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Northwest Review.

TUESDAY, SEPTEMBER 28 1897.

An Anglican Bishop condemns Divorce.

It is refreshing to come across an official Anglican pronouncement that does not "hedge." Such is the following extract from the address to the Synod of his diocese by the Church of England Bishop of Ottawa. We take it from the "Church Record" (Anglican), Vancouver, B.C.

"The clergy are most solemnly reminded that marriage can only be broken by death, and warned to enquire into all circumstances of those who come to be married, as the license which the parties may bring from the State is no longer a safe defence for clergy, seeing that the State allows marriages that the Church has never sanctioned. Marriages should not be celebrated in private houses, but always in the Church. The contracting parties should be urged to have the bans pronounced in the Church for three Sundays before the marriage, that all secrecy may be avoided. The thing above all to be avoided in marriages is secrecy."

Results of Godless Education in FRANCE.

A French lawyer, Mr. Bouzon, has written a book, "Les Crimes et l'Ecole," in which he, who is hostile to religious ideas, says that, since primary education has become godless in France, crimes have increased 25 per cent. among school children of from seven to sixteen years of age. Among male minors from 16 to 21 years old he notes a still greater increase of criminal convictions: for, whereas in 1880 there were 21,757, in 1892 the total had risen to 32,300, an increase of almost 49 per cent. His conclusion is: "We must honestly admit that the school has not produced the expected results. It has not contributed to the lessening of child criminality. It has not prevented its increase. It has even contributed to make the criminality greater." And, with the sincerity of despair, he exclaims: "It is to end in such heart-rending scenes that a whole century has been passed in fight and struggle and that the mirage of an ideal social order has overthrown eight governments."

Mr. Guillot, the eminent judge, adds that Mr. Buisson, ex-superintendent of primary education, is appalled at these statistics, so much so that lately he called a special meeting of officials and University professors, who, with the solitary exception of Mr. Steeg, ex-Protestant minister and ex-member of the French parliament, resolved that religious instruction should be re-established in the schools.

His Grace the Archbishop, we are happy to say, continues slowly but steadily to improve. He has been able occasionally to leave his bed for a short while.

Wedlock a fixed Relation.

Latitudinarian ministers sometimes have lucid intervals. The following passage on wedlock is sane enough to have been written by a Catholic, albeit the author is Dr. Lyman Abbott.

Marriage is not a union of souls: it is the uniting of two persons in one flesh. Two souls may be joined, and yet there be no marriage; marriage there may be, and yet no union of souls. **Marriage is the creation of a new earthly relation.** Hence the mere cessation of sympathy no more annuls marriage than it annuls any other family relation. It is very desirable that the son should reverence the father and that the father should sympathise with the son. But the son does not cease to be a son because the father is unworthy of reverence, nor does the father cease to be a father because he is unable to sympathise with his son. So it is of the utmost moment that husband and wife love and honour each other; but they do not cease to be husband and wife because they cannot love and honour. Love and honour make the result of the marriage blessed, but they do not constitute the relation.

Puncturing a Bubble.

The following extract from the N. Y. Freeman's Journal of Sept. 18th is as gratifying to thorough-going Catholics as it is unexpected in such a quarter. Evidently the Rome correspondent "Quasitor" is not in sympathy with some declarations of other correspondents and editorial writers in the great New York weekly. Or—which would be better still—is Dr. Lambert himself beginning to see through the colossal frauds of American Liberalism? The ease with which the sharpest of men allow themselves to be humbugged by national vanity and empty shibboleths is one of the standing marvels of the age. Next in order will be a similar indirect recantation on the part of the Liverpool Catholic Times, whose policy on such questions has of late astonished those of its readers who used to admire its sagacity. Says Quasitor:—

A mendacious Report.

In my last letter but one I was forced to deny that hoary rumor about the Pope's health, and this week I find myself obliged to allude to the report, which has already received world-wide publicity, concerning the Perfecture of the Propaganda. In its original, unadorned shape this fiction merely stated that Cardinal Ledochowski was about to resign his office as Prefect of the Propaganda, and that Cardinal Satolli was to take his place. This was simply mendacious, but it was sufficiently plausible to be used as a peg whereon to hang other inventions. Thus the story was immediately expanded. Cardinal Ledochowski's resignation was not entirely voluntary; his views were altogether too reactionary to suit Pope Leo XIII., and his chief crime consisted in his opposition to American views and certain American prelates.

American Catholics and the Church Catholic.

Now, I might content myself here with saying that the lie's trappings were as devoid of truth as the lie itself, were it not that the occasion is eminently suitable for reminding the readers of the New York Freeman's Journal of some home truths. The first of these is that Pope Leo, Cardinal Ledochowski, Cardinal Rampolla, Cardinal Satolli, and all the other lights of the Catholic Church, are not bothering their heads morning, noon or night about America or American Bishops. It may be flattering to our national pride to think that they are, but the fact is otherwise. There are between ten and fifteen millions of Catholics in the United States, and there are certain elements touching the situation of the Catholic Church among our people which require special consideration, but Rome, the centre of the Catholic world, has to concern itself with the interests of 280,000,000 Catholics and with the condition of the Church in several scores of nationalities. So, prima facie, it is not at all likely that the complicated machinery of the Church turns exclusively or nearly so on an American principle.

