



"AD MAJOREM DEI GLORIAM."

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## A Merry Christmas — AND — A Happy New Year.

### Bible Reading.

Rev. Father Drummond

#### REPLIES

To Ven. Archdeacon Fortin's  
Remarks on his First Sermon  
ON HOLY SCRIPTURE.

On Sunday, Dec. 19th, a large congregation assembled in the Church of the Immaculate Conception to hear the second of the series of sermons on The Bible. Before beginning that second sermon, Father Drummond said he would reply to some remarks made by Venerable Archdeacon Fortin. The details of the reply were so instructive and extended over so long a time that they ultimately took the place of the sermon announced, which was postponed till the 16th of next January. Father Drummond said:—

Before continuing the series of sermons on Holy Scripture, I wish to reply to some strictures made by Venerable Archdeacon Fortin of this city. Though he does not mention my name it is clear that he is girding at me all the time. As my first sermon of this series was preached on Nov. 21st, and the Ven. Archdeacon preached on December 5th, he had a fortnight to put his thoughts in order. I take the report of them as it appeared in the Winnipeg Tribune of December 7th. Had this been the work of a reporter, it would have appeared the day after the sermon; the fact that the sermon is published two days after its delivery points to careful supervision by the author. I am thus justified in accepting the Tribune's version as correct. The Ven. Archdeacon, taking for his text Ps. 119, 105, "Thy word is a lamp unto my foot and a light to my path,"

pointed out that it was not a little strange that in the face of such words men are still found who discourage the reading of the Scriptures on the ground that they are obscure and contain an element of danger especially to the uneducated and simple-minded.

I appeal to those who heard my first sermon to say if I discouraged the reading of the Scriptures. I did no such thing. I exhorted everybody to read the Bible, but with care and proper guidance.

FORTIN: Much is made of the text in St. Peter's second epistle where the apostle speaks of passages of difficult interpretation which the ignorant and unstable wrest to their own perdition.

DRUMMOND: Yes, much is made of this text because St. Peter's language is indeed very strong and not easy to explain away. Catholics have an inconvenient habit of making much of important texts.

FORTIN: The inference is drawn that it is much wiser to remove the bible from the common people and let them have it only secondhand through the clergy.

DRUMMOND: No such inference was drawn by me. The inference I drew was that the Scriptures should be read by the common people with the help of explanatory notes by men who understand the text.

FORTIN: To him it seemed almost sacrilegious to hold that the oracles of God are like a poison which must be handled only by experts.

DRUMMOND: Yet, to speak of certain passages as a dangerous poison is very like what St. Peter says about "wresting the Scriptures unto their own destruction." Poison, properly administered, often saves life, and is therefore extremely precious.

FORTIN: Surely, when Christ, speaking to a mixed multitude, said "Search the Scrip-

tures," he did not command them to do what should prove fatal to their soul's salvation.

DRUMMOND: In the first place, Christ was not speaking to a mixed multitude. Read the context of John V., 39, whence the text is taken. I will quote from the Protestant Authorized Version. "The Jews," to whom he is speaking are not the common people; they are fault-finders, who seek to kill him (John V., 18) they are the Scribes and Pharisees, whom he answers and reproves—he never reproves a mixed multitude—and shows them by the testimony of His Father, of John the Baptist, of his works and of the Scriptures, who He is. In the second place, the word which, in the original Greek, represents "search" is *erotate*, which is either the second person plural indicative present or the second person plural imperative, and may therefore be translated either "you search" or "search (ye)." The context proves that "you (or ye) search" is the more probable meaning and this has been adopted by the Revised Edition which gives "Ye search the Scriptures" in the text and relegates the imperative form to the margin. Let me read the context, beginning by the preceding (the 38th) verse: "And ye have not his word abiding in you: for whom he hath sent, him ye believe not. Ye search the Scriptures; for in them ye think ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life." Evidently as Bishop Challoner's annotation to the Douay Bible says, "it is not a command for all to read the scriptures; but a reproach to the Pharisees, that reading the scriptures as they did, and thinking to find everlasting life in them, they would not ever give him, to whom all those scriptures gave testimony, and through whom alone they could have that true life." At any rate, it is quite clear this first text quoted as a proof by Ven. Archdeacon Fortin does not prove that Christ commanded a mixed multitude to search the scriptures.

FORTIN: Surely, if Christ thought there was danger, he would have said "Don't read the scriptures, for you cannot understand them; but receive all religious instruction at the hands of your priests, lawyers and scribes."

