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Editor-in-Chief.

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Northwest Review.

TUESDAY, OCTOBER 5, 1898.

CURRENT COMMENT

Several of our Catholic exchanges reprinted, with due acknowledgment, our translation of François Coppée's splendid tribute to the confessional. We were especially pleased to see this reproduction in a paper with so large a circulation as the N. Y. Catholic News.

The recently published "Notes from a Diary", by the Right Hon. Sir. Mountstuart E. Grant Duff, is replete with interesting sayings by famous men whom he had met in his long and varied career. He once, in 1876, asked Gambetta what he thought of the chances of a "guerre de revanche." Gambetta answered: "I more and more doubt whether there will be any 'guerre de revanche' at all. The fact is that nowadays, when peace is made between two contemnerous nations, so many joint interests grow up and become rapidly strong, that with every month that passes the chances of war are lessened. There is another thing which has no influence upon a great many Frenchmen, but which has great influence upon myself and my friends—I mean Prince Bismarck's ecclesiastical policy. His opposition to ultramontanism is so agreeable to us that I cannot deny that it produces a very great effect upon our minds." This last remark reveals the depth of Gambetta's hatred of the Catholic Church. Incidentally also it shows how Gambetta himself felt that the great majority of Frenchmen did not share his views on this subject.

Grant Duff once heard Gladstone say, when the conversation ran upon Newman: "I do not believe there has been anything like his influence in Oxford, when it was at its height, since Abelard lectured in Paris." On another occasion Gladstone put Newman's "Dream of Gerontius" very high, so high that he spoke of it in the same breath with Dante's "Divina Commedia."

Rev. Father Paquin, S. J., conducted services at Portage la Prairie last Sunday.

FATHER CAMPEAU AND "PROGRESS."

Rev. Father P. Magnan, O. M. I., Superior at Qu'Appelle, is an uncomfortable person for a thoughtless liar to run up against. The Regina "Progress" knows this now. It manufactured a plausible story about an Indian boy baptised against his will by Father Campeau, O. M. I. Having invented out of whole cloth every detail of the story, it waxed contemptuous towards the wicked Romish priest. It even spoke, we are told, of the killing of such a priest as a praiseworthy action. But, unfortunately for "Progress," Father P. Magnan took up the cudgels for a slandered brother. Knowing all the facts of the case, he collected a cloud of witnesses and proved that the exact opposite of the "Progress" lie was the truth. The Indian boy had begged for Catholic baptism, protested that he died a Catholic, held a crucifix in his dying hands and would have nothing to do with Protestantism.

Good comes of these barefaced slanders, not to those who utter them, but to honest, truth-loving people. Had "Progress" not concocted this fable, we should never have suspected such fortitude in an Indian boy nor such duplicity and venom in professed disciples of Him Who is Substantial Truth and Love.

EXPOSING A FRAUD.

Father Yorke, the brilliant and fearless editor of the "Monitor," is a power in San Francisco. We publish elsewhere his scathing exposure of that shameless fraud, Margaret Shepherd, who recently lectured in the chief city of California. Of the effect of that terrible arraignment the Los Angeles "Tidings" writes as follows:—"A few short years ago probably every daily in the metropolis would have opened its columns to her advertisement and published lengthy extracts from her foul mouthings against the saintly Sisters, while the Catholics would have stood supinely by without a word of remonstrance. How different it is now? The Bulletins, unsolicited, gave her disgraceful record. The Evening Post published a strong and manly editorial denouncing her and her class. Then her manager went around to the daily papers and offered an advertisement. The Call refused to insert the insult to Catholics. The Chronicle and Examiner, however, accepted the advertisement and gave it a prominent place near their editorial columns. But mark what followed. Such a storm of remonstrances and "stops" poured in on these papers that it took them a very little time to learn they had made a huge mistake. The Examiner apologized and the Chronicle published Margaret Shepherd's record. Both papers explained that the advertisement was inserted without the knowledge of the management in the hurry and rush of business, which may be true, but probably is not. San Francisco Catholics have learned to respect themselves, consequently others respect them."

Although we in Manitoba

cannot point to any such positive condemnation of Ruthven, that other anti-Catholic liar, during his recent visit to Winnipeg, still we have reason to be thankful to the daily papers of our capital for the negative condemnation they inflicted on him by their silence anent him. Not one of his lewd talks was reported or even noticed in their columns. The editors of our dailies doubtless deemed that the best way not to give him the notoriety he courted was to treat him with silent contempt. This attitude, coupled with our own publication of his record and his vile methods, drove him out of the city slinking away in the dark like a whipped cur.

FIRST COMMUNION AT THE IMMACULATE CONCEPTION CHURCH.

During the last three days of last week twelve boys and twelve girls made a spiritual retreat under Rev. Fr. Cherrier's direction. The good Sisters of Jesus and Mary watched lovingly over the children all the time and Father Cherrier gave them edifying, instructive and impressive talks four times each day.

On Sunday morning, before the 8.30 Mass, the Pastor of the Immaculate Conception placed upon the altar the written resolutions of the First Communicants. Among other things the boys promised not to drink any intoxicating beverage till the age of one and twenty, while the girls promised never to take part in fast dances.

During the Mass, Rev. Father Cherrier preached on faith, humility and love as the best dispositions for the reception of the Blessed Eucharist. The children seemed much impressed with the great action they were performing for the first time.

In the afternoon, the Reverend Pastor preached again at the ceremony of the Renovation of the Baptismal Vows and the Consecration to the Blessed Virgin.

