

THE MASTER ERROR OF THE "Reformation."

By Cardinal Manning.

It seems hardly necessary to say that Christianity was not derived from the Scripture, nor depends upon it; that the master error of the Reformation was the fallacy, contrary both to fact and faith, that Christianity was to be derived from the Bible, and that the dogma of faith is to be limited to the written records of Christianity; or, in other words, that the Spirit is bound by the letter, and that, in the place of a living and Divine Teacher, the Church has for its guide a written book. It is

To This Fallacy

I would make answer by drawing out what is the relation of the Holy Spirit to the interpretation of the written Word of God. First, then, it is evident that the whole revelation of Christianity was given by the Holy Spirit of God, and preached and believed among the nations of the world before the New Testament existed. The knowledge of God through the incarnation, and the way of salvation through grace, was revealed partly by Our Divine Lord and fully by the Holy Ghost at His coming. The faith or science of God was infused into the apostles by a divine illumination. It was not built up by deduction from the Old Testament, but came from God, manifest in the flesh, and from His Holy Spirit. It was in itself the New Testament before a line of it was written. It was a divine science, one, full, harmonious, and complete from its central truths and precepts to its outer circumference. It was traced upon the intelligence of man by the light which flowed from the intelligence of God.

The Outlines of Truth as it is in the Divine Mind,

so far as God was pleased to reveal, that is, to unveil it, were impressed upon the human mind. This truth was preached throughout the world by the apostolic mission. They were commanded to "preach the Gospel to every creature," and "to make disciples of all nations." And what Jesus commanded the apostles did. They promulgated the whole of Christianity. They baptised men into the faith of Jesus Christ. But before they baptised any man he became a disciple; that is he learned the faith. The faith was delivered to him in the articles of Baptismal creed, as the law was delivered in the Ten Commandments. These two summaries contain the whole truths and law of God. And every baptised person, according to his capacity, received the explicit knowledge of all that is implicitly contained in them. But what was the source of this perfect science of God in Jesus Christ? It was no written book, but the presence of a Divine Person illuminating both the teachers and the taught. And this universal preaching of the apostles was written by the Spirit upon the intelligence and heart of the living Church, and sustained in it by His presence. The New Testament is a living Scripture, namely, the Church itself, inhabited by the Spirit of God, the author and writer of all revealed truth.

He is the Digitus Paternae dexteræ,

the finger of the right hand of the Father," by whom the whole revelation of the New Law is written upon the living tables of the heart. St. Irenæus, the disciple of Polycarp, the disciple of St. John, writing fifty years after the death of the last apostle, asks: "What if the apostles had not left us writings, would it not have been needful to follow the order of that tradition which they delivered to those to whom they committed the churches? to which many of the barbarous nations who believe in Christ assent, having salvation written without paper and ink, by the Spirit in their hearts, sedulously guarding the old tradition." This was a hundred and fifty years after the Incarnation. During all this time, which is nearly four generations of men, on what had Christianity depended for its perpetuity but upon the same divine fact which was its source, the presence of a Divine Person inhabiting the mystical body or Church of Jesus Christ, and sustaining the original revelation in its perfect integrity? But, secondly, this revelation was also divinely recorded before the New Testament Scriptures were written. It was written,

as I have said, upon the mind of the pastors, or the Ecclesia docens, the Church teaching the world; and upon the mind of the flock or the Ecclesia discens, the Church learning throughout the world. It was incorporated and recorded in the seven sacraments of grace, which are each one of them truths of revelation permanently embodied and proposed to faith. The sacrament of baptism incorporates, so to say, the doctrines of original sin and regeneration; the sacrament of penance, the absolution of sin after baptism, the cleansing of the Precious Blood

The Power of Contrition,

the law of expiation; the sacrament of confirmation, the interior grace and seven gifts of the Holy Ghost; the sacrament of Order, the divine authority, unity and power of the hierarchy of the Church; the sacrament of matrimony, the unity and indissolubility of Christian marriage, the root of the Christian world, and so on. Each one embodies, teaches and requires faith in a constellation of Christian truths, and the seven sacraments of the Church are a record, or Scripture, of God anterior to the written Gospels of the Evangelists. Much more; the divine worship of the universal Church, of which one of these seven sacraments is the centre, namely the sacrifice of the sacrament of the Body and Blood of Jesus Christ, the Incarnation, redemption and consubstantial union of the mystical Body with its Head, the communion of saints and souls departed, are therein incorporated and manifested. All truths congregate around the altar.

As All Truths Radiate From Jesus Christ. The whole revelation of Christianity is reflected in it. But the Church, its sacraments and its worship were spread throughout the world before, as yet, the books of the New Testament were written. It was not till the faith had been everywhere preached, believed, defined in creeds, recorded in the mind of the universal Church, embodied in sacrament and manifested in its perpetual worship that the New Testament was formed. By the inspiration and impulse of the same Divine Teacher who had already revealed the whole truth to the apostles it was, for the most part, put in writing. I say for the most part, because the written Scripture is not co-extensive with the revelation of Pentecost, nor with the preaching of the apostles. The written Scripture presupposes and recognizes in those to whom it is addressed the knowledge of the whole truth. It is to the Church, guided by the Spirit of God, what the writings and letters of a man are to his personal identity. They would recognise all, but record only a part; imply many things, and express only such things as fall within their scope. The most elementary knowledge of Christian history is enough to prove this.