A Poetical Correspondent.

But American ideas? Do they not dominate all others in Rome? Have we not heard so from Inuominato in the New York Sun, from Fra Theofilo in the Liverpool Catholic Times, from Lucens in the Paris Univers, and from many other Rome correspondents? You have, indeed, but let me tell you that all these writers are simply one poetical gentleman with a vivid imagination and several different names. He is much

given to prophecy, but it is hitherto unrecorded that any of his vaticinations have come true; he is altogether above mere concrete facts, and prefers to expand in glittering generalities; he has a new era fresh for the occasion whenever Pope Leo puts pen to paper, and, finally, when he talks about American ideas he means the pet theories of some individuals like himself who would like to be considered revolutionary. The truth of the matter is that in the conduct of ecclesiastical polity American ideas or German ideas or French ideas have absolutely no place.

A TELL-TALE CENTENARY.

The Anglican Church has done many strange things since its creation by parliament upwards of three centuries ago; but among the most illogical and ridiculous of these the recent celebration of the 13th centenary of St. Augustine's arrival in England by the Lambeth Conference is undoubtedly destined to take high rank. Let a cursory glance at the matter be taken in the light of a few historical facts—facts so well known that their insertion here might perhaps call for some apology.

In the year 597 St. Augustine with forty monks of his Order commissioned by Pope St. Gregory the Great to preach the Catholic faith to the inhabitants of England arrived in that country. Under the direction and by the authority of the same great Pope St. Augustine firmly established the true faith there; and when under papal instructions the Archbishopric of Canterbury was created, St. Augustine became the first occupant of that See and received the pallium—the emblem of metropolitan jurisdiction—from the same illustrious pontiff. Towards the close of his life Augustine, desiring to perpetuate the great work he had so happily and successfully inaugurated conferred episcopal consecration upon one of his brother monks, Lawrence, and appointed him his successor in the See of Canterbury. From that time until the reign of Henry the 8th—upwards of 900 years—the Catholic faith was the religion of the people of England as it was of all the other nations of Europe. Towards the middle of the 16th century the uxorious Henry, having become smitten with the charms of Anne Boleyn, resolved to get a divorce from his lawful wife in order that he might wed the new object of his adulterous passion. But the Pope as Vicar of Christ stood, as he must always stand, like a wall of adamant against any violation of the sanctity of the marriage tie and refused to grant the divorce. Baulked in his infamous designs Henry called the legislative machinery of the realm to his aid, caused the authority of the Pope to be set aside in England, proscribed the old religion under the most satanic pains, penalties and tortures, had a new religion made to order substituted for the ancient faith of the people, and he, his son and daughter Elizabeth in turn forced this parliament-made religion on their unwilling subjects by a series of persecutions unparalleled in the history of any other Christian nation. This same faith, founded by the wife-murdering monarch as "Only Supreme Head on Earth of the Church of England as by law established," is, with such modifications as time and changed conditions have made necessary, still, in theory at all events, the belief of the Church of England, although in practice its adherents are practically free to hold any religious views they choose. Yet these Lambeth divines publicly proclaim that the faith they now hold and teach is identical with the ancient faith of England as taught by St. Augustine, and they therefore proceed to celebrate his arrival in England in 597, or nearly one thousand years before the creation of "that department of the Civil Service called the Church of England" was dreamt of. In the present state of science it is doubtful if absurdity could be carried further.

Then let it be remembered that contemporaneously with the change of religion the cathedrals, churches and chapels of England, the fruits of Catholic faith, piety and generosity during 900 years were confiscated by the state authorities and appropriated to the use of the Ec-

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clesiastical freebooters of the new religion. This explains precisely how the present interloper in the see of Canterbury was able to say to the Fathers of the Lambeth conference that he sits in the chair of Saint Augustine. There is little reason to doubt that he spoke the literal truth, as the cathedral of Canterbury shared the same fate as all the other Catholic edifices of the land, and what is known as the throne or chair of St. Augustine was most probably appropriated with the cathedral to which it then rightfully belonged by the plunderers operating under Henry and his associate brigands. Dr. Temple, the present Protestant Archbishop of Canterbury, bears the same relation to St. Augustine, the first Catholic occupant of that See, as the receiver and possessor of ill-gotten goods does to the rightful owner from whom they have been wrongfully taken by force, fraud and injustice. The student with unbiassed mind who reads history with his eyes open can come to no other conclusion.

Some Magazines.

DONAHOE'S MAGAZINE, under the new management of Mr. Henry Austin Adams, the distinguished convert, has taken a great stride forward. The editor himself gives us, in the first three numbers of his magazine a New England fable of to-day entitled "A Jesuit in Disguise," in which, though it is not easy to see to whom the title applies, there are many very clever sayings. Old man Wright, for instance, gets off this: "Queer, isn't it, that the churches with the pure truth flourish only as they fail to apply first principles; and that churches with corruptions all over them succeed capitally, no matter how closely they stick to the Sermon on the Mount?" Escort smiles this audible smile: "Whom the Lord would unprotestantize He first makes Episcopalians." Of a certain class of fashionable preachers we are told that "they, as a rule, take advantage of whatever permission their rich parishioners give them to allude to a considerable number of Christian truths."

