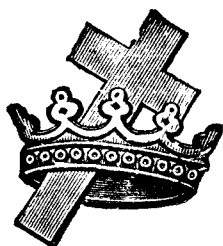


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Senate Reading Rm Dec 7



"AD MAJOREM DEI GLORIAM."

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Twenty Years As Pope.

The Health, habits and pleasures of the Holy Father.

Who Never Knows Illness, At the Worst Only Suffering an Occasional Cold—His Mental Habits Laborious and Exhausting—Lessons in Hygiene His Condition Teaches.

The Rome correspondent of the London Telegraph has taken the occasion of the completion of the twentieth year of the Pope's reign to write a kindly article concerning his Holiness's health, habits, and pleasures, from which the following extracts are made.

With his formal discourse to the College of Cardinals at Christmas, Leo XIII., now in his eighty-eighth year performed the last public act of twenty years of reigning. His Holiness continued the ceremonies peculiar to the season by receiving on Saturday deputations from Catholic societies and parochial committees to the number of about 3,000 persons, who were admitted to assist at the Pontifical Mass in the Sala della Loggia, in the Vatican, on the occasion of the sixtieth anniversary of his first Mass. It was evident to all who were permitted to assist on this impressive occasion that the Pope enjoys his usual health. He has had no illness or indisposition for many months. Illness, indeed, he never knows, nor has he known since he was Governor of Benevento half a century gone by. At the worst, he suffers an occasional, though rare, cold. The prescription then is rest in bed, or, at the least, confinement in his heated rooms. The greater part of a year sometimes elapses between one indisposition and another. This wonderful immunity is one of the best and surest proofs that his healthfulness has only to contend with the weakness and heaviness of extreme age. Equable exemption from the infirmities of life is strangely associated with the greatest possible delicacy, and even fragility, of frame and organism. Such a supreme union of strength and of delicacy must have been possessed, after a fashion, by the fabled beauty of Viterbo in the Middle Ages, la bella Galliana, whose form was so like to an alabaster vase—the very term of comparison in use about his Holiness—that the red wine could be seen descending in her throat. But Leo XIII. has preserved by a unique sobriety of life—that sobriety commended and described in his recent poem, "Ad Fadricium Rufum"—the vitality of a strong constitution. Some have written that he comes of a stock of mountaineers, and that he early increased the healthfulness thus received by his outdoor life in his native place.

Once tall, he is now shortened and has a painfully pronounced bend of the entire upper part of his body. The former is the effect of age, the latter must be greatly the result of long years of assiduous study and of a sedentary life. He may be said to have passed the last years of his childhood at college, since he was only eight years of age when he was sent to the Jesuit College at Viterbo. He passed his youth within seminary walls. As a young man he was governor of a province and titular archbishop. Long before his prime he had been Nuncio to Belgium—whence he went to England, and was presented to her gracious Majesty—and had been called to the See of Perugia, which he only left during the last months of the reign of his Papal predecessor. His life then has been an indoor life—the life of a student.

This fact supplies the explanation both of his mental habits and of his material health to-day. His mental habits are laborious and exhausting. He has always on hand the preparation of some Pontifical document of importance. Each of these documents implies a vast labor. But knotty questions are of far greater frequency than the solution of doubts or the exposition of great issues in public documents. All the ramifications of the Papal administration end naturally in him, and it is his daily duty to ratify, after conscientious examination, the findings of each branch of the ecclesiastical Government. These audiences take place on every morning of the week save Sunday and Thursday, and in every week of the year save a few set down by prescriptive right as *Feriae*. This au-

dience-giving, which is obviously burdensome, does not flag during the heats of the Roman midsummer. One other point, however, affords a more direct indication of the mental habits of Leo XIII. This is his determination to be his own counsellor. Everything which is grave in consequences he reserves for his own scrutiny.

Nor has the advance of age brought any diminution of what the Latin races call geniality. His human sympathy is of the highest kind, and at once wide and exquisite, broad and tender. He receives literally "all sorts and conditions of men"—except M. Zola coming in peculiar circumstances. To each one received he appropriates—readily, naturally, and adequately—the proper interest satisfaction, and benevolence, and all in the most royal and courteous way. And with his sympathy of a higher sort has endured his mirthfulness. A refined wit is often attributed to him. It is equally certain that he has the fullest and most human appreciation of humor.