DRUMMOND: No, that is not the logical inference. Danger need not always be shunned; it must often be faced but with proper warning such as that which St. Peter, Christ's lieutenant, gives (2 Peter, III., 16). Besides, Our Lord insists far more on obedience to Church-guides than on the reading of Scripture. "If he neglect to hear the church, let him be unto thee as an heathen man" (Matt. XVIII., 17). The very last verses of St. Matthew's Gospel, summing up Christ's last instruction, say "go... and teach... teaching them to observe all things whatsoever I have commanded you," but they say not a word about the open Bible. In the tenth chapter of St. Luke's Gospel we find Christ saying to the seventy disciples, who were to be Christian priests: "He that heareth you, heareth me; and he that despiseth you, despiseth me." On the evening of the Last Supper, when Our Lord is speaking to his apostles, not to the laity, he says not a word, in that wonderful sermon, about reading the Scriptures; but he does say that "the Comforter shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you," thus insisting not on the written word but on oral tradition. In the last chapter of the Epistle to the Hebrews, St. Paul says (v. 7): Remember them which have the rule over you... whose faith follow, and (v. 17), "Obey them that have the rule over you, and submit yourselves: for they watch for your souls as they that must give account." Curiously enough, even the Authorized

Version recognizes this truth, for it puts as the heading of the fourth chapter of St. John's first epistle these words: "He warneth them not to believe all teachers, who boast of the Spirit, but to try them by the rules of the Catholic faith," with especial reference to the sixth verse of that chapter, which reads: "We are of God; he that knoweth God heareth us; he that is not of God heareth not us"—precisely what we Catholic priests still affirm.

FORTIN: But the tone of the Bible is altogether different. It is a free book, addressed to all the sons of men and not to privileged classes merely. In the Old Testament every householder is bidden to instruct his family (Deut. VI., 7, 8) diligently in the Scriptures. No words could more fully describe the scripture atmosphere that was to pervade the entire country.

DRUMMOND: Let us look at these words. I confess to a weakness for the context. I do not believe in quoting Scripture on the "top-knot come down" system. You know the story, how a clergyman, wishing to preach against the fashion prevalent among ladies a couple of generations ago, of wearing their front hair in a sort of top-knot, announced his text as "Top-knot come down." On referring to Matt. XXIV., 17, the whole sentence read: "Let him which is on the housetop not come down." Texts must not be wrenched from their contexts.

The two verses quoted by Archdeacon Fortin are taken from the sixth chapter of Deuteronomy, which is an exhortation to the observance of the ten commandments repeated in the fifth or preceding chapter. Archdeacon Fortin quotes the seventh and eighth verses as showing that "every householder is bidden to instruct his family diligently in the scriptures"; but these verses have not the remotest reference to the whole Bible what they really refer to is the ten commandments and especially the love of God. Let me read you the three verses immediately preceding, viz., the fourth, fifth and sixth: "Hear, O Israel: the Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart." Immediately after come the two verses quoted by Archdeacon Fortin: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes." The meaning is evidently metaphorical. It is as if the Jews were told to keep the commandments and especially the law of love before the eyes of their minds. Gradually however the Pharisaical Jews came to take these words literally and they wrote the ten commandments on narrow strips of parchment which are called phylacteries and which they wore on their foreheads or on the left wrist. This extreme literalness proves that the verses in question cannot possibly refer to the scriptures in general, but only to a short passage on the ten commandments or a still shorter one on the great commandment of loving God. The spirit of this injunction is nowhere so well observed as in the Catholic Church, where pious persons recite the act of love of God and the ten commandments every day.

FORTIN: And in the New Testament the same spirit prevails. Every encouragement is given to the study of the scriptures.

DRUMMOND: This is a general proposition which I heartily endorse, though it is very hard to find any texts to support it. By all means, let every encouragement be given to the reverent study of the scriptures. However, Archdeacon Fortin has discovered in the New Testament one text in his favor.

FORTIN: "Blessed is he that readeth and they that hear the words of this prophecy" (Rev. I., 3). This is said of Revelation the most difficult book in the entire canon, and if a blessing rest upon the study of this book surely the gospels and epistles cannot be excluded.

DRUMMOND: The very form of this text implies that there is one who reads with authority and a multitude who listen with respect. By calling Revelation or The Apocalypse "the most difficult book in the entire canon," Archdeacon Fortin implicitly admits that there are other difficult books, in fact, that there are quite a number of difficulties, since this is the greatest one "in the entire canon";

all which amounts to an agreement with St. Peter's opinion about those who wrest the scriptures to their own destruction. "If a blessing rests upon the study of this book," says the Archdeacon, "surely the gospels and epistles cannot be excluded." Pray, who ever proposed to exclude them? Surely not any Catholic, since the gospels and epistles are read every Sunday in the vernacular during mass, and the best Catholic prayer-books for the laity contain all these gospels and epistles in English. But to return to the text itself; its meaning is explained by the words that immediately follow it; "and keep those things which are written therein." Blessed are they, who hearing the prophecy, observe its practical lessons. For, though the greater part of the Apocalypse is most difficult to explain, the first three chapters contain many practical instructions of which the meaning is quite clear. And, after all, the blessedness attaching to the reading of any part of the Scriptures is stoutly maintained by every Catholic. It is a blessing to read even the most difficult passages, because they are the word of God.

