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Northwest Review.

TUESDAY, MARCH 21 1899

CURRENT COMMENT

The anniversary of our Archbishop's consecration occurring the day before yesterday, Passion Sunday, is being celebrated today. We feel sure that all our readers will join with us in wishing His Grace of St. Boniface many long years of a pontificate yearly growing in spiritual fruitfulness. Those who heard our beloved Pastor last night at St. Boniface College feel justly proud of their eloquent and sympathetic Archbishop.

Yesterday the *Free Press* published a vigorous editorial claiming the \$300,000 from the Dominion Government for the Manitoba Schools. It is passing strange that men who can be so keenly alive to their own interests have not the slightest appreciation of the interests of others. The *Free Press* editor's arguments apply with tenfold force to the Catholic claim for restoration of school funds unjustly withheld.

Mr. Nicholas Flood Davin, who is so well read in Irish and English political literature, must be amused when he sees the papers crediting him with the "misplaced milestone," as if, when he likened the then *Free Press* Ottawa correspondent thereto, he had been the first to discover this metaphor. Of course it was Daniel O'Connell who said of the London thunderer: "The *Times* lies like a misplaced milestone, which can never, never by any possibility tell the truth."

A curious misunderstanding occurred with regard to Rev. Father Drummond's recent lecture on the Book of Ecclesiasticus. He had mentioned that Calvin had a great aversion to this book, as Luther had to the Epistle of St. James, which often seems an echo of Ecclesiasticus, but that Calvin gave no reasons for this dislike. A reporter of a Winnipeg paper misunderstood the name and this sentence was the result: "This book is the one which Rev. Dr. Caven, of Toronto, has objected to so strongly." The Principal of the Toronto Presbyterian College will be astonished, if ever he sees

that paper, to find himself mistaken for the originator of the system of doctrines he holds. Merely an anachronism of three centuries and a half!

We congratulate the *Free Press* on the fairness with which it published, with attractive headlines, Rev. Father Husson's interesting and crushing reply to "W. C. S." Father Husson's unexpected arrival from the North is altogether providential, as he is the only man that could re-establish the facts which that flippant correspondent distorted. Mgr. Clut need no longer be appealed to, because "W. C. S." is now proved to be either an ass or a liar.

AN HISTORICAL BLUNDER.

A correspondent of the *London Tablet*, of the 4th inst., in the course of a long communication on Mgr. Gillow, the Archbishop of Oaxaca, Mexico, writes:

"It is noteworthy that during his residence at the Accademia, when barely twenty-eight years of age, he was called upon to deliver the customary oration before the Sovereign Pontiff in the Church of St. Peter on the Feast of St. Peter's Chair, January 18, 1869. In this memorable oration, entitled 'De Cathedra Romana B. Petri Apostolorum principis,' etc., he referred to the doctrine of Papal Infallibility, the definition of which up to that time had never been suggested, as the culminating point of the Oecumenical Council. It was received with very general approval, and His Holiness personally expressed his warm thanks to the orator. Archbishop Manning's attention having been brought to it, he requested Mgr. Gillow to supply him with a copy of his discourse, with the notes and his treatise on the traditions of the Oriental Church, which on account of length could not be incorporated in the printed oration. The Archbishop of Westminster at once formulated a number of reasons why it would be advantageous to define the doctrine of Papal Infallibility. From that time the matter began to be discussed and talked about, and finally the definition of Papal Infallibility became the central feature of the Vatican Council. Thus, as was shown in a correspondence on this subject some few years ago, it will be found that prior to the discourse of Mgr. Gillow there is no document containing any allusion to the intention or expediency of defining the doctrine of Papal Infallibility."

This is more interesting than true. It would not indeed be a remarkable, though undoubtedly an instructive fact if the definition of the Papal Infallibility which was to be the most notable issue of the Vatican Council should have been so little thought of before its inception as not to have been, by any means, the motive of its convocation. Just as in the case of the Immaculate Conception the faithful used to pray to Mary Immaculate long before the definition of the dogma, so the Infallibility was believed in by the faithful and acted up to in all preceding ages without the need being apparent for its dogmatic definition. Now, however, in the light of subsequent events, as authoritatively infallible utterances might be needed when it might not be easy for the Holy Father to call a Universal Council, we clearly see the Providence of God in the action of the Vatican Council in

regard to the ex cathedra pronouncements of the Pope.

