

# "The Northwest Review"

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Notice of Births, Marriages and Deaths, 50 cents each insertion.

Correspondence conveying facts of interest will be welcomed and published.

J. J. CHADOCK,

Editor and Publisher

## CALENDAR FOR MARCH.

The month dedicated to St. Joseph, Spouse of the Blessed Mary Virgin Immaculate and Patron of the Universal Church;

- Monday Votive office of the Holy Angels.
- Tuesday Commemoration of the Passion of Our Lord.
- Wednesday Votive office of St. Joseph.
- Thursday St. Casimir Conf.
- Friday Votive office of the Passion.
- Saturday Votive office of the Immaculate Conception.
- Sunday Quinquagesima.
- Monday St. John of God Conf.
- Tuesday St. Francis of Rome.
- Wednesday Ash-Wednesday.
- Thursday St. Thomas Aquinas.
- Friday Sacred Thorns of the Crown of our Lord.
- Saturday St. Gregory P. and D.
- Sunday 1st. in Lent.
- Monday Votive office of the Holy Angels.
- Tuesday Votive office of the Holy Apostles.
- Wednesday Ember Day-Fast. St. Patrick B and C.
- Thursday St. Gabriel Archangel.
- Friday Ember Day-Fast. St. Joseph, Spouse of the B V M.
- Saturday Ember Day-Fast. St. Cyril of Jerusalem B and D.
- Sunday 2nd. in Lent.
- Monday sacred lance and nails of Our Lord.
- Tuesday St. Benedict.
- Wednesday Votive office of St. Joseph.
- Thursday Annunciation of B V M.
- Friday Sacred Winding-sheet of our Lord.
- Saturday Votive Office of the Immaculate Conception.
- Sunday 3rd. in Lent.
- Monday Votive office of the Holy Angels.
- Tuesday Votive office of the Holy Apostles.
- Wednesday Votive office of St. Joseph.

THE PRESS—THE PEOPLE'S DUTY.—If you wish to have an honest press you must honestly support it.—Archbishop MacHale.

SATURDAY, MAR. 20, 1886.

## LENT.

### Regulations for the Archdiocese of St. Boniface.

- All the faithful who have completed their twenty-first year, unless legitimately dispensed, are bound to observe the fast of Lent.
- They are:—Make one meal only a day, except on Sundays.
- The meal permitted on fast days is not to be taken till about noon.
- Flesh meat and fish are not to be used at the same meal during Lent.
- A small refreshment, commonly called collation, is permitted in the evening, in all about eight ounces.
- At the collation it is permitted to use bread, all kinds of fruits, salads, and vegetables. The use of butter, cheese, milk and eggs is also permitted by special indulgence.
- It is allowed to take in the morning some warm liquid, as tea, coffee or thin chocolate made with water, and with this liquid about two ounces of bread.
- The following persons are exempted from the obligation of fasting: Persons under twenty-one years of age, the sick, nursing women, those who are obliged to do hard labor, and all who, through weakness, cannot fast without great prejudice to their health.
- The use of flesh meat is permitted at all meals on Sundays, and once a day on Mondays, Tuesdays, Wednesdays and Thursdays, with the exception of Ash-Wednesday, Wednesday and Thursday in Holy week. The second Wednesday in Lent being an Ember day is a day of abstinence.
- Persons dispensed from the obligation of fasting, on account of tender or advanced age, hard labor, or ill-health, are free to take meat more than once on those days when its use is granted by dispensation.
- The faithful are reminded that, besides the obligation of fasting imposed by the Church, this holy season of lent should be, in a special manner, a time of earnest prayer, of sorrow for sin, of seclusion from the world and its amusements, and of generous alms giving.

## NOTES AND COMMENTS.

Mgr. Bongan, Vicar Apostolic of Ceylon, has begun to build a cathedral at Colombo.

H. Taddeus Jodes, a young Irish artist, has just finished a portrait of Pope Leo. It is said that he is the first painter who has been permitted to paint His Holiness from life.

As per advertisement in another column Professor Buell's spectacular entertainment comes off on the 29th inst. Tickets are now on sale. The reserved seats are limited.

