

Erin Go Bragh.

Northwest Review.



"AD MAJOREM DEI GLORIAM."

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ST. PATRICK'S DAY.

Of all the Saints' days there are few which are more universally celebrated than St. Patrick's Day. Not that St. Patrick is particularly known by many nations, but because the people who honor him as their patron are spread abroad in almost every colony of the British Empire, as well as throughout the length and breadth of the great American Republic. Wherever the Irish race has taken root there also have grown the shamrock, the verdure of which is emblematic of the love of the Irish Celt for his native land, and for the great Saint who devoted his life to Erin's conversion. Since their conversion to Christianity through the providential dispensation of God, the Irish people have been a race of apostles. During the middle ages the Irish monks spread the light of Christian knowledge over the western and northwestern portions of Continental Europe and the British Isles. The great labors of the Irish saints and scholars form a glorious epoch in history. A dark day came for Ireland. Persecution rose like a cloud over the fair isle and obscured its former lustre. But the embers of the faith glowed under cover, awaiting God's own time to be fanned into flames. The time came at last. For well nigh a century now did the faith radiate forth again from Erin, carried in the enthusiastic hearts of millions of her children, who sought foreign climes to find the freedom denied them at home. The Irish race once more proved itself a race of apostles,—this time not so much in its clerics and scholars, as in every one of the millions of exiled sons and daughters. In there another nation like the Irish nation that can point to a past of suffering, borne with Christian patience, and that has risen once more to that highest of calling, to apostleship, and is now fulfilling its mission with a success far surpassing that attained in former ages? If the Irish have been faithful children of Christ and His Church, if they have spread the faith so universally, they owe it, after God, to St. Patrick, who kindled the divine light of the Gospel on their island. St. Patrick is their father and patron, and to him do they look for protection. Rightly do they honor his feast day as a holy day, as their nation's day, for if they are still a nation and a people it is owing to their steadfastness in the faith which came to them from the preaching of St. Patrick.

May they never cease to celebrate the 17th of March in honor of their glorious apostle, and may they always prove themselves worthy children of their illustrious father in the faith!—The Month, New Westminster, B. C.

Death of a Celebrated Irish Jesuit.

The death is announced of the Rev. Charles Young, S. J., which took place on Jan. 16 at St. Stanislaus' College, Tulalag, King's County, Ireland. Father Young had reached the great age of 98 years, having been born in Dublin on Dec. 21, 1798. His father was a wealthy merchant in Bridge street, whose devotion to the faith may be conjectured from the fact that four of his sons became priests and three of his daughters nuns, one among the Poor Clares at Harold's Cross, and two in the Ursuline convent, Blackrock, Cork. The well-known "Ursuline Manual" was the work of one of these. Father James Young was P. P. of Finglas, and Father William Young labored long and earnestly in several places, especially in neglected districts of Cornwall. But the most remarkable of the brothers was the celebrated Father Henry Young, who lived and died with such repute of sanctity that his biography has been written by the sympathetic pen of Lady Georgiana Fullerton. The youngest son, Charles, was educated at Oscott, and was intended first for a secular profession, but in his 24th year he entered the novitiate of the Society of Jesus, in which he labored for 64 years, beloved and venerated for his holiness and his amiable qualities by his religious brethren and by all with whom his duties brought him in contact. His remains were interred in the cemetery of St. Stanislaus' College, which has been sanctified by the closing years of this long and holy life.—Irish World.

The Toronto 'World' and War.

To the Editor of the NORTHWEST REVIEW.

SIR,—Will you allow me to say that I read your issue of the 26th Feb., in which I saw an extract from the Toronto World, which paper stated in effect, that should the Dominion Government restore their rights to the minority of Manitoba, civil war would follow. There is no danger of civil war. Why do I say so? Because the people are, generally speaking, too indifferent to the school case to kill each other about it; they are sick and tired of hearing of it. This agitation was forced on the people by political agitators, and kept before them by their hireling newspapers for a political purpose. Most of the people have no desire to do injustice to fellow-citizens, the minority; they are more anxious how to raise the most wheat to the acre of No. 1 hard, now that the price is so low.

A little while ago I was speaking to a neighbor, when we had a little to say with regard to the schools. He said that Protestants would not pay to support Catholic schools; I said they were not required to do so, as the Catholics only wanted their own schools, and they (the Catholics) would support them; he said "that is reasonable, let them have their schools." This is what all the people say that understand the case. Look, for instance, at Mr. Fisher, M. P. P., who was elected in a Protestant constituency in Russell, because he took the trouble to explain the whole case.

A great number of people at the present day are under the impression that, if the Catholics get their schools back, they, the Protestants, will have to support them, when there should be no fear of that.

We will differ in our opinions about religion; let us respect each others' opinions; we are all acknowledged to be Christians, but our form of worship is different; let us not lose hold of Christianity which we see is good, simply because we cannot agree on our form of adoration? Shall we deprive our little ones of that sweet story of the redemption on account of our dissensions? May God forbid. I daresay that good Protestants will go to heaven; and so will good Catholics. I can't say where the bad ones will on either side; let them consult their own conscience.

Does not Christianity teach us morality that we may know how to live and immortality that we may know how to die? Does it not lift us above the brute animal? Let us not let infidelity replace it, we have confidence in God that it will not do so.

But to return to the "World," which says that the Dominion government sympathizes with the minority, and yet should not remove their grievance, or there will be civil war. The Dominion government will give them their rights; that is all they want; they know their duty and they will do it; they acted with the most forbearing patience to the Provincial government who refused to do anything. Some deserted the good old chief at Ottawa, but he kept his post in spite of the desertions; he is trying to do what is right for all the people and for Canada; what more can you expect from any one but honesty in the performance of duty? I do not ask a man what his religion is if he is honest. Honesty is the best policy.

The Manitoba government have passed some good measures that have been a benefit to the country; give them credit where credit is due; but the school law was crooked; why, the framers of the law called it a rank tyranny.

