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## Northwest Review.

TUESDAY, APRIL 26, 1898.

## CURRENT COMMENT

It is evident that Mr. Charles J. O'Malley has hit upon his proper sphere in the MIDLAND REVIEW, of Louisville, Ky. He is a born editor and his present field of work will give him magnificent scope. His paper has plenty of news, literature and up-to-dateness. We offer him our best wishes for well-merited success.

Read our review of Father Ganss's "Mariolatry." This invaluable work comes to hand just in time for Mary's Month. The Winnipeg Stationery & Book Company (formerly Hart's), of 364 Main St., have written for fifty copies which are due here on Thursday next. By ordering it from these booksellers you save the trouble of going to the Customs Department of the Post Office to pay duty. The price is thirty cents.

The Catholic Church has always stood up for the sanctity of the Sunday. When our separated brethren declaim at the "continental Sunday", they think they are hitting the Church of Rome; but that is only one more proof of their large ignorance. The "continental Sunday" was introduced by Freemasonry and the Revolution all over Europe. For instance it was the Italian Masonic government that did away with the traditional penalties against work on Sunday. In Italy, France and everywhere else the Catholic Church has never ceased to protest and agitate against the desecration of the Lord's Day by servile labor and ill-regulated amusements.

The American MESSENGER OF THE SACRED HEART for May is full of interesting matter and beautiful illustrations. We note especially "Religious Russia," by Paul Sturtevant Howe, by far the best and clearest short sketch we have seen of the relations between clergy and laity in the Tsar's vast realm. The Tsar himself, we are told, "has never claimed to be the Spiritual Head of the Church, and in no case can a question of doctrine or ceremonial be brought before the sovereign or the civil courts." Again: "In Russia the priesthood, although a highly respectable vocation, is hardly considered a polite profession." Another refreshingly original article, because truly monkish in its unworldliness, is the "Foundation of Gethsemani Abbey" in Kentucky, related by Abbot Eutropius. The General Intention for the month of May

is "Devotion to the Blessed Virgin".

The Catholic principles enunciated by Father Drummond before the Law Amendments Committee have borne rich fruit. The Lord's Day Observance Bill has been amended so as not in any way to interfere with legitimate amusements. Public exhibitions and performances for which gate money is required are alone forbidden. The bill, thus stripped of its objectionable features, passed its third reading last Friday. Shortly before that date the Anglican clergy of the city had given public expression to their endorsement of Father Drummond's view.

## PROF. STARBUCK.

The following paragraph is taken from the latest issue of the New York FREEMAN'S JOURNAL. All we feel moved to add to it is to ask the fervent prayers of our readers for this fair-minded Christian that he may at last enter into the fulness of Catholic belief. No better intention could be suggested for our May prayers to Her who gave human birth to Incarnate Wisdom. Professor Starbuck does not become a Catholic because he thinks he knows all about Catholicism, and he no doubt does know more about it than any other Protestant living; but when he will have received the gift of faith, as we trust he will one day, he will be the first to acknowledge that he had all the time been looking at the wrong side of the tapestry and that, however skilled he may be in textile fabrics, the right side is quite a revelation to him. Says the FREEMAN:

We recently commented on some of Professor Starbuck's writings defending Catholics from the unjust attacks and misrepresentations of their unscrupulous enemies. We admired the professor's spirit of fair play and expressed surprise that a man could so write and remain outside of the Catholic Church. The professor took this as an implication of inconsistency and has written us a letter stating that he is inspired by the love of fair play solely and not from a conviction of the truth of Catholic teaching. He shows very clearly that in his present state of mind he is far from being a Catholic. In fact as long as his present convictions endure he could not become a Catholic, could not be received into the Church. But there is always hope for a man of his generous and chivalric spirit.

A MASTERLY DEFENCE OF DEVOTION  
TO THE  
BLESSED VIRGIN.

