

AN ODD SITUATION

Irish Secretary Wyndham resigns.
Tories Friendly to Ireland but
Scared off by Orangemen

Balfour's cabinet still preserves its precarious existence, but is not yet quite out of the trouble invited by the repudiation of Wyndham's Irish policy. The chief secretaryship for Ireland was refused by five ministers before Walter Long accepted. He is a commonplace party hack of mediocre ability and without one atom of distinction of any kind. He only landed in Ireland and is against all concessions to Irish feeling.

Sir Anthony MacDonnell

Sir Anthony MacDonnell still holds the Irish undersecretaryship, and Long's first work will be to make the position of his distinguished subordinate impossible for him.

All kinds of inducements have been offered to MacDonnell to persuade him to resign, but he has refused one of the most important colonial governorships in the gift of the government and even an ambassadorship was offered to him. His only ambition is to do some good for his own country and he will try to do so until the Tories dismiss him. If he be dismissed he will publish the full correspondence relating to his appointment, and the fear of this revelation alone deterred Balfour from dismissing him unceremoniously long ago.

King Edward is taking a hand in the affair and has privately signified his approval of MacDonnell's action as being entirely in keeping with the conditions of his appointment.

The government, fearing the disaffection of the Ulstermen and the consequent loss of its majority in the Commons, has cringingly fallen in line with the Orange programme. Wyndham, who as Irish secretary tried to placate the Nationalists with reforms, is out of office, and the Unionists say they will never rest until Lord Dudley and Sir Anthony MacDonnell, the under secretary, follow suit.

The Devolution Plan

Some time ago Sir Anthony MacDonnell was appointed through the direct efforts of King Edward, under secretary for Ireland. Mr. MacDonnell is a Catholic and a Home Ruler. He had a distinguished career in India and had shown great ability in settling the land question in that country. While his position in Ireland was to be undersecretary, the scope of his duties was to be larger, with a view to trying his skill and ability in settling the Irish question. The first result of his work in Ireland was the present Land Act. So far it has proved somewhat of a failure because of a determined opposition of the landlords.

It has turned out that a further task was entrusted to Sir Anthony. There has been a movement recently on the part of certain Irish landlords to effect a reform in the system of Irish government, so as to give the Irish a small measure of Home Rule. This was known as the devolution plan. Lord Dunraven represented the landlords in this matter and it met with the hearty approval of Sir Anthony MacDonnell.

It proposes an Irish Financial Council, to be composed of a certain number of members appointed by the Lord Lieutenant and an equal number chosen from representatives of the people popularly elected, the council to be under the presidency of the Lord Lieutenant and to have the management of Irish financial affairs, subject, however, to the supreme control of the Imperial Parliament. It proposes also that to such council or some other Irish representative, or partially representative body, there should be a "devolution," to some extent, of powers of legislation regarding specially Irish matters, including what are known as "private bills," that is, bills authorizing enterprises such as railways, gas and water works, city and town improvements and other projects affecting local or provincial interests.

Tories Scared Off

It appears from the debate in Parliament that Chief Secretary Wyndham, Lord Lieutenant Dudley, Foreign Secretary Lord Lansdowne and even Premier Balfour himself knew of Sir Anthony MacDonnell's negotiations with Lord Dunraven regarding the "devolution" plan and by their silence gave it their tacit approval. As a matter of fact, undoubtedly these Tory leaders who have shown a sense of justice as towards Ireland, regarded the plan as a good one and would have liked to have seen it put in operation.

Things were moving swimmingly in the matter, when lo, and behold, the ubiquitous Orangemen rose in Parliament. They raised a loud outcry and

threatened to throw their votes against the government, whose majority had been reduced to fifty. Thereupon Mr. Wyndham proceeded to openly repudiate Sir Anthony MacDonnell's negotiations with Lord Dunraven and claimed that they were unauthorized and that the government did not approve of the "devolution" plan. The facts brought out in the debate, however, showed Mr. Wyndham's complicity so clearly that he was compelled to resign to appease the Orangemen and save the Balfour ministry. The whole proceeding will undoubtedly result in advantage to the Irish movement as it shows the Tory leaders were willing to allow a measure of justice to Ireland, but their craven fear of the Orangemen scared them off. —"Catholic Citizen" (Milwaukee).

STARBUCK ON ACCURATE STATEMENTS ABOUT OTHER RELIGIONS

Sacred Heart Review

Catholic papers in this country ought to be as careful in the statement of Protestant facts as this Review aims to be, and as some other Catholic publications try to be. Otherwise they will be called to a stricter account, and not unreasonably, than Protestant publications blundering over Catholic facts. As fully five-sixths of our people are in a general way attached to some form of Protestantism, Protestant facts are much more easily ascertainable here than Catholic.

For instance, I saw some time since in a Catholic paper a statement, doubtless true that some fifty millions out of our eighty millions have no definite church connections, in other words are not communicants. What does another Catholic paper do thereupon but translate this into the astonishing asseveration that fifty millions of our people never enter a church!

