

The Careless Catholic and His End.

BY CARDINAL NEWMAN.

By how many a Catholic have the very mercies of God been perverted to his own ruin! He had rested on the Sacraments without caring to have the proper disposition for attending them. At one time he had lived in neglect of religion altogether; but there was a date when he felt a wish to set himself right with his Maker; so he began, and has continued ever since to go to confession and Communion at convenient intervals. He comes again and again to the priest; he goes through his sins; the priest is obliged to take his account of them, which is a very defective account, and sees no reason for not giving his absolution. He is absolved so far as words can absolve him. He comes again to the priest when the season comes around. Again he confesses, and again he has the form pronounced over him. He falls sick. He receives the last Sacraments. He receives the last rites of the Church and he is lost. He is lost because he has really never turned his heart to God; or, if he really had some poor measure of contrition for a while, it did not last beyond his first or second confession. He soon taught himself to come to the Sacraments without any contrition at all. He deceived himself and left out his principal and most important sins. Somehow he deceived himself into the notion that they were not sins, or not mortal sins. For some reason or other he was silent, and his confession became as defective as his contrition. Yet this scanty show of religion was sufficient to soothe and stupefy his conscience. So he went on year after year, never making a good confession; communicating his mortal sin till he fell ill; and then, I say, the Viaticum and holy oil was brought to him, and he committed sacrilege for his last time. And so he went to his God.

Oh, what a moment for the poor soul when it comes to itself and finds itself suddenly before the judgment seat of Christ! Oh, what a moment when, breathless with the journey and dizzy with the brightness, and overwhelmed with the strangeness of what is happening to him, and unable to realize where he is, the sinner hears the voice of the accusing spirit bringing up all the sins of his past life, which he has forgotten, or which he has explained away, which he would not allow to be sins, though he suspected they were; when he hears him detailing all the mercies of God which he had despised, all His warnings which he had set at naught, all His judgments which he had outlived; when that evil one follows out into detail the growth and progress of a lost soul; how it expanded and was confirmed in sin; how it budded forth into leaves and flowers, grew into branches and ripened into fruit, till nothing was wanting for its full condemnation! And, oh! still more terrible, still more distracting, when the Judge speaks and consigns it to the jailers, till he shall pay the endless debt that lies against it!

"Impossible! I a lost soul! I separated from hope and peace forever! It is not I of whom the Judge so speaks! There is a mistake somewhere. Christ, Saviour, hold thy hand—one minute to explain it! My name is Demas. I am but Demas, not Judas, or Nicholas, or Alexander, or Philetus, or Diotrephes. What? Hopeless pain for me! Impossible. It shall not be!"

And the poor soul struggles and writhes in the grasp of the mighty demon which has hold of it, and whose every touch is torment. "Oh, atrocious!" it shrieks in agony, and in anger, too, as it the very keenness of the infliction were a proof to its injustice. "A second and a third! I can bear no more! Stop, horrible fiend! Give over! I am a man and not such as thou! I am not foot for thee, or sport for thee! I never was in hell as thou! I have not on me the smell of fire nor the taint of the charnel-house. I know what human feelings are. I have been taught religion. I have had a conscience. I have had a cultivated mind. I am well versed in science and art. I have been refined by literature. I have had an eye for the beauties of nature. I am a philosopher, or a poet, or a shrewd observer of men, or a hero, or a statesman, or an orator, or a man of wit and humor. Nay, I am a Catholic. I am not an unregenerate Protestant. I have received the grace of the Redeemer. I have attended the Sacraments for years. I have been a Catholic from a child. I am a son of the martyrs. I died in communion with the Church. Nothing, nothing which I have ever been, which I have ever seen, bears any resemblance to thee and to the flame and stench which exhale from thee. So I defy and adjure thee, O, enemy of man!"

