

Northwest Review

"AD MAJOREM DEI GLORIAM."

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FEBRUARY.

February cometh now,
Powder in her tresses,
Diamonds in her sparkling eyes,
White in all her dresses.
See! the naked trees she robes
In her glassy armor,
While in vain the feeble sun
Shining would disarm her.
Not a spear of grass is left,
Not a sprig of clover,
February locks the ground
And plies the snowing cover.
"White my blankets are," she cries,
"and my root protecting,
When his blast the keen North Wind
Earthward is directing."
"He who shivers by the fire,
Health with doors outloses;
Come, my breath will shine your eyes,
Paint your cheeks with roses!"
Welcome with your crystal wand,
Bitheseome winter fairy!
Vigor follows in your steps:
Welcome, February!

The Origin of the Church of England.

His Grace the Most Reverend Doctor Carr, Archbishop of Melbourne, lately delivered a series of lectures in his cathedral city, on "The Origin of the Church of England. The controversy which called forth the discourses arose out of a speech delivered by the Protestant Bishop of Melbourne at what was styled the Diocesan Festival of the Anglican Church. The Bishop complacently assured his hearers that "they belonged to the ancient Church of Christ which as long ago as A.D. 341, sent three Bishops from England to France to represent them at the Council to be held there." Dr. Carr not unnaturally felt bound to notice and correct this extraordinary statement, which had gained considerable publicity through the columns of the public press, but with characteristic kindness, and not wishing to impugn either the intelligence or the sincerity of the Protestant prelate, he contented himself with describing it as "an historical joke." With remarkable rashness, however, the bishop and his friends refused to allow matters to rest here, and insisted on plunging into a wild defence of the claims of the church of which they were champions to be regarded as the original and primitive Church of Catholic England. Under these circumstances, the Archbishop of Melbourne was compelled to deal seriously with assertions which struck directly at religious and historical truth. Hence the discourses.

The Archbishop, in dealing with his opponents in controversy, proceeded to combat their various assertions in a manner as systematic as it was conclusive. His arguments, like squadrons, swept the whole plain of battle, the standards of the enemies falling one by one. First dealing with the often-repeated Protestant assertion that the foundation of the English branch of the Church was due to a visit to England by St. Paul or some other among the Apostles, and showing by numerous quotations from Anglican writers of proved capacity and knowledge that the whole tendency of English learning and inquiry had been to establish the absurdity of any such contention, the Archbishop of Melbourne next proceeded to make clear, once more quoting the most eminent and reliable of English scholars and divines, the absurdity of the allegation that the Church established in their country by Papal and Roman missionaries was the parent of the present Church of England, which, in the candid words of Doctor Short, Protestant Bishop of St. Asaph, "dates from the period of the (Henry VIII) divorce." The very ablest of modern English historians have long abandoned effort at sustaining any contrary contention, and Doctor Carr piled proof on proof towards the establishment of the fact. Having so far disposed of his opponents, the Archbishop went on to show what the ancient Church of England really was, what it taught, and the nature of its practices and ritual. In loyalty to Rome, in devotion to the Blessed Sacrament, in the language used in the service of the altar, in its prayers for the dead, in its sacramental teaching, there was really no difference between the early British Church and that of which Cardinal Vaughan may be to-day regarded as the principal representative. Indeed, the writings of the first Fathers of the Church afford overwhelming corroborative evidence of an exterior kind in support of the interior testimony offered by native ritual and records.

Finally, Doctor Carr proceeded to call witnesses to the character of the men who established the modern Anglican Church. Scarcely anything more was needed to establish the difference between it and that of Gildas and Augustine. The saint and the anchorite had been thrust aside to make room for the man of low life and evil aims. The first Vicar-General of Henry VIII, Thomas Cromwell, has been described by the Protestant Dean Maitland as "the great patron of ribaldry, and the protector of the ribalds, of the low jester, the filthy ballad-monger, the ale-house singers, and the hypocritical religious gatherings—in short, of all the blasphemous mocking and scoffing which disgraced the Protestant party at the time of the Reformation." Then there was the story of the life of that false priest and perjured prelate, Cranmer, whose characteristics another modern Protestant writer not so long ago described when he wrote of him rising "into favor by serving Henry in the disgraceful affair of his first divorce. He promoted the marriage of Anne Boleyn with the king. On a frivolous pretence he pronounced that marriage null and void. On a pretence if possible still more frivolous, he dissolved the ties which bound the tyrant to Anne of Cleves. He attacked himself to Cromwell while the fortunes of Cromwell flourished. He voted for cutting off Cromwell's head without a trial when

