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HOW THE CHURCH IS HOLY.

From the Sacred Heart Review.

The Church of Jesus Christ is Holy—that is to say, she is the enemy of evil, which is sin. Does that mean that all the members of the Church are holy—that all her Popes are unable to commit sin? Certainly not. Man here on earth remains always man, viz., weak, inconstant and more inclined to evil than good. In what sense, then, is the Church holy? The Church is holy: 1st, in the sense that her divine Founder and Master is holy. Our Lord Jesus Christ is the Founder of the Church, and He is holiness itself. 2d, in the sense that the first envoys of Christ were holy. St. Peter and the Apostles were the first fathers of the Catholic Church, which they preached and established throughout the world; our own churches trace their origin to them, through an uninterrupted succession of bishops and pontiffs. And who can tell to what sublime heights of sanctity the apostles reached, who could all say with St. Paul, to those whom they converted, "Be imitators of us as we are of Jesus Christ." And these holy apostles not only lived for God, but also died for him, and have borne the martyrs' palm. 3rd, The Church is holy in the sense that her doctrine is holy. All that is taught by the Catholic Church is good and true, and comes direct from God. 4th, the Church is holy, because by means of the sacraments, prayer and the true worship of God, she renders holy all men who gladly obey her.

The Church tends only to render us all truly holy, perfectly holy, each in our own condition. If a Christian does evil, and leaves the path of holiness, it is because he disobeyes the Church, and neglects the means of grace she freely offers him. The man who is constant, faithful to the religious direction of the Church, to habitual prayer, to the very frequent communion, to Christian instruction, in devotion to the Blessed Virgin, and in all the exercises of Catholic piety, will surely and quickly become holy, and will love God and his neighbor with his whole heart. 5th, The Church is holy, because she has produced in all centuries, and will ever produce, a glorious band of saints—a band of men, and women and children, and pontiffs and priests, who practice all Christian graces with Christian heroism, and who are to other men noble examples of purity and chastity and devotion, of prayer and strength and meekness, of humility and Christian abnegation. The saints are living examples of the finished work of that Church which has produced them—living witnesses of the holiness of the Mother who has borne them. Lastly, the Church is holy in the sense that she condemns and rejects from her bosom all that is false, mean, unbalanced and defiling.

Would it be just to impute the crime of Judas to the holy and faithful apostles of Christ, to St. John, to St. Peter, to St. Paul?

The heartfelt sorrow of the Church when one of her priests falls into sin, the terrible indignation with which she prohibits, expels and excommunicates him if he persists in evil, is the most evident proof of her holiness. The weapon which ignorance and unbelief use against the Church is therefore precisely the one which defends her most victoriously against their perfidious attacks. The Church is holy and whoever listens to her voices either is holy, or will become holy.

Morality in Ireland.

From the Irish World.

The "Scalpel," an Irish medical journal, has just published the thirty-first annual report of the Registrar-General for Ireland. No important changes in the statistics for births, deaths and marriages has taken place in Ireland during recent years, but the present report is interesting from the fact that the Registrar-General has gone out of his way to comment on the very small percentage of illegitimate births in the Catholic parts of the country. The Catholicity of Ireland is found in increasing proportions in Ulster, Leinster, Munster and Connaught—the proportion of illegitimate births to legitimate is the reverse. For the entire population, the illegitimate birth rate was 27 per thousand, but

it varied very remarkably in the different provinces. In Ulster where the Catholics and Protestants are nearly equal, thirty-nine of every thousand children were born out of wedlock; in Leinster, where Protestants are still comparatively numerous, the proportion falls to twenty-seven per thousand; in Munster with a relatively smaller number of Protestants, there is a further drop to twenty-two, and in Catholic Connaught, where a Protestant is something like a natural curiosity, there is only one illegitimate birth of every thousand children born! The Registrar-General, in speaking of this morality of Catholic Ireland, remarks that "the proportion of illegitimate births" compares very favorably with the returns from most other countries." But the Registrar-General is over-cautious in his adjectives. The truth is, there is no other country which can furnish such striking figures to prove national morality. Ireland has little wealth and much sorrow, but in obedience to the sixth commandment, in purity of thought, word and deed, she leads the way.

