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ORATORICAL TREAT.

MARION CRAWFORD ON
"LEO XIII AND THE VATICAN."

The Gifted LITERATEUR Talks Charmingly on an Interesting Subject.

Free Press, April 27.

The audience which gathered last evening in Selkirk Hall to listen to Mr. Marion Crawford's second and final lecture was not much larger than that which assembled to hear his first and it is to be regretted that so few were present to enjoy one of the greatest oratorical treats ever presented to a Winnipeg gathering. The title of the lecture was "Leo XIII and the Vatican," and the gifted speaker gave it an artistic and sympathetic treatment which charmed his hearers and held their closest attention, whilst at intervals their appreciation of his beautiful word pictures and his masterly analysis of character and incident drew rounds of applause, and his amusing anecdotes excited hearty laughter.

Subject of the Lecture.

He was introduced to the audience in a few well chosen words by Rev. Father Drummond, S. J., and commenced by saying that in speaking to them of Leo XIII. in the the Vatican he must in the first place give them a very brief sketch of the circumstances which preceded his elevation to the pontifical throne. The life, the temper, the gifts, the public acts of Leo XIII. had been as different as possible from those of his predecessor, Pius IX. Under Pius IX. the political power and influence of the Vatican went steadily down; under Leo XIII. they had steadily gained in strength and the difference was due to the difference in character between the two men. He wished then to show them the man himself as he lived, breathed, worked, in his great old age and in his surroundings, and lastly he should touch upon one or two questions which intimately concerned humanity.

Pius IX.

Mr. Crawford then went on to give a most interesting description of the political condition of Italy early in the century, referring to the foundation of the Young Italian Party, which aimed at a universal uprising in Europe in the hope of founding a general and lasting republic. He showed the position of the movement in the year 1846, when Pius IX. became pope, whom he described as a man still young, full of enthusiasm, devoted to the most lofty ideals, of great piety, beloved of all who approached him; but politically weak. The new pope's first act was to proclaim a universal pardon to political offenders, and then in 1848 the great movement came to a head simultaneously in all parts of Europe, and there were riots and even war in all countries. The Pope had to fly from Rome, but was brought back and maintained there by France from 1849 to the fall of the temporal power in 1870; he governed the Roman people kindly, paternally, and by no means unwisely. The lecturer showed that Rome was not taken without a struggle, and then he went on to trace the course of events to the death of the

pope, when the College of cardinals elected as successor of the humble and politically insignificant pope one of the most remarkable, the most independent, the most forcible individualities of the present century.

Character of Leo XIII. Most Stubbornly Sane.

Having spoken of the birth and birth-place of Leo XIII., his parentage, and his remarkable countenance the lecturer traced a very noticeable resemblance between Leo XIII., Mr. Gladstone, and Abraham Lincoln. All three were capable of most extraordinary concentration, all were eloquent men in very different ways; they were three men who had been produced out of some of nature's strongest material, developed in three different ways—the material way, the intellectual way, and the spiritual. Leo XIII.'s childhood, his youth and his studies were touched upon; and after he had entered the priesthood his career as Nuncio in Belgium, and as Archbishop of Perugia. His love of conversation, his manner of talking, his wonderful voice, were spoken of. They had all perhaps, known of cases in life in which head, heart, hand, intelligence, the impulse and the strength to execute, were all evenly balanced, and that perfect balance Leo XIII. possessed in a high degree as a statesman, a scholar and a man. He is emphatically a great pope, a great statesman, a great individuality; the like had not been seen even in the papal chair for centuries. Enumerating many of the great personages of modern times, Mr. Crawford held that Leo XIII. possesses of all these men the most evenly balanced, the most stubbornly sane, disposition under all circumstances.

Graphic Sketch of the Pope's Daily Life—The only Butwork against Anarchy.