FORTIN: St. Paul commended the Bereans for their diligence in the study of the scriptures. He said that they were more noble than those of Thessalonica in that they received the word with all a fineness of mind and search the scriptures daily whether these things were so. (Acts XVII., 11). Here the right of private judgment is conceded.

DRUMMOND: The Archdeacon is not quite accurate here. If he were to read the context more carefully he would see that it is not St. Paul, but the author of the Acts, St. Luke, who commended the Bereans. And they are commended not for exercising their private judgment according to Protestant principles, but for their eagerly embracing the truth, and searching the scriptures, to find out the texts alleged by the apostle: which was a far more generous proceeding than that of their countrymen at Thessalonica, who persecuted the preachers of the Gospel, without examining the grounds they alleged for what they taught (Challoner's note in Douay Bible). The Archdeacon doctrine misunderstands the Catholic doctrine as to private judgment. Not all private judgment of Scripture passages is condemned, but only such private judgment as is contrary to the traditional interpretation of the Church. Moreover, the law as to private judgment binds only those who have become Catholic Christians. A man must use his private judgment to find out the true Church. When once he has found it, the sphere of his private judgment is circumscribed by the circle of acquired knowledge. Every acquisition of knowledge circumscribes one's liberty. This is why the more ignorant a man is the freer he is to make a fool of himself. If a stranger visits Winnipeg without first consulting a friend or a map, he has to exercise a great deal of private judgment to find out how the streets run in neighborhood of the City Hall; but if he has a map with him, his private judgment is greatly circumscribed. This is a blessing, not a misfortune, and he who keeps on looking for the truth after he has found it betrays a lack of mental balance.

FORTIN: Every one must assure himself by private examination of the foundations of his faith. It is an intelligent worship that God demands. He speaks to every child of man, and in a way to be understood.

DRUMMOND: The proposition that every one must assure himself by private examination of the foundations of his faith is not to be found in the Bible. Nor is it true. Those who belong to the true Church need no such private examination. The Church is to them "the pillar and ground of the truth." It is this foundation that makes their worship intelligent. However, though there is no strict obligation for all, the Church does encourage her children to examine the foundations of their faith, that they may be strengthened therein. That God "speaks to every child of man, and in way to be understood" is quite true; but He thus speaks to every man, not necessarily and always by the Holy Scriptures, but especially through the writings of each one. Therefore this is one of those vague generalities that have no special bearing on the question of Bible reading, which is the point at issue just now.

(To be continued.)

Mrs. Venton, an English convert, takes Mrs. Geo. Germain's place at the organ of the Immaculate Conception Church.

### A Cure and a Conversion at Lourdes.

Ave Maria.  
Miss Helen Duval aged thirty years, a native of Lotteville near Rouen, went to Paris as a servant some years ago. Her last place was at No. 186 Avenue Victor Hugo where she was lady's-maid. While in this situation she was attacked by a dangerous illness. Doctor Tison and other medical men termed it inflammation of the peritoneum and of the intestines. Six months ago she entered St. Joseph's Hospital, Plaisance Paris, where every known remedy was tried without effect. The sufferer did not lose hope, however; and according as medical science proved powerless in her case she turned her thoughts heavenward and looked to Lourdes for relief. Far from being discouraged at the verdict of the doctors, she saw in it a sign that she would be cured by supernatural means. She was so convinced of this that she spoke of it constantly to the sick that surrounded her and to the nurses; she also expressed her hope to Dr. Martin, the physician of the ward, from whom she received a certificate previous to going to Lourdes.

As she was being conveyed on a litter out of the hospital, she remarked to a Sister who had accompanied her to the door: "You may dispose of my bed, for I shall be cured." This perfect confidence seemed the more remarkable as, in the natural order of things, there were ten chances to one against her reaching Lourdes alive. At times the poor invalid writhed under violent spasms, that seemed like those of a slow agony.

Stretched on a mattress she was placed in a hospital car; and, although the latter was specially constructed to convey the sick, she felt every motion as a rough jolt. When deposited at the Gare d'Orleans, Paris, before entering the car in which she was to travel, Madame Nivert, her benefactress, greeted her with words which she recalled later: "You will be a blessing to my train." Like all other sick pilgrims, the patient had to endure all the tediousness of those long hours of travel; but meanwhile she prayed with ever-increasing confidence and fervor. At intervals, in order to sustain her falling strength, some drops of champagne were given to her; it was the only liquid she could retain. At Poitiers a violent crisis alarmed those around her. As a palliative, they had recourse to tincture of colodion.

On arriving at Lourdes, Miss Duval was instantly carried by the *brancardiers* to the Grotto. Here again she suffered violent spasms that seemed to bring her life to a close, and greatly alarmed those who had charge of her. They were obliged to break through the procession of the Blessed Sacrament in order to take her back as speedily as possible to the hospital. She was extremely weak, and it seemed that her last hour was at hand. Nevertheless, she lived on in the same state for two days.