It is to be deplored that a Canadian newspaper should talk of civil war when there is no sign of any such occurrence. It will do the country a lot of harm, as it will interfere with immigration. It is not likely that an immigrant would go to a new country where there is a talk of war. A New York paper said that the school case would lead to civil war; but that was not worth notice, as the United States want the immigrants diverted from Canada; but, sir, for a Canadian paper to second it, is a disgrace, at a time too when the Dominion and provincial governments are co-operating to bring immigration to Canada. I have been in Manitoba going on for seventeen years, and am glad that I came. The country has advanced very much in railways considering the few people compared to the great amount

of territory. The C. P. R. of course is the great highway of Canada; it brought comfort to our doors; from ocean to ocean it is a very grand railway, it will be more grand yet. There is as good a chance for any one seeking a new home, in Canada as in any part of the world; but our big country is not much good without the people; those that are here do not want civil war, only friendly competition. If the Canadians go to war it will be to repel foreign invasion. We are safe from invasion with the Union Jack flying over us. **Equal Rights, No Fights. No more newspaper Fights.**

I remain,
PEACE WITH HONOR.
Rapid City, March 3, 1896.

SECRETS OF THE CONFESSIONAL.

An Interview With Rev. Father Gill in Regard to the Recent Decision of Judge Lynch in the Province of Quebec.

From the Canadian Freeman.

In an interview with a Herald reporter the Rev. Father Gill, parish priest of Granby, Quebec, gave the following account of the sentence pronounced against him for having refused to tell a confessional secret: Three years ago a lad named Charles Bernier, 15 years of age, entered L. V. Bouchard's service as apprentice, and was to stay with him one year. The lad left Bouchard's employ a few months after. Mr. Bouchard had then claimed \$117.50 from Father Gill for alleged damages. Nothing was done, however, until January, when the cure was called as witness. During his examination the witness refused to divulge what had transpired between young Bernier and himself in the confessional.

The lawyer asked him what he had advised the lad to do. Judge Lynch was called upon to decide the question. His Honor, after three weeks' deliberation, decided that the priest must answer and tell the court what he had told the lad during the confession. During the afternoon of the 12th inst., the learned judge ordered the priest to answer the question, but the reverend gentleman, with the greatest calmness and a perfect dignity, refused to do so, giving theological reasons. The witness was again ordered to answer, and again he refused to violate what he thought was his duty. "If it is necessary," he said, "you may send me to prison, and even kill me, but I will never betray my duty." Then the judge sentenced the cure to be imprisoned until he would answer in a satisfactory manner. The accused's legal adviser then asked the judge if it was his intention to have the cure imprisoned immediately.

His Honor answered that as the accused wished to appeal to a higher court, he would grant his liberty until the necessary documents were prepared.

The father of the child has since declared under oath that the cure had never advised him, either at confession or otherwise to take his son out of Mr. Bouchard's employ. His son would come home at night crying and would tell his father that crowds of drunkards would meet in the shop and there they would drink and use all kinds of bad words, and that he did not want to stay there any longer. The father had told Bouchard that such things must never occur again and Bouchard had promised that he would see that they would not and things did go well for two weeks, but after that time the same disorders began again; the child again came home in tears and again told his father that he was afraid to stay in that house, so his father kept him home. The child has not yet been heard, but it is understood that he will corroborate his father's sayings.

Referring to Judge Lynch's recent judgment in a case where the secrecy of the confessional was involved, the Presse says "We do not intend to constitute ourselves judges on such a delicate question, but with all due respect to Mr. Justice Lynch, we think that the position he has taken is most perilous. Let us suppose for a moment that a patron should have made immoral proposals to his apprentice, and that upon the advice of his confessor, the latter should have left the service of said patron, can it be

seriously pretended that a priest should be forced to come and make these details known? Evidently not. In the worst days of the Terror, the French revolutionists, who had respect for nothing, never attempted such a thing. It is most important that the Court of Appeal, and even the Privy Council, if need be, should establish unequivocal jurisprudence to guide our magistrates under such circumstances."

A Rhyming Punster.

The baker's always a well-bread man;
The carpenter's ways are plane;
The grocer works on the green-goods plan,
And the glazier works with pane.
The pickpocket has a taking way,
The policeman's on the beat;
The musician's work is always play,
And the doctor's plan is treat.
The cobbler works in a half-sole'd way;
The pawnbroker works on time;
The weather man's work is vain and gay,
The bootblack works to shine. —ANON.

The Priest.

A babe on the breast of its mother
Reclines in the valley of love,
And smiles like a beautiful lily
Cared for by the rays above.
A child at the knee of his mother,
Who is counting her decades of prayer,
Discovers the cross of her chaplet,
And kisses the Sufferer there.
A boy with a rosary kneeling
Alone in the temple of God,
And begging the wonderful favor
To walk where the Crucified trod.
A student alone in his study,
With pallid and innocent face;
He raises his head from the pages
And lists to the murmur of grace.
A cleric with mortified features,
Stuflous, humble and still,
In every motion a meaning,
In every action a will.
A man at the foot of an altar—
A Christ at the foot of the cross,
Where every loss is a profit,
And every gain is a loss.
A defied man on the mountain,
His arms uplifted and spread—
With one He is raising the living,
With one He is loosing the dead.
—Irish Monthly.

The Poet Laureate on the Beauties of Ireland.

Mr. Alfred Austin, the new Poet Laureate of England, contributes to the November Blackwood a descriptive article entitled "Ireland Revisited." About a year since there was an enthusiastic account of a visit which Mr. Austin had paid to Killarney and the Kerry fords, the beauty of which won him completely. He went back to England a willing victim to Ireland's charms, though a thoroughgoing Conservative, and he expressed his enthralment in the fervid language of the poet. Mr. Austin was advised by his friends not to break the spell by a second visit. Mr. Austin had, however, the courage of his illusions.

"Well," he writes in Blackwood, "I have been to Ireland a second time; and if the conviction that its mountains, lakes, rivers, bays, fiords, are unsurpassed in picturesqueness and fascination; that its climate has all the charm of vernal caprice, for Spring never quite leaves Ireland; that its people, when approached in a spirit of sympathetic enquiry and not in the temper of the drill sergeant, are singularly engaging; and that its ways, though in many respects not our ways, repose on a theory of life, a conception of here and hereafter, not to be brushed aside by a fine air of material superiority—if this conviction was an illusion, it is an illusion that has not been weakened, but confirmed, by a second experience. Last year I visited Ireland in Spring. This year I was there in late Summer and early Autumn. On the former occasion I was for the most part in the south and southwest. On this I was mostly in the northwest. But the effect produced was just the same in both instances, and I own to being as much delighted with Connemara as with Killarney, with Achill almost as much as with unequalled Glengariff."