the tide of royal favor turned. He conformed backwards and forwards as the king changed his mind." The lives and actions of the founders of the Anglican Church speak for themselves. They were clearly not such as the early British Church would have accepted as rulers and leaders, nor whom the Catholics of their own time could regard with aught but horror and aversion. The gifted and patriotic Archbishop of Melbourne undoubtedly deserves the thanks of his co-religionists everywhere for the work which he has done in setting the true facts concerning the inception of the English Church before people of all shades of religious opinion.

How Lord Ripon Was Converted.

Lord Ripon, formerly Viceroy of India and of late Minister to the English colonies, was formerly a Protestant and Grand Master of the Free Masons. His conversion to Catholicity is due to that most consoling devotion to the holy souls in Purgatory. Lord Ripon's brother-in-law, Mr. Vyner, while on an excursion in Greece was taken prisoner by the brigands. Some say his ransom was not paid in time—others say he was too proud to submit to the indignities offered him by his captors—anyway he was murdered by them and cut in pieces. The news of his frightful end was a terrible blow to the Marquis and his wife, and the Masonic Grand Master turned to religion for consolation in his great grief; but finding the Protestant church regularly closed, particularly early in the evening, he sought refuge often at twilight in the Church of St. George. There he witnessed the solemn ceremonies of Catholic worship for the poor suffering souls, a devotion entirely unknown to even pious Protestants. The consoling dogma that those souls are united to us and can be relieved by our good works revealed to him an unheard-of side of the grandeur of our holy religion; he immediately sought the society and advice of the Fathers of the Oratory, learned the truth, and abjured heresy. The consternation of the Free Masons was intense, for the Marquis of Ripon had been a powerful, combative and glorious leader, and his defection was a heavy blow to their body.

Value of Time.

It is wonderful to see how many hours prompt people contrive to make, of a day. It is as if they picked up the moments the dawdlers lost, and if ever you find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret: Take hold of the very one that comes to hand and you will find the rest will all fall into file, and follow after like a company of well-drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line. You may have often seen the anecdote of the man who was asked how he accomplished so much in his life. "My father taught me," was the reply, "when I had anything to do, to go and do it." There is the secret—the magic word now!

Rev. Father Lacombe at St. Mary's.

The Venerable and Very Rev. Father Lacombe, O. M. I. occupied the pulpit at St. Mary's church on Sunday last. Rev. Father Lacombe is a great favorite with the congregation of St. Mary's, as, in fact, he is wherever he is known. The Very Rev. Dr. Langevin, pastor of St. Mary's, expressed to the congregation the pleasure he had in announcing to them that the venerable and great Indian missionary would preach to them. He reminded them that it was not necessary for him to introduce Father Lacombe to them as they knew him well, he would, therefore, simply announce to them the pleasure that was in store for them. It will be remembered that the Rev. Father Lacombe preached the St. Patrick's Day sermon at St. Mary's two years ago. On ascending the pulpit last Sunday, with a merry twinkle in his eyes, he said: "My dear friends, before speaking to you this morning I wish to say a few words," and after a deliciously assumed hesitation, added, "about the old times when I was pastor of St. Mary's." He then preached a very eloquent and interesting sermon on an incident in his missionary life, which went to show how God's mercy and solicitude are infinite in working the salvation of souls. It also showed the trials, dangers and difficulties which beset the path of the intrepid and zealous missionaries who have evangelized the Indians of this country. We are sure that we express the wish of every member of the congregation of St. Mary's when we say that they will be delighted to have another sermon from this great missionary in the very near future.

A man named Joseph Bergeron, said to be from Cornwall, Ont., has been arrested on the complaint of Rev. Father Kennedy, of Croghan, N. Y., on the charge of raising money among the Catholics of Bedford and Jordan Falls, N. Y., and in the lumber camps by representing himself to be a Catholic brother and at times a priest collecting money for the orphan asylum at Ogdensburg. No such person is known to that institution. Bergeron was held in \$500 bail bonds to appear before the Jefferson county grand jury.