Whatever other evidences there may be that Christian belief is declining among our people (and in 1801 infidelity was rampant throughout this country, headed by a President, who, somewhat covertly, accuses the Saviour of being a benevolent charlatan and philanthropic impostor), it is certain that the fact that not much more than one-third of our people are Christian communicants is no sign of such a decline. This is a much larger proportion than a hundred years ago. Indeed, in the prime of Massachusetts Puritanism, says Hildreth, the communicants never amounted to one-fourth of the adult population.

Count Gasparin, a distinguished French evangelist, writing about us in 1861, is enthusiastic over it as a sign of the reverence for religion among the Americans, that only one-fourth of them count themselves worthy to approach the Holy Communion. He intimates his grief that in France such multitudes of unconverted Protestants take the communion as a matter of course, and holds up American example to them in the hope of bringing them to a holy timidity, that they may be saved from the sacrilege of which they are so largely guilty now.

It must be remembered that in Protestant bodies which are specifically termed "evangelical," church membership bears very much the same relation to non-communicant attendance that among Catholics the monastic bears to the secular life. As we know, the technical term for both is the same, "a profession of religion."

It is strange, though, how hard it is, even for bodies which are both territorially and socially intermingled, to apprehend one another's doctrinal position. Thus, I see it stated that Dr. Edward Everett Hale in one of his books says that the orthodox Congregationalists hold their clergy to be mediators with God. Now the Congregationalists do not even admit that their clergy are of a different order from the laity. Each minister is now required to submit himself to admonition or excommunication by a congregation of laymen. Sacerdotal intercession, in every form, is a doctrine utterly rejected by them. They admit intercessors, but only on the ground of peculiar nearness to God in prayer.

Even the Methodists, although inter-communicant with the Presbyterians, can not be trusted to set forth Calvinism with ordinary correctness. From John Wesley down, you will find them saying: "Calvinists believe that, no matter what the elect may do, they must be saved; and that whatever the reprobate may do, they must be damned." You can not get them to admit that Calvinism teaches, as it does, that predestination to the end includes, as of course, predestination to the means, and that, as salvation necessarily involves a voluntary acceptance of the sanctifying Spirit, no one can be elect

who is not at death regenerate and in the course of sanctification. On the other hand, as damnation necessarily involves alienation from God, no one can be admitted as reprobate who, at death, is found humbly soliciting Divine grace. Yet I doubt whether you can persuade one Methodist in ten, even educated, to admit that Calvinism teaches that election to salvation includes inherently an election to previous regeneration and holiness, that he who dies in wickedness is certainly damned, and that he who dies in active faith is certainly saved.

Then if bodies constantly interchanging religious offices find it so hard to understand one another's doctrines, we can easily see how next to impossible it is for most American Protestants to understand Roman Catholic positions. I once gave my parish in Iowa a lecture on the Catholic Church. They expressed great satisfaction with it, but a leading young man, the son of a clergyman, remarked to me: "I never before conceived that the Catholics believe with us concerning God, Christ, the Spirit, Creation, Providence, Redemption, Renewal, Holiness." Even then he had not got so far as to see that, as Luther says, it is not they who believe with us in these points, but we who believe with them. As a Catholic matron in a Protestant hospital remarked of the sermons which she heard there: "I believe all that I hear, but I do not hear all that I believe."

I may remark that a Princeton student in my congregation assured me that his instructors there had already apprised him of the fundamental soundness of Rome.

Therefore, it is not the extreme ignorance of average, and even of more than average, Protestant writers on Catholicism which principally involves them in moral blame, provided they have a good temper. For instance, by no conceivable possibility could a Lansing come to know anything whatever correctly. He is not so put together. Moreover, as President Cleveland intimates, his craving for notoriety is simply invincible. I doubt whether he could any more be restrained from rattling off exhibitions of absurdity for the public than he could be kept from crying out for water in the wilderness. And as Popery is the stock piece with us for those who can not draw public attention otherwise, it is probably as inevitable for him to lecture upon it as for a Norway lemming, born in the Dovrefeld, to head straight for the Atlantic, whose benevolent waves soon cover these innocent, but annoying little pests with a welcome oblivion.

To be sure, what he says is full of malevolence, or rather would be if it were not so inconceivably shallow. When you read John Christian, you read something that is absolutely devilish. Lansing, perhaps, would be devilish if he could, but he does not know how. There is not enough of him for the purpose.

There is one exception, however. For once he has risen even to John Christian's bad eminence. He has so atrociously slandered one of the holiest and purest of men that, unless he repents before he dies, I am afraid that Hell is waiting for him.

I have already described this abominable calumny, but it ought to be brought up before his face repeatedly, as Dr. Dippel assures us that Czar Peter's ghost informed him that his wicked deeds were always pictured out before his eyes.

Benedetto Odescalchi, Pope Innocent XI, is, as I have already quoted from Herzog-Plitt, a man of the most eminent holiness and the purest morality. In his capacity as Prefect of the Roman Inquisition, he has drawn up the decree "Sanctissimus Dominus noster" of March 2, 1679, condemning 65 propositions of false morality. The 26th of these is this: "If any one takes a false oath sportively or with a mental reservation he is not guilty of perjury." To maintain this detestable opinion, says this holy Pope, shall henceforth incur excommunication. Whereupon Lansing, representing to his readers this thesis as the Pope's own, exclaims: "See what kind of morality Pope Innocent XI sets forth!"