The First Gospel, That of St. Mathew,

was not written till after five years after the ascension, and then in Hebrew only. In Greek it did not exist for five or six years later; that is, for ten years at least, none of the four Gospels, as we possess them, was written. The second Gospel, that of St. Mark, was written about the same time. The third, twenty-four years after. For the first twenty years there were only two Gospels, and those in Greek. The fourth Gospel, that of St. John, was not written till about sixty years after the ascension. Where, then, till the end of the first century, or for two generations of men, were the four Gospels, which people seem to imagine were distributed by the twelve Apostles to their converts on the day of Pentecost? The earliest of the Epistles was written about fifteen years after Our Lord's ascension—the latest more than thirty years after that event. But all these books are limited in their scope. Even the four Gospels treat only of the incarnation and earthly life of Jesus. The Book of Acts is but a fragment of the history of St. Peter and St. Paul. The Epistles are local and occasional, and even private and personal in their nature. And all these books for generations were known only by those parts of the Church to which they were dedicated and entrusted. They were not collected into a volume; that is,

The New Testament, as Men Call It, Did Not Exist Until a Hundred Years At Least After the Ascension.

During all this century martyrs, con-

fessors, saints, and penitents multiplied in the world. The apostolic mission had become a universal tradition. The Church on earth rested on the sunrise and the sunset; upon Spain, and upon India. The Heavenly Court had already received the Saints of three generations of men. But during all this time what was the source of their Christianity, and what its support? Certainly, no book, not even the New Testament Scripture, but the New Testament, "in spirit and in truth," the revelation of the day of Pentecost, given and sustained by the presence of the Holy Spirit in the Church, the divine and perpetual Teacher of the world. This is the original, of which the written Scripture is but a partial and subsequent transcript, recognising, indeed, the whole order of divine truths and the whole order of divine facts in the faith and Church of God upon earth, but reciting only portions, and pointing to the living and Divine Teacher as the only guide into all truth.

Adieu or Au Revoir?

Catholic News, (Eng.)

A well-known priest residing in Paris, and a frequent contributor of miscellaneous literature to newspapers and reviews, the Abbe Charbonnel, has just "thrown his cassock over the mill-wheels," as the French saying goes—in other words (says our Paris Correspondent), separated himself from the clergy and from the Church. The step has come as a surprise to no one, for M. Charbonnel was fond of shouting from housetops opinions which were not always what one would have expected to hear from a priest. He took very badly the remonstrances of his ecclesiastical superiors, and, as he said himself, "chafed under the yoke." The immediate cause of his secession seems to have been his disappointment at a scheme which he had greatly at heart being cold-shouldered and even condemned by the Cardinal Archbishop of Paris, and, it is understood, by Rome.

This scheme was the formation of a Congress of all the Religions for the Exhibition of 1900, somewhat after the style of the Parliament of Religions, at the Chicago Exhibition. M. Charbonnel, however, went further than did the promoters of the Parliament of Religions and had some ill-defined object of religious reform in view. He was very fond of opposing Cardinal Gibbons and Archbishop Ireland to Cardinal Richard and Langénieux and of describing the former as his models and supporters. Both American prelates, to protect themselves, had to write disclaiming all responsibility for the use made of their names, and inviting M. Charbonnel to cease using them as pawns in his own game. This, combined with the refusal of the Cardinal Archbishop of Paris to countenance his Congress of All Religions, brought matters to a crisis; and so M. Charbonnel wrote to Cardinal Richard a letter, which he began by the phrase—"I separate myself from the clergy and from the so-called Church."

Although a good deal of fuss has been made over the matter by a certain Press, no notice was taken of M. Charbonnel's antics by the ecclesiastical authorities of Paris. "Like many others," said one of the Vicars-General to a representative of the Press, "it is disappointed pride has led M. Charbonnel to rebellion. When he discovered he could not make his superiors adopt his peculiar ideas, he accused them of plotting the destruction of the Church and hastened to leave the sinking vessel. You ask what steps

we shall take in regard to him? None. You do not sit in judgment upon men who have committed suicide."

A Painful Silence.

Catholic Register.

The Presbyterian Witness of Halifax, makes a comment upon our account of the treatment of Catholic government employes in Manitoba that would be well enough if it were the custom of those in authority to treat the gravest assertions that a newspaper can make with absolute indifference. The Witness says: "A single case of religious persecution clearly proven against a government would do it irreparable damage."

Let us take this view as far as it goes. At the very least we have plainly charged religious persecution in the case of Mr. Tennant of Greta. We have offered proof in support of our charge strong enough to move The Hamilton Herald to declare that if Mr. Tennant's case is not one of religious persecution, there can be no such thing as religious persecution. Our proof is also strong enough to move our Halifax contemporary, and many other Canadian and foreign papers; but it is not strong enough to break the silence of the government at Ottawa.

Suppose this paper had libelled an individual member of the government, would its charges also be ignored? Common sense does not permit such a supposition. It is not, perhaps, open to the government as a whole to act in exactly the same manner as one of its members; but the government has the effectual remedy of denying and disproving any public charges calculated to do it injury. The humblest paper published in the British empire if it were to make such a charge against the Imperial Government would not have to wait twenty-four hours for a denial or an explanation. To ignore a grave accusation would mean the arousing of public opinion, as The Witness itself is aroused when it declares:

There is one point on which all parties and fractions of parties in this country are at one—that there shall be no persecution or proscription on account of religious convictions. This is fundamental. No party could stand a year, no government could exist, that would undertake directly or indirectly to oppress or proscribe any church or sect on account of its religion. All citizens are equal in the eye of the law, and all are equal as to political and social rights.

The government at Ottawa, we have no doubt, will ignore the just observations of The Witness as complacently as if this paper, The Hamilton Herald or The Winnipeg Nor-Wester had spoken again. Self-satisfaction is even carried to the extent of withholding contradiction when these grave charges are circulated by the press of the old country. The government, in short, seems to act in this matter on the principle of an accused criminal who reserves his defence to the last moment. Something will have to be said after the opening of parliament; but would it not be better and more befiting the authority of the government to make denial, if denial be possible, in the public interest and not through necessity?

BEFORE PROTESTANTS WERE "Catholics."

Catholic News, (Eng.)

Some Trenchant Reminders.