AN UNWARRANTED DEDUCTION.

Catholic Transcript (Hartford).

With logic of the most questionable kind, non-Catholic writers persistently maintain that an intimate connection exists between national prosperity and Protestantism. They assert that the former to a marked degree accompanies the latter, and hence success is regarded by them as resultant from a severance of Catholic influences. Continuing their argument they hold that material advancement is a special mark of divine favor, and as God favors his own, they conclude that Protestantism must be the true religion. A flimsy and unstable argument it is to any thinking being, yet it is one that captivates a world whose high ideal is wealth. England is cited in instance as a country where Protestantism is dominant and where material prosperity is unparalleled.

By an argument better supported by facts and soundness of logic, the same conclusion could be drawn in support of Catholicity. England's prosperity and advancement among the nations do not date from a period when Catholic influence was at its lowest ebb in the country. During the time elapsing from the Reformation to the first Catholic reaction, civil strife and internal

eruptions were the only successes that crowned the head of Protestantism. Under William of Orange, the most Protestant period of England's history, the national debt increased enormously—from two-thirds million to thirteen—the standing army was established and other crushing burdens were laid on the backs of the people. What we regard now as the prosperity and well-being of a people were not characteristic of the English to any pronounced degree in those times. The country was not considered to be in advance of its neighboring states until other influences were brought to bear. Again, England's advancement to her present high station in material prosperity, marks its inception from 1832, or shortly after the Catholic Emancipation Act. We would not seriously ascribe this prosperity to the effects of the restoration of Catholic rights, but we would be arguing on the same logical principles that some non-Catholic writers employ, if we were to do so. We would be equally as logical as they, if we were to assert that England's untold success as a nation ranges in a period the beginning of which was the Catholic Emancipation Act. England has thus acquired her greatest prosperity since some small measure of right was accorded to the Church, and the advancement would be proportionately greater if more extensive privileges were granted to her. By showing that the argument applies to the very reverse of what was intended to be proven, the absurdity of the conclusion is manifest.

A TRUE PARABLE.

W. H. Thorne in Globe Review (September).

In a little town in the State of Maine, where I was spending the past summer, a big, lumbering bully of a boy, about seventeen years of age and weighing 175 pounds, met on the sidewalk one day a delicate, consumptive lad of about fifteen years, and weighing not more than ninety pounds, and pounded and kicked the little fellow off the sidewalk, leaving him half dead.

On being questioned, the excuse given by the big fellow was that the younger lad had been unkind to his sister, and he, the bully, felt called upon to thrash him.

The case proved so serious that it came to the notice of the authorities, and, after careful examination, it was shown that the big fellow had conceived a low sort of passion for the sister of the younger lad, had been informed by her that her brother had been unkind to her, and in the might of his physical superiority and unrighteous wrath had determined to avenge the girl as aforesaid.

It was further proven that the girl in question was a slovenly, untruthful vixen, and that the only unkindness ever shown by her brother had been in the shape of such scoldings as older brothers now and again will administer to perverse sisters.

In view of these facts, the big bully of a boy was sent to the reform school for five years; the injured lad was sent to a neighboring hospital, the expenses of his treatment there to be defrayed by the parents of the big boy

or by the earnings of said big fellow while in the reform school, and the vixen of a girl, who, as usual, was the real cause of all the trouble, was sent to a convent school, in the hope that under religious treatment and discipline she might be improved in her manners and morals.

Call the big fellow the United States, the consumptive, Spain, and the smitch of a girl Cuba, and you have the war up to date.

Yellow journalism will give you all the details.

THE MAHDI'S VICTIMS.

PERILS OF SOME MODERN MISSIONARIES.

STORY OF THE VICARIATE OF THE SOUDAN—UNPROFITABLE LABORS—CONDITION IN 1882—FATHER OHRWALDER'S NARRATIVE.

(Written for the Providence Visitor.)

The brilliant victory of Sir Herbert Kitchener a few days ago in the Soudan, which, after a lapse of thirteen years, avenges the heroic death of Gordon and gives the death-blow to Mahdism, will doubtless open up again that populous and benighted district to the efforts of Catholic missionaries. When the Mahdi, like another Mohammed, rose in 1882 a good part of the vast district of the Soudan was being evangelised by Italian and Austrian missionaries of Verona who, besides having a mother house in Italy, had a training college both for their own recruits and their converts in Cairo. The Vicariate had been founded as far back as 1846, and the first missionaries were Jesuits, but the hard climate, the vast diocese which takes in a territory as large as all Europe, and some internal difficulties, brought about an arrangement by which the Franciscans in 1861 assumed charge of the district.

The territory was adjacent to Egypt and under the Egyptian government, and since the days of St. Francis and St. Louis the Franciscans have regarded Egypt and Palestine as peculiarly their own. They entered on their work with ardor. They took possession of the various stations of their predecessors and from the beginning counted on abundant fruit. Fifty friars were at once despatched to the different stations, and everything was in readiness for active propaganda. But they met with unexpected difficulties. The Mohammedan religion was universally established. The important men of the district were slavers, and the scandal of European vices which invaded this remote region impressed their prospective converts more than did their own discourses. Besides all these discouraging circumstances, the mortality among the missionaries was something frightful.

In two years, out of fifty missionaries twenty-two had died and the rest, weakened by their labors and by sickness, gradually withdrew from the Soudan. In 1872, eleven years after the Franciscans had begun to evangelize this portion of Central Africa, not more than two or three Franciscans were left at Khartum, who resigned the field without much regret to the community of Italian priests