

# Northwest Review

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SATURDAY, JANUARY 27, 1906.

### Calendar for Next Week.

- 28—Fourth Sunday after the Epiphany. The Finding of the Boy Jesus. Commemoration of St. Agnes.
- 29—Monday—St. Francis de Sales, Bishop, Doctor.
- 30—Tuesday—St. Martina, Virgin, Martyr.
- 31—Wednesday—St. Peter Nolasco, Confessor.

### FEBRUARY

- 1—Thursday—St. Ignatius, Bishop, of Antioch, Martyr.
- 2—Friday—The Purification of Our Blessed Lady.
- 3—Saturday—St. Hilary Bishop, Doctor, (transferred from Jan. 14)

### EXTRACTS FROM THE MOST REV. ARCHBISHOP'S LATEST CIRCULAR TO THE CLERGY

(Continued)

#### Extracts from Archbishop's Circular—Sisterhoods

The Grey Nuns are authorized to take up collections for their poor throughout all Manitoba.

The Sisters of Misericorde may do likewise in that part of Saskatchewan which is in the diocese of St. Boniface.

The Sisters of Providence of the Kenora Hospital may collect in that Ontario part of the diocese which comprises the Lake of the Woods, a portion of Rainy River, and all stations on the C.P.R. as far as Bonheur.

The Benedictine Sisters of Fort Frances Hospital may collect in the Rainy Lake and the Rainy River region as far as the town of Rainy River inclusively, and along the stations of the C.N.R. from Rainy River to Antikokan.

Before beginning their annual collecting tours the Sisters should secure a written permission from the Ordinary of the diocese.

#### Blessing of New Churches or Chapels

No church or chapel should be used for public worship without having been blessed by the Ordinary or by a priest delegated for that purpose.

#### Dispensation for the Feast of the Immaculate Conception, when it falls on Wednesday or Friday.

The late Archbishop Tache, in his circular of Dec. 8, 1887, said: "As the

patronal feast of the Archdiocese, the Immaculate Conception, sometimes falls on a day of fast and abstinence, we have thought it advisable to ask for a dispensation in this respect, and the Sovereign Pontiff, in an audience of August 17, 1887, kindly consented to grant an indulgence, according to which the fast and abstinence of the Wednesday or Friday (in Advent) shall be observed on the eve, when the Feast of the Immaculate Conception falls on one of those days."

(To be continued)

### Clerical News

Monsignor Ravoux, whose career we sketched in our last issue, died on the 17th inst., and was buried with great solemnity on the 20th, Archbishop Ireland preaching an eloquent panegyric. His Grace the Archbishop of St. Boniface and Mgr. Dugas went to St. Paul for the funeral, returning on the 23rd.

The Right Rev. F. P. McEvoy, Bishop of London, Ont., was received by the Holy Father in private audience on Tuesday.

Rev. Father Cherrier returned on Wednesday from Manteno, Ill., where he had been visiting his cousin, Rev. O. R. Bourdeau, who is slowly recovering from a serious illness. Rev. D. Plante, S.J., who had been taking Father Cherrier's place as pastor of the Immaculate Conception, returned to St. Boniface College on Wednesday.

With the money which he has obtained for his patent on a new wireless telegraph system, the Rev. Joseph Murgas, of the Slovak Catholic church of Wilkesbarre, Pa., will build a handsome new church for his congregation of a thousand worshippers.

It is reported that the Pope has decided to send to France an apostolic delegate who shall represent the Vatican before the bishops and clergy of the country without consideration as to his standing before the French government. The new delegate will be upon the same footing as is the apostolic delegate at Washington.

Rev. F. C. Wiechman of St. Genevieve's church, Gas City, Ind., who died recently, will be remembered for his work in having Coffin's bigoted "Story of Liberty" excluded from the public schools of Indiana. It was Father Wiechman who discovered the manifest unfairness of the book, and it was the Hon. Peter Wallrath of Evansville, editor of the *Stern*, who introduced a bill into the Indiana House of Representatives by which its use was discontinued in the public schools of that state.

A strange incident occurred at Morrice, Mich., while Rev. Father Welsh was conducting farewell mission services at St. Mary's church, recently, a dove flew down from the gallery and after walking the chancel rail, flew and alighted on the reverend Father's head, where it remained for an instant and then flew away. Father Welsh in his farewell remarked that in years to come the little ones present would remember him by that incident.



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The special correspondent in Rome of our Spanish Catholic contemporary, "El Universo," says:—"A Consistory will be held in March at which five new Cardinals will be created—probably Monsignor Lorenzilli, Rinaldini, Cavallari, Patriarch of Venice; Bourne, Archbishop of Westminster, and Luardi, Archbishop of Palermo.

Our Roman correspondent announces the death of Fatter de Cara, S.J., of the "Civiltà Cattolica," an Orientalist of world-wide fame.—Catholic Times (Eng.), Jan. 5.

The Cardinal Archbishop of Paris presided on Christmas Day at Montmartre at the ceremony of renewing the national dedication to the Sacred Heart. Three other bishops were present in the Basilica, and an immense congregation.