The following letter, from the pen of one of our ablest Catholic controversialists, appeared recently in the Glasgow Evening Citizen. The letter not only deals conclusively with the subject of which it treats, but is also, in length, tone, and character, a perfect sample of Catholic controversy:—

The Augustinian Commemoration.

Sir,— "Prætorian here, Prætorian there, I mind the biggin o't," said Edie Ochiltree when the Antiquary was lecturing on a supposed ancient encampment; and those born about 1830 can easily remember when Anglicans first discovered they were not Protestants; up to the time of the Tractarian movement, Anglicans themselves strenuously maintained that they had no priesthood in the old Catholic sense of the word; therefore the assertion that the present Church of England is older than the

Reformation is contradicted by its own members and by historical evidence. Sir William Paget, writing at the Reformation period, says:

"The use of the old religion is forbidden, that of the new not entered eleven of twelve parts of the realm." If by the old religion is meant Anglicanism, what was the new?

Hallam states: "The Act of Elizabeth (c. 2.) absolutely interdicted Catholic rites." Does any one suppose that he means Church of England rites?

Only recently Dr. Rogers declared it a miserable thing for a Church "which had been in existence 300 years" to be now asking if its orders were valid; and Tod emphatically states that "If Catholic doctrine may be taught in the National Church, then the Reformation and the Coronation Oath are proved mistakes, and the Catholic Bishops should be reinstated."

Johnson, in his "English Canons" admits that the early Saxon kings recognised Rome's supremacy. St. Augustine received the Pallium—the symbol of the spiritual authority of Christ's Vicar—from the Pope; in 1031 we find King Canute writing that "according to custom my Archbishop having visited the Apostolic See to obtain the Pallium," etc.

The custom is observed and the Pallium worn to-day by St. Augustine's legitimate successors.

How does your correspondent interpret the petitions of the men of Devonshire for the restoration of the ancient faith,

"Masses, prayers for the souls in Purgatory, processions, and the ancient ceremonies of our Holy Mother Church, as our forefathers had?"

The reply was a massacre, and in Devon the new creed was set up in the blood of 4000 peasants, an Anglican minister using the new liturgy amongst the stiffening corpses of his murdered fellow-countrymen. For, as even Froude admits: "The creed of a thousand years was made a crime by a doctrine of yesterday."

I am, etc.,

M. C. L.

True Christian Charity.

Catholic Record.

The Protestant Episcopal Bishop of Alaska shows an example of Christian fraternity which is calculated to dissipate religious acerbities and prejudices. He writes from Unalaska to the Treasurer of the Domestic and Foreign Missionary Society of his Church:

"I am just returning from my visit to the Yukon. I have under my care a miner from Klondike ill with typhoid fever; also the Roman Catholic superior of missions, who is suffering from a malignant carbuncle on the back of his neck. He has been almost dying, but is at last beginning to improve. There are several other cases also on my hands of a more or less serious nature, and as there is no doctor on the ship, my humble attainments in the science are greatly appreciated and taxed to a great extent. Our ship ran aground in Behring Sea, broke her propeller, and we have been seven days slowly making our way under sail to this place. Here she is beached and a new propeller is being put on."

Examples like this have been frequently shown by Catholic priests and nuns. It is the charity of the good Samaritan which is not limited to one's own race or creed, and of which Christ says: "Go thou and do likewise."

Representation of Races.

By Rev. Thos. P. McLoughlin, in Donahoe's.

Do they ever come to have the babies baptised? Yes, very frequently, and sometimes the principal races of the world are represented at the baptism. For instance, lately when a child was presented for baptism, the grandfather was Irish, the grandmother Scotch, the father Chinese, the mother an American, the godfather an Italian and the godmother a negress. Surely, Europe, Asia and Africa have come very closely together in this little section of America.

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CURRENT COMMENT.

While agreeing with the Free Press editorial of last Saturday that the proportion of four Catholic judges out of a total of ten in Manitoba speaks volumes for the toleration of the Protestant majority, which is sixfold greater than the Catholic minority, we cannot help thinking that in other matters—the school question for instance—Catholics are not fairly treated even here; and at any rate the Catholic Register, speaking as it was of Ontario, did not deserve to be styled a "maker of mischief."

The success of Father Drummond's lecture in Rat Portage, a full report of which we give in another column, shows how eagerly our separated brethren will listen to anyone that can reason with them on the first principles of Catholic philosophy and theology. The able Rat Portage correspondent of the Free Press said in last Saturday's issue: "Of the lecture it is needless for me to say anything save that it created a profound impression upon all those who heard it. Probably the greater portion of the audience were Protestants, and from none of those present was the applause so enthusiastic. It was a gratifying sight to see the manner in which our Protestant clergy responded to the sentiments enunciated by the eminent Catholic divine."

When will the Twentieth Century begin?

With apologies to our inquiring correspondent, to whom we promised an earlier reply, we now give him our own opinion as to the beginning of the twentieth century. We hold that it will not begin till the first moment of the first day of January, nineteen hundred and one. The nineteenth century will continue till the last second of the twenty-fourth hour of December 31st of the year nineteen hundred. It seems almost a truism to say that the present century will not end till it is complete. But, of course, this way of stating the case supposes that the present century began with 1801. And this is precisely what we have to prove.

Let us go back to the year of Our Lord ONE. To be sure, we are aware that that year was not called "the year one" while it lasted. The custom of dating back to the Christian era was not adopted till the Roman Empire had become Christian, several centuries after the birth of Christ. Still, we are justified in reasoning from analogy, we may calculate what ought to have happened from what really did happen at the end of the last century. The faddists of the French Revolution then started a new era, which they called the era of the French Republic. They chose the

21st of September 1792 as the first day of their "year one." Now their "year two" did not begin till the 21st of September 1793. Consequently, the hundredth year of their era—supposing their absurd system had been kept up—would not have been completed till the end of the 20th of Sept. 1892. Now, substitute for Sept. 20th December 31st, and for 1892 the year 100, and it will directly become plain that we must reach December 31st, 100, before the first century is complete. In other words, the second century began on January 1st, 101; the tenth century on January 1st, 901. Therefore, the twentieth century will begin on January 1st, 1901.