However, that this action can be traced to a suggestion of Mgr. Gillow, then a divinity student, in a discourse delivered before the Holy Father, in January, 1869, seems more than a trifle absurd. In the first place, had the question not been somewhat in the air, it would have been strangely out of place for so young a divine to have made in the presence of the Sovereign Pontiff such a momentous proposition.

Moreover, we know that in February, 1869, the definition of Infallibility was formally discussed by the Commission on Dogmatic Theology in view of shaping a decree for the approbation of the future Council. Now, such formal discussion was never undertaken without preliminary studies being made by specialists which might easily have taken months of preparation.

Then going further back we have the letters of bishops written to by the Pope in April, 1865, where the defining of the Infallibility seems to be suggested as against the pretensions of the Munich School. Moreover, of the twenty-one reports sent in by the Cardinals consulted by the Holy Father on the 6th December, 1864, two deal with the Infallibility as a matter for the deliberations of the Council, if Council there was to be, to which, however, one of these two was adverse.

In view of these dates, taken from the French translation of Ceconi's History of the Vatican Council, vol. i, pp. 1, 15, 29, 280, some hesitation may be allowed before crediting the discourse of the brilliant young divine, the future Archbishop of Oaxaca, with being the storm-centre whence arose the discussion and final dogmatic definition of the Papal Infallibility. I. J. K.

CONCERT AND LECTURE.

Reverend Father Drummond's Lecture on Phases of Irish Character.

Morning Telegram.

The close of the day of Ireland's patron saint was celebrated in a fitting manner in St. Mary's Church by a concert under the auspices of St. Vincent de Paul Society. The Church was decorated in a tasty and appropriate manner. In the chancel were arranged from the centre of the ceiling to the side walls festoons of red, white, blue and the Irish emblematic color. On the sides of the central part of the Church were hung festoons of evergreens, while numerous bannerettes with appropriate designs and mottos thereon hung on the walls. The large church was comfortably filled with an appreciative audience. After the opening organ selection by Mr. Albert Evans, Miss Barrett sang in her usual sweet style a song entitled "Killarney," which was followed by a song by Mr. Arthur Crick. The Rev. Father Drummond then delivered the first part of his lecture on "Phases of Irish Character." The reverend lecturer dealt with the mental and moral aspects of Irish character and first illustrated the versatility of the Irish. This characteristic was illustrated in the life of Cardinal Wiseman, the great linguist, who was able to speak in twelve languages and was learned in a vast range of subjects. Another example of versatility was the noted Dr. Doyle, who on three digerent occasions appeared be-

fore committees of the House of Lords and Commons for examinations without any previous preparation, and whose answers would fill three huge volumes. In the field of religion, the Irish were the leaders of thought and possessed clear and logical minds. Natural cleverness was visible in the pulpit, at the bar or on the hustings. T. D'Arcy McGee, the noted Irish-Canadian parliamentary orator, was referred to, to illustrate the Irish cleverness of speech. Numerous illustrations were given to show the ready wit of the Irish. It is needless to say that these provoked fits of laughter.

The first part of the lecture was followed by songs by Miss Barrett, and Mr. J. J. Moncrieff and Capt. C. N. Mitchell. Miss Barrett received a well deserved and hearty encore.

Irish music was wonderfully melodious and at the same time melancholy. Father Drummond remarked, in resuming his lecture. Bishop England was cited as an exception, an Irishman not possessing a musical ear. Of him his French music teacher said, after a six months' hopeless task in teaching the bishop music: "Sir, you preach like an angel, but your singing is devilish bad." The Irishman's love of company was characteristic of the moral side of his being. It was on account of the Irishman's love for company that he was accused of drinking so much. When the Irishman drank he did it boldly and openly, and when under the influence wished to shake hands with everyone; the Scotchman went to some quiet and secret spot, and the Englishman shut himself up or rolled under the table. The Irish exhibit love of family and were very hospitable, they were generous and inclined to a display of blarney. If a kindness was done to an Irishman he would forget all grudge he ever had against that person. One of the Irish faults was the tendency to yield to Saxon blandishments. The secret of Parnell's success was that he kept aloof from the Saxon. He never permitted himself to be wined or dined by them. The lecturer made reference to the ill-treatment that Ireland had received at the hands of England. With all his sense of fun the Irishman was deeply religious. Very few Irishmen had ever been infidels. Kindness was a most beautiful characteristic of the Irish nature as was also forgiveness. The Anglo-Saxon characteristics call forth admiration and respect, but not love. If the Irish had the strength of will of the Anglo-Saxon they could rule the world.