The Pope has sent to Berlin a courier bearing a letter to Prince Bismarck, thanking him for his eulogistic reference to His Holiness at the recent German Parliamentary dinner.

The "Moniteur de Rome" confirms the report that the Archbishop of Quebec and the Archbishop of Baltimore will be created Cardinals at the next Consistory.

A pastoral letter of the Bishop of Pamiers has been suppressed by the French government, because the bishop referred in it to be the effect upon several of his cures of the suppression of their slender stipends.

The sentiment among the genuine English people against hereditary legislators is steadily growing. Mr. La Bouchere's annual motion for the abolition of the House of Lords was defeated by a very narrow majority.

The Pope has appointed the Belgian primate, Ange Gossens, to be chief of the clergy in the Congo state. A Catholic seminary is being founded at Donvain, where students will be especially trained for service in the Congo.

It is with pleasure we put on record this tribute to the Archbishop of St. Boniface from the "Manitoba";—Archbishop Tache has completed his work in the east and returns to Manitoba in a few days. This country has no warmer or better friend than His Grace.

In his will the late Protestant Bishop of Omagh bequeaths the handsome sum of \$445,000 to his family. How does this tally with the cry of the English Tory press about the "starving Irish Church"? There are evidently some fat pickings left yet in the great "disestablished."

The mission next week will be exclusively for men. The opening sermon, will be given at 7.30 p.m. on Sunday evening and it is desired by the Rev. Father conducting the retreat that every Catholic in the city will take advantage of it. Those holding different religious views are cordially invited. The discourses during the week will be given by the Rev. Father Kenny and Drummond.

A cable from Rome dated March 16th, officially announces that at the consistory to be held on April 12th next, the following dignitaries of the Church will be made Cardinals: Archbishop Tascher of Quebec; Archbishop Gibbons of Baltimore; Monseigneur Fenot Nuncio at Vienna; Monseigneur Dirende, Nuncio at Paris; Monseigneur Rompola Del Tindora Nuncio at Madrid; Monseigneur Massalo formerly Nuncio at Lisbon.

The mission in St. Mary's Church will continue all next week. Tomorrow Sunday Masses at 7, 8.30 and 10.30. Sermons will be preached at 8.30, 10.30 Masses. At 3 p.m., concluding sermon of women mission. At 7.30 p.m., special opening of men's mission.

During the week sermons for men only at 6 a.m. and 7.30 p.m.

"The devil knowing now that he hath but a short time maketh a great noise." This is the spirit if not the exact words of an old quotation, and may be well applied to the demons orangeism who are just now kicking up a great noise. Boasting of their "loyalty" and threatening the peace of the Empire if Home Rule be granted, these braggarts will not have the affairs of the Empire settled without their "sanction." Does it ever occur to these "loyalists" that if they attempt to oppose Home Rule once sanctioned by the British Empire, they will be tried for Treason.

Mr Cox, the American Minister to Turkey, in remitting a check to the Par. nell fund makes use of these remarkable words: In fact Turkey has not such a bad government as it is painted. There is much of "Home Rule" from the early Greek civilization, and from municipal and tribal freedom; much more and much better than Ireland has had under the light of the nineteenth century with positive rule in London and at Dublin Castle.

This means in so many words that that John Bull is worse than the unspeakable Turk.

## ST. JOSEPH.

The virtues of St. Joseph are stamped with such a character of universality, that, from him, all classes and ages may learn a salutary lesson. The father in his family, the king on his throne, the rich in his parlor, the poor in his hut the peasant in his cot, the religious in his cloister, all look up to the Great St. Joseph as to the perfection of their state. Yet the position which it pleased the adorable Trinity to give him in Society, has marked him out as the guardian of the humble, hardworking, Christian artisan. But Joseph was not a common tradesman. He was not one of those base hirelings who toil their lifetime, with no higher motive than paltry gain. No, Joseph was no such worldlyling. He labored for God, he cooperated in the grand work of redemption. Thus was he at once a religious, an artisan and an Apostle.