On Monday, the 23rd of August, she, with the other sick and infirm pilgrims waited for the passage of the Blessed Sacrament on the esplanade facing the Church of the Holy Rosary. Just as Pere Picard pronounced the Papal Benediction Helen Duval stretched out her hand to a man near her, who clasped it to help her to rise to her feet. This she did with alacrity; and, to the amazement of the bystanders, walked, or rather ran, toward the Church, and up to the high altar, where she threw herself on her knees in fervent thanksgiving. She had been cured! Her prayers had been answered, her confidence rewarded.

Beside her litter remained a man like one thunderstruck—the man who had seized her hand as she held it out for help. This chance tourist was quite unknown to her; he was an unbeliever, and was travelling merely to dispel the gloom of a recent disappointment. On the morning of the day in question he had been heard to say: "If I were to see with my own eyes a real miracle, I would be converted and believe." He said this with the assurance of the impossibility of such an occurrence. However, he kept his word; and an hour had not elapsed after Helen Duval's cure when he fell at the feet of Pere Marie-Antoine, a well-known Capuchin missionary, and rose purified by the tears of repentance and the balm of abjection—a new man and a fervent Catholic.

## NORTHWEST REVIEW

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## Northwest Review.

TUESDAY, DECEMBER 28 1897.

## CURRENT COMMENT.

We heartily wish all our readers a truly happy New Year. May their good resolves be few but well kept. May one of them beto keep out of debt, especially to the REVIEW. Let them not talk about it but "pony up" punctually.

We believe the *Casket* is mistaken in saying that Mr. Hugh John Macdonald has declared "that the school question is dead, and that neither party in the province will ever again have anything to do with it." If we remember aright, what the Hon. Hugh John did say is that the school question was a dead issue at the time he was speaking. We are not aware that he prophesied anything about the future. To say, for election purposes and in the heat of an election speech, that an issue is there and then a dead one, is very different from saying that the question is dead for ever and aye.

The *Casket* is still more clearly mistaken when it calls the *Nor' Wester* "this party organ in Winnipeg." We happen to know, on the very best authority, that the Hon. Hugh John Macdonald does not consider that paper in any sense his organ. And it is well that he does not; for the *Nor' Wester*, after supporting our school interests for political motives, has of late taken a most unmanly stand. Not content with threatening us, if we don't keep quiet, that what the *Casket* appropriately calls the *stone* tendered to us by the Laurier-Greenway settlement instead of the bread we claim will be taken from us who indignantly rejected it, our time-serving contemporary goes on to hint "that it would be possible to redistribute the constituencies in such a manner that French influence in the Legislature would be practically wiped out." And, together with this cowardly exhibition of its bullying and persecuting spirit, it reproves the Catholic minority for their ingratitude to the *Nor' Wester*, which has, forsooth, suffered so much for the sake of that minority. This is really funny. We are fully aware that the founder of the *Nor' Wester*, Mr. Luxton, did suffer the most unjust destitution because of his manly fealty to the minority; but unfortunately he has long ceased to control the policy of that paper, and its present attitude proves that self-interest was the motive of its present editors when they chose for a time to put us on the back.

## The Encyclical.

It is announced by cable that the Holy Father's encyclical on the Manitoba school question was published in Rome on Christmas eve. Here is the summary as given in the *Free Press* last Friday:—"After recalling the religious history of Canada and eulogizing its scholastic institutions, His Holiness expresses regret at the decision taken seven years ago in Manitoba, relative to the Catholic schools and points out the rights of Catholics, according to the federal agreement. Continuing, the Pope condemns the school system based on religious neutrality, praises the zeal of the bishops displayed on this question, regrets that Catholics are not equally united owing to political passions, and admits that the authorities have done something to diminish the

inconveniences of the Manitoba government school legislation, but His Holiness declares this to be inadequate, and exhorts Catholics to persist in claiming all their rights, though they must not refuse any partial reparations obtainable, with the view to reduce the perils of the education of youth.

In conclusion, the Pope says that in the event of these being unobtainable, Catholics should provide their own schools, and adopt, under the guidance of their bishops, a programme of study, reconciling it with their religion and all literary and scientific progress."

Although we cannot attempt to develop the teaching of this long expected encyclical till the whole document is in our hands, yet we think it advisable to direct attention to one point which may, at the first blush, seem to favor the champions of compromise. Catholics are told that "they must not refuse any partial reparations obtainable." This caught the eye of the title-framer in the *Free Press* office and "Partial Reparations" forthwith became a headline. Partisans might argue that the Laurier-Greenway "settlement," being a partial reparation, should be accepted. But a glance at the principle on which the encyclical is based disposes of that plea. The initial and fundamental principle, in subservience to which the rest of the encyclical must be explained, is that any system based on religious neutrality is condemned. Now the Laurier-Greenway "settlement" having expressly stipulated that religious neutrality must be maintained and that there must be no separation in school hours between Catholic and non-Catholic children, it follows that the "settlement" cannot be deemed a "partial reparation" in the sense of the Encyclical.