The Winnipeg Tribune.

In St. Mary's Church on Friday evening, before a large assemblage, one of Canada's foremost Irish speakers, Rev. Father Drummond, delivered a lecture on "Phases of Irish Character," in which a breezy and at the same time a true, serious and thought-provoking picture was drawn of the characters of men from the Emerald Isle. So excellent were many of the points that the applause was irresistible. The audience were astonished at the immense fund of story and anecdote at the command of the lecturer.

Around the Festive Board. Free Press.

After the lecture at St. Mary's Church one hundred ladies and gentlemen of Irish birth or extraction gathered around the festive board in Unity Hall, where a couple of hours were pleasantly spent. Mrs. Hample had provided a delectable repast and after the good things provided had received due justice, a few loyal and patriotic toasts were proposed, interspersed with national songs. After the toast to "The Queen" had been honored, Mr. Healey proposed "The Day We Celebrate," which was

wittily responded to by the lecturer of the evening. "Ireland a Nation" was proposed by Mr. E. Cass and fittingly responded to by Dr. J. K. Barrett and Mr. Jos. Fahey; "Our Guests" was proposed by Mr. D. Smith and responded to by Father Guillet and Mr. J. J. Moncrieff; "The Ladies" were championed by Mr. J. J. Doran, of Toronto, and the health of the chairman, Mr. Thos. Deegan, who had so skillfully and rapidly organized this banquet, was proposed by Dr. Barrett and was heartily received. The gathering then dispersed after singing "Auld Lang Syne" and the national anthem. Although gotten up in a few hours the dinner passed off most successfully, and it was agreed that in future years such gatherings should mark the celebration of St. Patrick's Day. During the evening songs were rendered by Miss Perkins and Messrs. Mitchell, Moncrieff and Crick.

A message was sent to Father Fallon, of Ottawa, who recently closed a mission here, as follows: "The day we celebrate. Toast old Ireland." To which the following answer was received: "Erin go bragh. Hurrah! I am with you heart and soul."

IN HONOR OF ST. PATRICK.

High Mass Celebrated at St. Mary's—The Church Prettily Decorated.

St. Mary's Church was very prettily decorated on Friday with bunting and the national colors of the Emerald Isle when the annual High Mass in honor of St. Patrick was celebrated at 10 o'clock. Rev. Father Husson, O. M. I., was the celebrant, the Archbishop of St. Boniface being present on the throne, and Rev. Fathers O'Dwyer, O. M. I., and Blain, S. J., assisting. The service was full choral, with Mr. Evans presiding at the organ. In the course of the service His Grace the Archbishop preached a sermon in which he extolled the faith of the Irish and explained the nature of true liberty.

Despite the fact that the day was not observed as a holiday the seating capacity of the church was severely taxed.

ORDINATION OF PRIESTS.

Fathers Caron and Duffy Ordained at St. Mary's Church Last Sunday.

On Sunday morning an ordination was held in St. Mary's Church, when Revs. James Duffy and Charles Caron were ordained to the priesthood. His Grace Archbishop Langevin officiated, assisted by Dom Benoit, Superior of the Canons Regular of the Immaculate Conception (N. D. de Lourdes, Man.) and Rev. Fathers Béliveau, Gravel and Guillet. Previous to the ordination, Father Guillet, in a short address, explained the nature of the service, and read from the "Imitation of Christ," a chapter on the dignity of the priesthood. After Mass the congregation repaired to the sacristy, where the newly ordained priests bestowed their blessing on all those who wished to receive it.

Father Duffy, who is a native of Sligo, Ireland, received his theological education at the monastery of the Canons Regular, at Notre Dame de Lourdes, Manitoba. Although not a member of the Order, for the present Father Duffy will remain with the Canons Regular. Father Caron is a French-Canadian, of long experience as a teacher, and will be attached to the Archbishop's household at the palace.

ARCHBISHOP IRELAND AND THE POPE.

From The Tablet.

Two days after the appearance of the Pope's Letter on "Americanism" in the *Osservatore Romano*, the following letter from His Grace the Archbishop of St. Paul was published in French in the same paper: "MOST HOLY FATHER—Immediately on finishing reading the