A graphic picture was given of the pope's daily life, his incessant labor, his short periods of rest, his determination to accomplish his work, his frugal fare, his wonderful encyclicals. The Vatican press was described, and a tribute paid to the service rendered to the human race by opening the Vatican archives to scholars and a description given of some of the principal feasts of the year. Mr. Crawford then spoke of the interior of the Vatican building; the Pope's private apartments, the throne room, the library, the pontifical court, the revenues of the Papacy. He showed how the head of the Catholic Church to-day must be a modern statesman and administrator able to deal with political difficulties as well as to cope with heresies, and the Church's wise practical steward as well as her consecrated head. Leo was all this; he had been an active not a contemplative man, and his reign had been a long opposition to anarchy, against which he alone in Europe had found something to effectually oppose.

The Temporal Power—The Pope really a Prisoner.

The question of the temporal power was dealt with and it was shown to be a problem which must be solved before modern Italy could be considered absolutely stable and acceptable. Mr. Crawford strenuously refuted the charge somewhere made that Leo XIII. would do anything unscrupulous to gain temporal power, and he upheld the justice

of the Pope's claims in this matter. He then went on to prove that the assertion that the Pope is a prisoner in the Vatican is a literal fact as owing to the hatred of the anarchists, who looked upon him as their principal opponent, he could not safely tread the streets of the city, and there were besides diplomatic reasons. The lecturer also touched upon the question of the obedience to be given the Vatican in matters not connected with religion and gave a lucid statement of the teaching of the Church on this matter.

Splendid Peroration—Leo XIII. has Planned the Battles of the Future.

Summing up he said: Leo XIII. is a great leader; he leads a vast organization of Christian men and women all over the world; he stands at the head of a great body of human thought; and he has behind him a wide, conservative army, which will play a great part in the coming struggle between anarchy and order. He will not be there to lead in the day of decisive battle, but he will leave a great position for his successor to defend, strong weapons for him to wield; for he has done more to simplify and therefore to strengthen the Catholic Church in the last twenty years than a dozen popes had done in the previous two centuries. Such men fight the campaigns of the future over and over again in their thoughts, while all the world is at peace, and when the time comes at last, though they themselves be gone, the roads they have planned are broad and straight for the march of other feet, the sword they have forged lies ready for another, for the spirit they have called up still lives, and they themselves, in their well earned rest, have their share in these vicories that humanize mankind.

SUICIDAL ADVICE.

It is rather queer to find the Dean of Canterbury, Dr. Farrar, commending to the readers of the Independent the study of the Fathers. The English divine could not possibly have pointed out to them a weapon more destructive of Protestantism than the writings of the Greek and Latin Fathers of the Church. In fact, it was the study of their works that chiefly led to the Tractarian movement in England, half a century ago, when the Anglican Establishment was shaken to its center, and the pride of her universities took up their pilgrim staff and journeyed homewards.

In those days the Patristic writings were being translated in Oxford from their Greek and Latin originals; and the learned men engaged in the task were set all agog by finding in those writings doctrines taught by no other Church save that of Rome. A critical examination revealed to them the astounding fact that St. Gregory Nazianzen, St. John Chrysostom, St. Augustine, St. Jerome, and so many of the others up to the apostolic age of St. Clement, St. Ignatius and St. Polycarp—Greeks and Latins—were the veriest of "Papists"—teaching the seven sacraments, the doctrine of purgatory, sacramental confession, the Real presence of Christ in the Eucharist, and the universal primacy of Peter. Here was food for thought;

and the question naturally suggested itself. What has become of those doctrines so emphatically proclaimed by the early Fathers—when the Church concededly was pure? They are not to be found in Anglicanism, or in any other form of Protestantism. They are only proclaimed in the Church of Rome.

And thus the momentous discussion was opened up in which the learned Wiseman took part until, through God's guiding light, the flower of the Anglican Establishment went back to the old, infallible and incorruptible Church which their fathers had abandoned, and there found rest for their troubled souls.

The conversion of these luminous hosts had a marvelous influence on the popular mind in England. In the language of Gladstone, "When Newman fell (!) he drew with him three-fourths of the stars in the Anglican heavens." While the English masses reasoned somewhat in this fashion: Here are the glory of our university and the pride of our national Church, who, after a long and critical research, and even in the teeth of bitter prejudice, and large personal sacrifice, are going over to Rome! Surely, they averred, there must be something, after all, in that much-hated Church. This step they took, not in ignorance, for they are our most illustrious scholars; not in haste for, like Newman, their minds, for years, were tossed on the sea of doubt; not through temporal motives, for they sacrificed exalted stations and brilliant futures, yea even incurred the crucial displeasure of cherished family and friends. But, true to conscience, they heroically gave up all and lived forevermore exclusively for God, in the comforting bosom of the Church, Catholic, Apostolic and Roman—praying for the return of their schismatic nation to the One Fold of the One Shepherd.

