

# Northwest Review

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REV. A. A. CHERRIER,  
 EDITOR-IN-CHIEF.

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SATURDAY, FEB. 27, 1904.

## Calendar for Next Week.

### FEBRUARY.

28—Second Sunday in Lent.  
 29—Monday—Votive office of the Holy Angels.

### MARCH.

1—Tuesday—Votive office of the Holy Apostles.  
 2—Wednesday—Votive office of St. Joseph.  
 3—Thursday—Votive office of the Blessed Sacrament.  
 4—Friday—The Holy Shroud.  
 5—Saturday—Votive office of the Immaculate Conception.

### THE PENITENTIAL SPIRIT.

Lent is now upon us. It is an acceptable time, a day of salvation not only for ourselves, but also for all the souls that come within the sphere of our influence. Upon the good use we make of this season of grace, may depend the conversion of many a sinner. Hence the necessity of entering into the true spirit of Lent, the penitential spirit.

This is the theme which Father Frigon, O.M.I., handled with great earnestness and practical insight in his evening sermon at St. Mary's last Sunday. He dwelt, first upon the lukewarmness that seemed to characterize the religious life of the period in which we live. People, he said seemed to have either lost faith or knowledge, indeed both as regards the absolute necessity of self-mortification, as an act, necessary to atone in this life, for sins committed. People in these days seemed to think that, during Lent an occasional appearance in church during the services, was sufficient. "Bring forth fruits worthy of penance," Luke iii. 28. The most necessary and best gift we should ask for, if the Lord would give us our choice, as he did to King Solomon, is certainly, "an understanding heart, to discern between good and evil," between a pagan and a Christian life; between real religion and the apparent speculative, stylish piety of present days; between the altogether different notions given by the world and the Church with regard to religious duties.

We suffer pride, ambition, self-love, and our other passions to blind us. Let us during these days of universal public penance beg of God an understanding heart to see the true state of our souls, and how our accounts stand with Divine justice, so that we may "bring forth fruits worthy of penance." "Penance," said Father Frigon, "how queer that word sounds to our up-to-date Christian. As a rule, I daresay it is looked upon as a mere advisable practice, as a secondary obligation, as an old-fashioned virtue, excellent in itself, good for the priests, the monks and for spiritualistic people, but which has become incompatible with the exigencies of the present times, with our mode of living and with social obligations. May be a few are frank and generous enough to acknowledge candidly that such is their view of the subject, but they need not speak, their daily conduct tells more than they care to say. Why, for a good many, the holy season of Lent does not differ in any way from the balance of the year. Not only will they seek pretexts to be dispensed from the

regulations of the church, but they have not even the generosity to make the easy sacrifices of the theatre, dancing, sport, and other worldly enjoyments. Is this reasonable? Is it Christianlike? Is it not to enter into a deceiving road that will lead by degrees, may be, but surely to softness, tepidity, and indifference, if not apostasy? Experience has taught you all that I do not exaggerate.

"It is to save you from such dreadful evils, from such a spiritual bankruptcy that the Church reminds you at the beginning of this solemn fast of Lent of the strict obligation of bringing forth fruit worthy of penance."

Penance is first of all the detestation of the sins we have had the misfortune to commit; it is the hearty sorrow for having offended God who is our Creator and our Father. But it can not be limited to mere sentiments—to a fruitless contrition.

"Justice requires that there be proportion between the satisfaction and the wrong which we intend to repair. And since the body was an accomplice in offending God, it must also share in the punishment."

"Divine mercy despiseth not an humble and contrite heart, but although your sins may have been remitted by the Sacrament of Penance, there remains still the temporal punishment to be atoned for."

"According to the teaching of the Church there is no other alternative for us. We must either do penance in this life or pay our debts to Divine Justice in the hereafter, says St. Augustine, either by the sinner repenting or by God chastising."

Coming down to details, one of the best penitential practices is getting up early enough every morning to hear Mass on week days; another excellent thing is self-denial in food and drink, even if we are not obliged to fast; a third is keeping watch over the tongue, so that it will not say an unkind word; a fourth is the more careful and conscientious performance of the duties of our state. This penitential spirit will give vigor to our interior life, and spiritual vigor means an increase of faith, hope and love, of all that makes for true happiness.

## GLEANINGS FROM THE CATHOLIC TIMES

### UNFULFILLED PROMISES.

The resolution proposed by the O'Connor Don at the Dublin meeting in favor of the claim for a Catholic university, described the demand of the Irish people as one which has been made "so often and so fruitlessly." The remarks of the Archbishop of Dublin offered an apt illustration of the meaning of those words. His Grace in dealing with the question told how the Irish Catholics have for a couple of decades of years been fed by the Government on empty promises. In the year 1885 there was an assurance by Sir Michael Hicks-Beach that justice would be done. Four years later Mr. Balfour gave a promise in reply to resolutions passed by the Irish Hierarchy. This promise was repeated to Mr. Parnell, and again in a speech delivered by Mr. Balfour at Partick. Lord Cadogan increased the number of pledges by a speech at Belfast in 1896. Mr. Gerald Balfour further committed the government by a declaration in the House of Commons; and Lord Cadogan, addressing a deputation which waited on him in connection with the appointment of the Irish University, once more renewed the assurances to the Catholics of Ireland. Mr. John Redmond was, no doubt, thinking of this list when he wrote that the Irish party did not intend to allow themselves to be fooled any longer.