The preservation of Leo XIII. in life, healthfulness, and activity has the general merit of teaching some homely lessons in hygiene. Leo XIII. is an enthusiast for frugality, after the manner of Cornaro. He has not only given an example of personal practice, but he has published precepts. Upon his verses on sobriety, since the period of their publication and of their translation by Mr. Andrew Lang, there have been modelled menus, at least in the United States. In still stricter conformity with them, as a glance at the menus shows, is the Pope's unchanging diet—self-prescribed at Perugia and approved by the Archiatro Pontificio in Rome. Indeed, the Pope's appetite has not varied in any perceptible degree for thirty years, and his present physician could have described it at that distance of time as he does now, saying: "I think that I take more at one meal than the Pope in a week."

The care of his gardens forms his chief diversion. "Is it true," I have asked a prelate of his suite, "that he tends the vines which he has planted?" "Yes, almost true; he does everything else, if not the material cultivation." His care for the gardens is assuredly, then, the most complete relaxation which he allows himself, not less than the most marked variation of work which he could discover.

In every respect, the gardens are his predilection. Around the Borgia Tower, a fortification reared by Pope Alexander VI., he has erected a Casino, that of Pope Pius IV. being too low-lying, and having become unhealthy since the completion of the dome of St. Peter's and of the Library wing of the Vatican. He abandoned this Casino of the Medici Pope very reluctantly, even when he had learned that it must be malarious. Nothing could be stranger than the contrasts in his own Casino, which must be known in the future as that of Leo XIII. Its centre, the tower, is the coolest and the most thickly built of imaginable structures. No summer-house in the world can be like that of the Pope, which stands on an eminence exposed to the fiercest rays of the sun, but the centre of which has walls so thick that its atmosphere is like that of the Blue Grotto. The rooms of the new apartments clustering around it are furnished with the most modern furniture, while the first floor of the Tower itself is a magnificent circular saloon. During the months of summer-heat, his Holiness frequently repairs thither for the greater part of the day. The change of place makes little, if any, change in the severity of his life. In the first years after its erection he used to make a "villegiatura" there in August, besides spending the day hours there at other times. Now he makes his "villegiatura" in the autumn, which is the Roman season for ecclesiastical vacations. He has only returned thence in the third week of November last.

The Ceylon Catholic announces the first part of a new Sinhalese translation of the New Testament by the Very Rev. C. Chounavel, O. M. I. This learned and zealous missionary has edited a Sinhalese grammar, and written and translated many books in that difficult language. Though long past seventy, Father Chounavel has no thought of placing himself on the retired list.—*Ave Maria.*

Papal Infallibility.

Rev. Father Pardow's Answer to Mr. Therrien—An Interesting Document.

To the Editor of the Montreal Witness.

Sir,—Religious controversy, however interesting to the principals engaged in the tilt, must, I fancy, soon pall upon the onlookers; hence I must be brief.

I. Your correspondent accuses us Catholics of attempting to prove the infallibility of the Church by the bible and the infallibility of the bible by the Church, and of thus wrecking our logic on that fatal reef known on intellectual charts as the 'Vicious Circle.'

I answer: Every student of the bible knows, or at least should know, that the great book has two different values: it has its value as a book of history, and it has quite another value as a book of revelation, or the word of God. As a book of history, its value does not rest at all on the authority of the Church, but on its own genuineness and authenticity, both of which we prove as we prove the genuineness and authenticity of Caesar's Commentaries on the Gallic War or any other history. In this book or bible, taken as a history, we find the life of Jesus of Nazareth, and we read how he established an institution to which he gave power to teach all things whatsoever he taught, until the consummation or the world. Now this institution or Church, thus proven from the bible as a book of history, takes the collection of books which we now call the Holy Bible, and says to her children: 'This book, or rather this library containing seventy-three books bound in one, is not simple history, it is inspiration, revelation; it is the word of God.'—I venture to say that even with the strongest marine glass, that dangerous 'circle reef' is not yet in sight, and Catholic logic still rides the waves triumphantly. So clear is this reasoning that the great St. Augustin, whom I am happy to find Mr. Therrien quoting with approval, uses this very strong language: 'I for my part would not believe the gospel unless the authority of the Catholic Church moves me.' As this is a very far-reaching remark, and should be seriously pondered over by those who are not of our faith, since it shows what was thought in the early days, of the relation of the Church to the bible, I give St. Augustin's words in the original and I point out where they may be verified. 'Ego vero evangelio non crederem nisi me Catholice ecclesie commoveret auctoritas.' Contra epistolam Manichaei. Cap. 5, N.6. Gaume edition, Vol. 8, p. 270.