Illiteracy and Crime.

The Winnipeg Tribune complacently quotes the Toronto Globe attributing the illiteracy of the Nulty family to the negligence of the people of Quebec who are supposed to pay more attention to the hierarchy than to the proper education of their children. Though the Globe says "it is not necessary to trace any connection between the illiteracy and Tom Nulty's awful outbreak," it afterwards distinctly connects illiteracy and crime, as if the former led necessarily to the latter. This notion is exploded by all contemporary statistics. Here is a sample. The United States Census Bulletin of May 6, 1892 records that there were in United States prisons on June 1, 1890, no less than 7,383 prisoners charged with homicide. Of these homicidal criminals 61.73 per cent. could read and write, while only 33.43 per cent. were totally illiterate. In other words educated murderers were almost twice as numerous as the uneducated.

Dr. Lyman Abbott says: "As has been often pointed out, intelligent wickedness is more dangerous than wickedness that is unintelligent; the devil knows enough; sending him to a public school will not make a better devil of him" (*Christian Union*, Nov. 22, 1888).

What would have made Tom Nulty a better devil is Catholic education, and this the parish priest tried in vain to give him. Father Baillarge is quoted in the Montreal Star as deploring the fact that the Nultys always remained deaf to his exhortations to send their children to school. The real cause of Tom Nulty's fall is his neglect of his religious duties. He had not received the grace-giving sacraments for several years. This explains quite clearly to an intelligent Catholic how it was the devil got the better of him.

But there is another still more probable explanation. The fratricide seems to be a lunatic, afflicted with sudden lapses of consciousness and memory. If this is the case, no education could make up for this mental twist.

We should like to ask The Globe what the illiteracy of the rest of the family, of the murdered sisters and brother, has to do with Tom's crime? Are they responsible for it?

Finally, to take away the last prop of the Globe's theory, Tom Nulty, though he can neither read nor write, can talk two languages fluently and intelligently, as appears from the newspaper reports, and this is more than most public school teachers, not to speak of the pupils, can do. A youth who is at home in two languages cannot be called ignorant, and yet ignorance is impliedly made synonymous with illiteracy. Sir John Lubbock tells us this is a fallacy, for many of the brightest Greeks could not write, and Bellamy in his "Equality" foresees the time when highly educated people will have lost the habit of writing.

LECTURE AT RAT PORTAGE ON The Reasonableness of The Christian Faith

By Rev. Father Drummond.

Last Thursday, the 11th inst., Rev. Father Drummond, S.J., lectured in the Rat Portage opera house for the benefit of the local Indian Industrial School. This is, it appears, the first lecture delivered in the new Hillyard Opera House, which, though not so large as some Winnipeg halls, is superior to any of the western theatres or halls in its acoustic properties and in the convenience of all its appointments.

Mr. Langford, crown attorney, in a happy speech, introduced the lecturer to a large and most select audience, mostly Protestants. Miss Irene Doyle, a bright lass just entering her teens, played with spirit an overture on the piano. Mr. Machin then sang a song, "The Indian Chief," with both words

and music by the accompanist, Mrs. Dr. Gunn. Both Mr. Machin's vibrant barytone and Mrs. Gunn's variations were much admired; but, as the Free Press correspondent writes, everybody was so anxious to hear Father Drummond that they did not encore. Mr. Kyle, who sang comic songs between the first and second parts of the lecture, was more fortunate, being vigorously recalled.

Synopsis of the Lecture.

The purpose of the lecture is to show how reasonable is the belief in the existence of a personal God, in the immortality of the soul and in the truth of the Christian religion. The existence of God is proved by the necessity of a First Cause. The human mind naturally seeks for the cause of things. An elaborate work of art is immediately referred by all men to a skillful workman. We scout the idea of its being the result of chance or blind force. Now the world about us, the entire visible universe, is a work of stupendous, of most admirable mechanism. Therefore it must be the effect of an intelligent Cause; and if that Cause is not directly admitted to be infinite, at least in final analysis we must go back to a Cause which is itself uncaused and consequently infinite in power, wisdom and all other imaginable good qualities. This is the Christian's God.

Against Him are marshalled two classes of unbelievers: the scoffer and the doubter. The scoffer pokes fun at the Bible, openly denies the existence of God and turns all religion into ridicule. He might be called the bully of unbelief and, like all bullies, he is beaten as soon as he is found out. He has had his day—we have outgrown him, and can afford to let him wear himself out in senseless jeers and unreasoning gibes.

The doubter is more dangerous, not because he has any real arguments to back him, but because he is just now somewhat fashionable with shallow minds. He might be styled the dude of unbelief. He calls himself an agnostic, using a Greek word because it sounds well, and forgetting that it means a know-nothing. Professing a wish to believe, he loftily regrets that the proofs of the existence of God are not sufficiently conclusive. He says: "I do not know if there is God, if he has indeed revealed himself in the Christian religion." And so he speaks dimly, not of a God, but of the great "Unknowable." The great prophet of Agnosticism is Herbert Spencer, an acute thinker whose fundamental blunder lies in his false premises. However he himself has said lately that the more we investigate the ultimate cause of things, the more certainly we find ourselves in the presence of "An infinite Energy from which all else proceeds." That is a pretty good definition of the Christian's God.

Meanwhile agnostics, who are so reluctant to accept our impregnable argument for the existence of God, eagerly grasp at the unproven theory of Evolution. They, who are so hard to please in the matter of Christian arguments, are quite content with the intangible possibilities of Evolution. Now Evolution has done some good; it has proved conclusively that there may be great varieties in one and the same species. We thank it for thus having, indirectly, confirmed the unity of the human race, but it has never demonstrated the blending of one species with another. Darwin's whole theory is merely a congeries of "perhaps"es. But a hundred, a thousand, a million perhapses can never produce a "therefore." The conclusion can only be, at best, "perhaps." And such a conclusion is childish when set against the certainties of history, of observation, of Scripture.