To-morrow being the feast of the Great St. Joseph, let us offer special prayers to him, that he may protect us and our families through the hard paths of this life, and like him, let us remain unseen by men, but loved and blessed by Jesus, by Mary and by Joseph.

## THE FORGED LETTER.

Some weeks ago we ventured to pronounce to be a forgery a letter which was reproduced in the columns of the Globe and which was attributed to Cardinal Manning. That we did not venture too much is manifest from the following letter of Archbishop Lynch.

(To the Editor of the Globe)

St. Michael's Palace March 7, 1886.

Mr. Editor,—You will please publish the correspondence which I take the liberty of sending you regarding a forged letter purporting to be from Cardinal Manning, regretting his entering into the Catholic Church. Dean Harris of St. Catharines, wrote a few days before I did to Cardinal Manning to know if the letter Lord Montague published in the papers was genuine. The Cardinal called immediately the following:

"London, Feb. 20th.  
"Letter forgery: writing.  
"Cardinal Manning."

A few days ago Dean Harris received the following letter, dated the same day as the cablegram:—

"London, Feb. 20th, '89.  
"Very Reverend and Dear Sir,—You are perfectly right in believing that the letter imputed to me was not only never written by me, but contradicted every conviction of my intellect and every sentiment of my heart. Five and thirty years of peaceful and thankful Catholic life have set a seal to my faith in the only Church of God. I would ask you to be so good as to show this letter to my dear friend the Archbishop of Toronto with my kindest regards. You are at liberty to make whatever use you will of these words.

"Believe me yours faithfully,  
"Henry E.,  
Cardinal Archbishop of Westminster.  
You see now, Mr. Editor, that my denial of the authenticity of the letter was perfectly correct

X JOHN JOSEPH LYNCH.

Archbishop of Toronto.

In the "Mail" of the 10th inst. however a correspondent gives a copy of a letter from Lord Robert Montague to whom Cardinal Manning was said to have written in which the former declares his own letter to be correct and says it was written not to Cardinal Manning but to a "mon-Signor" of the Roman Catholic Church who wrote him the reply wrongly attributed to Cardinal Manning. The "mon-Signor" name is withheld. What then has been triumphantly paraded as a confidential unburdening of the soul of the highest Catholic ecclesiastical dignitary of England has become simply the letter of some anonymous writer. Until we know who he is; something of his history and the circumstances of his writing this letter his testimony, such as it is worthless.

## A TRIBUTE TO FATHER COCHIN.

We publish with much pleasure the following kind letter from an officer of the Governor General's Foot Guards who served in the North West during the recent troubles:

Ottawa, 2nd Feb., 1886.

Rev. Father L. Cochin, O. M. I., Battleford.  
Dear Sir,—By this mail I send you, in the name of my company, a souvenir, in the form of a Missal to mark the appreciation the Company entertain of your kind services rendered in connection with the recovery of the body of Osgoode, from Cut Knife.

Father Fillatre, of the Ottawa College, informed me that a Missal would be the most useful and acceptable present that we could send you. The Company then desired me to purchase the same and forward it to you by post.

Trusting that it will reach you safely,

and that you may have health and prosperity in your work amongst the Indians.  
Believe me, dear Sir, yours very faith fully  
S. HAMLEY TODD.

## RESPOND

### MR MCGILLIS' REPLY.

To the Editor of The Northwest Review.

Sir—Those who have read any part of a great deal that I have written during the past thirty years about Irish affairs or who know my sentiments regarding the Irish people, are aware that I am not capable of intentionally writing or uttering a word that would give offence to, or wound the feelings of, any honest Irishman or woman. The columns of your own paper from time to time bear evidence of my good feeling towards those people, and although an effort has been made in a characteristic manner by an individual whose existence seems to be a libel upon common decency, to distort to my disadvantage the sense of my letter in your issue of the 6th inst., I feel satisfied that those who know me will acquit me of having a desire to cast a slur upon the Irish nation. The letter in question had to be written very hastily, for reasons which need not be given here, and I had no time to revise it before giving it to the printer to set up. But as I always have the courage of my convictions, I sent it forth under my proper name feeling assured that it would be constructed in the right spirit by those whose judgment was not seared by well nursed prejudices. At the same time I know that it was possible to please every one as some men's minds are so constituted as to be continually on the alert for something to snarl at. The irascible gentleman whose effusions appeared in the Review last week, is one of those pessimists and it is evident that he was actuated more by hatred towards my nationality than by a desire to uphold the honor of his country when he evolved from his massive brain that elaborate and polished production, to which he was ashamed or afraid to put his name. Notwithstanding his lowbred personalities, if he had had the manliness to give his proper name instead of an assumed one which, by the way, may be the correct name for him after all—I should have been pleased to discuss the question at issue even with him, but as he has chosen to stay in his congenial darkness behind an anonymous letter, I cannot condescend to take any further notice of him.