Mr. Austin spent some delightful days fishing on Loughs Orid and Inagh. According to his own admission, however, he makes the rod but an excuse for dallying amid beautiful surroundings. With these latter the English visitor fell deeply in love. For color in particular and cloud architecture, he thinks the Irish landscape unrivalled. Raphael's brush

might, Mr. Austin is of opinion, catch a new tenderness from the "iridescent loveliness on the mountain brows of Connemara and the ocean fronts of Achill." With Irish rain, even, Mr. Austin is more than satisfied. It is softer than rain elsewhere. "Irish weather," he writes "is not so capricious as coquettish. It likes to plague you, if but to prepare you to enjoy the more its sunny, melting mood. It will weep and wail all night, and lo! the next morning, Ireland is one sweet smile, and seems to say, 'Is it raining? It was yesterday! Ah, then! I'll rain no more.' And the runnels leap and laugh, and the pastures and very stone walls glisten; the larks carol no their celestial journey; there is a pungent, healthy smell of drying peat; the mountains are all dimpled with the joy of life and sunshine; the lake lies perfectly still, content to reflect the overhanging face of heaven; and just won't your honor buy the stoutest pair of home made hose from a barefooted, bareheaded daughter of dethroned kings, with eyes like dew-drops and a voice that would charm the coin out of the most churlish purse. If on such mornings as these you do not lose your heart to Ireland, it must be made of stern, unimpressionable stuff, indeed."

Cardinal Manning's Pledge.

The appearance of Mr. Purcell's biography of the late Cardinal Manning recalls the following story, which, though it has been often told, will bear repetition: "When the Cardinal was on his deathbed, much remained for him to do in the way of arranging affairs, and his physicians urged him to take a few drops of alcohol, but his response was: 'Never. For the good of my people I have renounced it, and it shall never be said that I was unfaithful to my pledge; no, not even to save my life.' Still urged, he forbade the subject to be referred to again, and declared that he would go before his Master and Judge, if need be, but would go with his pledge inviolate."—Exchange.

Papal Letter on Congresses and Missions to Non-Catholics.

The following letter from the Holy Father to Monsignor, now Cardinal, Satoli, disapproves of promiscuous conventions or congresses of religion, approves of Catholic congresses open to non-Catholics, and highly recommends the noble work of preaching to non-Catholics so ably carried on by the devoted Paulist Fathers:

"Venerable Brother, Health and Apostolic Benediction: We have learned that in the United States of America conventions are sometimes held in which people assemble promiscuously, Catholics as well as those of other denominations, to treat upon religion as well as upon correct morals. In this we recognize the desire for religious things. But, although these promiscuous conventions have unto this day been tolerated with prudent silence, it would, nevertheless, seem more advisable that the Catholics should hold their conventions separately, and that, lest the utility of these conventions should result simply to their own benefit, they might be called with the understanding that the admittance should be open to all, including those who are outside the Church. Whilst we consider it incumbent upon our apostolic office, venerable brother, to bring this to your knowledge, we are also pleased by your recommendation to promote the practice of the Paulist Fathers who prudently think to speak publicly to our dissenting brethren, in order to explain Catholic dogmas, and answer the objections against them. If every bishop in his own diocese will promote this practice and a frequent attendance of these sermons, it will be very pleasing and acceptable to us, for we are confident that not a small benefit for the welfare of souls will arise therefrom.

"Wishing you, in the meantime, venerable brother, the gifts of Divine Providence, we impart to you with the most loving spirit the apostolic benediction, a proof of our special love.

"Given in Rome, at St. Peter's September 18, 1895, the eighteenth year of our pontificate. "Leo XIII."

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WEDNESDAY, MARCH 18.

EDITORIAL COMMENT.

First Anniversary. To-morrow is the first anniversary of Archbishop Langevin's consecration. While congratulating our beloved Father in God on the happy completion of the first of what we hope will be a long series of fruitful years, the REVIEW eagerly seizes this opportunity for a grateful acknowledgment of the hearty encouragement and generous assistance His Grace has ever bestowed upon its humble efforts. May the Dispenser of all good gifts shower upon the Chief Pastor of this growing diocese the choicest blessings of heaven. May his untiring labors, unsparring devotedness and gentle firmness be soon rewarded by the fulfilment of his dearest wish—the restoration of our school rights.

A Saintly Model. To-morrow is also the feast of Saint Joseph, the Spouse of the Blessed Virgin, the foster-father of Our Lord, the Patron and Protector of the Universal Church and, in a special manner, the Patron of Canada from its earliest years. The devotion to this Saint of the hidden life is a growth of these latter centuries, and there never was a time when his example was more needed than now. We live in an age of revolt against all authority, and he was the shadow of the Eternal Father, invested with authority over the Incarnate Maker of the world. Eminent as was Joseph's holiness, he knew that he was far inferior to the Immaculate Virgin and infinitely beneath Him who was supposed to be his son; and yet he was the undisputed head of the Holy Family, in which his slightest word was obeyed with unquestioning obedience. What a practical example this is of the obedience which we owe to all legitimate authority because all power is from God. We live in an age of vain and empty display, when the itching for publicity is well nigh universal, and St. Joseph was a model of humility and self-effacement. When man really draws near to God, he feels himself so insignificant that he has no wish to make a noise about himself. Empty vessels are the noisiest. Nothing, for its size, is so loud and hollow as a drum.

St. Patrick's Children. Yesterday was the feast of the glorious Apostle of Ireland. "A genuine and well-merited compliment to the sterling catholicity of the Irish people," says the Ave Maria. "was that embodied in one of the questions recently propounded to a Paulist missionary to non-Catholics: 'Please state the relationship of St. Patrick to the Catholic Church.' The inquirer did not know much about the Church or her doctrines, but observation had evidently led him to think that 'Irish' and 'Catholic' were fairly synonymous terms; and that St. Patrick was a good deal more Catholic than most others among the canonized,—a very Jesuit among Catholics, so to speak." Unfortunately, Irish and Catholic are not at

all synonymous in Manitoba, where Protestant Irishmen are at least five times more numerous than Catholic Irishmen; but the latter, thank God, are generally a credit to St. Patrick.