Alas! poor soul! And while it thus fights with that destiny which it has brought upon itself, and with those companions whom it has chosen, the man's name, perhaps, is solemnly chanted forth, and his memory decently cherished among his friends on earth. His readiness in speech, his fertility in thought, his sagacity or his wisdom are not forgotten. Men talk of him from time to time. They appeal to his authority. They quote his words. Perhaps they even raise a monument to his name or write his history. "Such a comprehensive mind! Such a power of throwing light on a perplexing subject and bringing conflicting ideas or facts into harmony! Such a speech it was that he made on such and such an occasion. I happened to be present and shall never forget it." Or, "It was the saying of a very sensible man;" or, "It was the rule of a very excellent and worthy friend of mine now no more;" or, "Never was his equal in society—so just in his remarks, so versatile, so unobtrusive;" or, "I was fortunate to see him once when a boy;" or, "so great a benefactor to his kind;" or, "his discoveries so great;" or, "his philosophy so profound." Oh, vanity! Vanity of vanities, all is vanity. What profiteth it? His soul is in hell.

Oh, ye children of men, while thus ye speak, his soul is in the beginning of those torments in which his body will soon have part, and which will never die.

Unanswered Prayers.

The great doctor of the Church, St. Augustine, says that there are three kinds of people who pray and are not heard, and three ways in which they pray. First, those who pray in a bad state of mind—that is, a state of mortal sin. Man, after being regenerated by Baptism, should always have his soul in a state of purity, instead of which he very often has it in a state of sin. When we pray we should either be in a state of grace or in one of heartfelt repentance.

Secondly: Those who pray in an unfit manner—with a heart full of distractions and a mind overwhelmed with the turmoils and affairs of this wicked world. They may be on their knees—they may be in the temple of the Almighty, but their hearts are not there. When this is the case they cannot be heard, neither can God grant them their prayers. Lastly: Those who ask for things which they should not, viz.: things of the world, or those which would be injurious to us. God, who is all love, has created man for everlasting glory; therefore, how is it possible that he could grant us a petition which would only lead us to our own confusion and injury?

Attachment to Newspapers.

The strong attachment of subscribers to a well-conducted newspaper is fully confirmed by publishers. "Stop my paper." Words of dread to beginners in business, lose their terror after a paper has been established for a term of years. So long as a paper pursues a just, honorable, and judicious course, meeting the wants of its customers in all respects, the ties of friendship between the subscribers and the paper are as hard to break by an outside third party as the link which binds old friends in business or social life. Occasional defects and errors in a newspaper are overlooked by those who have become attached to it through its perusal for years. They sometimes become dissatisfied with it on account of something which has slipped into its columns and may stop taking it; but the absence of the familiar sheet at their homes and offices for a few weeks becomes an insupportable privation, and they hasten to take it again, and possibly apologize for having it stopped. No friendship on earth is more constant than that contracted by the reader for a journal which makes an honest and earnest effort to merit its continued support. Hence a conscientiously-conducted paper becomes a favorite in the family.

Our Mother.

Around the idea of one's mother the mind clings with fond affection. It is the first dear thought stamped upon our infant hearts when yet soft and capable of receiving the most profound impressions, and all the after feelings are more or less light in comparison. Our passions and our wilfulness may lead us far from the subject of our filial love; we may become wild, headstrong, and angry at her counsels or opposition; but when death has stilled her monitory voice, and nothing but calm memory remains to recapitulate her virtues and good deeds, affection, like a flower beaten to the ground by a rude storm, raises up her head and smiles amidst her tears. Round that idea, we have said, the mind clings with fond affection; and even when the earlier period of our loss forces memory to

be silent, fancy takes the place of remembrance, and twines the image of our departed parent with a garland of graces and beauties and virtues which we doubt not that she possessed.

Obstinacy is a brutal instinct and deforms even when rightly assumed, unless it be tempered with charity.

Every man has some peculiar train of thought which he falls back upon when alone. This, to a great degree, moulds the man.

