

Northwest Review

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

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

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SATURDAY, APRIL 30, 1904.

Calendar for Next Week.

MAY.

- 1—Fourth Sunday after Easter. Saints Philip and James, Apostles.
- 2—Monday—St. Athanasius, Bishop Doctor.
- 3—Tuesday—The Finding of the Holy Cross.
- 4—Wednesday—St. Monica, Widow.
- 5—Thursday—St. Pius V., Pope.
- 6—Friday—St. John before the Latin Gate.
- 7—Saturday—St. Stanislaus, Bishop, Martyr.

POPE PIUS X. ON THE PERSECUTION IN FRANCE.



The Holy Father, on March 14, his name-day, received the congratulations of the members of the Sacred College of Cardinals, and in reply said: "We receive with hearty satisfaction the good wishes which the Sacred College offers Us for the first time on the happy recurrence of the Feast of St. Joseph whose venerated name it was Our lot to receive in Holy Baptism. Those good wishes are a most grateful proof to Us of the filial and devoted sentiments of the Sacred College towards Us and redouble for Us the joy of a festival already dear to the Catholic world on many accounts. Whilst We return sincere thanks to the Sacred College, We raise Our mind and heart to the loving patron of the universal Church in order that, in fulfilment of the good wishes tendered to Us he may obtain for Us from the Sovereign Giver of every good gift light and aid in the discharge of Our difficult Ministry, and for the Church the efficacious and bounteous protection of which it has so much need in the hard and perilous struggles of the times. These struggles are certainly not wanting in Our day. But if We turn Our gaze on the great Catholic family We assuredly find solid grounds of consolation in the close and beautiful union of the Episcopate with the Apostolic See, the cordial movement of the people towards the centre of unity, and the fruitful and ever-increasing development of Catholic works in all the nations. Yet on the other hand We have ample cause for serious thought and grief in seeing with what arduous Catholic principles are opposed, with what persistency errors baleful, not only to the Church but to civil society, are scattered amongst the multitudes, and with what folly are destroyed in some

places excellent institutions and works founded and conducted by the Church, with so much solicitude and with so many sacrifices, for the moral and material welfare of the people.

In connection with this matter, my lord Cardinals, you are aware of the painful events that have been taking place for about a year in France. From the time when, by the inscrutable design of Divine Providence. We were raised to the Chair of the Prince of the Apostles We failed not, as Our glorious predecessor did not fail, to give proofs of sincere affection for the illustrious French nation and of special deference for its Government. Nevertheless, We must confess that whilst We greatly rejoice at the continual demonstrations of piety and attachment to Us on the part of that Catholic people, We are deeply saddened by the measures adopted and by others about to be taken in the legislative domain against the religious Congregations who form in that country, owing to their noble works of charity and Christian education, the glory not less of the Catholic Church than of their fatherland. As if the steps already taken and determined on were not immensely grave and deplorable, they have thought fit, in spite of our repeated efforts at prevention, to go still further by presenting and advocating a bill, the object of which is not only to forbid, by making an unjust and odious exception, all teaching by the members of religious establishments, even those that are authorized, and this solely because they are religious, but also to suppress the very establishments approved of for the special purpose of teaching and to realise their property. Such a measure, as everyone understands, will have the sad result of destroying in great part Christian teaching, the principal foundation of all civil society, prepared and fostered by Catholics under the protection of the law and at the most generous sacrifices. In this way, innumerable children will be brought up, contrary to the will of their parents, without faith and without Christian morals, to the incalculable detriment of their souls; as there will also be again the touching and distressing spectacle of thousands of religious of both sexes compelled, through no fault of their own, to go wandering destitute of resources, over all points of French territory, or to become exiles in foreign lands. We earnestly deplore and denounce such rigours, essentially contrary to the ideas of liberty, rightly understood, to the fundamental laws of the country, to the coherent rights of the Catholic Church and to the principles of civilization, which forbid attacks on all peaceful citizens, who, even whilst devoting themselves, under the guarantee of the laws, to works of Christian education, are none the less faithful to the duties and responsibilities imposed on the other citizens. Nor can We refrain from expressing our grief at the proposal for bringing before the Council of State as abusive respectful letters addressed to the Supreme authority of the Republic by some well-deserving pastors, three of whom are members of the Sacred College, the august Senate of the Apostolic See, as if it could be an offence to address the head of the State for the purpose of calling his attention to arguments strictly connected with the most imperative duties of conscience and with the public weal.