THAT CONFERENCE.

The idea of a conference between Sir Donald Smith and Mr. Greenway for the amicable settlement of the school question would be very good if this project presented any reasonable hope of a satisfactory and practical solution. Of the sincerity and earnestness of Sir Donald Smith we have not a doubt, but how can we trust Mr. Greenway? His record is one of broken promises. May he not be laying a trap for us as he so unblushingly did for the late Archbishop? Is he sincere now, when he prorogues the House just before the conference will take place, so that he will be unable to give anything but promises?

Even supposing that, bravely turning his back upon his past, he be really converted, can he give us any substantial redress? Will the majority support him? We sincerely believe that the majority of voters would, if left to their sense of justice and humanity, favor a settlement that would give full satisfaction to the oppressed minority and relieve the country of an intolerable anxiety. But they have been systematically misled; they have been told that Catholics aimed at the destruction of their cherished public schools; they have returned Mr. Greenway on the distinct issue of "No Separate Schools." How can he make them share in the blessings of his conversion?

On the other hand, we Catholics will assuredly not accept less than what the Remedial Bill gives us, nor can the Federal Government oblige us to take less from Mr. Greenway than from Ottawa. There must be no question of mere promises. Let Mr. Greenway persuade the Manitoba Legislature to pass all the provisions of the Remedial Bill. We should have to accept this, especially if he secure to us the Government grant. But we positively refuse to be duped by any more Greenway promises. And we still hold that a Federal law is preferable, because it would settle the question once for all.

"PROTESTANTISM IN POWER."

To the Editor of the NORTHWEST REVIEW.

SIR,—I thank you for the courtesy you have shown me in allowing me to reply to my critic in your paper, and would further crave your indulgence. Before proceeding further I may remark that it is no argument against or refutation of the statements of a writer who may differ from us by calling him "an erudite crank," or stigmatizing his writings as "arrant fudge." I am quite sincere in saying that I respect "your creed" and yet assert that in all creeds there must be a large admixture of error. The errors have arisen from the efforts made to adapt the central truth to surrounding conditions, to use parables or metaphors which, unfortunately, in time become accepted as truths. In the case of children we are obliged to teach dogmatically, although the dogmas may be shown to be false in a succeeding age. As Paul says "now we see through a glass darkly, hereafter we shall see face to face." In other words, I, Paul, can only tell you what I see, but the time may come when you will be able to see more clearly. I would commend the modesty of Paul to those who "laced in orthodoxy all compact" consider themselves "a model for all forms of thought that be."

Your statement with regard to permission given to Catholics "well grounded in the faith" to read books prohibited by the Index Expurgatorius suggests a degradation of the human mind from which no progress can possibly emanate. I cannot conceive the mental degradation of the man who would submit to be dictated to as to what books he should read, especially when many, if not all the books so damned, contain the germs of truth, which at any given period, it is impossible to predict their importance in the future development of the world.

My statement that "a religion is the effect of civilization not civilization the effect of religion" is not an "unproved affirmation" to those who have investigated the natural history of religions. Every religion presupposes the existence of former religions as M. Charron truly says, De la Sagesse,—*"Comme la Judaique a fait a la Gentille et Egyptienne, la Chretienne a la Judaique, la Mahometane a la Judaique et Chretienne ensemble,"* also *"Toutes trouvent et fournissent miracles, prodiges, oracles, mysteres sacres, saints prophetes, fetes, certains articles de foi et creance necessaires au salut."* The same writer suggests to his countrymen that their religion is the accidental result of their birth and education, and that if they had been born in a Mohammedan country, they would have been as firm believers in Mohammedanism as they then were in Christianity. I wonder how many of my critics owe their religion more to environment than to conviction the result of patient and earnest investigation. The religious development of man may be shortly given in the lines of the late Wilson Johnson Fox:

"Make us a god" said man:
Power first the voice obeyed;
And soon a monstrous form
Its worshippers dismayed;
Its worshipers dismayed;
Unceasing and huge, by nations rude adored,
With savage rites and sacrifice abhorred.

"Make us a god" said man:
Art next the voice obeyed;
Lovely, serene and grand
Lovers, the Athenian maid;
The perfect statue Greece, with wretched brows
Adores in festal rites and lyric vows.

"Make us a god" said man:
Religion followed art,
And answered "Look within;
God is in thine own heart—
His noblest image there, and holiest shrine:
Silent reverent, and be thyself divine."

None will, I suppose, maintain that such a condition of the human mind as given in the third verse could have been reached before a high degree of civilization had prepared the mind for such an exalted perception of religion. In India, with its lofty snow capped mountains, interminable forests, impenetrable jungles infested with ferocious animals and with the terrible cyclone to add to his awe, it is wonderful that man feeling his own insignificance should make his gods hideous and terrible. In Greece, on the other hand, where nature is owing to its climate subservient to man the gods were mild and portrayed in beautiful human forms. But such minds as those of J. H. Newman and James Martineau could only be the product of a high state of civilization. A century or more ago they would scarcely have left a sign of their existence, and even now, I doubt if the civilization that has rendered them possible can fully appreciate them.

I am, sir,
Yours faithfully,
H. AUBREY HUSBAND.
Wawanesa, March 8th, 1896.

[When we said that F. W. Newman was an "erudite crank," we intended this expression not for argument, but for the statement of a fact. There could have been no question of 'refutation' for the simple reason that none of that author's opinions, nothing but the bare fact of his rationalism, had been cited by Dr. Husband. Similarly, when we said that a poetic quotation to the effect that God rather liked to be represented in contradictory ways was 'arrant fudge,' we were not arguing but enunciating a self-evident proposition. "In all creeds there must be a large admixture of error." Why large? Leave out that word, and we shall readily admit that in all creeds, except the true one, there must be an admixture of error. The snismatic Greeks have only a comparatively small, though of course a fatal, admixture of error. When Dr. Husband talks of error in parables, metaphors and dogmas, we wonder where he gets his standard of truth. If the Doctor reads carefully the context of his quotation from St. Paul, i. e., the whole thirteenth chapter of First Corinthians, he will find that the Apostle is speaking, not of any change to take place on this earth, but of what is to happen in heaven, when prophecies 'shall be done away' and tongues 'shall cease,' and when, as he implies, faith and

hope shall be merged in fruition, and love alone shall endure for ever.