What Kept Them Chaste?

In the course of an article in Harper's Bazaar, Col. Thomas Wentworth Higginson makes this statement, the significant importance of which will be readily appreciated by all our readers: "The late Rev. Horatio Wood, who was for more than half a century missionary at Lowell, and who watched the whole change from American to Irish factory girls, told me that in one respect it brought a distinct moral improvement. The Irish girls were more uniformly chaste than the Protestant farmers' daughters, whom they superseded. Now the French Canadians have replaced the Irish; but a Protestant physician of great experience, whose practice includes several large manufacturing villages, almost wholly French, told me that he had never known an illegitimate birth to occur there."

What preserved the innocence of those Irish and French girls in the very circumstances in which the Protestant American young women lost their purity? The confessional. The Catholic Church is the vigilant opponent of immorality in man and woman. By the training it gives in love for the Angelical virtue, by the living examples that it furnishes of the virgin life, by the model that it raises in the person of the Immaculate Mother Mary, by the strength that it provides in the sacraments of Penance and the Eucharist, it makes continence possible. Its nations are noted for their cleanness. Wherever they are placed side by side with other people under similar climatic and social conditions, as in Ireland, in Scotland and in New England, its superiority as a preventive of lewdness, is strikingly apparent. It alone has the grace to crush the serpent's head. It alone conquers the hydra of impurity.—Sacred Heart Review.

Morley on the Irish Education Vote.

From the Irish World.

John Morley not only has no notion of deserting Home Rule because of the Irish party's recent vote on the Education question, but he thinks that if they had not so voted they would not be worthy of honest men's respect. Here is what he said on the matter in a speech a few days ago in Manchester:

"Mr. Morley, in the course of his speech, said, though he did not agree with the Irishmen any more than he agreed with other partisans of denominational schools, had those Irish members failed to record their votes for a proposal which in their hearts and consciences they believed to be right in principle, they would not have won the respect of honest men. He did not know what might be the next step in that great struggle (for Home Rule) which they began ten years ago under the intrepid leadership of Mr. Gladstone, but one result he (Mr. Morley) had hoped for was that Englishmen would learn to judge the attitude of Irishmen upon politics fairly and reasonably."

This, we may be sure, is the feeling which prevails throughout the Liberal party in regard to the action of the Irish members on the Education question. The Liberals recognize—and why not?

—that the Irish party is an independent body, having the right to form views and take action on public affairs in accord with their principles and the sentiments and needs of their constituents. By keeping on such lines the Irish members will not only forfeit nothing in relation to Home Rule, but will gain additional respect for themselves.

SEEING IRELAND.

From the Lee to the Liffey.

Chicago, June 29, 1896.

Editor Irish World:

It has often been a subject for much speculative discussion that the American tourists do not in large numbers turn aside, if only for a brief period, in their annual migratory flights towards England and the Continent and visit the sylvan and streamlet attractions which "the distressful country" has to offer in such picturesque profusion. Historical associations, rich as those offered by the Rhine or Loire, will reward the one leaving the transatlantic steamer at the splendid port of Queenstown, and the accents of Cork, while more familiar than those of Alsace or Lorraine, will strike as musically on the ear. From the city by the Lee, where "the bells of Shandon sound so grand on," he can with much facility be transported to Blarney Castle, and, if he is inclined to risk his neck in the venture, may, with an oscillatory embrace, acquire what is known in Ireland as "the gift of the Blarney." The Blackwater is next within measurable distance. This noble stream is not inappropriately styled the Irish Rhine, and if the tourist takes the trouble to traverse its course he will pass picturesque cottages and mansions as lovely as those of the Duke of Devonshire's Lismore Castle. A few hours' journey westward will bring him to Killybegs, Muckross and the quaint old home of the great O'Connell. The lakes, the Gap of Dunloe and many other charming spots among the great old Kerry hills are well worthy a visit. The lordly Shandon, the noblest river in the British Isles, will doubtless next invite his attention, from which he can easily visit Killeke, a delightful resort nestling on the coast of Clare. This has been declared by many tourists to be the most attractive spot on Ireland's iron-bound coast. A few hours' journey will bring him to Limerick, the City of the Violated Treaty. The old walls, massive as of yore, here and there frown down upon the Shannon, reminders, mayhap, that Ireland, at least in spirit, is as yet unconquered. The Black Battery, now, alas, resounding to the tread of the armed Sassenach, recalls memories of Sarsfield and the old brigade who fought "back to back, unheeding wound or scar," in defence of Irish liberties two hundred years ago. Thomond Castle will remind the American tourist of the glories of the O'Briens, and feudal Ireland will be brought to recollection by the guide, who will point him out the house where Ireton, the son-in-law of Cromwell died. The hated name of this Puritan tyrant is still held in abhorrence west of the Shannon, and the malediction, "the curse of Cromwell" is yet shudderingly heard by the Irish peasant.