2. Mr. Therrien asks 'why the Catholic Church does not spread the bible at prices that will put it in reasonable reach of those who possess little of this world's goods?' The shortest way to answer this is to beg Mr. Therrien to send for the price-lists of all Catholic book-sellers in Canada, the United States and England. This will probably be a revelation to him, and hereafter he will be able to speak with more authority and especially with more truth on the question of cheap Catholic bibles.

3. Your correspondent continues: 'I am glad to say I don't believe baptism to be necessary to salvation.' I therefore made a mistake in attributing the belief to him. The mistake arose because I understood him to say that he always took the 'short way' and went straight to the bible. Now the bible says: 'Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter the Kingdom of God.' John iii., 5. But I suppose that the bible which, according to Mr. Therrien, is so clear as to need no interpreter but itself, does not mean what it says.

4. Your correspondent in his previous letter, endeavoring to show how preposterous it is for Catholics to claim for the Pope the infallibility which they do claim, said: 'Not even the greatest scientist claims infallibility in his searchings after truth in nature.' To disprove this universal proposition, all that is necessary, according to the inexorable laws of logic, is to find even one case in which a scientist does claim infallibility. We find it in the astronomer, foretelling an eclipse. It is not therefore against reason for a fallible man who is an astronomer to be sometimes infallible. No one ever claimed that a Pope was always infallible, but only when teach-

ing the universal Church. It is not therefore against reason for a fallible man who is a Pope to be sometimes infallible.

5. Your correspondent, in his efforts to explain away the multitudinous divisions of the Protestant sects, quotes St. Paul, 'I see now in part.' I answer: We do not need to see everything, the mystery of the Trinity, for example, as we hope to, one day; but this much is certain, that the same St. Paul states plainly that there should be one faith, one baptism. Eph. iv., 5. This much also is certain: either Christ taught that baptism is necessary or not; he did not teach both. Either he empowered his apostles to teach all things whatsoever he had taught, until the consummation of the ages, or he did not. To say that we have no way of ascertaining which of these, as of hundreds of other points, he really taught, is to make the gospel a laughing-stock to every thinking mind.

6. The bible declares: 'If he will not hear the Church let him be to thee as the heathen.' Mr. Therrien says that 'Christ is not here speaking of a man out of harmony doctrinally with the universal Church.' But I ask by what right he thus narrows down the words of the bible. The bible, according to Mr. Therrien, needs no interpreter, yet he seems to be interpreting it for me. I prefer to go straight to the bible and take the words as they stand. Now, our Lord says Matt. xviii., 15. 'If thy brother shall offend thee, * * * tell the Church: if he will not hear the Church let him be to thee as the heathen.' Christ has no limitation of the kind of offence: 'if thy brother offend thee.' My brother may offend me by teaching falsehood, by depriving me or mine of the truth of God, as much as he may offend me by insulting me or robbing me of my purse. Nay, the former offence is by far the more grievous. How, then, is it lawful to limit Christ's meaning?

Finally, I read my bible sincerely and prayerfully and therefore I have right to count, so your correspondent states, on the personal guidance of the Holy Spirit in understanding it. I understand the text as I have stated. Mr. Therrien reads his bible also sincerely and prayerfully and the Holy Ghost directs him to believe his interpretation, the contradiction of mine, to be the true one. The question, too, is vital. Which Holy Ghost shall we believe? Was the need of an infallible tribunal to declare authoritatively the meaning of the bible ever more clearly shown?

W. O'B. PARLOW, S. J.
Gonzaga College, Washington, D. C.,
Jan. 11, 1898.

Lourdes proves the Catholic Church.

Sacred Heart Review.