Dr. Husband "cannot conceive the mental degradation of the man who would submit to be dictated to as to what books he shall read." What he calls degradation we call rational care for one's soul. We cannot conceive the degradation of the man who would submit to be dictated to by the thousand lies contained in all false religions and false philosophies. It is the truth whole and unadulterated that makes a man free. Reading a bad book for the sake of a germ of truth in it is like hunting for stray coin in a city sewer when one has a rich mine in one's own field. Not one shred of truth in bad books but is infinitely better set forth in orthodox Catholic works.

Dr. Husband talks of the 'natural history of religions.' Aye, there's the rub! The history of all false religions is natural, purely natural. The history of the true religion is the only one that is supernatural. General rules apply to man-made, not to a divine, religion. The patriarchal dispensation developed into the Mosaic law but without any contradiction of the past; so the Jewish dispensation developed into the Christian law, again without any contradiction of eternal truths, though, to be sure, with abrogation of that part of the Jewish teaching which was only "the shadow of substance onward striding." But to go on and assert that the Mohammedan religion, as Charron says, is an outgrowth of Christianity; is to say that a denial of the Trinity, of the divinity of Christ, of Christian marriage is development of the truths thus denied; which, we repeat again, not as an argument, Doctor, but as a self-evident proposition, is 'arrant fudge.' Nor do we wonder that Charron's *Traite de la Sagesse* was condemned in the Index Expurgatorius. Charron was a confirmed sceptic, and a sceptic is a man that does not know how to weigh evidence.

No doubt a man's birth and education have much to do with his religious views, but their influence is not paramount with the earnest and sincere seeker after truth. Unfortunately, among those who have not prayed for the divine gift of faith, earnestness and sincerity in matters religious are as rare as they are in social, commercial and political intercourse.

Give me the man that is not passion's slave
And I will wear him in my heart's core,
Aye, in my heart of heart.

The quotation from Wilson Johnson Fox admits of a Catholic interpretation. The first two verses show how power and art both failed; the last shows how religion succeeded. However, the phrase, "religion followed art" is true only if considered as part of a poetical dialogue: for, in point of fact, religion preceded art. Of this Dr. Husband does not seem aware. Evidently he thinks, with so many of our unhistorical contemporaries, that a high degree of civilization is the exclusive heritage of this century. On this point we beg to join issue with him. In material progress, to be sure, we are making giant strides; but in the healthy growth of the reasoning faculty, which is man's distinctive glory, there has been no remarkable progress since the days of the Stagyrite more than twenty-two centuries ago. We grant that J. H. Newman's matchless style is partly the outcome of his environment, but his philosophy is not so analytic nor so far-reaching as that of Aristotle or Thomas Aquinas. The same reflection is still more obvious in the case of James Martineau. Were it not for the restraining influence of the Catholic Church, the twentieth century would bow down in adoration before a dyuamo, a divorced woman and a suicide. The currency of the true coin presents a convenient, but unacknowledged, model for more or less ingenious counterfeiters. The effects of climate and surroundings upon man-made religions is pretty much what Dr. Husband makes it out to be. But, once more, we insist upon the fact that the true revelation is above all these lesser influences: witness the Hebrews gradually shaking themselves loose from the idolatry of the Gentiles, while the latter multiplied their idols. In the centuries immediately preceding the birth of Christ the Jews, in

their best representatives, rose to the level of a real love for the invisible God; and the leaders of the elect were always highly civilized in the truest sense. Doubtless these facts don't square with the theory of evolution; but so much the worse for a theory that could never have obtained any footing in a really intellectual age. Adam, Abraham and Moses did not wear evening dress, nor did they ride bicycles and write by an incandescent light; but they were vastly more civilized than the Manitoba majority which has lately strengthened the power of unreasoning prejudice.

In conclusion we have to thank Dr. Husband very sincerely for affording us an opportunity of reverting to first principles. Curs and his are as the poles to each other: the great round world lies between them.—Ed. N. W. R.]

A PAINFUL SIMILARITY.

When the anti-Remedial resolutions passed at the Toronto mass-meeting and the resolutions prepared by the Greenway government appeared, we were struck with the resemblance between them, not only in sentiment, but also in expression. And now that Mr. Laurier has delivered his great speech on the Remedial Bill and moved the six months hoist, we are still more convinced of the painful similarity that exists between these two sets of resolutions and Mr. Laurier's speech. To any thoughtful person who will take the trouble of comparing them, there can be no doubt of this striking connection between the speech of Mr. Laurier on the one hand and the resolutions of the Greenway government and of the Toronto meeting on the other; which strengthens the belief that Mr. Laurier was at the bottom of both.

The resolutions adopted by the Greenway government and the Toronto meeting, profess a sincere desire to do justice to the minority and disclaim any intention to be hostile to Catholics; so does Mr. Laurier. It is unnecessary for us to point out the absolute insincerity of these sentiments. All we need say is that the men who first expressed them have been the most cruel persecutors of the Catholic minority for the past six years. Imagine the value to be placed on professions of friendship and a desire to do justice to the minority, coming from such men as Greenway, Sifton, McCarthy and Martin. Mr. Wilfrid Laurier has also made professions of a sincere desire to see the minority in Manitoba enjoying the same measure of justice as is given to the minorities in Ontario and Quebec; but to prove the sincerity of his words, he makes an appeal to the Protestants of Ontario to enable him to rivet upon the Manitoba minority the galling yoke of the Greenway government. His speech on the Remedial bill makes him the friend and companion of Mr. Dalton McCarthy whose powder magazine the Hon. Leader of the opposition has captured. The motion of the leader of the opposition is a fitting climax to the policy of hedging which he has pursued on this question from the very first. Emboldened by the recent victories which his party scored in Quebec; but forgetful of the fact that all those victories were won because of the unequivocal promises and pledges made by the Liberal candidates to support the Remedial bill, the Hon. Mr. Laurier thought that he could rely on Quebec to give him its support notwithstanding that he cruelly abandoned their compatriots in the west and turned, with cringing sycophancy, to the enemies of their race and creed. Mr. Laurier may think it is good politics to mount the Protestant horse; but we would remind him that all Protestants are not fools, and the more intelligent among those whose prejudices will allow them to think will place little reliance on a man who professing to be a Catholic and to love his Church and respect her priesthood, abandons the dearest interests of both to gain a political advantage at the expense of a weak minority. The Protestants of Ontario must, if they have any sense of humor, be moved to laughter at the ridiculousness of a French Canadian Catholic riding the Protestant horse. That horse has carried many a "good" Protestant politician to his ruin. Time will

tell what it will do for so "good" a Catholic politician as the leader of the opposition.