Another phrase has led the *Globe* to scent out from afar the possible formation of a united Catholic party. Our great Toronto contemporary says: "The encyclical expresses regret that Catholics are not equally united owing to political passions." We think this is a matter for congratulation; and it is the Catholics who stand to lose by a disturbance of that condition of affairs. If they form what will be virtually a political union under the guidance of the Pope, they cannot complain if Protestants are solidified in a similar way. It is obvious that two-fifths of the people of Canada cannot compel three-fifths to force separate schools upon Manitoba." And then the Liberal organ goes on, in the usual cant of the upper dog, to preach peace and to denigrate the sectarian quarrels which its own followers have originated. There is just this slight miscalculation in its forecast: Catholics are capable of uniting as they have done in Germany; Protestants are not. Moreover, there is not the slightest danger of sectarian animosity on the part of Catholics; they will never band themselves into secret societies to oppress or ostracize Protestants; they do not even attempt to deprive non-Catholics of any right or privilege; they simply claim what the constitution of the Dominion grants them. The bigotry and animosity is all on the other side. Let the *Globe* preach peace and goodwill to its own fanatical supporters.

## The January Intention.

"Vocations to the Priesthood" is the general intention recommended to the associates of the Apostleship of Prayer for the month of January, 1898. What we should pray for is that true priestly vocations be multiplied, that young men of pure lives, solid learning and burning zeal devote themselves to the special service of God's altars and to the spiritual necessities of their fellow men. By praying fervently for this intention we ensure for ourselves and for our children the most precious of all blessings.

## Cardinal Wiseman's Life.

The first Cardinal Archbishop of Westminster died almost thirty-three years ago. Shortly after his death, his successor, then Archbishop Manning, collected the materials for a biography, but, owing to the premature death of the Cardinal before he had completed his sixty-third year and the consequent survival of many persons who would necessarily figure in any complete account of his life, Manning deemed it prudent to postpone the publication till his own death. After that lamented demise, Rev. Father Morris, S.J., who, before his entrance into the Society of Jesus, had been Canon Penitentiary of Westminster and thus thrown into daily contact with Cardinal Wiseman, began work on the collected materials; but he had only one chapter written when he himself was called away in the very act of preaching. After Father Morris's death

Cardinal Vaughan asked Mr. Wilfrid Ward to write the Life, and as we now at last have the long-looked-for work before us. We have received the two thick crown octavo volumes of xiii, 579 and 656 pages, direct from the London office, of Longmans, Green and Co., who have but just published them.

As might be expected from one who wrote so finished an account of his own illustrious father in those two famous books, "William George Ward and the Oxford Movement" and "William George Ward and the Catholic Revival," this biography is intensely interesting. The title "Life and Times" may frighten those who remember "The Life and Times of St. Thomas Aquinas" by Roger Bede Vaughan, which a witty theological student once christened "The Life and Times of the Human Race," so irrelevantly comprehensive was much of its undigested erudition; but the fear would be groundless: though Mr. Wilfrid Ward is rich in anecdote and learning of all kinds, he never forgets his central subject, to which all else is made subservient. And what a wonderful man he has caused to live and breathe in his entrancing pages! There have been more profoundly erudite, more scholarly men, greater writers, grander geniuses than Wiseman; but it is very doubtful if any man has been found in any age who touched human life and thought at so many points and so vividly at every point.

He was an Englishman of Irish ancestry, born in Spain, trained to Englishmanliness at Ushaw, disciplined in a seminary in Rome itself, speaking six modern European languages like one who was cradled in each of them, able to converse fluently in Latin, Greek, Arabic, Persian and three or four more of the tongues of the East, corresponding on all sorts of subjects with the greatest minds in all Europe, writing at the age of four and twenty his "Horae Syriacae," a book which revealed an astounding knowledge of the Syriac language and which is still, after seventy years, a standard authority; dashing off by snatches in railway trains, in country houses, at odd moments of scant leisure, that most lifelike of historical romances, "Fabiola"; scattering puns and *jeux d'esprit* broadcast in half a dozen languages, while sore beset with disease and unimaginable worry; an ascetic who chronicles how much better his daily meditations are made when he adheres strictly to the minute prescriptions of St. Ignatius's Spiritual Exercises; a fervent Christian who chastises his six feet two of mountainous flesh and yet is a rare jester of good cooking; a wrestler with fiendlike temptations to infidelity during years of spiritual desolation when even that Church liturgy which he loved so dearly had lost its charm, and acknowledging afterwards that this plague, instead of being a danger to his faith, had been simply invaluable as a period of self-discipline in patience, self-reliance and concentration in spite of mental depression; a great starter of ideas and organizer of educational, literary, scientific and ecclesiastical progress, but wofully dilatory in answering letters and in following up the details of business; a fascinating preacher and lecturer, who beamed his first introduction to a pulpit at the Pope's command as the destruction of all his habits of solitary study, as dragging him from commerce with the dead to contact with the living, from books to men; a charming conversationalist, who could by turns let children climb all over him and delight the most learned coeries with his masterly criticism of music, painting, architecture, sculpture, and archaeology; a perfect master of Church ceremonies, for whom a great function was a source of deep gratification, and withal simple as a child, yearning ever and anon for sympathy. All this and far more was Nicholas Wiseman, a great and good, but especially a lovable, thoroughly human being.