Adversity has ever been considered as the state in which a man most easily becomes acquainted with himself, particularly being free from flatterers. Prosperity is too apt to prevent us from examining our conduct; but as adversity leads us to think properly of our state, it is most beneficial to us.

MILITARY BOUNTY GRANT.

To all whom it may concern: Attention is called to the following Act, passed during the last session of Parliament, providing for the Military Bounty Grant to each member of the enrolled Militia Force actively engaged and bearing arms in the suppression of the recent Indian and Half-Breed outbreak in the Northwest.

By order,
JOHN R. HALL,
Secretary.

Department of the Interior,
Ottawa, 1st Sept., 1885.

CHAP. 73.

An Act to authorize grants of land to members of the Militia Force lately on active service in the Northwest. (Assented to 20th July, 1885.)

Whereas it is right to recognize the services of the members of the enrolled militia actively engaged in suppressing the late half-breed and Indian outbreak in the Northwest, by giving to each, in addition to the pay and allowances to which he is entitled under the Militia Act, a grant of land; and it is expedient that the grant should be made in such form as will be conducive to the actual settlement of the public lands of Canada: Therefore Her Majesty, by and with the advice and consent of the Senate and House of Commons of Canada, enacts as follows:—

1. The Governor-General in Council is hereby authorized to grant to each member of the enrolled militia force actively engaged and bearing arms in the suppression of the Indian and half breed outbreak, and serving west of Port Arthur, since the twenty-fifth day of March now past, including officers, non-commissioned-officers, and men, a free homestead of two adjoining quarter sections (comprising an area of 320 acres in all) of any even-numbered section of unoccupied and unclaimed Dominion lands in Manitoba or the Northwest Territories open for homestead and pre-emption entry, subject to the condition that the grantee, or his duly authorized substitute, shall have selected and entered the said two quarter sections in the Dominion Land Office for the land district in which they may be situated, on or before the first day of August, eighteen hundred and eighty-six.

Provided that the said grantee, or his substitute, as the case may be, shall perfect the entry made as aforesaid, by commencing actually to reside upon and cultivate the land within six months from and after the first day of August, eighteen hundred and eighty-six, and shall thereafter continue to reside upon and cultivate the said land for the period and in accordance with the terms and conditions prescribed by the homestead provisions of "The Dominion Lands Act, 1883." Provided also, that no substitute to be selected by a grantee shall be a person who is not eligible under the provisions of the said Act to obtain entry for a homestead: And provided further, that in case a substitute be selected by a grantee, as hereinbefore provided, the land shall be entered in the name of the substitute, and on compliance with the conditions in that behalf prescribed by the homestead provisions of the said Act, the patent for the two quarter sections shall be issued in the name of the said substitute.

2. Any person entitled under the foregoing provisions to select and enter, either by himself or by his substitute, three hundred and twenty acres of land as a homestead, in the manner and subject to the terms and conditions hereinbefore prescribed, may, in lieu thereof, if he so chooses, receive scrip for eighty dollars, which shall be accepted in payment of any Dominion lands open for sale, or in payment of pre-emptions, or of rents of Dominion lands leased for grazing or hay-cutting purposes; but any person choosing to take scrip as herein provided must notify the Minister of the Interior of his choice on or before the first day of August, eighteen hundred and eighty-six.

3. All grants of land or scrip, as the case may be, issued in accordance with the foregoing provisions, shall be made by the Minister of the Interior, upon a warrant in favor of the person entitled thereto issued by the Minister of Militia and Defence, which shall be recorded in the Department of the Interior, under clause twenty-one of "The Dominion Lands Act, 1883;" and all scrip issued under the second section of the Act shall be subject in all respects to the provisions of said clause twenty-one, and also of clause twenty-two of the said Act.

4. The entries to be made and the patents to be issued under this Act shall not be subject to dues and charges exacted in the case of ordinary homestead entries.

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