Where Washington Was Dubbed the "Father of his Country."

The American Catholic News says: "Philadelphia has an historic Catholic Church in St. Mary's, in Fourth street above Spruce street. It was founded in 1763 by Father Robert Harding, S. J. It was in this Church of St. Mary's on July 4, 1776, that Mass and a Te Deum were sung as fitting observances of the natal day of the United States of America by the grace of God free and independent. After the surrender of Cornwallis a Mass of thanksgiving was offered in St. Mary's, and among those who attended the services were General Washington, General Comte de Rochambeau, General Marquis de Lafayette, General Baron Vonmoulin, the Rev. John Carroll, afterwards bishop and many other distinguished friends of liberty. It was also in this historic church that the first observance of the birthday of George Washington was held on Feb. 22, 1800, at which an eulogy of 'The Father of His Country' was delivered by the Rev. Matthew Carr, O. S. A. In the report of the Eulogy in the Pennsylvania Gazette of that week the editor says: 'Father Carr has given General George Washington a name which will live for ever, 'The Father of His Country.'" Certainly the Catholics of America have good reason to be proud of this venerable edifice."

Infallibility With a String.

From the N. Y. Freeman's Journal. "The Rev. Frank Spalding," says the Denver News, "created a sensation at the Deanery of Denver by declaring that the infallibility of the Pope, as explained by the Rev. J. A. Zahm, was virtually the same belief as held by the Episcopalians, and that was, that the Pope was infallible only as he represented the teachings of the Church."

A lively discussion ensued, says the News, the outcome of which was that Rev. Mr. Spalding asserted with emphasis that the Episcopalians and the Catholics were practically agreed on the doctrine of Papal infallibility.

Rev. Mr. Spalding evidently misrepresented Dr. Zahm. The flaw in his statement of Dr. Zahm's position is found in the inference he leaves to be drawn, that the individual private judgment is to determine when the Pope correctly represents the teaching of the infallible Church. Infallibility with such a string to it is no infallibility at all. To accept what the Pope officially declares, simply because it appears to us to represent the teaching of the Church, is to concede infallibility not to him, but to ourselves. It is equivalent to saying that the Pope is infallible when he teaches what we believe to be true. Here we make ourselves, not the Pope, the ultimate judge of what is revealed truth and what is not. This kind of infallibility can be attributed to any one, even to Huxley or Spencer. The evident error in this position is that it makes a man's infallibility depend on the fact that he teaches the truth, we being the judges; whereas the essence of infallibility consists in the inability to teach error. There is a vast difference between the ability to tell the truth and the inability to do otherwise. The man who tells the truth is truthful, not infallible, and the man who cannot do otherwise than tell the truth when he speaks is infallible, whether he speaks or not. Infallibility is not a positive power, like inspiration; it is rather a negative power, or limitation of power. It determines

not so much what one can do as what one cannot do. In reference to the Pope, it means that when he speaks in his official capacity as head of the Church of Christ he cannot enunciate a false doctrine; his liberty, his power, is limited to the affirmation of those truths that have been revealed and are in the deposit of faith, and by divine appointment under the guardianship of the infallible Church, whose official voice-bearer he is.

This determines the attitude of the Catholic after the Pope has spoken. He does not say with Rev. Mr. Spalding, "I believe the Pope because he has correctly represented the teachings of the Church," but, "I now know the teachings of the Church because the Pope has spoken." Thus it will be seen that the Catholics and the Episcopalians are neither practically nor theoretically agreed on the doctrine of Papal infallibility, and that Rev. Mr. Spalding misapprehended Dr. Zahm.

HOW A HOME WAS LOST.

THE BITTER EXPERIENCE OF MR. ELWOOD, SR., OF SIMCOE.

Attacked With Neuralgia of the Limbs he Became Helpless and Suffered Intense Agony—Spent His Home in Doctoring With Specialists Without Avail—Dr. Williams' Pink Pills Came to the Rescue When Other Means Had Failed.

From the Simcoe Reformer.

The many virtues of Dr. Williams' Pink Pills for Pale People have so often been published in this paper, that they are widely known to the residents of Norfolk county, and it is as widely conceded that they have brought joy into more than one household, and their merits are spoken of only in words of praise. In this instance the facts are brought directly home to the residents of Simcoe, a gentleman who is glad to testify to the benefit he has received from the use of these pills being a resident of this town. Mr. Wm. Elwood, sr., a resident of Simcoe for about two years, and for years a resident of Fort Erie, a carpenter by trade, is loud in his praise of the benefit derived from the use of Pink Pills. In an interview with Mr. Elwood, that gentleman told the Reformer that about eight years ago he was attacked with ulcerated catarrh of the head and throat, and was obliged to quit work, and since that time he has not been able to resume his calling. The disease, shortly after he was taken ill, developed into neuralgia of the lower limbs, from which he suffered terrible agony. During his long illness the services of specialists in both Toronto and Buffalo, as well as those of local physicians, both in his former home and Simcoe, were called into requisition, but



"WAS UNABLE TO WALK AROUND."

all to no purpose. So bad did he become, and so great were the pains that shot through his limbs, that at times Mr. Elwood had to be held down on his couch. His stomach and bowels were seriously affected and he was indeed in a deplorable condition. About a year ago he lost the use of his left foot and ankle and was unable to walk around his home without great difficulty. At one time Mr. Elwood was possessed of a good home, but so long was the illness that he spent all his property in the hope of regaining his health. Last fall Mr. Elwood commenced taking Pink Pills and shortly after he began to feel an improvement in his condition. He continued the use of the pills until he had taken thirteen boxes when he regained the use of his foot and ankle and thought he was about cured and discontinued their use. So long had he been a sufferer, however, that it was impossible for him to become convalescent in so short a time. An attack of the grip again brought on the disease, but not by any means so terrible as formerly. Mr. Elwood again commenced taking the pills and is fast regaining his former health and feels certain that the Pink Pills will exterminate all traces of disease from his system. He feels so gratified at what the pills have done for him that he gladly gave the information to the Reformer for publication in the hope that his experience may be of benefit to some other sufferer.