Without making a caricature of his subject as Mr. Purcell has done for Cardinal Manning, Mr. Wilfrid Ward has not spared us the recital of Wiseman's shortcomings. True, they were all extremely venial; there is not one selfish fibre in his whole giant frame, no, not the shadow of any meanness in his generous soul. We feel, after reading this work, that we know all about him, that nothing has been kept back.

We shall have more to say later on of "The Life and Times of Cardinal Wiseman." It is an almost inexhaustible mine. Meanwhile we would merely express our conviction that this is, for Catholics especially, but also for all non-Catholics who wish to know the great movements of our age, the biography of the nineteenth century.

The first edition of the Life and Times of Cardinal Wiseman, by Wilfrid Ward, is already exhausted, though the book is an expensive one—24 shillings—and has been out only three weeks.

## CORRESPONDENCE.

To the Editor of  
THE NORTHWEST REVIEW:

Sir,

Permit me in reply to your courteous criticism of my letter in your last issue to offer a word of explanation, and to correct some misapprehensions which my words seem to have given rise to. I stated that the Catholic people of Winnipeg have hitherto lacked anything of a DISTINCTLY LITERARY character to encourage and foster intellectual growth and achievement. I was fully aware at the time that the St. Vincent de Paul, the C. M. B. A., the Catholic Order of Foresters and other societies are and have been for some years in this city, but these organizations are by no means DISTINCTLY literary, hence in the words of one of its organizers such a society as the Newman Literary Guild has been "a long felt want among the Catholics of Winnipeg."

If these societies fulfilled all the requirements in this particular what would be the sense in this organizing a guild to meet a want already amply supplied?

Again, nothing could have been further from my mind than the notion that organizations of a social, literary, or charitable character have ever ceased to exist in the Catholic Church, and I regret very much if my language was so ambiguous as to be susceptible of an interpretation consistent with such a view. I referred in my letter to those guilds which existed in such numbers and flourished so widely in certain parts of Europe particularly in England and the Teutonic countries during the middle ages. These guilds as you are aware were abolished in Protestant countries at the time of the so-called Reformation under pretence of their being superstitious foundations. Were I to conclude that henceforth organizations for purposes of charity, education, or social improvement were non-existent in the Catholic Church I would assuredly be as one who "had eyes and could not see."

Once, more in regard to the presence of ladies at the meetings of the Guild, I do not remember setting up Protestants as models for us to imitate. I had rather in mind the work of similar organizations in Catholic circles in certain points of Eastern Canada, whose noteworthy examples I feel we could do worse than copy, believing as I do with all due respect for those who may differ with me that it were more in accord with the eternal fitness of things that we should encourage the mingling of our young men and young women in social and literary intercourse, than by discountenancing it, virtually lead them to cultivate the society and friendship of those outside "the household of the faith."

VOLO BENE.

**Editorial Note:** Our correspondent's explanation is quite satisfactory, but we still cling to the persuasion that woman's sphere is the home circle. Anything that withdraws her from the blessed influences and occupations of home life is a delusion and a snare. If, when a young girl, she gets into the habit of gadding about to literary societies, she is very likely to grow up into a negligent mother. And, as to the advantage of such gatherings in the way of future marriages, we have always found, in a somewhat extended experience, that the happiest marriages have originated in friendly visits to the girl's own home under the approving eye of her parents.

## Christmas Services.

The midnight Mass was everywhere largely attended and was remarkable by the great number of communions. At the Cathedral the first High Mass was sung by Rev. Father Messier with Rev. Father Bellevue as deacon and Abbe Maillard as subdeacon. His Grace the Archbishop preached at the third Mass at 10 A. M.

At St. Mary's and the Immaculate Conception, Winnipeg, confessions were heard almost up to the Midnight Mass and communions were very numerous.

At St. Mary's the music of the Mass was chiefly Hummel's; at the Immaculate Conception it was Leonard's. At St. Mary's the celebrant was Rev. Father McCarthy, O.M.I., the deacon Rev. Father Grenier, S.J., the subdeacon, Rev. Father O'Dwyer, O.M.I. At the Immaculate Conception Rev. Father Lebel, S.J., was celebrant.

At Gretna Rev. Father Wood-utter officiated in the cosy and tastefully decorated new church, the choir being assisted by a few outsiders, Miss L.O'Brien, of Neche, presided at the organ; her sister with Miss L. Tennant played the mandolin; Mr. Malo, choirmaster of the Neche Catholic Church, gave "Minuit Chretien" in excellent style.