Besides, until Agnostics destroy our natural mental instinct to seek out the causes of events, they have done nothing to shake our reasonable conviction that there is an Infinite Necessity, First Cause of all created things.

There is one point at least where evolution halts. There is one mystery it cannot explain. That mystery is the origin of life. Between the mineral kingdom and the vegetable kingdom yawns a bridgeless chasm. How came the first living plant among the not-living minerals of this earth? That is a question which Prof. Henry Drummond in his "Natural Law in the Spiritual World" tells us science is powerless to solve. It cannot even define life. There is a helplessness in scientific books here, and a continual confession of it which to thoughtful minds is almost touching. Between the most beautiful crystal and the plainest plant the difference is fundamental. The life is in every plant and tree, inside its own substance and tissue, and continues there until it dies. This localization of life in the individual is precisely the point where vitality differs from the other forces of nature, such as magnetism and electricity. At this point we reach the limit of the powers of nature and must necessarily refer the origin of life to the creative power of

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nature's God. "No system of the universe," says Sir Joseph Dawson, "can dispense with a First Cause, eternal and self-existent; and this First Cause must necessarily be the living God, whose will is the ultimate force and origin of the natural law."

Secondly, we have a soul. Science tells us that our bodies change totally at least once in seven years. And yet we, who have lived many times seven years, know that we have always been the same person. Therefore, there is something in us which does not change. Now that something, which we call the soul is a spiritual substance, because it thinks, and it thinks the highest thoughts, thoughts that are quite remote from material pictures, such as the thought of "honor," of "virtue," of "glory." Moreover it reflects entirely upon itself, which no material substance can do. Finally, it feels that it is responsible to an unseen Lawgiver, who will reward its good deeds and punish its crimes. It longs for another, a better and an unending life in which all the injustices of this world shall be rectified.

Now a spiritual substance like this soul of ours cannot die, for death is merely the disintegration of the parts of a material substance. Matter dies because it is resolved into its constituent atoms. But a spirit has no atoms, no parts. Of itself, therefore, it is immortal. The only way it could end is by annihilation, and God alone can annihilate. But God will certainly not annihilate the soul, because he is just, and immortality is the realm of justice; in the next world only can all wrongs be righted.

Thirdly, the question of Revelation presents itself. To know that there is a God and that the soul is immortal is not enough. We must know what to do in order to make ours a happy immortality. History shows that it is impossible for men to know this easily, correctly and completely without Revelation. God has spoken. What religion is the echo of His voice? Examine the great religions of the world. Heathenism, with its vices, its cruelty, its unreason, is out of court. So is Mohammedanism, because it sterilizes everything it touches, art, literature, government, agriculture. Buddhism with its four hundred million adherents has been more or less idealized by Sir Edwin Arnold and Rudyard Kipling; but it is quite certain that no two men agree as to its history and tenets, and that not one million of its votaries are anything better than idolaters.

There remain Judaism and Christianity. Judaism was once the true religion. Its history, even if considered as mere history, is absolutely unique. "The shadow 'tis of substance onward striding." The substance has come—the shadow is hopeless.

Thus, by elimination, we reach Christianity. And what a glorious residuum! Not savage Heathendom, not semi-barbarous Buddhism and barbaric Mohammedanism, but the elite of mankind in the highest known civilization. Christians are the leaders of science, of philosophy of art, of liberty, of culture.

And how divinely our religion was established! The world, at Christ's coming, was, with all its high culture, steeped in cruelty and lust. Christ taught his followers to be patient and kind unto martyrdom, to be pure even in their thoughts. His apostles were illiterate men. They went into that heathen world seething with corruption and cruelty, and they first startled it by their virtues and then converted it. Dying for their faith in Christ's resurrection, they spread that faith in all parts of the globe.

Nor has this divine religion ever faltered in its progress. It has converted and civilized the barbarian as well as the Roman persecutor, the savage as well as the scoffing freethinker. It stands to-day, stronger, brighter, more hopeful, better equipped than it ever was.

Nay, it presents an unexampled phenomenon. Whereas other great men are gradually forgotten except in histories and cease to influence the lives of their fellow-men, Christ Jesus is now better loved, more closely followed by

more disciples than in the years that immediately succeeded his death. At the end of this nineteenth century thousands upon thousands, all the round world over, are living for His blessed sake; many have died, in this very century, for His faith and love; many more would be only too glad to give up their lives for the glory of His Holy Name. That is an argument which no sophistry can weaken and no number of objections can disprove.

After the foregoing lecture, which was occasionally punctuated by intelligent applause and listened to with the most flattering attention during the 75 minutes it lasted, the Reverend Mr. Andrews, Methodist minister, rose in the audience to propose the usual vote of thanks. He had heard this lecture ten years ago at Qu'Appelle and he remembered how much good it had done. He had never listened to such a flow of pure English kept up so long. Father Drummond had spoken of the triumph of the Cross; he (Mr. Andrews) thought Protestants did not make enough of the Cross, we ought to be as proud of the Cross as the Turks are of the crescent. He wanted to have a cross put on top of the fine steeple, now nearing completion, of his new Mount Zion church, but many of his people and especially of the Orange brethren opposed this and set up a meaningless round ball.

Here an Irish Catholic visitor from the mine district interrupted the speaker and said: "I'd give five dollars to put a cross on the top of that Methodist church." The audience laughed good-humoredly and the Rev. Mr. Andrews proceeded:—

"While listening to Father Drummond's eloquence, an idea occurred to me. Why could we not get him to preach the inaugural sermon at the opening of a new church? (Laughter.) I have written in every direction to secure a good preacher, but they all have some excuse to offer. Now I don't think we could get anyone as good as Father Drummond."