Dr. Williams' Pink Pills strike at the root of the disease, driving it from the system and restoring the patient to health and strength. In cases of paralysis, spinal troubles, locomotor ataxia, sciatica, rheumatism, erysipelas, scrofulous troubles, etc., these are superior to all other treatment. They are also a specific for the troubles which make the lives of so many women a burden, and especially restore the rich glow of health to sallow cheeks. Men broken down by overwork, worry or excess, will find in Pink Pills certain cure.

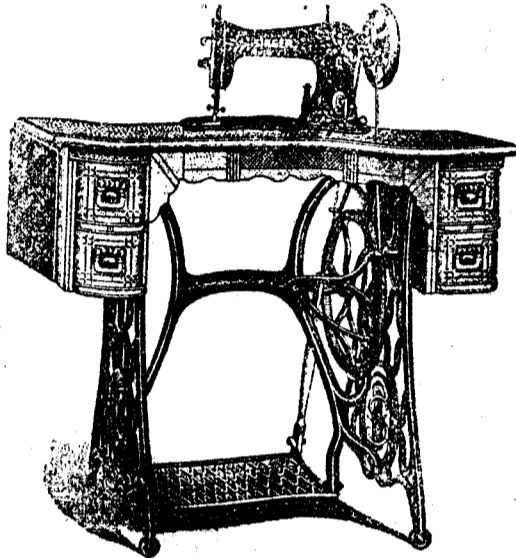
Sold by all dealers or sent by mail, post paid at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine company, Brockville, Ont., or Schenectady, N. Y. Beware of imitations and substitutes alleged to be "just as good."

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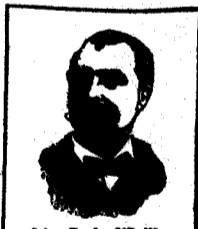
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CALENDAR FOR NEXT WEEK.

MARCH.
22 Passion Sunday.
23 Monday—St. Cyril of Jerusalem, Bishop and Doctor.
24 Tuesday—Ferial Office.
25 Wednesday—Feast of the Annunciation of the Blessed Virgin, or Lady-Day.
26 Thursday—Ferial Office.
27 Friday—Compassion of the Blessed Virgin Mary.
28 Saturday—St. John Capistran, Confessor.

Ecclesiastical Province of St. Boniface.

I. HOLY DAYS OF OBLIGATION.
1. All Sundays in the year.
2. Jan. 1st. The Circumcision.
3. Jan. 6th. The Epiphany.
4. The Ascension.
5. Nov. 1st. All Saints.
6. Dec. 8th. The Immaculate Conception.
7. Dec. 25th Christmas.
II. DAYS OF FAST.
1. The forty days of Lent.
2. The Wednesdays and Fridays in Advent.
3. The Ember days, at the four Seasons, being the Wednesdays, Fridays and Saturdays of
a. The first week in Lent.
b. Whitsun Week.
c. The third week in September.
d. The third week in Advent.
4. The Vigils of
a. Whitsunday.
b. The Solemnity of SS. Peter and Paul.
c. The Solemnity of the Assumption.
d. All Saints.
e. Christmas.
III. DAYS OF ABSTINENCE.
All Fridays in the year.
Wednesdays in Advent and Lent.
Fridays
Thursday in Holy week
Saturday The Ember Days.
The Vigils above mentioned.

CITY AND ELSEWHERE.

Branch No. 52 of the C. M. B. A. hold a regular meeting in Unity Hall, McIntyre block, this evening.

The members of the Truth society meet in their hall on Water street tomorrow (Thursday) evening.

Numerous changes have this week been made in the running of the electric street cars which the company hope will meet the popular demand.

Mr. Bouche, the leader of St. Mary's choir, has re-engaged the services of Mr. H. M. Arnold as tenor-soloist for one year, his duties commencing yesterday.

The convention of the Provincial Conservative association which was to have been held this week, has again been postponed as Sir Charles Tupper found it impossible to be present at this date.

Rev. Father Kavanagh, S. J., of St. Boniface College went to Grand Forks on Sunday to deliver a lecture there on Monday evening entitled "A Tour Through Ireland," and illustrated with lime light views.

For fine tailoring go to Wm. Markinski, Rossin House Block, near C. P. R. He does ladies, and gentlemen's tailoring in first class style and at reasonable rates. Ladies furs altered to latest fashions and repaired.

It is expected that the vote on the second reading of the Remedial Bill in the Dominion House of Commons will take place to-day and readers of the REVIEW will therefore probably know the result before the paper reaches them.

The funeral of the late Mrs. Jacob Drescher took place on Wednesday, Requiem Mass being first celebrated at St. Mary's Church by the Rev. Father O'Dwyer, O. M. I., after which the remains were taken east by the bereaved husband and will be interred at Hamilton, Ont.

At the meeting of the license committee of the civic council last week another letter was read from Mr. F. Cloutier re his complaint regarding the cigar license. It seems strange to outsiders that the authorities should be so hard to move in a matter of this kind, which it might have been expected they would have proceeded to investigate without any delay. It is difficult to see how they can now in view of Mr. Cloutier's latest letter evade the issue.

To-morrow (Thursday) will be the first anniversary of the consecration of His Grace the Archbishop of St. Boniface, and at 10 o'clock solemn Pontifical High Mass of thanksgiving will be celebrated at the cathedral. Several festivities have been arranged to celebrate the occasion, notably a performance by the students at the college this evening; and entertainments by the pupils at Tache academy and Provencher academy on Thursday and Friday evenings.

The most important matter that occupied the attention of the Local Legislature this week was a motion made by the Opposition advocating a change made in the voters lists. Notwithstanding the iniquities which were perpetrated by the registration clerks in compiling the lists under which the recent

election was fought, and in spite of the fact it has been proved that hundreds of duly qualified voters were disfranchised, many of them intentionally, and that other outrages were perpetrated, the Government professed to believe that the present law is the best that can be devised and would not consent to any alteration. The machine majority therefore voted the motion down.