The AVE MARIA press of Notre Dame, Indiana, has just published a work which in many respects is unique. A certain Methodist divine, Dr. Frysinger, having delivered and afterwards spread broadcast, at a nominal price a sermon on Mariolatry, Father Henry G. Ganss, of Carlisle, Pa., where the sermon was preached, set to work to dissect the mass of misrepresentations, sentence by sentence. The result of his labor is before us in a neatly printed volume of three hundred pages, entitled "Mariolatry: New Phases of an Old Fallacy," and sold for the modest sum of twenty-five cents. Frysinger is reduced to his original atoms; but he has served a glorious purpose. Like Kingsley evoking Newman's "Apologia," this Methodist slanderer has been the occasion of a magnificent defence of Catholicism in general and of Devotion to the Blessed Virgin in particular. This newest champion of Our Lady deserves to rank with Nicolas, author of "La Vierge Marie," and Canon Northcote, author of "Mary in the Gospels." Though not so complete as these works are, Father Ganss' book surpasses them in the multitude of its apt and telling, nay sometimes startling, quotations from Protestant authors. In the list

of authorities quoted we have counted about 170 Protestant works. Hardly more than twenty Catholic authorities are added by way of illustration. Thus, practically, a Protestant maligner of Catholics stands refuted by Protestant defenders of Catholic doctrine.

Father Ganss is splendidly equipped for his task. His mind is bright and deep, wide and minute; his style is interesting and lively; his scholarship and general information are almost marvellous. He has spared no pains to make his refutation absolutely unanswerable, ransacking the Dickinson College (Methodist) Gettysburg Theological Seminary (Lutheran) and Overbrook Catholic Seminary libraries. The only thing we hesitate in this precious volume is that very commonplace thing, a table of contents. Curiously enough, there is no list of the headings of chapters; but there is — what is so often wanting in larger books — an alphabetical Index of subjects and proper names and a complete list of authorities.

It affords us great pleasure to be able to recommend "Mariolatry" in time for the coming month of May. For intellectual Catholics this masterly treatise will be a better feeder of solid devotion than most of the wishy-washy things bearing on their face the inscription "Month of Mary."

## The Sunday Law.

To the Editor of the Free Press.

Sir,—As an old adherent of the Presbyterian church I was mortified to notice that the clerical members of the delegation that waited upon the law amendments committee with reference to the proposed Lord's day act were all Presbyterians. That such was the case is sufficient reason for the legislature to summarily throw out the bill. It is preposterous to suppose that sensible men will enact a blue law at the bidding of one branch of the Protestant church. If the other denominations want such a law their clerical leaders took precious good care not to signify their wish. In fact public discussion has shown that many of the most respected and influential members of the Protestant clergy stand shoulder to shoulder with Father Drummond, who is being everywhere applauded for his eloquent and unanswerable attack upon the objectionable features of the proposed legislation.

What, then, are the facts? Upon the one side we have the Presbyterians, such of them at least as are represented by Dr. King, Dr. Du Val, Mr. MacBeth and Mr. Gordon, with scattering supporters amongst a few other Protestant denominations. On the other side we have the anti-bigots amongst the Presbyterians represented by men of the broad and liberal type of Mr. Pitblado. We have the whole body of the Catholic Church—the whole body of the Anglican church and of the Lutheran church, and ranked with these we find the best men of the community of all creeds and the laboring men whose cause was so ably championed by Messrs. Scott and Raitt, much to the confusion of the reactionary Presbyterians who seek to shield their objects under the excuse that they are agitating in the interest of the working classes.

What earthly necessity is there for such a miserable law? Dr. King thinks there is not because he admitted that he had taken no interest in the matter until within the last few days. Dr. King was right when he said this, because he planned the proposed law squarely upon the foundation of Divine command and said it could rest on no other authority. That argument was ages ago blown to atoms,

but if it were admitted to be correct, then the petitions have been obtained under false pretenses, as they state that the legislation was asked for on purely economic grounds. And surely Dr. King must have been speaking without reflection when he told the committee that, as for the minority, there was nothing for it but to "suffer." It seems strange to hear an educated gentleman, an instructor of youth and preacher of the gospel, utter such a merciless sentiment in this year and century of our Lord.

If the Presbyterian church wishes to perish off the face of the earth then let its leading exponents bend their energies towards securing legislation that is repellent to the members of other churches. Let its leaders proclaim to the young men and women of to-day, educated and enlightened as they are, that it is a mirth-hating, bigoted, tyrannical institution, loaded with fanaticism and hypocrisy, and it will not long prolong its odious existence. On the other hand if it desires to remain a vital and potent force in the community, let it shake itself clear from the reactionary leadership which, if unchecked, will soon lead it to disaster.

## A PRESBYTERIAN.

Winnipeg, April 18.