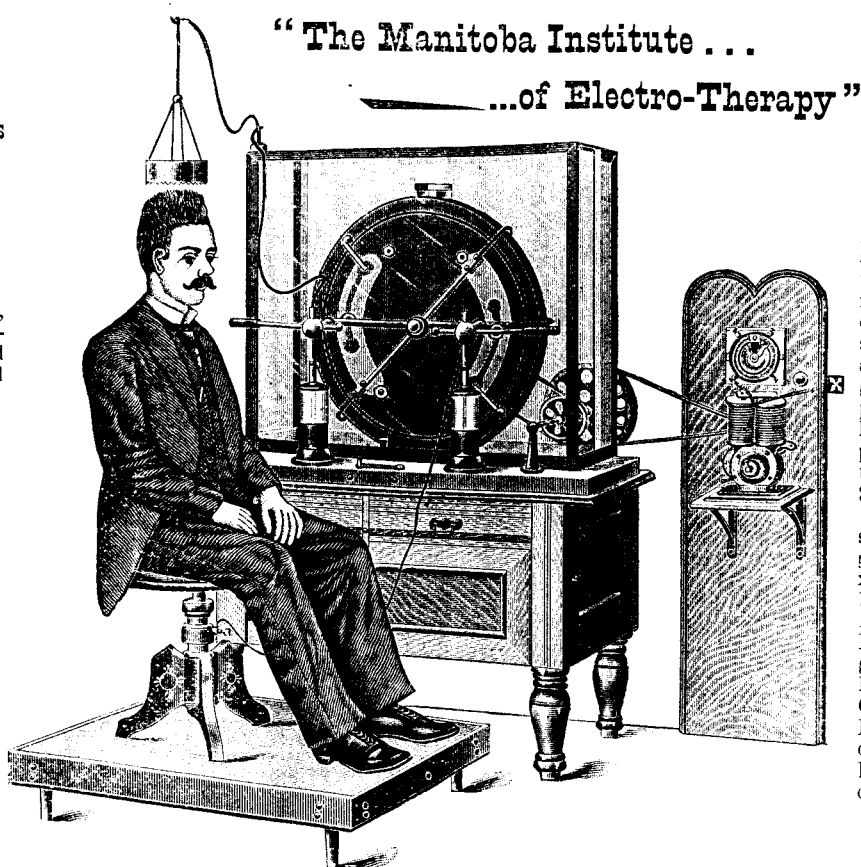
The new Baptist pastor, the Rev. F. T. Tapscott, heartily seconded the vote of thanks, concurring fully in Mr. Andrews' enthusiastic eulogy.

Mr. Langford then put the vote to the audience, who responded with loud and long-continued applause. Father Drummond, in accepting the vote of thanks so gracefully tendered by the chairman, begged to thank the audience for the really extraordinary attention with which they had listened. Their beautiful opera house was most admirably adapted to the speaker's comfort, and the rapt silence with which they had listened to him made his task a truly pleasurable one. With regard to Mr. Andrews' kind invitation to preach at the opening of Mount Zion church, he must say that he (Father Drummond) would have to write to the Pope. The storm of applause that greeted this sally wound up an entertainment with which every one was delighted and which must have produced a substantial sum in aid of the Indian School.

Justin McCarthy.

Mr. T. P. O'Connor has good tidings to give of Mr. Justin McCarthy's health in the "Weekly Sun." He says: "My readers will be delighted to hear that Mr. Justin McCarthy is rapidly getting restored to health. The news is almost incredible to those who saw him during his recent illness, and who knew how near he seemed for days to be to death. Indeed at some moments his departure was thought to be a question of hours or even moments. Struck down by overwork, by anxiety, by the unflinching devotion of a true patriot to what he considered his duty to his country, he would, if he had fallen, be one more in the long list of the men who have died for the Irish cause. What a tragedy it is that a cause can command such devotion from spirits so noble, and at the same time be so much at the mercy of selfish and unprincipled adventurers."

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St. Mary's Catholic Schools.

On Friday St. Mary's schools resounded with the sweet echoes of vocal and instrumental music. The occasion of this joyful event was the patron feast of the pastor of St. Mary's church, which occurred on Saturday. Evidently both pupils and teachers wished to make a lasting impression on their reverend guest. The neatly decorated school rooms, the smiling faces of the pupils, the sweet notes of the orchestra and the merry ring of nearly 150 voices told more plainly than words the sentiments of love and gratitude which filled the breasts of all present for their beloved pastor. At the close of the programme Rev. Father Guillet was made the recipient of a bouquet of beautiful flowers and a handsome armchair. In replying to the address, the reverend father cordially thanked the pupils for the pleasure afforded him by their tokens of love, and especially by their excellent entertainment. He earnestly exhorted the pupils to be diligent in their studies, to apply themselves seriously in the acquisition of every science, secular as well as religious, so that they may be a living contradiction to that oft-repeated, but false assertion, viz., that the Catholic church is opposed to secular education. Little Diamond March, orchestra; Welcome Song, choir; address, F. Marzin; Happy Time of Youth, orchestra; recitation and presentation of bouquet of flowers, J. Donohue; The Fisherman and His Child, choir; recitation, E. Mc Nerney; White Rose Waltz, orchestra; recitation, "The Boys," P. Egan; sleighing song, choir; Fairy Fountain Redowa, orchestra.

The music throughout the whole entertainment was furnished by the Brothers' orchestra, Mr. Albert Evans presiding at the piano.

At the Holy Angels' school the little ones fully sustained their well-merited reputation in the field of music and song. Here also the reverend father was presented with a neatly arranged bouquet, a purse and a beautiful white stole, ornamented with gold lace trimmings. The reception was brought to a class by a few words of sound advice from the pastor, who heartily thanked the teachers and pupils for their kind efforts in making his patron feast a pleasing and happy one.—FREE PRESS.