In the September number of this sprightly magazine Father Chadwick, Catholic Chaplain of the U. S. battleship "Maine," writes a vivid and manly description of his work among the men of the navy, and bears cheerful testimony both to the pluck, daring, intelligence, Catholic tone of his sailor flock and to the encouragement he receives from the superior officers. As usual Donahoe's illustrations are numerous and well executed.

One of the most striking articles in the August number of the CATHOLIC WORLD is Father McDermot's criticism of Nansen's "Farthest North." While granting the famous author his meed of praise, he good-humoredly twits him with a magnificent egotism. "Dr. Nansen stands in the realm of eternal ice, gigantic as a Scandinavian god, oppressive as Frankenstein in his superiority to the forces of nature." "There is a beautiful impartiality in his patronage. He takes the Pole under his protection with as much kindness as he does the ship "Fram"; and the men under him are as much the object of his solicitude as the distant mountains guarding the impenetrable North." This number also contains, among many other valuable contributions, a good portrait and an excellent sketch of the life and work of the late Very Rev. Father Hewit, the great and good Superior General of the Paulists.

The September number opens with a thoughtful but rather brief paper on Socialism and Catholicism by Father Howard. Then comes "The Humdrum Story of a Tired Woman," a practical lesson by Marion Ames Taggart. "In the crypt of St. Peter's" is an

illustrated guide to the subterranean treasures of the greatest of earthly temples. "A citizen of the Democracy of Literature" is chiefly concerned with John Boyle O'Reilly, whom Mr. Richard O'Connell sketches with a fond pen. "St. Francis in Salvation Army Uniform" is a review by Father Doyle of Staff-Captain Douglas's life of the Saint of Assisi, in which there is a conspicuous suppression of Catholic truth. A very timely paper is David B. Walker's "The Early English Church History strongly Roman." In the "Story of a great Western Hospital," we learn that Sister Ignatius Feeney was the first woman to take a diploma in pharmacy in the State of Illinois. "Science as a detective" is a clever statement of bacteriological progress, wherein Ernest Lagarde weaves an interesting story. Father Eberschweiler, S.J., shows how visionary is the hope of getting priestly vocations from Indian tribes; which is quite in accord with the experience of St. Boniface College, where, although everything has been done during almost 80 years to foster sacerdotal tendencies, no Indian nor even so much as a single half-breed man has had the pluck to attempt a life of celibacy, although a great number of half-breed girls and several full-blooded Indian women have become excellent nuns.

In the AMERICAN MESSENGER OF THE SACRED HEART the intention for October—Religious Instruction in Our Schools—is developed mainly on the lines of the Holy Father's most recent encyclical on the German-speaking hierarchies. A fine portrait of Father Damien, the leper hero, heads a poetic soliloquy of generous submission to God's will in the dread disease that made him a martyr. The nine-page sketch of the recently canonized St. Peter Fourier is written with true literary simplicity and a keen sense of salient facts. The writer, who modestly withholds his name, depicts St. Peter as a champion of education in the beginning of the seventeenth century, and shows how he transformed his parish of Mattaincourt from a hot-bed of vice into a paradise of virtue. Other leading features of this October number will be reviewed in another issue.

THE MISSIONARY RECORD OF THE OBLATES OF MARY IMMACULATE for September opens with an account of Mgr. Merry del Val's visit to Manitoba. In the midst of quite a number of interesting details one notices the omission, perhaps a prudential one, of all reference to the Delegate's remarkable reply to the addresses presented him on June 9th at St. Boniface College. On the other hand we quote with pleasure the following well deserved tribute: "The Rev. Abbe Cherrier, whom Archbishop Langevin has named Superintendent of Catholic Schools, has done and is doing an immense deal of good work for the schools in Manitoba, during the trying times through which they are now passing." The account of Bishop Gaughran's jubilee and "Though the Transvaal" by Rev. Dr. Kolbe are both full of a quaint South African flavour. From the news notes we learn that the Very Rev. Father Cassian Augier, Visitor General of the Oblates, was laid up with fever after his journeys through some of the unhealthy parts of Ceylon, but that he is now convalescent.

Ill-bred Sammy.

An incomprehensible people are the Americans. "Mr. Sherman's answer was marked by its friendly expressions toward Japan," says a dispatch of the diplomatic correspondence now in progress between those countries. The United States can be friendly with Oriental Japan and with half barbaric and wholly despotic Russia; courteous to France, Italy, and even gruff and quarrelsome Germany; but to Great Britain, its kindred nation and best customer, it is unfailingly uncivil and insolent. It is very curious. The United States is like a big, overgrown boy, who thinks that being rude to his family is evidence of manliness and whose politeness is all for strangers.—FREE PRESS.