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NOTES AND COMMENTS.

This week instead of the "Amulet" we give an appropriate Christmas story, written by one of the best Catholic writers and we feel confident our readers will find it both instructive and interesting.

have to be restored and therefore talk of civil war. But their days are numbered. Isaac Butt, Parnell's predecessor, was coolly told that the question of Irish self-government would be considered only when he could speak of a united Ireland, and that is what the Irish leader to-day can do; therefore these landlords may as well resign themselves to be inevitable.

GREETING.

It is a long time since the English speaking Catholics of the Northwest, (and never were so many of them), addressed through a journal devoted to their interests at this joyful season. We trust that this number of the "Review" will add to the Christmas cheer of our readers through this vast country, which was but a short time ago the home of the Savage, who was the sole monarch of the prairies, but where now, owing to the great and good God, who ruleth all things, Paganism has been brought over to Christianity; civilization has invaded to the remotest parts of the country, and thriving towns and settlements dot the plain everywhere.

ADESTE FIDELES.

Eighteen centuries ago the angels sang that midnight hymn which we can hear as plainly now as then, "Peace on earth to men of good will." Though years have rolled on and wrought many changes in the world, and though nations have come and gone since the Saviour of the world lay in the manger at Bethlehem on a cold bitter night of December, we still look back to that memorable event which time cannot obliterate nor obscure, for we can see now as plainly as did the wise men, the Babe in swaddling clothes, we still look back to the birth at Nazareth as an epoch which cycles cannot dim. Down through these years comes the news that a Savior is born; loud and clear to faithful ears resounds the voice of the Magi that proclaims that Christ is born; We can see to-day the Savior at Nazareth, obedient to his Virgin Mother. Then in after life His works of mercy, love, and charity. His bloody sweat in Gethsemane; and His bitter cry "Father, if it be possible let this cup pass away." His scourging and then tracing His weary way to Calvary, followed by His afflicted Mother, beaten and scoffed by His cruel persecutors. We see Him bleeding and torn, stretched on the cross and there seal a life of sorrow by praying for His persecutors. Oh, incomparable love!

"NO IRISH NEED APPLY."

It would seem that this old cry is to be revived in England. Some of the soreheads who have been defeated in the recent elections by the casting of the Irish votes have become maddened and resolved to be revenged on their Irish employees. The following cablegram will show to what low depths the English will descend.

A movement has begun which involves probably the most astounding scheme of political revenge and proscription in the history of this generation. The movement grew out of a meeting at the National Liberal Club of those liberal members elect whose majorities had been reduced by the casting of the Irish vote for the Tories, and of those liberal candidates for Parliament who had been defeated by the same tactics. It was a very sore-headed assemblage and great bitterness was displayed against the Irish in all the speeches.

would be a poltroon to conceal, and boycotting a man for voluntarily committing offensive acts which he has the power to discontinue at any moment. How brutal to turn on the poor employees because they voted as their consciences dictated. They may say that it was ungrateful for those Irishmen to vote against their employer, but did the employer not give a "quid pro quo" Did they not give an equivalent for wages received? It is praiseworthy in those Irishmen who, knowing their fate, stood firm in the time of Ireland's trial. Let them be of good heart for the independence of their down-trodden country is won, and industry, plenty and prosperity will again abound in their native land.

CHRISTMAS.

On the 25th of March the Church celebrated the Feast of the Annunciation. Upon that day (as it were) an Angel sent forth from God, greeted a Virgin with the words "Hail! Full of Grace!" and related to her that she should become the mother of the Saviour of the world. The Virgin is one of the lowly sphere, poor and espoused to a poor carpenter; yet it is she, who has been chosen to be the mother of the Incarnate Son of God, and who, in view of the sublime privilege has been preserved immaculate from the first instant of her existence. The angel required her consent to the message. How earnestly he and the whole court of heaven awaited her response. "Speak but the word" says St. Bernard "holy Virgin, which heaven and earth, and the world below expect from you." She speaks: "Behold the handmaid of the Lord, be it done to me according to Thy word." Then the Holy Ghost overshadowed her and the "word was made flesh and dwelt among us." This was the Incarnation of the Son of God, the second Person in the Trinity, Who was always God, equal to the Father and to the Holy Ghost, took of the substance of the Virgin; formed to Himself a body and into that body He breathed a human soul and in the same instant he communicated to both His Divinity; henceforth for all eternity, He was God and man in one Person. He, Who was from all eternity God, became man in time. Therefore Mary's child was the Great Lord of heaven and earth; her own Creator; the eternal God became His own creature's child; He lay an infant in her chaste womb from the moment of his conception till His birth, when she became the Mother of God.

We have passed the Festival of the Incarnation, Christmas is that of His Birth. Harken to the angels' good tidings of great joy. This day is born to you a Saviour, who is Christ the Lord." Listen to the multitude of the heavenly army singing "Glory to God in the highest and on earth peace to men of good will" and join in their thanksgivings with the lowly shepherds and "find Mary and Joseph and the Infant" (Luke ii. 16). The Blessed Mother of God and he, who was deemed worthy to be called the father of Jesus (Luke ii. 48), shall be our patterns and our intercessors, at the Manger-Throne.