## ST. PATRICK'S DAY

### Solemn High Mass and an Eloquent Sermon in St. Mary's Church

On Wednesday last, at 10.30, Solemn High Mass was celebrated in St. Mary's Church, with the Rev. Father Ouellette, pastor, as celebrant, assisted by the Rev. Father Cahill, and Rev. Father O'Brien, of St. Boniface College. The service may be said to have been attended by all whose business did not prevent them being present, for the congregation was a large one. The sermon, as announced, was preached by the Rev. Father Drummond, S.J., of St. Boniface College, and was delivered with his characteristic eloquence. The following is a verbatim report of the sermon:—

In undertaking to say a few words to you this morning about our great Apostle, Saint Patrick, I am actuated by a feeling of gratitude which you, my dear brethren, share with me. It has been cleverly said that there is "not a man in Europe now, who talks bravely against the Church, but owes it to the Church, that he can talk at all." Similarly most of us here to-day owe it to St. Patrick that we are Christians at all. To him are we indebted for that faith which is the foundation of all christian virtues. It is a debt which the warmest words of gratitude can never fully pay.

To this feeling of deep thankfulness there is added for him who has read history, a feeling of inexpressible awe at the grandeur of the subject. Patrick, the converter of an entire nation! And such a conversion! From heathenism to the fullest worship of the true God, from a loose code of morality to the purest practice of evangelical counsels; Patrick, the planter of a vigorous faith. And such a faith! Fourteen centuries and a half have left it young, earnest, and strong as ever. The Dane attacked it with fire and sword. Elizabethan and Cromwellian soldiers laid siege to it with a more scientific cruelty, English persecution attempted to reduce it by famine, English misrule is still warring against it those most potent weapons of modern warfare, persistent misrepresentation and fashionable contempt. No; thank God: it is not fashionable to be an Irish Catholic. But it is extremely fashionable to be going straight to hell on the broad flower-strewn highway of comfortable error. The siren voices of the amiable crowd that are tripping it gaily to eternal death are the most dangerous of all temptations to the sympathetic Irish heart. This enemy, too, has hitherto made but few breaches in the impregnable stronghold of Irish faith. Taken all in all, St. Patrick's great work remains till this day a success unparalleled in the history of natural achievements, precisely because it is not a natural achievement. Supernatural were the gifts of the Apostle of Ireland; he was full of the Holy Ghost; he walked manfully in the footsteps of our Blessed Lord, the trainer of all true Apostles; he prayed and fasted, first, as a young captive in Ireland, and afterwards as an ecclesiastic in France, where he heard, in the middle of the night, the voices of the Irish crying out unto him; "We entreat thee, holy youth, to come and walk still among us." Other missionaries are said to have

visited Erin before our Saint; but their success was only partial and fragmentary. They may have done noble work, but they were not called to gather in the harvest, as Patrick was. And what was he when he was thus divinely called? The most recent and probably the most judicious of St. Patrick's historians adopts the opinion that the saint "was an old man of sixty" before he attempted the conversion of Ireland, and so this conversion of an entire nation, this building up and organizing of a church and hierarchy on a foundation that is still unshaken, was begun by him at an age when even the Lord's true laborers are looking forward to the rest and the crown. Humane speaking almost everything was against St. Patrick. His nationality, his age, the prejudices of the people, their clannishness, their continual tribal conflicts, their being thinly scattered up and down a country which had few towns or villages, their impenetrable forests, their rushing rivers, their chains of mountains naturally fortified against the stranger by large lakes and bogs closing up the passes, all these obstacles combined to make the missionary's progress slow and ephemeral in its effect. Yet it proved to be the exact opposite. St. Patrick's success was as lasting as it was rapid. This, my brethren, seems to me the most striking fact in the conversion of Ireland. It was no passing whim; it was a complete and irrevocable gift of the nation's heart to God. This enduring stability of Irish faith is the point to which I mean to call your attention to-day.

