the present century Rockingham was in the possession of Lord Lorton. Now it is owned by the King-Harmans. The deceased gentleman, according to latest returns, was an extensive land-owner. He possessed estates in three counties—215 acres in Mayo, 185 acres in Roscommon, and 4,340 acres in Sligo. In all 4,740 acres, valued at £1,400. Here it is right to state that the prince of Coolavin, which title is proudly in use even today among many people in the West, was a good and



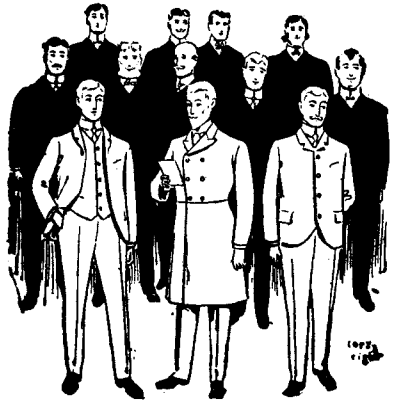
Mail Order Catalogue No. 45

The very best and most up-to-date Spring and Summer styles for 1904, and the most complete assortment of goods it has ever been our good fortune to handle, everything for the home, to eat, drink, wear or admire.

OUR CATALOGUE PRICES

are of the lowest and every home in Western Canada should have one of these valuable books to refer to every day.

Write a Postal Card to us To-day and we will Send a Catalogue to you Free.



A JURY OF GENTLEMEN

famous for their taste and style in dress passed upon the merits of our

MADE-TO-ORDER CLOTHING

long ago. They decided, as all must, that it is perfect in every particular. They continue to favor us with their orders because we have reduced tailoring to an art and can give not only correct fit and the best workmanship, but also the best value.

C. L. Meyers & Co.

Men's Tailoring - Ladies' Tailoring
276 Portage Ave., Opp. Y.M.C.A.



In Your Pocket

Every day there is loose change that is absolutely wasted. Here a little, there a little, often for things you don't want, and didn't care for after obtaining them. Why don't you invest this money in an insurance policy? You will hardly feel the expense, but you will feel extreme satisfaction and serenity of mind with this duty done.

A postal card giving name, address, and date of birth will bring you full particulars of a specially attractive policy issued by this company.

The GREAT-WEST LIFE ASSURANCE CO.
HEAD OFFICE, WINNIPEG.

MONEY BACK IF YOU WANT IT

Is the guarantee under which we sell all our own preparations. It

Gordon's Dandelion Pills
are not just as we claim them to be—a cure for constipation, indigestion, biliousness—come and get your money back. These pills act directly on the liver in a natural manner. 25 cents a box by mail or at

GORDON'S DRUG STORE

706 MAIN STREET. Opp. C.P.R. Depot.

Delicate Boys and Girls

Are altogether too numerous. Our schools are full of them. Chances are your own children are weaklings. It's a shame so many children grow up without health when they could be made strong by Ferrozone, the best tonic growing boys and girls can take. Ferrozone invigorates the whole body, helps digestion, makes the blood pure and rich. It supplies more nourishment than children can get in any other way and soon establishes a reserve of force and energy. Give your children Ferrozone and watch them grow strong. Price 50c. per box,

IMMACULATE CONCEPTION.

Austin St., near C.P.R. Station.

Pastor, Rev. A. A. CHERRIER.

SUNDAYS—Low Mass, with short instruction, 8.30 a.m.
High Mass, with sermon, 10.30 a.m.
Vespers, with an occasional sermon, 7.15 p.m.

Catechism in the Church, 3 p.m.

N.B.—Sermon in French on First Sunday in the month, 9 a.m. Meeting of the children of Mary 2nd and 4th Sunday in the month, 4 p.m.

WEEK DAYS—Masses at 7 and 7.30 a.m. On first Friday in the month, Mass at 8 a.m. Benediction at 7.30 p.m.

N.B.—Confessions are heard on Saturdays from 3 to 10 p.m., and every day in the morning before Mass.

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 in No. 1 Trades Hall, Fould's Block, corner Main and Market Sts., every 1st and 3rd Wednesday in each month, at 8 o'clock, p.m.

OFFICERS OF BRANCH 52 C. M. B. A., FOR 1904.

Spiritual Advisor—Rev. Father Cahill, O. M. I.

Chancellor—Bro. W. F. X. Brownrigg.

President—Bro. R. Murphy.

1st Vice-Pres.—Bro. Dr. McKenty.

2nd Vice-Pres.—Bro. W. R. Bawlf.

Rec.-Sec.—R. F. Hinds, 128 Grenville St.

Asst. Rec.-Sec.—Bro. H. Brownrigg.

Fin.-Sec.—W. J. Kiely, 424 Notre Dame Ave.

Treas.—Bro. W. Jordan.

Marshall—Bro. J. Gladnich.

Guard—Bro. T. F. Gallagher.

Trustees—Bros. L. O. Genest, J. Gladnich, M. Conway, M. A. McCormick, P. Shea.

Medical Examiner—Bro. Dr. McKenty, Baker Block, Main St.

Delegate to Grand Council—Past

Chancellor Bro. D. Smith.

Alternate—Chancellor Bro. E. J. Bawlf.

OFFICERS OF BRANCH 163, C. M. B. A. FOR 1904.

President—A. Picard.

1st Vice-Pres.—G. Altmayer.

2nd Vice-Pres.—J. J. Kelly.

Rec.-Sec.—J. Marinski, 180 Austin street.

Assist. Rec.-Sec.—J. Schmidt.

Fin.-Sec.—Rev. A. A. Cherrier.

Treasurer—J. Shaw.

Marshall—C. Meder.

Guard—L. Hout.

Trustees—M. Buck, H. Wass.

Rep. to Grand Council—Rev. A. A. Cherrier.

Alternate—James E. Manning.

ST. MARY'S COURT NO. 276.

Catholic Order of Foresters

Meets 1st and 3rd Thursday in Trades Hall, Fould's Block, at 8.80 p.m.

Chief Ranger—J. J. McDonald.

Vice-Chief Ranger—R. Murphy.

Rec.-Sec.—W. J. Kiely, 424 Notre Dame ave. P. O. Box 469.

Fin.-Sec.—I. P. Raleigh.

Treasurer—Jno. A. Coyle.

Rep. to State Court—J. J. McDonald.

Alternate—F. W. Russell.

Senior Conductor—F. W. Russell.

Junior Conductor—R. Chevrier.

Inside Sentinel—W. Mahoney.

(In Faith and Friendship)

Catholic Club

OF WINNIPEG.

COR. MAIN AND MARKET STREETS

Established 1900

FOULDS BLOCK

The club is located in the most central part of the city, the rooms are large, commodious and well equipped.

Catholic gentlemen visiting the city are cordially invited to visit the club.

Open every day from 11 a.m. to 11 p.m.

F. W. RUSSELL, President.

H. BROWNIGG, Hon.-Secretary.