How does Lourdes prove the Catholic Church? We do not hesitate to affirm that the apparitions at Lourdes, with the subsequent history of the shrine, demonstrate the existence and reality of the supernatural; and the Catholic Church is the true exponent and representative of the supernatural religion which Our Lord Jesus Christ came to establish on earth. She has inherited and perpetuated the power which Jesus gave to His Church when He delivered to His disciples the great commission to go into all the world and preach the Gospel to every creature. "These things," said He, "shall follow them that believe. In My name they shall cast out devils, they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing it shall not hurt them; they shall lay their hands upon the sick and they shall recover." And we are told that "they went forth and preached everywhere, the Lord working with them, and confirming the word with signs that followed." Their successors did the same, and signs and wonders have been performed in the Church in all ages. Miracles have never ceased. The lives of the great saints are a perpetual miracle.

Among the extraordinary supernatural manifestations which have occurred in modern times none is more striking and impressive than that of Lourdes. The facts are well authenticated and incontestable. In truth, that remarkable demonstration seems to have been ordered by Providence as a striking testimony in the midst of an unbelieving and skeptical generation, for confirming the faith

of believers and confounding the presumption of infidels.

Fourteen times the Blessed Virgin appeared to the simple country maid, Bernadette; gradually attracting thousands of spectators who looked on with awe as the maid knelt, wrapped in ecstasy, conversing familiarly with the heavenly vision. What did the vision say?

First, it directed the maid to make a slight excavation in the sand near by, and there burst forth a spring of pure water where no spring existed before. The water had a miraculous power of performing cures, and a succession of most extraordinary miracles has from that day to the present time, from year to year, been performed at this wonderful fountain under circumstances which can not possibly admit of doubt in any candid mind.

The supernatural character of the apparitions was established in the midst of the most determined opposition on the part of the civil authorities, who resolved to quash the whole thing and prove it a humbug and an imposition. They went to the full extent of, and even beyond, the law in their arbitrary efforts to convince the world that the demonstrations were a mere outburst of religious enthusiasm. They tore down the fence surrounding the shrine; they scattered and carted away the *ex votos*, the evidences of miraculous cures; they tried to prevent the people from assembling at the fountain. They persecuted the innocent maid and tried to make her contradict herself. But it was always the same simple, direct, consistent and unvarying testimony. She had seen the Blessed Virgin, and the Blessed Virgin had spoken to her more than once, and sent through her a message to the priest of the parish, and, as if to render certainty doubly sure, the message was received with distrust, and further confirmation required before acting. The bishop was appealed to, but so slow was he in admitting the supernatural character of the manifestations, and apparently so loath to take action in the matter, that the impatient multitude even began to suspect him of complicity with the civil authorities.

But they could not stop the flow of the spring, nor the performance of the most wonderful and astounding miracles. The most learned and scientific physicians, were called in to test the truth of the alleged miracles. As time went on a regularly organized body of physician was formed, called the Board of Cassation. Some of the members were not Catholics, and did not believe in the miracles. A strict record of every alleged case of cure was made. A certificate of the previously attending physician was required, stating the exact nature of the disease, and then they gave their decision. Hundreds, even thousands, of cases have occurred, and they are still occurring, and the Board of Cassation have given their solemn, official testimony that the cures could not be accounted for on any natural principles.

Now Bernadette was a Catholic. She was saying her rosary while in communication with the Blessed Virgin. In answer to her question as to whose was the vision replied, "I am the Immaculate Conception." She directed that a Catholic church should be built in the place. The ecclesiastical authorities, at last convinced beyond possibility of doubt of the supernatural character of the manifestations, gave their decision; the civil authorities were non-plussed, and things were allowed to take their natural course. A splendid basilica has arisen, thousands are yearly flocking to the shrine, especially on certain great festivals, and it is said that the very atmosphere of the place seems to be impregnated with an effluence of divine grace which fills the hearts of the faithful with a heavenly enthusiasm and penetrates even the cold and skeptical hearts of the unbelieving, so that hundreds of conversions have been made on the spot, and those who came to scoff have remained to pray.

The outside world looks on with wonder and perplexity, or with skeptical indifference. The supernatural, miraculous character of the whole history of Lourdes and the consequent confirmation of the Catholic Church, are as clear and indisputable as the shining of the sun at noon-day, but it makes no permanent impression. It is wonderful, they say; they do not understand it, but that is all. They do not believe, they do not try to test the matter, and their whole conduct is a strong confirmation of the declaration of Our Lord in answer to Dives in hell, who wished that a messenger might be sent to warn his friends on earth against his awful doom: "They would not believe though one rose from the dead."