But though this situation profoundly afflicts Our heart, Our courage does not grow less; on the contrary, We cherish the firm hope that the Lord, favourably receiving Our prayers and those of so many pious souls, will hasten the hour of His mercy and will also open the hearts of those who today are deaf to the voice of the Church. These sentiments of confidence and trust, We are sure, inspire above all, the religious of France, male and female, the chosen children of the Catholic Church, whom We follow in their sorrow, with the deep affection of Our paternal heart and with the most fervent prayers. Let not the bitter trial of the moment shake their firmness, and let them give themselves, with redoubled fervour, to a life of faith and of saintly works, pardoning all who oppose their institutions, and ever keeping their thoughts and their

looks fixed aloft. Tribulation is the heritage of the Church, but through the shadows and the vicissitudes of this world, faith points to the clear horizon of another country of ours, where, as a reward for our virtues and our sufferings patiently borne, it will be given us to enjoy, in the vision of God, peace and pleasure without end.

Our remarks, My Lord Cardinals have digressed from the joy of the festival to quite a different subject but it appeared opportune to Us that, as Our dearest sons, you should share Our joys and Our troubles. And now, in begging Heaven to bestow upon you, in return for your good wishes, its choicest favors. We impart to you with all Our heart, the Apostolic Benediction.—Catholic Times.

CONSIDERATIONS OF CATHOLICISM BY A PROTESTANT THEOLOGIAN.

Sacred Heart Review.—CCXCVI.

We have seen that, at variance with the representation of our Boston friend, Newman and Manning who may be taken as the eminent representatives of the Oxford converts to Rome, were so far from "having deserted their native religion," which was Christianity, that they threw up the Evangelicalism in which they had been bred precisely because they could no longer acknowledge it as the genuine form of their native religion. Newman, in his "Loss and Gain," signifies that in his boyhood he had been left to suppose that, as St. Paul says, and as Trent also says, availing faith is that which worketh by love. Of course he had no thought of deserting 'this' religion, and he never did desert it. On the contrary, he always declared that his permanent conversion to God took place while he was, still an Evangelical, but evidently an Evangelical as yet unconscious of the darker side of the scheme.

When he had grown up and was supposed capable of initiation into the esoteric doctrine of the school he was horrified to be told that "believers keep the law, but not because they are bound to do so." In other words, love and good works proceeding from love, and a heart converted to holiness by the Spirit of Holiness, are simple luxuries of the justified man, not necessities. Here he found a deadly poison intermingled with his native religion, which fidelity to that religion required him to expel from the gospel into which it had been insidiously infused.

However one man, or two or three might easily have misrepresented the Evangelical school of the Church of England. Newman, therefore held himself bound to ascertain what the true reformation doctrine was. Hearing Luther always described as the man who had re-discovered the true doctrine of Justification, he tried to ascertain what Luther really teaches. Here he was confronted by Dr. Dollinger quoting from the Reformer: "Faith justifies 'before' love, and 'without' love." Finding that no one impugned the genuineness of these words that they agreed exactly with the doctrine which had just been disclosed to him, and that Lutheranism, a century after Luther, still taught that "love and good works though highly desirable and praiseworthy, are not absolutely essential to acceptance with God, in life or death," he was obliged to conclude that the original Reformation was simple Antinomianism. He does not accuse it of being Libertinism, although Luther declares that in Germany it sank at once into this, and that on the largest scale. Indeed, one Lutheran gives as a reason for becoming a Catholic priest, that he could not persuade himself that it was consistent with Christianity for a clergyman to marry two or three wives at once, or to swap wives with the parson of the next parish.

Dr. Newman does not say that all Evangelicals, or even the most, are Antinomians. Yet as Luther is always put by them at the head of their school, and treated as barely inferior to St. Paul, notwithstanding his utter contradiction in this matter to St. Paul, Newman conceived that there can be no authen-



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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.

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