To accuse a man of saying what he has never said is very wicked. To distort the meaning of his actual words is wicked. To quote his words precisely and then to turn his solemn condemnation into a public commendation is the very height of calumnious iniquity. Of this superlative degree of slandersousness Isaac J. Lansing is guilty. Therefore, unless he repents, the lowest of the three infernal circles appointed for the slanderers undoubtedly expects him.

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TIME TABLES

Canadian Pacific

Lv.	EAST	Ar.
Imp. Lim.	Selkirk, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax, daily	Imp. Lim.
6 45	Molson, Buchan, Milner, Lac du Bonnet, Selkirk, Molson, Rat Portage and intermediate points	21 10
7 00	Keewatin, Rat Portage, during July and August, daily except Sunday	19 30
8 00	Keewatin, Rat Portage, during July and August, daily except Sunday	18 30
13 30	Sat. only, Mon. only, Keewatin, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Pass. Quebec, New York, Boston, Portland, St. John, Halifax, and all points east, daily	12 0
20 00	Tr'ns Pass.	Tr'ns Pass.
WEST		
7 45	Portage la Prairie, Gladstone, Neepawa, Minnedosa, Yorkton, and intermediate points, daily except Sun. Morris, Winkler, Morden, Manitou, Pilot Mound, Crystal City, Killarney, Boissevain, Deloraine, and intermediate points, daily ex Sun.	18 40
8 50	Portage la Prairie, MacGregor, Carberry, Brandon, Oak Lake, Virden, Elkhorn, Moosomin, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast; Lethbridge, McLeod, Fernie, and all points in East and West Kootenay, daily	17 00
9 20	Headingley, Carman, Holland, Cypress River, Glenboro, Souris and intermediate points, daily except Sun.	19 00
9 40	Portage la Prairie, Carberry, Brandon, and intermediate points, daily ex Sun.	15 20
16 40	Portage la Prairie, Brandon, Broadview, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast and in East and West Kootenay, daily	12 20
Imp. Lim.	Tr'ns Pass.	Imp. Lim.
NORTH		
16 00	Stony Mountain, Stonewall, Balmoral, Teulon, Middlechurch, Parkdale, Victoria Park, Lower Fort Garry, West Selkirk, Clendinning, Netley, and Winnipeg Beach, Tues., Thurs., Sat. Mon., Wed., Fri.	10 20
16 15	Winnipeg Beach, Mon., Wed., Fri.	9 45
17 15	Winnipeg Beach, Mon., Wed., Fri. Tues., Thurs., Sat.	8 45
SOUTH		
14 00	Morris, Greta, Grafton, Grand Forks, Crookston, Fargo, Minneapolis, St. Paul, Duluth, Chicago, and all points south, daily	13 40
15 45	St. Norbert, Carey, Arnaud, Dominion City, Emerson, daily except Sunday	10 45

Canadian Northern

Lv.	EAST	Ar.
10 20	"Winnipeg to Fort Frances." St. Anne, Giroux, Warroad, Beaudette, Rainy River, Pinewood, Emo, Fort Frances, daily except Sun.	16 25
8 05	"Fort Frances to Port Arthur." Mine Centre, Atikokan, Stanley Jct., Fort William, Port Arthur, Mon., Wed., Fri. Tues., Thurs., Sat.	21 05
SOUTH		
17 20	Twin City Express between Winnipeg, Minneapolis and St. Paul, 14hrs. 20min., via Can. Nor. and Great Nor. Rys. Morris, Emerson, St. Vincent, Crookston, Fergus Falls, Sauk Centre, St. Cloud, Elk River, Minneapolis, St. Paul, Minneapolis and St. Paul Express via Can. Nor. and Nor. Pac. Rys. Morris, St. Jean, Lethbridge, Emerson, Pembina, Grafton, Grand Forks, Crookston, Minneapolis, St. Paul, Duluth, The Superiors, daily	10 16
13 45	Headingley, Eli, Portage la Prairie, Gladstone, Dauphin, and all intermediate points, Mon., Wed., Fri.	13 30
10 45	Headingley, Eli, Portage la Prairie, Neepawa, Dauphin, and all intermediate points, Mon., Wed., Fri. Tues., Thurs., Sat.	16 15
10 45	Sifton, Minitonas, Swan River, and all intermediate points, Wed., Thurs., Sat.	16 15
10 45	Bowsman, Birch River, Erwood and intermediate points, Mon., Wed., Fri.	16 15
10 45	Fork River, Winnipegosis, Fri., Sat., Sun., Tues.	16 15
7 00	Oak Bluff, Carman, Leary's and intermediate points, Mon., Wed, Fri.	17 50
11 05	St. Norbert, Morris, Roland, Wawanesa, Brandon, Hartney, and intermediate points, daily except Sun.	16 30