In view of these facts, we repeat, it is surely strange that the Dean of Canterbury should advise study of the Fathers, the original cause, as we have pointed out, of all this Anglican woe.—Union and Times.

THE UNPROTECTED STAIRWAY TO ETERNAL DEATH.

JOHN G. WOOLLEY in "THE VOICE."

Cr. Prov. 23: 20, 21; 29: 35, corrected according to the Hebrew.

Who hath woe, who hath suffering, who hath contentions, who hath anxiety, who hath wounds without cause, who hath redness of eyes, whose eyes behold strange women, whose heart uttereth perverse things, who lies down in the midst of the sea, who is like a pilot fast asleep when the helm is lost, who is stricken and does not know it, who is beaten and does not feel, who hunts ruin for himself and all of his? They that tarry long at the wine.

And if you believe the Bible to be true—and I confess that there is some evidence that it is—then intemperance is the well-hole of a winding stairway whence descend

poverty, idleness, rags, woe, sorrow, quarrels, anxiety, wounds, red eyes, prostitution, fear, wreck, imbecility, insensibility, fixity,

which is the newel post of hell. There is no hand rail down that flight, and anywhere, over the edge, is crime.

THE DANGERS OF ENGLISH FASCINATION.

It has often been said that Mr. Smalley was retired from the position of London correspondent of the New York Tribune because he had become too English for his American readers; for the same reason he was made American correspondent of the London Times. He was succeeded on the Tribune by Mr. Ford a very patriotic American who was also a good correspondent a good fellow. Another ablest among American correspondents in London is Mr. Harold Frederic of the New York Times, who has some distinction as a novelist as well. For several years, unlike Mr. Ford Mr. Frederic thought it necessary to vouch for his Americanism by never losing a chance to sneer at the British. To-day both of are about as English as the disgraced Mr. Smalley. In a speech the other day Mr. Hay, American Ambassador, quite rivalled the friendliness for the British people which, in Mr. Bayard, so deeply offended his countrymen. These are mentioned as illustrations of the old, old truth, that evil communications corrupt good manners. Americans who want to live and die in hatred of England must really keep away from London. MANITOBA FREE PRESS.

FACTS ABOUT SAVONAROLA

From documents of the period, from the Dominican's own writings, and the works of trustworthy historians, it can be abundantly proved—

(1.) That Savonarola died as he had lived, a good Catholic, fortified with the rites of Holy church, and with a Plenary Indulgence specially sent him by Pope Alexander VI.

(2.) That he never reviled or despised the Pope. His letters to Alexander VI. breathe a spirit of respect and obedience. "I prostrate myself," he says in one epistle, "at the feet of Your Holiness."

(3.) He was imprisoned, tried and executed by the civil power.

(4.) His death has no bearing whatever on the doctrine of Papal Infallibility, for though his execution was a grave mistake and gross miscarriage of justice it was not an *ex-cathedra* act of the Papacy.

(5.) Catholics regard Savonarola as a martyr. Alexander VI. made full amends to the memory of the man, and declared him a saint. Pope Benedict afterwards expressed his belief that Savonarola is in heaven.

(6.) He never taught anything contrary to the vital doctrines of the Catholic Church, and could not therefore be a precursor of Luther.

For the future, let us hear no more of Savonarola as "the victim of Rome's malignity." If anyone asks who put him to death, the answer is that it was the civil authorities of Florence. He made political enemies by his impassioned preaching, and these enemies, for revenge as well as for their own political ends, wrought his undoing.—Catholic Universe (Cleveland, Ohio).

Mrs. Henry Patrick Russell, wife of the former vicar of St. Stephan's, Devonport, has been received into the Church at Leamington by the Right Rev. Mgr. Souter. Mr. Russell, it will be remembered, joined the Church last year.—L'POOL CATH. TIMES.