The Rev. Father Berkery, a priest of the diocese of Buffalo, attended the funeral of Father Cronin, who died suddenly, and next evening, after having taken his supper in what seemed to be perfect health, he passed away in a few minutes. He was born in Limerick on August 15th, 1850.

The Rev. Dr. Barry's "Cardinal Newman" has just appeared in an excellent French translation, with portraits by the Abbe Clement, who is chaplain to the Lycee at Vendome. It is also expected that the "Tradition of Scripture," by Dr. Barry, in the Westminster Series, will come out during the present month. Messrs. Longmans are the publishers, and the volume discusses, according to Catholic principles, the origin, authority, and interpretation of the Bible.

In a letter from Cardinal Moran to the Archbishop of Tuam concerning the Grace's Life of St. Patrick, his Eminence has the following: "I have to thank you for forwarding a copy of your most valuable work on the Life and Writings of St. Patrick, far and away the best life of our Apostle that has as yet been written."

### CURRENT COMMENT

(Continued from page 1)

assailants of Madame Bernhardt. With this we cordially agree. Any "evangelist" less foul-mouthed than Chiniquy or Fulton is far more deserving of the Premier's sympathy, when maltreated, than is the great French actress.

The "Catholic Fortnightly Review" calls attention to the fact that Dr. Bernard Weiss, in his "corrected" edition of Luther's translation of the Bible, published at Leipsic in 1904, has dropped the famous "only" or "alone" which Luther added to St. Paul's words "We account a man to be justified by faith." (Romans iii, 28). And the "Princeton Theological Review" declares that "Weiss is clearly justified in rejecting this unwarranted interpolation."

This the framers of the Church Union Doctrinal Scheme for Presbyterians, Methodists and Congregationalists, have not yet learned. Being still the benighted victims of Luther's "unwarranted interpolation," they make the solemn affirmation (see Free Press of Jan. 20) in their Article X:

Of Justification and the Sonship—We believe that God pardons our sins and accepts us as righteous solely on the ground of the perfect obedience and sacrifice of Christ, received by faith **Alone**, and that believers are adopted as sons of God, with a right to all the privileges implied, including a conspicuous assurance of their sonship.

It is true that their notion of faith is different from ours. We understand by faith, in the strict theological sense, nothing but belief in the truth of God's revelation. They extend the word to mean also trust in Him, which we refer to the virtue of hope. In this latest pronouncement they go still farther and make it mean repentance, which always supposes a beginning of charity or love of God. Thus, their "faith alone" may be so stretched as to mean faith, hope and charity, viz.: all that Catholics have ever required for justification. But then this is a mere juggling with

words, that would make the early Reformers squirm in their graves. Here is Article IX.

Of Faith and Repentance.

We believe that faith in Christ is a saving grace whereby we receive Him, trust in Him and rest upon Him alone for salvation, as He is offered to us in the Gospel, and that this saving faith is always accompanied by **Repentance**, wherein we confess and forsake our sins, with full purpose of, and endeavor after, a new obedience to God.

This passage, especially when taken in connection with the doctrine of Article XII, "that a holy life is the fruit and evidence of saving faith," shows how far the evangelical Protestants of to-day have departed from the basic principle of the Reformation that faith alone justifies, and how they implicitly accept the Catholic doctrine that faith without works is dead.

Another point on which they approximate to Catholic doctrine is to be found in their article (XIV) on the Church, where they recognize the visibility of the Church. Christ's "church on earth," they say, "should exist as a visible and sacred brotherhood." But here, as well as in another passage, they hold that "the visible church is liable to err" (Article XVII), for they "acknowledge as a part more or less pure of this universal brotherhood every particular church throughout the world which professes this faith in Jesus Christ and obedience to Him as Divine Lord and Saviour" (Article XIV).

Article XVIII. has an almost Catholic ring, were it not that "eternal death" may be interpreted as meaning the annihilation of the "finally impenitent". The whole article is as follows:

Of the Resurrection, the Last Judgment and the Future Life—We believe that there shall be a resurrection of the dead, both of the just and the unjust, through the power of the Son of God, who shall come to judge the quick and the dead; that the finally impenitent shall suffer eternal death and the righteous shall abide in blessedness for ever with God.

Article XIX. and last, "Of Christian Service and the Final Triumph" says: "We believe that it is our duty . . . to preserve the **inviolability** of marriage." The word "inviolability" like many other expressions of this document, lacks the definiteness and precision to which our Catholic doctrinal pronouncements have accustomed us. Inviolability does not necessarily mean that the marriage tie is indissoluble; it may mean only that the marriage of persons divorced from their still living partners ought not to be violated by adultery. Thus the term "inviolability" may be made to cover and sanction divorce.

One significant omission may be noted. This professedly comprehensive document nowhere recommends the general reading or distribution of the Scriptures. The only instrument of gospel propagation it recommends is preaching, thus approximating again to Catholic doctrine and to the New Testament itself. "We joyfully receive the word of Christ, bidding His people go into all the world and **make disciples** of all nations and **declare unto them** that God was in Christ, etc." (Article XIX.). And in the "Report of the Sub-Committee on Ministry," appended to the nineteenth

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