In St. Cuthbert's, Portage la Prairie, Rev. Father Chartier, S.J., sang the High Mass at midnight and preached. There were fifty five communions. Miss Irene Haggarty, the organist, was ably assisted by Miss Gilman, Miss May Mawhinney, Mr. Carpenter and Mr. Beynon.

In St. Augustine's church, Brandon Rev. Fr. La Rue, S.J., sang the Midnight Mass and preached five times on Christmas Day and the following Sunday. The singing and music were very good and reflect great credit on the pastor, Rev. Fr. Jubinville.

## Resolved to agitate.

Irish World.

They have resolved in Ireland to vigorously agitate the Catholic University question. A committee has been formed to make arrangements "for the holding of a representative public meeting in Dublin to press upon the Government the necessity of meeting the Catholic claim, by introducing in the next session of Parliament a measure embodying the principles which were enunciated in the recent declaration of the Catholic laity, and which have since been practically indorsed by the First Lord of the Treasury, with the concurrence of representative members of all parties in Parliament."

The First Lord of the Treasury referred to is the Right Hon. Arthur J. Balfour. This Tory leader and Cabinet Minister has repeatedly declared that the Catholics of Ireland have a grievance in the matter of university education. He has said that the existing state endowed universities in Ireland are not such as Catholics can conscientiously make use of. He has said with regard to one of them, viz. the University of Dublin (Trinity College) that if he had a son to educate he would certainly not send him to a college as Catholic in its methods and spirit as that (Trinity College) is Protestant.

Mr. Balfour has made these declarations and admissions, which mean that the Catholics of Ireland are not only deprived of university education, but are compelled to help to pay for the university education of the Protestant minority. It is not so long—a little more than twenty years ago—since they (Irish Catholics) were forced by law to pay taxes for the support of the Protestant Church. That robbery and outrage on the Irish nation was put a stop to by Mr. Gladstone. The robbery and outrage of having to pay for university education for the Protestant church people while having none for themselves, are still inflicted on the Catholic body, and the Government, though admitting the injustice, declines to give redress. Mr. Balfour is afraid of the Orangemen. He says that for the present he can only be a "missionary" in the cause. What is he a Cabinet Minister then for? And why, therefore, does he and his colleagues insist on ruling Ireland? The business of a government is to do justice—to apply a remedy when a clear case of wrong is made out. It is not to be "missionaries" that men are put at the head of governments, but to carry on the practical work of securing justice and administering justice impartially to the people. If Cabinet Ministers cannot or will not do this, they are unfit for the work, and should throw up the job.

But Mr. Balfour and Lord Salisbury will do neither one thing nor the other. They will not do justice to the Catholics of Ireland in the matter of university education, nor will they allow the Catholics to do it themselves, which they would very soon do if they had Home Rule, and do it, of course, without injuring their Protestant fellow countrymen in the smallest degree. A very considerable section of the Protestants of Ireland are favorable to and have openly declared in favor of, the Catholic demand. It is only the Orange lodges that object, and because of the opposition of this intolerant faction—a minority of a minority—Mr. Balfour remains a "missionary" in relation to the claim of Catholic Ireland for justice in the important matter of university education.

Under the circumstances there is only one thing for the Catholics to do, and we are glad to see they are about to begin. The committee for the meeting,



which we hope will be but the first of a series, includes Archbishop Walsh and Messrs. Dillon, Healy, Harrington and Redmond, thus securing that all Nationalist Ireland shall be in the movement heart and soul, without the breath of faction or disunion. Commencing in this way and keeping up the agitation fierce and hot, we are certain the Catholics of Ireland can, within reasonable time, persuade Mr. Balfour to do something more than a "missionary" in the good work.

SUPPORTING OUR PASTORS.

Did ever any Catholic confess that he has been guilty of the sin of not supporting his pastor?

Yet there is such a sin, and often it is committed. The Church has laid down the law. We are bound by its fourth commandment "to contribute to the support of our pastors." The Bible had in it the germ of that law before the Church formulated it, for Holy Writ says that "they who preach the Gospel, shall live by the Gospel," and they are forbidden to entangle themselves in any secular business. When, therefore, a Bishop consecrates a church, he says at the door of it: "I remind you, dearest brethren, that you should pay to the full to the priests and churches the tithes which are a tribute to God. The Lord claims them (the tithes) for Himself in token of His universal dominion."

Now a tithe of a man's income is a tenth part of it. So if a man earned \$10 a week and gave his tithe to God, he would hand in \$1 every Sunday morning; if he made \$25 a week, he would return to the Giver \$2.50; if he were a farmer and produced 100,000 bushels of grain, two hundred tons of hay, and \$500 worth of other crops or cattle, he would restore to the Absolute Owner 1,000 bushels of grain, twenty tons of hay and \$50 worth of other produce or stock, or the equivalent in money.