In Honor of Martyrs.

A three days' religious celebration took place at the Church of Notre Dame, in St. Hyacinthe, Quebec, recently, which was under the control of the Dominican Order. The occasion was to honor three members of the order, who being massacred in China, were canonized in 1883. Mgr. Decelles officiated pontifically Tuesday morning, assisted by members of the Dominican Order. Mgr. Lefebvre, Mgr. Fabre and Mgr. Emard were in attendance. The three sermons were delivered by Rev. P. Desjardines, S. J., Mgr. Lefebvre and Rev. Canon Dumesnil, of the Seminary of St. Sulpice. The mitred abbot of Oak was there as well as several artists from Montreal.

Rules For Lent.

The official lenten regulations of the diocese are:

1. All days of Lent, Sunday excepted, are fast days.
2. By a special indulgent from the Holy See, A.D. 1884, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, and Saturdays, except the Saturday of Ember week and Holy Saturday.
3. The use of flesh and fish at the same time is not allowed in Lent.

The following persons are exempted from abstinence, viz.: Children under seven years of age, and from fasting persons under 21, and from either or both labor, advanced age or some other legitimate cause, cannot observe the law. In case of doubt the pastor should be consulted.

Lard may be used in preparing fasting food during the season of Lent, except on Good Friday, as also on all days of abstinence throughout the year by those who cannot easily procure butter.

Pastors are required to hold in their respective churches, at least twice in the week during Lent, devotions and instructions suited to the holy season; and they should earnestly exhort their people to attend these public devotions. They are hereby authorized to give on these occasions Benediction of the Blessed Sacrament. Besides the public devotions, family prayers, especially the Holy Rosary of the Blessed Virgin, should be recited in every Catholic household of the diocese.

His Mistake.

A well-known physician was lecturing on the laws of health, and particularly on the evils of tea and coffee.

One morning he happened to meet at the breakfast table a witty son of Erin. In the course of conversation on the doctor's favorite topic he addressed the Irishman as follows:—

"Perhaps you think I should be unable to convince you of the deleterious effects of tea and coffee?"

"I don't know," said the son of the Emerald Isle. "I'd like to be there when you do it."

"Well," said the doctor, "if I convince you they are injurious to your health, will you abstain from their use?"

"Sure and I will, sir."

"How often do you take tea or coffee?" asked the doctor.

"Well," said the doctor, "do you ever experience a slight dizziness of the brain on retiring at night?"

"I do—indeed I do!"

"And a sharp pain in the temples and about the head in the morning?"

"Troth, I do, sir."

"Then," said the doctor, with an air of confidence, "that is tea and coffee."

"Is it, indeed? Faith, and I always thought it was the whiskey I drank!"

The company roared and the doctor retired.

Two Sides to a Question.

A certain farmer having a large crop to cut in the fall advertised for a hired man, and he had an answer from a young man.

And he said to the young man:—"Wilt thou hire with me?"

Who said:—"Certainly; that's what I'm here for."

And after satisfying himself that the young man was a good young man and worthy of his hiring, the farmer was about to close the bargain, when a thought struck him, and he asked, "Of what religion are you?"

The young man said proudly:—"I am a Catholic."

"Then I may not hire thee; for I am thine enemy and the enemy of thy class. I am a member of the P. P. A. Get thee out of this in a hurry."

And the young man said:—"I am an honest man, and I will do my work faithfully."

"Thou art a Catholic, and I will not give thee work." Thou shalt have nothing from me. I am discouraging Catholics.

And the young man went away heavy of heart, because he had, no money and there was no one to hire him.

The next day he walked down to the bank of a creek wondering wherefore he should obtain work and food, when he heard cries of distress, and ran towards the place from whence the noise came.

Arriving there he found the farmer in deep water, and calling for help. "Pull me out," he said gasping. "I am a Catholic."

"Save me."

"I am discouraging the P. P. A's."

"I am drowning."

"I am starving."

But the young man had compassion on the bigot and landed him on to dry land, and turning to the foolish farmer, he said, "Old man, it's a poor rule that won't work both ways."

P. P. A's please note.