ST. PATRICK'S DAY.

St. Patrick's Day this year was celebrated in the city in a very quiet way. At both the churches there were early morning Masses and at 10 o'clock there was a Grand High Mass at St. Mary's when the church was crowded to the doors. His Grace the Archbishop was present and an eloquent sermon was preached by the Rev. Father Sinnett. In the evening the annual concert for the benefit of the poor of the city under the auspices of the St. Vincent de Paul society was held and was in every respect a great success. The Lyceum theatre was well filled and a long programme of vocal and instrumental music and recitations was carried out and that it was thoroughly enjoyed by the audience was abundantly proved by the numerous encores that were given.

Prayer to St. Joseph.

We come to thee, O Blessed Joseph in our sore distress, and having sought the help of thy Most Blessed Spouse, we now confidently implore thy assistance also.

We humbly beg that, mindful of the dutiful affection which bound thee to the Immaculate Virgin Mother of God and of the fatherly love wherewith thou didst cherish the Child Jesus, thou wilt lovingly watch over the heritage which Jesus Christ purchased with His Blood, and of thy strength and power help us in our urgent need.

O Most Provident Guardian of the Divine Family, protect the chosen race of Jesus Christ; drive far from us, most loving Father, every pest of error and corrupting sin; from thy place in heaven, most powerful deliverer, graciously come to our aid in this conflict with the powers of darkness; and, as of old thou didst deliver the Child Jesus from supreme peril of life, so now deliver the holy Church of God from the snares of her enemies and from all adversity; have each of us always in thy keeping, that, following thy example and borne up by thy strength, we may be able to live holly, die happily, and so enter into the everlasting bliss of heaven. Amen.

An indulgence of 7 years and 7 quarantines for each recital of the above prayer. (Pope Leo XIII, August 15th, 1889.)

DEATH OF MRS. DERMODY.

Deceased Lady Passes Away at White-wood, N. W. T., on the 8th inst., After a Prolonged Illness.

It is with regret that we are called upon this week to chronicle the death of Mrs. Dermody, relict of the late Matthew Dermody, which sad event occurred on the 8th inst., at the residence of her son, C. P. Dermody, after a prolonged illness. The deceased passed away fortified by the rites of our Holy Mother Church, having had the last sacraments delivered to her at the hands of our zealous priest, Rev. Father Roy, of Qu'Appelle, who looks after the spiritual wants of the Catholics throughout this district, and who also officiated at the funeral service and at the grave. The interment took place at St. Hubert's cemetery on Sunday last. The deceased lady was 72 years old, having been born in Queen's county, Ireland, in the year 1824. In the year 1847, accompanied by her parents, she came to America, and shortly after, on being married, settled in the township of North Guilford, in the county of York, Ontario, at which place she resided till the death of her husband. In 1884 she came to the Northwest to join her sons, where she resided up to the time of her death. Deceased leaves three sons and three daughters to mourn the loss of a kind and loving mother, namely, Mr. John Dermody, postmaster of Montgomery, N. W. T., Mr. C. P. Dermody, of Whitewood, E. J. Dermody, of Winnipeg; Mrs. M. Hodgins, of Ravenshoe, Ont., Mrs. C. Lyons, of Montgomery, N. W. T., and Mrs. Alex. Elves, of Rapid City, Man.—R. I. P.

An Irishman to the Backbone.

The Parnellite journals publish a correspondence which has passed between Archbishop Croke and Mr. John Cullen, secretary to the Irish National Club of New York. Mr. Cullen has sent to His Grace a song, entitled "We're Irish All the Time," which is an answer to a statement attributed to the Archbishop by Mr. Stead in the Review of Reviews, to the effect that "We are all English now." His Grace understood the song to have been addressed to him as "A degenerate son of Erin, who has forsworn his coun-

try, and publicly declared himself and his countrymen to be not Irish, but English in heart and mind and feeling." He states that he has been grossly and willfully misrepresented in the matter, but is now as ever an Irishman to the backbone and spinal marrow, and he has never said or done anything for which a contrary conclusion could be legitimately drawn. About three months ago he was interviewed by Mr. Stead, and asked what he thought about the existence among living Irishmen of an anti-English sentiment. He unhesitatingly declared that he did not believe in the existence of any such feeling, and that as the democracies of England and Ireland had in latter years fraternized, with the result of the "union of hearts," they had all become English at least in the negative sense and to the exclusion of any thing like national hatred. Such was his sentiment and such was the head and front of his offending. In all respects he did not hesitate to say, in the words of the song:

On principle to tyrants we are foes,
And are Irish from our head unto our toes.
—Universe (London, Eng.)

A FAKE DIVORCE STORY.

Archbishop Ireland Gives His Opinion of a Halifax Despatch.

From the True Witness.

Despatches from Halifax, N. S., state that a decree of divorce, approved by Pope Leo XIII, has been granted John Keefe, on the ground of infidelity on the part of the woman. The despatch also stated that the decree granted Keefe is not only of separation, but it permits a re-marriage.

On being shown the above, Archbishop Ireland said: "The report coming from Halifax that Pope Leo XIII. had granted a full divorce on the ground of infidelity is clearly a misrepresentation of the facts in the case. It is certain no divorce has been granted on the ground of infidelity. The positive, inflexible teaching of the Catholic Church is that a valid marriage contract, duly consummated, cannot be annulled or made void by any authority in state or church, death alone terminating its obligations. Where the marriage contract was from the beginning null and void, through some natural or canonical impediment, or was never duly consummated, declarations of nullity, or dispensations may be, and often are, obtained from ecclesiastical courts. Nothing beyond this ever occurs, or ever can occur in the Catholic Church.

[The archbishop states clearly the law of the Church. This case of Keefe vs. Keefe is over ten years standing. The parties were actually married, but the marriage was never consummated. Infidelity on the part of the woman was proven; the case came within the provisions of the ecclesiastical law; and the ecclesiastical courts, after carefully examining all the particulars, found the marriage to be null and void. No consummation having ever taken place the parties stood to each other in a relation that could be dissolved; a dispensation being necessary to permit re-marrying. The case is very simple, and in no way affects the attitude of the Church on divorce. Ed. T. W.]

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