Yea, Lord we greet Thee Born this happy morning Jesus, to Thee be glory given Word of the Father In our flesh appearing

Oh, come let us worship Oh, come let us worship Oh, come let us worship Christ the Lord.

God of God Light of Light Lo, He disdains not the Virgin's Womb Begotten God, not created,

Oh, come let us worship Oh, come let us worship Oh, come let us worship Christ the Lord.

Ah! we Catholics will greet Him, will worship him, really present in the Most Holy Sacrament. Alas! for the outer world that is forgetting Him. They keep the Christmas Festival, but how or why and with what sentiments. They think the doctrine of the Incarnation "essential" and that they believe it, yet, were the doctrine elaborated and put distinctly before them, many would reject it; others would have to reflect, for they had never thought of it in that way before; and for the rest we dare assert that the little Catholic child who has learned to say her rosary has a conception of the mystery, more distinct, truthful and luminous than most of them. If the doctrine of the Incarnation is true, then the Blessed Virgin is the Mother of God. The mass of Protestants deny her this title and thus deny the fundamental doctrine of Christianity. In the Mother they despise the Son. Our best Christmas wish is that they may be brought to know and hear the Church, the pillar and ground of Truth, for the truth will make them free—with the freedom wherewith Christ hath made us free.

THE FRENCH CANADIANS

MR. BERNIER MAKES A TRENDANT AND VIGOROUS REPLY TO THE REV. MR. SILCOX.

THE EVANGEL NONPLUSSED BY A CATHOLIC LAYMAN.

Sir:—In the midst of the excitement, caused by the events of the last few months there is a distressing symptom exhibiting itself. Passion seems to overwhelm reason and justice. This, it is which renders the position the more difficult and the future more gloomy. Nevertheless, for our part, we do not despair of the good sense of the nation and we trust that in the near future perfect order may be restored and for the best interests of the country that this excess of excitement may be appeased.

Meanwhile the portion of those who undergo the fire of the attacks of malevolence, or irreflexion or prejudices, is surrounded with difficulty. Painful also is the task of repelling calumny, insinuating itself even into places reserved for prayer and the noblest aspiration of the soul. Mr. Silcox, for example, a young man, a minister of the gospel, thought fit on Sunday last to read us a lesson on the occasion of the funeral of Riel. But, as usual, basing his reflections on false assumptions, he scorns forth into a poisoned atmosphere of prejudice. The consequence has been that his assertions have been brutal, unjust, and without foundation, although we have to admit that he has said nothing new.

It is always the same accusation which we have heard for a century past with regard to ourselves. Rome and France, to which we are linked by the ties of faith and blood—Rome and France, that is to say, our faith and our origin—these are what are made a reproach to us. France, true it is, we love her. We love her on account of her antiquity; we love her on account of her glories; we love her on account of her misfortunes; we love her on account of her language which is ours; we love her on account of her blood which is ours also; we love her because our ancestors were Frenchmen; we love her because she loves us; we love her because the daughter still loves her mother, even after having vowed affection and fidelity to her spouse at the foot of the altar.

The fortunes of war, it is true, and not our heart, forcibly separated us from France and thrown us upon the arms of a spouse who has not always been tender towards us. Men, who resemble Chinese rather than Englishmen, would from the first have liked to devour this new child born to Great Britain by the valor of her troops and the fortune and skill of Wolfe triumphing over the heroism of Montcalm. But there was a contract, a capitulation, which hindered the satisfying of such unhallowed instincts. Thanks to this fact we can grow while waiting for better days. In fine, there were statesmen in the English Parliament and others who were sent to us, who were capable of discovering that great things might be expected of the French Canadian people by treating them equitably. They put our loyalty to the proof and the empire saw that she had unjustly suspected us. Great liberties were accorded us. This generosity gained our gratitude and our hearts, so much so that could we suppose, what is impossible, that England would call upon us to-day to choose between her and France, between her institutions and those of our ancient motherland, between her flag and that which our ancestors venerated, with one voice would we demand to remain British subjects.

Consequently we are far from giving one half our allegiance to France and the other half to Rome. To the one we give the sympathies which no people in the world placed in the same position as ourselves would refuse to give. To the other we give more than sympathies; our faith sees there the centre and the Head of Catholicity, the Vicar of Christ, to whom we render the homage which God has commanded us to render to the Rock upon which he built His Church. But it is precisely this faith, which strengthens instead of weakening, our allegiance to England. Besides, if, on account of our faith, our allegiance is suspected, then, for the same reason, that of all who do not receive their religious doctrines from England, ought to be persecuted; the allegiance of English Catholics living at home ought to be suspected; the allegiance of American Catholics ought to be suspected; and indeed all the Catholic people of the world. Ah! yes, you are either impostors or fools, in crediting us with opinions which would have caused you great loss had we cherished them.