No one but God is eternal. Immortal other beings may be, because they have no end; eternal they cannot be, because they once had a beginning. But in their immortality they shadow forth their Maker's eternity. For whatever lasts is, in the measure of its duration, an image of the Everlasting. Hence it is that in things spiritual permanence and durability without substantial change are signs and tokens of nearness to God. This is why we are wont to point to the very existence of the Papacy—"Eternal Peter of the changeless chair"—as a great proof that so enduring an institution must be from God. And, indeed this is one of those giant arguments which a host of pigmy difficulties can never weaken. To such a living fact it is no answer to say that, wonderful as this unchangeable antiquity is, it is only a natural phenomenon, the result of a splendid organization. If so, why then do not others organize too? What man has done man can do. No, brethren, man has not done this, or else he could have done it again, and he would undoubtedly have built up other churches as durable, as learned, as practical, as militant, as majestic, as the Catholic Church. For man ever seeks to ape the works of God. The old temptation to which Eve yielded "you shall be as gods" is ever urging poor mutable humanity to emulate the stability of God.

As with sects, so it is with nations. Each of the Ancient Empires of the East strove to anchor itself for ever on the shifting sands of time, and each in its turn slipped away, till the world encircling empire of Pagan Rome sat upon its seven hills as if it at last were immortal. But in reality it was only to be an instrument in the hands of God. The reins of its legal sway were laid wisely, according to human wisdom, on scores of subject nations. Its organization was most perfect, its prestige seemed superhuman. Yet all this splendid fabric of the Roman Empire was only meant to facilitate the spread of the Gospel, first by three centuries of persecution sowing throughout the earth in the blood of martyrs the seeds of Christianity, and then by setting the cross in the crown of the imperial Caesars. And when hardly any of the so-called Christian Emperors were found to walk in the footsteps of Constantine and Theodosius the Great, the Lord God beckoned to the hungry barbarians of the North, and one after another they ate the core out of the grandest earthly power that ever was. Amidst the ruins of the Great Babylon the Church alone stood up in the freshness of immortal youth, and began to fashion the mighty Gouth and the fierce Lombard and the warlike Gaul into Christian nations.

Meanwhile up above the Continent of Europe there lived in a beautiful island called Hibernia a remarkable people whom Divine Providence was about to reclaim from superstition, in order to make them one day the champions of the true Church to the ends of the earth. St. Celestine, the Vicar of Christ, sitting on his humble Papal throne while the Empire was hurrying to its ruin, fixed his Apostolic eye upon that unknown land which the barbarians had never reached, and sent thither the Divinely chosen man whose feast we celebrated to-day. Because the torch of faith was

"Lit from Peter through Patrick at Jesu's command," the flame will go on burning with undying light. It is because his mission emanated from the centre of unity that its effects are immortal. So marvellous is Patrick's record that misbelievers of every shade have turned away from it as unreal, and have resorted to the most ridiculous and conflicting perversions of history. Archbishop Usher was the first to inaugurate more than two hundred years ago, the anti-Catholic view of St. Patrick. His theory has been exploded by Dr. Todd an other Anglican, who accepts the facts but dresses up the emissary of Rome as a High Church divine. Dr. Ledwich found it most convenient to deny that there ever was such a priest as St. Patrick. This did not satisfy Sir William Betham. He improved on Usher's theory, and asserted that Ireland had been converted "centuries" before the time generally supposed, and that the emissary of Rome in the fifth century had merely performed one of those magical tricks of which Rome alone has the secret, and made the people believe they had never been Christians before. History of this