Now who is there who gives to God a tithe of his income? Especially among the grumblers who murmur that the priest is "always asking for money," who among them does his full duty in contributing to the support of his pastor?

And, indeed, how can the priest help talking of money when the church must be kept up, the interest on mortgages be promptly met, the school be sustained, the requirements of the pastoral residence be supplied, the charities of the parish be maintained, and all this by voluntary contributions? If the members of the Church did really pay the tithes that God rigorously exacted in the Old Law the priests would never have need to say "money" once from the altar for year's end to year's end; for the amount that would then come in without solicitation would far exceed all that now is received from few rents, contribution plate, special collections, fairs and festivals, lawn fetes and suppers, and poor box.

Do you fulfill the law that requires you to "contribute to the support of your pastor?"—Catholic Columbian.

Masonry at School Boards.

Catholic News. (Eng.)

We publish an interesting letter addressed to us by Father Wyndham, of Bayswater, in which he makes it out that the endeavour to abolish religion from the schools of the country is largely a Masonic conspiracy. Fr. Wyndham's letter speaks for itself and he is an authority on matters Masonic.

His view may or may not be a correct one, because we are aware that it is against Nonconformists that the charge is made of endeavouring to abolish religion from the schools. Now, if Father Wyndham is right it is to the Tory party of the country that we must really charge this disgraceful plot, for it is thoroughly well known that Nonconformists have very little to do with Masonry, while, on the other hand, the clergy of the Church of England and Tory party generally are largely identified with this out, and asked whether or not it is wise for Catholics to join hands with the Tory-Orange-Masonic party in the furtherance of its ends.

Father Wyndham gives very excellent reasons why we should not do so, and it would be interesting to see how far his view is accepted by others. If it is made quite clear that in this matter of education far more is to be feared from Conservative-Masonic influences than from Nonconformity, we shall then be in a better position to judge

of what our real duty is. Father Wyndham's letter makes it incumbent upon every Catholic to fully consider the position, and then to act according to his conscientious convictions. After all, nobody will deny for a moment that the various Nonconformist bodies hold much more clearly the chief points of Christian doctrine than do the adherents of Masonry, who are neither more nor less than "Naturalists" in religion. Gradually and surely we are getting a little more light upon many of these controverted questions.

Protestants and the Confessional.

Catholic Times.

It has always been one of the stock accusations against the Catholic Church that she taught the wicked practice of auricular confession, and that adjective has been almost as useful to the platform orator as the blessed word Mesopotamia was to the old lady. But Bishop Ryle will have none of the hateful thing, and when lately he received an application for a licence in favor of a curate for the Church of St. Thomas in his episcopal city he refused to grant it unless he was given a written guarantee that the said curate would not hear confessions. And we think he is quite right. For confession to a man possessed neither of Orders nor jurisdiction is nothing short of a sham and a scandal. But we cannot say that Archbishop Mullen is right in the defence which he recently made for his Bishop. It is a fact which neither Bishop nor Archdeacon can explain away, that the Prayer-book allows the minister to hear the confession of a sick person whose mind is burdened with weighty matters, and to give absolution. And if that is not objectionable, why should it be so if the man so burdened is not sick? And he makes a mistake if he said, as he is reported to have said, that "in the Church of Rome confession and absolution were not optional, but indispensable." They are optional, unless there are weighty matters on the conscience. But Catholics value the grace of the Sacrament of Penance so deeply that they receive it even in circumstances when it is optional. As a matter of fact, the Prayer-Book teaches Catholic doctrine because it was framed as a compromise to catch people who would have been repelled by the teachings of the Thirty-nine Articles. And we do not see why if one minister is free to accept the Articles and reject the Prayer-book another should not be free to accept the Prayer-book and reject the Articles. As long as both are recognized, though contradictory, standards of belief, abundante quae in sensu suo.

BRIEFLETS.

We regret to learn that Rev. Father Lacombe, O.M.I., is confined to his bed with lumbago in the Calgary hospital.

Our former manager, Mr. P. Klinkhammer, writes that he and his family are doing well at Los Angeles. A curious effect of that relaxing climate was to make them lose weight at first and, after a time, gain in flesh.

As these has been a great demand for extra copies of our last issue, December 21st, those of our subscribers who do not keep their Reviews would oblige us by addressing their number to this office. The postage is only one half-cent.

Rev. Father Roy, of Wolseley, Assa., passed through Winnipeg yesterday on his way east to visit his mother who is dangerously ill. Sister Christin, late Superior of the Sisters at the Indian School of Qu'Appelle, left the same day for Montreal, where she will reside in future.

Mr. and Mrs. George Galt left on Christmas Day for New York, whence they will sail by steamer direct to the Mediterranean. They expect to be absent there three months in Italy and the Levant, where it is hoped the sea air and mild winter will restore Mrs. Galt's enfeebled health.

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