Mr. Moody and Rationalism.

Sacred Heart Review.

Mr. D. L. Moody, the celebrated "revivalist," has a son who is desirous of entering a Protestant theological seminary, for the purpose of studying for the ministry. His father would be delighted to further the young man's plans, but he is at a loss where to send him for instruction, for Mr. Moody does not believe, if we are rightly informed, that his son's faith in Christianity would remain unshaken in any Protestant seminary. In most Protestant seminaries, according to his observations, rationalism has found its way, under the name of the "Higher Criticism," with the result that students lose their belief in the fundamental doctrines which young Moody has been taught. Therefore, it is not probable that he will be a preacher, for, without a seminary course, he is not likely to be admitted to ordination by any church. Perhaps the elder Moody's opposition to rationalism may account for the coolness with which his efforts as an "evangelist" have been received

by many ministers of late years. Certainly it does not seem as if his work recently has met with the hearty endorsement from the pulpit which greeted it in earlier times, when he had a tabernacle at the South End in Boston. Unbelief in revealed religion is one of the crying evils of our times. It has done more to demoralize the people than any other agency, for without faith in Christianity there can be no morality worthy of the name. With unbelief shaking the pillars of so-called Christian temples, how can there be lasting virtue among many of the members of their congregations, even though they masquerade under the name of Christians?

Lax Catholics.

A lax Catholic is the favorite of the world. There is nothing the world loves so much as a bad Catholic, with one exception only. A good Catholic is a rebuke to the world, because his life is founded on a high standard. But a lax Catholic whose life falls below that standard, gives a consolation and a relief to the lax conscience by which the world lives. There is something, however, worse than this. A bad priest is the world's saint. When the world finds a bad priest, it coddles him with all manner of indulgences. Can anything be more in the spirit of the world than this? There is only one thing worse than a bad priest, and that is a bad angel who fell from the presence of God Himself. And the world is receiving a bad priest with so much love and favor, is acting in accordance with the spirit of the bad angel, who is the god of this world.—Cardinal Manning.

A New Boarding-House For Small Boys.

The Sisters of Charity of St. Boniface, yielding to repeated requests from various quarters, have determined to undertake the management of a boarding-house for boys between the ages of six and twelve. Special halls will be set apart for them, where, under the care and supervision of the Grey Nuns, they will be prepared for their First Communion, while attending either the Preparatory Department of St. Boniface College or the classes of Provencher Academy. This establishment will be known as "Le Jardin de l'Enfance" (Kindergarten). The results already attained in similar institutions of the Order give every reason to hope that this arrangement will fill a long felt want. Board and lodging will cost six dollars a month. For the boys who attend Provencher Academy there will be an additional charge of fifty cents a month. Bedding, mending and washing will be extra. The Sisters are willing to attend to these extras on terms to be arranged with them. The boys who attend the Preparatory Department of St. Boniface College will have to pay the tuition fees of the College.

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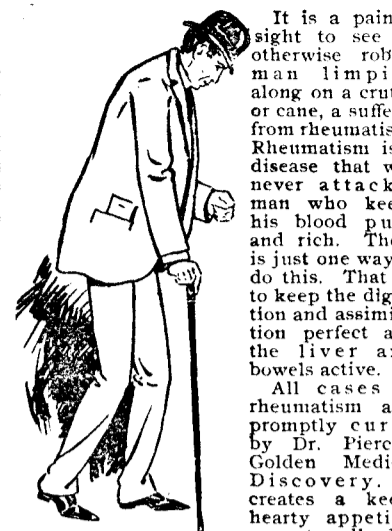
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The students of St. Boniface College came off with even more than usual success. They captured the two scholarships for Greek, Achille Rousseau, of the previous year, winning the coveted \$40 over 26 competitors from his own and other colleges, and Jean Arpin the corresponding \$25 in the Preliminary over twenty competitors. As our candidates numbered only eight against forty from three other colleges, this double victory redounds greatly to their credit. Moreover Achille Rousseau was fourth out of seventy-seven in Latin and Algebra, Antonin Dubuc was first out of one hundred and thirty from St. Boniface, Winnipeg, Portage La Prairie, Brandon and Regina, in the Latin of the Preliminary. The French and History scholarship of \$60 in the Previous was won by Fortunat Lachance. In the Latin course of Mental and Moral science, Marius Cinq-Mars took his B. A. degree with first class honors and the Silver Medal, while Noel Bernier and E. J. Golden divided the two scholarships in the Junior B. A. year, receiving \$100 each. The only other student in this year, Gustave Rocan, obtained first class marks in all the honor papers of his course. The St. Boniface candidates maintained their long established reputation for thoroughness in the past subjects, Cinq-Mars being second out of twenty-eight in Latin and first out of thirty-three in Physics. Not one of the St. Boniface men failed in anything.

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have been making so much of their English "alliance."—PRESTON CATHOLIC NEWS.

Rev. Father Rochon, brother of Inspector Rochon, was the guest of Father Cherrier last week and will remain a few days in the province.

Rev. Father La Rue, S.J., sang High Mass at the Immaculate Conception last Sunday. Rev. Father Drummond, S.J., will preach in the same church next Sunday evening.

The long-delayed life of Cardinal Wiseman, begun by the late lamented Father Morris, S. J., is now about to appear. Mr. Wilfrid Ward lately sent the last proof sheets to the printer.

Mr. N. D. Beck, Q. C., formerly editor of the Northwest Review and now town councillor of Edmonton, stopped over for one day last Friday in Winnipeg, on his way back from Ottawa.

The falsehoods of the American newspapers in reference to Gen. Weyler and Cuban affairs generally are understood in London, as we gather from remarks of the Morning Post cabled on Saturday. Many of these papers circulate in Canada, and between them and dispatches sent out from the Key West factory, a vast number of Canadians have been imposed upon. It is safe to disbelieve every particle of Cuban news that is of American origin.—FREE PRESS (Winnipeg.)