## FAITH AND ORGANIZATION.

In a recent address before some of his own co-religionists, Dr. Patton, the President of Princeton University, made the following remark: "The axis of the Catholic Church is organization, while the axis of the Protestant Church is faith." Which only goes to show how superficial even a president of a university can be.

For the past hundred years, we may say, Protestants have been admiring the organization which they have observed in the Catholic Church. They have recognized its great power for good; they have seen the great results that have come from it within the Church, and many of them have tried but in vain to introduce it into their own churches. But while many of them have acknowledged the existence of organization in the Catholic Church, and have paid tribute to its efficiency, they have refused to see or admit the cause of it. So, when men like Dr. Patton see the great works accomplished by the Church they will not admit that faith has anything to do with them, but seek some other explanation such as organization, just as if it were possible in a Church to have organization without faith. We must admit that many effects come from organization which would not be produced if it were wanting, but the basis, the principle of organization in the Church, is faith. Why is it that priests and people admit the authority of Pope and Bishops and pledge obedience to them? It is because of their firm faith that Christ gave to the Bishops of His Church the right to command. Why is it that Bishops, the world over, recognize the authority of the Holy Father and submit themselves to him in all things that pertain to the morals, doctrine and government of the Church? It is because of their clear faith that Christ gave to St. Peter and to his successors in office charge over the brethren. Take away this bond of unity—this faith in the authority with which Christ endowed His Church—and there would not be—in fact there could not be—anything like organization. Disintegration, dissolution, corruption and decay would follow just as surely as they follow in the human body when the vivifying principle of life—the soul—has left it. To attribute good results to organization, unanimated by the spirit of faith, as Dr. Patton evidently meant to do, is like giving credit to a dead body for a day's work, which is

an absurdity too evident to need exposition.

Christ established a visible society on earth to carry out the mission of salvation to the world. In carrying out this mission the Church was to come in conflict with the organized powers of darkness. A sorry spectacle the Church would make in the world with a mission to fulfil, an object to attain, and no head officers to direct it! A gallant fight, indeed, it would make against the organized armies of evil if it, an undisciplined and unofficer crew, went out to give battle! Christ preached: "Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall." Without order and without authority short would have been the days of the Church upon earth. Therefore did Christ give it organization. And if the Church for nineteen hundred years has preserved this organization and made it fruitful of much good, credit must be given not to the organization but rather to the divine faith that animated it and made it productive.—Catholic Witness.

## A Penitent of Fenelon.

Written for the Review.

During the war between France and Holland an officer of high rank in the French army, passing by Cambrai, went to see the gentle hearted Fenelon. "My Lord," said he, "I shall encounter the enemy in a few days; before going into battle I feel strongly urged to confess my sins to you, but first I should like to hear from your eloquent lips the proofs which establish the divinity of Confession." "Willingly," replied the affable prelate; "nevertheless, as in all things it is usual to take the shortest road, make your confession first and perhaps, after having done this noble action, you will dispense with the proofs." "But this proceeding is empirical," stammered the young man, "if we must go to confession to find out the motives for going." "It may be so in theory," added the holy Archbishop, "but believe me, it is most certainly efficacious. Give in to my age and experience, if not to your own convictions, and if at the end you decide to abandon the discussion, we shall each of us have saved two hours, of which we have to give an account, you to France, I to Holy Church." Persuaded by the accents of this seductive tongue, the officer knelt down. Between him and the august prelate there passed a mysterious colloquy upon which God bestowed all the love with which He receives the prodigal child returning to his father's roof. When the confession was finished the penitent wept and the confessor drawing him to his bosom said to him: "Well: do you want me to show you the utility of what you have just done?" "No, my Lord," replied the young man through his tears, "I do better than understand it, I FEEL it."

## ONE OF BRANN'S LAST

TILTS AT HYPOCRISY

Brann's *Inconoclast*, after reporting the downfall of a minister, says: "Now and then, dear brothers in the world, the flesh and the devil, a Roman Catholic priest, young, lusty and devoted by his vows to utter celibacy, goes wrong. He meets a woman and loves her as Gerard the son of Elias loved Margaret, and the temptation proves too strong for him. When this happens, the world rings with the scandal of it. Pinheaded Baptists take a fresh grip on the English language, whirl it around. Methodist ministers, lean, lanky, lantern jawed, bleary eyed and weak kneed because of camp meeting devotions, howl against