On his journey to Dublin the tourist may call at the City of the Tribes, the historical name of Galway, and here he will at once perceive the influence of Spain on that portion of Ireland in the early times. Lingerer still on his way to the Irish metropolis, he may with profit visit the Carragh of Kildare, with racing and military features. A few hours hence will bring Dublin in sight. Among other places the tourist will of course visit College Green, "the old House at Home," known as a Bastille to the Irish patriot and as a place to the vice-regal officials from across the Channel. A trip through Phoenix Park, where the visitor will, of course, have pointed out to him, by the loquacious "jarvey" the spot where Lord Cavendish was assassinated; the vice-regal lodge, and other places of national interest. The aforesaid "jarvey" will, of course, tempt him to visit Donnybrook, of bibulous and pugnacious recollection, and "his honor," as the driver styles him, will not leave Dublin without running down to Wicklow, the home of once-powerful Parnell. These are but a few of the at-

tractions that will repay a visit to the Emerald Isle, while the tourist is on his way to the wealthier resorts on the Continent.

W. J. FURCELL.

Providential.

Some of our readers may have heard of the famous miraculous Madonna of Ostra Brama, at Wilna, in Russian Poland, a most celebrated place of pilgrimage. A curious story reaches us from this shrine, says the Tablet. In February a Russian, who unfortunately cannot be now identified, brought to the parish priest of the Ostra Brama chapel, Father Frankiewicz, several very large wax candles, with the request that they might be kept burning night and day as a votive offering before Our Lady's image. The request excited no surprise, as even the schismatic Russians have a devotion to the Madonna, and frequently bring offerings to the shrine; but as it would have been imprudent to leave the candles burning all night without watching, the sacristan was told to sit up in a room near the altar. About midnight the watcher extinguished the candles. Asked next morning why he had done so, the man declared that in his sleep he had repeatedly heard the cry "Put out the candles!" and, with some natural feeling of awe, he had done so. Upon examination, the candles turned out to be hollow and filled with gunpowder. There is no doubt an attempt had been made to destroy the famous Madonna, which for so many centuries had been looked upon, even by the Russians, as the mighty protectress of the Catholic faith. The parish priest immediately informed the authorities of what had happened, but the only satisfaction he got was the advice to "keep the occurrence quiet." Nothing has been ascertained of the person of the would-be author of the sacrifice.

THE DUBLIN CONVENTION.

Call of the Federation for the Election of Delegates in America.

The following has been issued by the Irish National Federation of America:

To the members of the Irish National Federation of America and Supporters of the Home Rule Movement in the United States:

The Council of the Federation in Ireland and the chairman of the Irish party, jointly charged with the work of calling an Irish race convention, have issued a call for a convention to meet in Dublin on Sept. 1, the object being "to reconstitute a Home Rule party, and satisfy the yearning of the Irish race all over the world for a thorough re-union of the political forces of Ireland."

