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LEO XIII.'S LATEST POEM.

COMPOSED AFTER READING "THE SECRET OF FREEMASONRY" By Mgr. Fava, Archbishop of Grenoble.

Extulit ecce caput vesano incensa furore
E stygiis inimica cohors erupta latebris.
Divinum Numen maiestatemque verendam
Aggreditur; Christi Sponsam mordere cruento
Dente audet, premere insidiis atque arte maligna;
Praelia mox effrons certamine miscet aperto.

At sacra iura Dei, sua iura, Ecclesia Christi,
Assueta infernas durare interrita pugnas,
Vindicat: erectoque animo, virtute superna
Hostiles ictus, hostilia tela refringit,
Et fera tartareas detrudit monstra sub umbras.

Tum palmas referens, illustra clara triumpho,
Altoque affigens radiantia lumina coelo
Incedit merita frontem redimita corona.

TRANSLATION.

Fired with mad rage, from out its Stygian lairs
Lo! bursts the hostile train and rears its head.
God and His awful majesty it dares
Assail, rending with fang ensanguined
And harassing Christ's spouse with wily snares,
Ere brazen grown it wars in red.

Yea, but Christ's Church, long wont to stand hell's might,
Fearless as aye, upholds God's sacred right
And hers. Alert and heavenly armed, always
She turns aside the deadly shaft, and lays
The monstrous brood low in Tartarean night.

Glorious anon in triumph's wreathing bays,
Her eyes raised radiant to the Throne of Light,
She moves a queen, bedademed with praise.

ST. KILIAN MORE.

Church and to proclaim the glad tidings of His gospel to all men, promising to be with them unto the end of time. In obeying our priests, therefore we are not obeying man, but God, Who has given them authority and committed His truth to their keeping. It is not the opinion of a fallible man, but the majesty of a divine law that commands our obedience. That law is well defined and well understood, and has in all ages commanded the homage of the ablest men, the profoundest intellects the world has ever produced.

It is true that in case of doubt or dispute in regard to the meaning of this law final recourse is had to the infallible authority of the successor of St. Peter, the Pope of Rome. But it is a great mistake to say that we consider him infallible in everything. But for the crass ignorance of a vast number of Protestants it would hardly be necessary to repeat, what we have so often declared, that the Pope is infallible only in deciding authoritatively, for the whole Church, questions of faith and morals. Cardinal Newman, in his "Letter to the Duke of Norfolk," in answer to Gladstone's "Expostulation," says:—

"But a Pope is not infallible in his laws, nor in his commands, nor in his acts of state, nor in his administration, nor in his public policy."

The Pope is the supreme judge in spirituals, and the priests are subordinates, but are all governed by the same grand code, and there is no more intellectual slavery in obeying that law and submitting to our spiritual rulers than in obeying the civil law and submitting to our civil rulers. Without obedience to the decisions of the civil tribunals, and submission to civil rulers, there can be no order in society, and anarchy reigns supreme. So, without obedience to the decisions of the spiritual tribunal, and submission to the ecclesiastical authorities, you can have no order in the Church, but instead disintegration and rebellion, such as now reigns throughout the Protestant world.

THE "CHURCH TIMES" AND AGNOSTICISM.

Even the most cunningly constructed cupboard will occasionally allow the skeleton to come out, as the editor of the "Church Times" has found to his cost. He has just discovered that in spite of his lecturers on every conceivable detail of ritual and doctrine the vast majority of English people remain as near to indifference as ever, which prompts him to cast about for "the cause of this eclipse of faith."

It seems never to have struck him that since our country was robbed of the teaching of the True Church, the Church of our forefathers, the English have never had faith in any definite form of Christianity. Are En-

glishmen more than human that the sight of the hopeless confusion of religious teaching even within the pale of the State Church should not result in making them despair of ever obtaining clear and definite teaching from anyone? Is it not the natural, normal result of contradictory teaching that the taught end by believing nothing more than they can prove by themselves? Is not Rationalism the only logical alternative to Catholicism in the absence of an infallible Church. But though each honest High Churchman yearns within himself for an infallible guide through the mazes of difficulties and anomalies which surround him in the Established Church, the exigencies of controversy prevent any outspoken declaration to that effect, the answer being so obviously simple. Another answer has then to be found to account for the recalcitrancy of the British public in repulsing the advances of the Anglo-Catholic, and since it is out of the question to find fault with his own form of religion, the author of the article, "Religion and the Press," lays the blame on those three great originators of Agnosticism, Darwin, Huxley, and Spencer. Truly the wisdom of the serpent is here displayed.—CATHOLIC TIMES

FOR THE LAWYERS.

A close fisted old farmer thought there was a good chance to get some legal advice from the young man, gratis, so he dropped into his office, told him how glad he was that he had come into town, because the old judge was getting superannuated, and contrived in the course of his talk to get the legal information he wanted, and then bidding him good morning was about to leave when the young man asked for his fee. "What for?" said the old farmer, "For legal advice," replied the young lawyer. How much is it?" "Five dollars." The farmer declared he would never pay it, and the young lawyer told him if he didn't he would sue him. So the farmer trotted down to see the old judge, whom he found hoeing in his garden, and said, "Judge, I went in this morning just simply to make a neighborly call on that young scamp of a lawyer who has just come into town, and he charged me five dollars." "Served you right," said the judge, "you had no business to go to him?" "Well, have I got to pay him?" Certainly you have. Well, then, if I must, I must. Good morning." "Hold on," said the judge, aren't you going to pay me? "Pay you what for?" "Why, for legal advice, of course." What do you charge?" "Ten dollars." The result of it was that the old fellow had to pay five dollars to the young lawyer and ten dollars to the old one.