From the day when the Chevalier de Levis, after having routed your troops and forced them to take shelter within the walls of Quebec, was obliged in his turn from failure of support to lay down his arms, our loyalty, as a nation and as a people, has never swerved. If in 1837 and 1838 some of our people who thought not representing our entire race, are still belonging to us, have somewhat tarnished the fidelity existing for upwards of a century, the cause lies in the fact that the rights guaranteed by the capitulation, by the treaty of Paris and the acts of the Imperial Parliament were not honestly adhered to. Moreover our people were not the only ones to complain and revolt. Then as now there were in your ranks many albeit so skillful that they could excite the passion and foment revolt, some in an undrhand manner, and others openly but who later on would vaunt their loyalty and whilst themselves the most criminal would shriek for the punishment of their dupes.

If you would reflect but for one moment you should easily pardon an agitation the result of which brings but lib-

erty which with ourselves you enjoy. This result you owe to us for the majority amongst you exhibited more subservience than the authorities in Downing street ever expected from you no doubt from the hope that in putting together their servility and our revolt a storm would arise to destroy us and from our ruin evoke a source of prosperity to themselves.

But we repeat it was not our entire people that took part in this movement. Did you ever ask to what cause this was due? As we think you did not we will tell you. It was to Rome! You will exclaim "and yet we are right and you are in error." A moment and you shall have an explanation.

In the first place when you speak of Rome we know what you mean. You use the words before audiences to produce false effect. We are fully aware too that you know better. It is our religion that you desire to make responsible for all the follies your excited or ignorant imagination attributes to the Chief of our Church or the eternal city. When, therefore, the phrase is used by us "it is to Rome" we only use your language. Amongst ourselves we use different words, we say resolutely "it is to God." For with us, loyalty, submission to established authority, the defense of existing order, the maintenance of peace and harmony among citizens of a common country, respect and love for our neighbor and his feelings, are not only social and honorable virtues, but are duties imposed by conscience. We give to all these a sacred character by referring to the Supreme Being. Our religion teaches us that all power comes from God, and that by Him all kings reign, and "to give to Caesar that which belongs to Caesar." It teaches us not only not to raise the standard of revolt against our rulers, but to pray for them.

Therefore if it were possible for you to assist at the services of our churches you would every Sunday hear the Catholic subjects of the British Empire pray for Her Majesty Queen Victoria and the Royal family. Such is the doctrine which our religion, nay to use your own words, "Rome" teaches us.

In 1837 this religion expressed by the voice of our pastors, kept within the bound of duty the bulk of the French race in Canada. Undoubtedly with the greater number this was not needed to induce them to remain faithful to the flag given to us by Providence, but even these could only ascribe to the lesson received at their mother's knee and in their parish churches this steadfastness in the right at a time when it was so easy to deceive oneself owing to the iniquities perpetrated against us.

It was not the first time that Rome had spoken. She spoke immediately after the Cession, she spoke more in an especial manner at the time of the emancipation of the United States. Then propositions were made and emissaries were sent to us who dangled freedom before our eyes, and freedom at the hands of Frenchmen, for it was Lafayette who was the hero of the American war.

But Rome spoke by the lips of Mgr. Briand, Bishop of Quebec, and we remained faithful to the English flag. At that time we saved Canada. Without us there was an end to the English dominion in America, for without us England could no more have kept Canada and its dependencies than she was able to retain the thirteen other colonies. Blind or untruthful must he be who does not concur in this.

Again, in 1812, at the time of the American invasion, Rome spoke again by the voice of Mgr. Plessis. Again did our militia rally to the English flag and helped to save the British dominion in America. Well was it for England that in those days she could get the help of Rome.

Rome did not at that time teach other than she has ever taught, from the side of the cradle in Bethlehem even to our own days, for after twenty centuries of existence she speaks again of these matters by the voice of our august Pontiff Leo XIII. and repeats as in the time of Christ, of St. Peter, of St. Paul, and of St. Augustine, "Give to Caesar the things that are Caesar's; Obey the laws of your country, paying the tribute, eye even the tribute of blood, if needed, for such is the law of God.

Ah! the tribute of blood has been paid by us Catholics in the last insurrection, and despite the great grief, the dreadful trouble which is implanted in the hearts of our spiritual chiefs, despite the calumnies which have assailed them, that has not prevented the Venerable Archbishop of St. Boniface from speaking in his turn and from giving testimony as to what the Church has always taught and still teaches concerning the strict obligation imposed upon us to be good and sincere citizens, to work for the peace and happiness of society, to obey our Queen and those who rule in her name. By the side of the duties prescribed for us in the civil order our religion also teaches us other of a purely spiritual kind and amongst these duties is that of praying for the dead. You may not believe in the usefulness of these prayers and we know it. It is not now matter for discussion as to who is right, it is only necessary to know this that by the treaties made by our political constitution we have full liberty to practice our religion.

Hence the legitimate conclusion, and one with which you have nothing to do so long as we keep to ourselves. If a Catholic family desires to have public prayers for a deceased member they have the right to ask, if the person for whom these prayers are asked has made his peace with God before death and even although he may have been a public sinner he has submitted to the rules of the Church by his receiving what we call the sacrament of the dying. Our priests have not the power to refuse these prayers. These are matters not capable of alteration from outside circumstances. They are regulated before-