Congratulations poured in upon Rev. Father Didaeus Guillet, O.M.I., last Saturday, the 13th inst., feast of his patron saint. Several of the clergy dined with the popular and amiable pastor of St. Mary's, and the teachers and pupils of the Catholic schools in the parish presented addresses and beautiful gifts. The Review gladly joins its humble rejoicings to those of Father Guillet's grateful flock. Assuredly, without instituting comparisons, we may safely say that no pastor of St. Mary's has ever done more for his people.

The new Indian Industrial School, situated about two miles from Rat Portage in the midst of picturesque scenery opposite Coney Island, is a fine brick building, 72 by 38 feet and three storeys high in its main part. Rev. Father Cahill, O.M.I., assisted by Mr. Murphy, late of St. Boniface Industrial school, and Mrs. Boileau, conducts this admirably appointed establishment. The interior of the building is a model of neatness and convenience, well heated and lighted. Just now there are nineteen young Indian boys and girls, who all look cheerful and contented.

Letellier & St. Pie. Mr. and Mrs. Amedee Saurette returned last week from the Golden Jubilee celebration of the wedding of Mrs. Saurette's Mother and Father, at Terre Bonne, Dakota. The ceremony was performed by the Rev. Father Marcell of Trinidad, their eldest son, who had come from his distant mission on purpose. The event was all the more remarkable by another elderly couple celebrating their golden wedding on the same day, and by the bridesmaid and best man being in their 48th year of wedded life. Father Marcell came back with his sister and brother-in-law to spend a few days in his old parish of St. Pie, of which he was I believe the first priest, now some eighteen or twenty years ago. The weather continues splendid and the roads have recovered from the rain of last week. We lately lost from our midst a young man in the prime of life, Mr. Victor Robert; his young widow and her little boy leave this week to take up their residence with her father at Ste. Anne. Great sympathy is felt for her and all the family in their sad and sudden bereavement. The school is well attended, the last few days the number of the children present being 39.

An Orange Mutiny. The Ulster Orangemen are up in arms against the Government, the cause of the mutiny being the attitude of the Ministry on the matters of Irish Local Government and the establishment of a Catholic University in Ireland. Lord Londonderry and Dr. Kane are the leaders of the Orange disaffection. They object to the promises of Unionist candidates that they will make Local Government in Ireland what it is in Great Britain. Dr. Kane wants it, if it must come, "adjusted to the special character of the country." In other words, of a kind to maintain Orange ascendancy.—PRESTON CATHOLIC NEWS.

A SHAPELY FOOT AND A perfect fitting shoe are the combinations which lead to the beautiful story of Cinderella. We can furnish the basis of many a romance in shoe wearing, for our shoes will fit any foot no matter how shapely or unshapely. One of the many bargains, Ladies' Kid Button Boots, extension sole for \$1.25. A. C. MORGAN. 412 Main St.

NOTICE. Some of our exchanges have not yet noticed our change of address. Papers marked "Winnipeg" reach us a day late. Our present address is THE NORTHWEST REVIEW St. Boniface Manitoba.

CALENDAR FOR NEXT WEEK November, 21, Last Sunday after Pentecost, Presentation of the Blessed Virgin. 22, Monday—St. Cecilia, Virgin, Martyr. 23, Tuesday—St. Clement, Pope, Martyr. 24, Wednesday—St. John of the Cross, Confessor. 25, Thursday—St. Catherine, Virgin, Martyr. 26, Friday—St. Leonard, Confessor. 27, Saturday—St. Sylvester, Abbott (transferred from yesterday).

BRIEFLETS. Brother Pelletier, O.M.I., arrived last Saturday from the east, to labor in this diocese. His Grace was well enough to take a walk outside the hospital last Saturday morning.

Rev. Father Cherrier lately visited St. Pierre Jolys in the interest of the Catholic schools.

Rev. Father Conan, O.M.I., has been transferred from the St. Albert diocese to the archdiocese of St. Boniface. He arrived here last week.

To give an idea of the value of dogs in the north it may be mentioned that Rev. Father Desmarais, of Lesser Slave Lake, sold his train of dogs for \$100 before leaving.—ALBERTA TRIBUNE.

Next Monday evening, Nov. 22nd, the Catholic Truth Society will meet in St. Mary's School room to organize for the winter. All friends and well-wishers of the Society are earnestly requested to attend.

The Faithful Companions of Jesus have twenty-six boarders in their fine convent of Rat Portage. Eight of the Mothers go out every day to teach in the Catholic schools of Rat Portage, Norman and Keewatin.

La Verite remarks, with a causticity understood by those who are acquainted with the facts, that, if Judge Routhier is really appointed Lieutenant-Governor of the Northwest Territories, no one will accuse the Liberals of being ungrateful.

The Grand Jury finds fault with the management of the Salkirk Asylum, severely condemning its filthy condition, the overcrowding of the poor lunatics and the insufficient staff of attendants. It is hoped that the Hon. Robert Wats on will remedy this.

The Weekly Review of Portage La Prairie complains of the delay in settling the Duluth railway scheme. The expense, it alleges, of these abortive journeys to and from Chicago and elsewhere, is enormous. It suggests that Mr. Greenway "is probably keeping up his bluff in order to get the C.P.R. to fix him."

The Queen has conferred on the Emperor Menelik of Abyssinia the Grand Commandership of SS. Michael and George, a step on Her Majesty's part which will be regarded with strange feelings in Italy by the government of King Humbert whose forces Menelik so recently overthrew. England, because of its Protestantism, is the ally of Italy because of the anti-Papalism of Humbert's Government. The conferring of this distinction by England upon the monarch, who so soundly thrashed the invading army of England's informal ally, must have a sobering, not to say a chilling, effect on those Italians who