### THE LATE FATHER EDWARD WHYTE, S. J.

Father Edward Whyte, S.J., as was manifest at his funeral, won by his labors and his virtues the admiration of his many friends. Of those thus united to him in spirit one of the oldest was the preacher of the funeral oration, Father Galwey, S.J., who was able to say that he had known Edward Whyte for sixty-four years. Father

Whyte's activity contributed to Catholic progress in many directions, but most fittingly may be recalled one special work which he inaugurated and carried on when Superior of the Church of the Sacred Heart, Edinburgh. In the great University of the Scottish capital with its thousands of medical students there were usually sixty to one hundred Catholics studying each year. These Father Whyte sought out and banded together in a sodality, giving the use of a room at the presbytery, with papers and magazines. Here pleasant gatherings made them know each other and helped to keep them in the Faith. Father Whyte desired to see this sodality established on a stronger basis than he had means to secure, and it would be a deed after his heart to found a permanent Catholic students' club not only in Edinburgh but in similar University cities where Catholic students congregate. Catholic medical men all over the world from India to Demerara will regret the loss of their good friend.

## ARCHBISHOP MAGUIRE AND IRISH UNITY.

The Archbishop of Glasgow in his address at the Connaught reunion in the city hall, in warning Irishmen against the danger of disunion, told a story of Dr. Johnston which evoked much laughter. Boswell once asked the Doctor: "How is it you always speak ill of Scotland, and never of Ireland?" Johnson replied: "The answer is this: You Scotchmen are joined in a conspiracy to make little of everyone else and to make much of yourselves. The Irish, on the other hand, are an impartial people—I never heard an Irishman say a good thing of another." The Archbishop expressed his satisfaction that the tendency of Irishmen to criticise one another unduly and to make much of every point of difference is disappearing. At the same time he begged his hearers to bear in mind that it had had mischievous effects at a very recent period and he urged them to be on their guard against it. The words of the Archbishop, uttered so soon after the Gateshead election, will, we feel sure be taken to heart by those who have in their hands the moulding of Irish policy. If the claims of Irish Catholics with regard to Home Rule and Education are to be acknowledged by the Liberals and Conservatives there must be unity and firmness in defence of a definite programme.

### A CARPET KNIGHT.

To the Editor of the Casket.  
 Sir,—In your issue of the 28th ult., a correspondent sums up pretty effectually the military career of Field Marshal Lord Wolseley, but a very important episode has evidently escaped his notice: viz, how he obtained the much coveted baton of a Field Marshal. The story will, I feel sure, interest your readers.  
 At the battle of Tel-el-Kebir the brunt of the fighting fell to the lot of the Highlanders—it is always the Highlanders or the Irish—and so terrible was the carnage that ten dead Egyptians were counted for every soldier that entered the trenches; but notwithstanding this, Gen. Wolseley, in his dispatches home, did not even mention the name of this Highland brigade, but lauded to the very skies the "cool bravery" and "noble conduct under fire" of the Duke of Connaught, the late queen's son, which so pleased the old lady, who had the greatest affection for her offspring, that all possible honors were literally showered upon this "Vain Carpet Knight."

But the sequel has to be related, which is that the "cool bravery" of the young duke was exercised "three miles" away from the seat of conflict, safe with the reserves and the "noble conduct under fire" consisted in not "taking to the woods," if there are any around Alexandria. But the toadyism of the General had the desired end and no doubt expected effect of securing all available royal honors.

Yours truly,  
 HIGHLANDER.  
 Sydney, C.B., Feb. 1, 1904.



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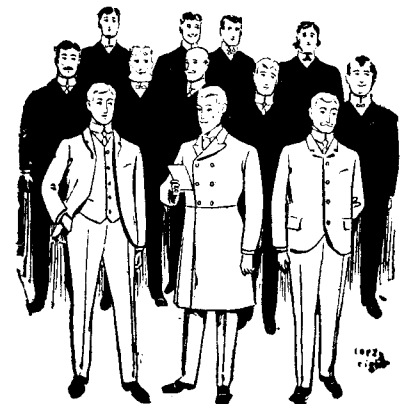
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 High Mass, with sermon, 10.30 a.m.  
 Vespers, with an occasional sermon, 7.15 p.m.  
 Catechism in the Church, 3 p.m.  
 N.B.—Sermon in French on First Sunday in the month, 9 a.m. Meeting of the children of Mary 2nd and 4th Sunday in the month, 4 p.m.  
 WEEK DAYS—Masses at 7 and 7.30 a.m.  
 On first Friday in the month, Mass at 8 a.m. Benediction at 7.30 p.m.  
 N.B.—Confessions are heard on Saturdays from 3 to 10 p.m., and every day in the morning before Mass.

## C. M. B. A.

Grand Deputy for Manitoba.  
 Rev. A. A. Cherrier, Winnipeg, Man.  
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The Northwest Review is the official organ for Manitoba and the Northwest of the Catholic Mutual Benefit Association.

### BRANCH 52, WINNIPEG.

Meets in No. 1 Trades Hall, Fould's Block, corner Main and Market Sts., every 1st and 3rd Wednesday in each month, at 8 o'clock, p.m.

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