AN APT QUOTATION FROM THE ATHANASIAN CREED.

Catholic Review.

In his address to the parishioners of St. John Baptist Church, The Brook, the Rev. Ralph T. Brockman, states that very soon the use of incense will be introduced into the services. The current number of the MONTHLY LEAFLET of this parish contains the following:—"AN AKWARD INTERPOLATION.—SCENE: The Usual Hall. OCCASION: A lecture of the usual kind under the auspices of the Church Association. DATE: Let us say anytime in the last twenty years. THE LECTURER: A shining light, and unlike all other luminaries.—His lecture has approached its end, and the lecturer, entering upon his peroration, bursts forth into a thrilling fervour. Forty years of my life have I spent in protesting against the Catholic faith.' Then, ere the good man could proceed with his protest, a voice from the gallery exclaims, 'Which faith except everyone do keep whole and undefiled, without a doubt he shall perish everlastingly.'"

A QUEER MONSTER.

While travelling at one time in the west the writer's attention was arrested by a remarkable object. In outline it resembled an immense serpent, and it writhed and twisted as it flashed along in the sunlight. Since then it has been seen covered with a hard, iridescent shell, and it appeared almost or quite dormant. It is much more active sometimes than at others, and when the mood is on it it will run and leap and rise and fall with a tremendous roar. The people said that, while they could not tame it, they succeeded in making it work, and it was serviceable in carrying heavy objects, which, however, differing from most beasts of burden, it would only carry on its bosom. It loves the valleys and refuses to be driven up a hill. Wherever it travels it always goes in its bed, and those familiar with its habits say that if by chance it leaves its bed disaster is sure to follow. It has great commercial value, and its shell is sold in many places.

But the strangest part is yet to be said. It is a fact unparalleled in nature that this wonderful creature has arms, but no legs, and its head is at one end of its body and its mouth at the other.

And this queer monster is called a river.
—Chicago Record.

IT WILL PAY YOU

To attend Business College, for either a Business Course, or a Shorthand Course. No young man or young woman should expect to succeed without a good business training; and the only place in Manitoba or the North West to get such instruction is at Winnipeg Business College and Shorthand Institute. Announcement free. A young man or woman can do is to attend Business College and Shorthand Institute for a term. Do you want to know what you can learn? Then write for Annual Announcement.

THE "INTELLECTUAL SLAVERY" OF CATHOLICS.

Sacred Heart Review.

"Oh, you Catholics are all intellectual slaves. You have to believe what your priests tell you, and you can have no opinion of your own. In case of difference of opinion appeal is made to the Pope, who claims to be infallible in all that he says and does, and when he gives his decision you all have to obey whether you like it or not." Such is a fair specimen of the language which is often heard and read from anti-Popery orators and writers. Even Gladstone, the Grand Old Man, once undertook to prove that Catholics were such slaves to the Pope that they could not be loyal citizens. Then he went to work and appointed distinguished Catholics to some of the most important positions in the government.

Well, dear Protestant friend, let us look at the matter a little. You read the Bible, of course, and you believe it, at least you profess to believe it, and we hope your conduct corresponds with your belief. What will you say then to that command of St. Paul to the Hebrews (xvi-17), "Obey them that have the rule over you and submit to them, for they watch for your souls as they that must give account?" We give King James' version for your benefit. Do you obey that injunction? If so, whom do you obey? To whom do you submit? Do you obey your ministers? Do they rule over you and do you submit to them? You laugh at the very idea; and well you may, for it is utterly foreign to the whole spirit and

constitution of Protestantism. You have no idea of obeying anybody or pinning your faith to anybody's sleeve.

But Catholics do obey them that have the rule over them. They obey their priests, their prelates and the Pope. They obey them because they believe that they have authority from Christ Himself to teach them the truth, and to govern the Church which He established. Now we put it to you frankly, who are the best Bible Christians? The Bible expressly commands obedience and submission to spiritual superiors, not merely in the single passage quoted, but the whole spirit of the New Testament is to the same purport. Catholics obey this injunction. Protestants do not. Can there be any doubt that Catholics are better Bible Christians than Protestants?

This strikes at the very heart of the essential, fundamental difference between Protestantism and Catholicism. Protestantism encourages free thought, independence, individual supremacy, and tends to disintegration, and rebellion against constituted authority. Catholicism encourages obedience to authority and tends to unity, harmony and universal brotherhood.

Catholics do not obey their priests merely as individual men, because they are learned, talented or ever so good men, but as the representatives of a divinely constituted society. They look beyond the priest to Christ Himself Who founded the Church, Who gave to it a deposit of divine truth and commissioned the apostles and their successors in all ages to preach that truth, to establish His