To such a great and hopeful work we invite your aid and counsel, and in the exercise of the power delegated to us by the representatives of the Irish people, and in conformity with orders made at a meeting of the trustees and officers of the Irish Federation of America, held on the 18th of June, we issue the following instructions to the branches of the Federation in the United States.

Each branch of the Irish National Federation of America, shall be entitled to elect one delegate.

Delegates must be enrolled members or contributors to the Home Rule movement through the branches selecting them as delegates.

Delegates must be elected at a special meeting of the branch called for that purpose, one week's notice of meeting being given.

Credentials must be signed by the chairman and secretary of the meeting at which the delegates are elected, countersigned by the officers of city and state councils, where such exist, duplicate copies to be forwarded to the office of the national secretary, room 26, Cooper Union, New York City.

THOMAS ADDIS EMMET, M. D., [President.
JOHN D. CRIMMINS, Treasurer.
JOSEPH P. RYAN, Secretary.

The Pitcher Latinized.

"Pars essentialis est in dexteritate illius qui pilam projicit," which, put into English, means: "The essential part of

the game) lies in the dexterity of him who pitches the ball." This is what Cardinal Satolli said the other day after seeing a game of baseball at Holy Cross College. It was the first game of ball the Cardinal saw, but how well he appreciated it the above shows. Never before says the Catholic Citizen, has the "man in the box" been so aptly described in classic phrase.

PREVIOUS ELECTIONS.

Some Interesting Figures Showing Where Public Confidence Rested in the Past.

From the Chatham, Ont., Planet.

On July 1, 1867, the Provinces of Ontario, Quebec, Nova Scotia and New Brunswick, were under Royal proclamation, dated May 22, 1867, confederated under the title of the Dominion of Canada. The first election was held in September, 1867, confederation being the issue. The election resulted:

Province.	Min.	Opp.
Ontario.....	47	36
Quebec.....	45	20
Nova Scotia.....	8	16
New Brunswick.....	7	8
	102	80

Government majority, 22.

JULY 20, 1872.

Province.	Con.	Lib.
Ontario.....	38	50
Quebec.....	38	27
Nova Scotia.....	11	10
New Brunswick.....	7	9
Manitoba.....	3	1
British Columbia.....	6	0
	108	97

Government majority, 6.

JANUARY 14, 1874.

Provinces.	Con.	Lib.
Ontario.....	24	64
Quebec.....	32	38
Nova Scotia.....	4	17
Prince Edward Island.....	0	6
Manitoba.....	2	2
British Columbia.....	6	0
	78	133

Liberal majority, 60.

SEPTEMBER 10, 1878.

Province.	Con.	Lib.
Ontario.....	59	29
Quebec.....	45	20
Nova Scotia.....	14	7
New Brunswick.....	5	11
Manitoba.....	3	1
Prince Edward Island.....	5	1
British Columbia.....	6	0
	137	69

Conservative majority, 68.

JUNE 20, 1882.

Province.	Con.	Lib.
Ontario.....	54	37
Quebec.....	48	17
Nova Scotia.....	15	6
New Brunswick.....	10	6
Prince Edward Island.....	4	2
Manitoba.....	2	3
British Columbia.....	6	0
	139	71

Conservative majority 68.

FEBRUARY 22, 1887.

Province.	Con.	Lib.
Ontario.....	52	40
Quebec.....	33	32
Nova Scotia.....	18	8
New Brunswick.....	10	6
Manitoba.....	4	1
Prince Edward Island.....	0	6
British Columbia.....	6	0
Northwest Territories.....	4	0
	122	93

Conservative majority 29, which was increased at dissolution by bye-elections to 49.

MARCH 5, 1891.

Province.	Con.	Lib.
Ontario.....	48	44
Quebec.....	29	35
Nova Scotia.....	16	5
New Brunswick.....	13	3
Prince Edward Island.....	2	4
Manitoba.....	4	1
British Columbia.....	6	0
Northwest Territories.....	4	0
	122	92

Conservative Majority 30, which was increased by bye-elections to 46 on party division.

Senate Reading Room Jan 7