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Northwest Review.

TUESDAY, APRIL 18 1899

CURRENT COMMENT

The Missionary Record for April is still marked on the cover "March." Was this meant as an April fool joke to steal a march on the readers? Quoi qu'il en soit, this April number is otherwise quite up to the mark.

Donahoe's Magazine for April contains a beautifully illustrated article with specimens of Daniel MacIcice's portraits. These fine line engravings make one feel very sick of half tones. One recognizes that the former are as far above the latter as a portrait in oils by a great artist is above the best of photographs.

It appears, from a statistical article on South American, reproduced in another column, that there are 40 million Catholics in that Southern continent. If now to those we add 3,500,000 in the West Indies, three millions in Central America, 11 millions in Mexico, 10 millions in the United States (a very low estimate) and over two millions in Canada and Newfoundland, we have a grand total, in round numbers, of 70 million Catholics in North and South America as against about 60 million Protestants and nothingarians in Canada and the United States and sprinkled sparsely in other parts of the two continents. Thus America is, by a large majority, Catholic, and the best part of America is outside of the United States. How amusing then to hear the "Americanists" speak as if the U. S. were the whole of America.

A Catholic child, 5 years old, who attends Argyle public school in Winnipeg, returned home late not long ago. The little girl's mother said to her: "What kept you so late at school? You must have been naughty." "No, mamma," she replied, "I was not naughty. Teacher kept me in because I would not say the Protestant prayers. I told her those were not the prayers you taught me and I would not say them. That's why she kept me in." We can, if necessary, give all the names of the persons im-

plicated in this case of petty persecution. This is what comes of committing Catholic children to the tender mercies of a Protestant school. This sort of thing may not happen often because the Protestant teacher is, generally, too wary; but who ever heard of a Catholic teacher forcing a Protestant child to say Catholic prayers?

IS THIS FAIRPLAY?

While recognizing to the full Chief Justice Killam's great ability, we cannot help feeling that Mr. Justice Dubuc ought to have succeeded Sir Thomas Taylor. This is the third time he has been passed over unjustly. By right of seniority he ought to have taken the place of the Chief who preceded Sir Thomas. The Ottawa government cannot plead as an excuse for their decision Judge Dubuc's judicial inferiority, since it is a well known fact that not one of his fellow judges has seen his judgments confirmed as often as Judge Dubuc's have been. It is more than pitiable that the fear of offending Protestant or anti-French bigots should have prevented so just and proper an appointment. Nor does the non-Catholic public give the Government credit for this flagrant partiality. It takes it, as it takes all favors, as a matter of course. Except when, some time ago, one of the daily papers quoted our words about Judge Dubuc's undoubted right to the succession and headed them with a title calculated to indirectly set Protestant readers against our view, not one of the non-Catholic organs has given the slightest hint of Judge Dubuc's prior claim.

AMERICANISM DEFINED BY ONE OF ITS CHIEF EXPONENTS.

Last year there was a great deal of talk on the Continent about "Americanism." In August 1898, I heard some words about it from an old and respected French priest in Paris, who was formerly on the mission in the United States. He said to me in his own quiet way, "The amusing thing is that the Americans themselves have never heard of this Americanism."

The above extract is from a thoroughly orthodox Catholic periodical published in England. We have generalized a couple of words so as not to betray the identity of a friend whom we greatly esteem. Evidently neither the writer nor the "respected French priest in Paris" ever read Archbishop Keane's article in the "Catholic World" for March 1898. That article entitled, "America as seen from abroad," created quite a sensation on this side of the water, not because the views it expressed were not already known to be the views of His Grace, but because of its insistence on this very term, "Americanism," and of the ingenious twist thanks to which the Holy Father's distinct condemnation of parliaments of religion in the United States was made to apply only to Europe.

The tone of the article is, like all typical products of Catholic Liberalism, absurdly optimistic. It says incidentally, as if the assertion were incontrovertible, that citizens of the United States "have the freest country, and yet, at the same time, the strongest government in the world," when everybody outside and most in-

telligent people inside of the U. S. know that the whole country is in bondage to trusts and rings, that neither the poor nor the colored man have any real liberty there, that Catholics are systematically denied their plainest rights in educational and Indian affairs, and that the government is so weak as not to be able to resist the lying influence of yellow journals which egged it on to fight Spain when the President and his Cabinet were opposed to the war.

The acme of absurdity is reached in Mgr. Keane's article when we are gravely told that "modern civilization with us has the spirit and influence of Christ as an integral and essential constituent." How the majority of Americans would chuckle if they read this! The exact opposite is the fact. There is, in the whole world, no so-called Christian country where, outside of the Catholic body, the spirit and influence of Christ is so little felt. Out of the sixty million Americans who are not Catholics hardly one half profess any form of Christianity. The other half are the most blatantly blasphemous and anti-Christian people on earth. Why, the distinctive oath of the United States is — we record it with shame as we have ever heard it everywhere with boiling of blood—"By Jesus Christ!" And the way it is uttered breathes diabolical hatred of the Sacred Name. Wherever you cross the boundary line going south from Canada to the United States, especially in this western part of the continent, you are immediately made aware that you have passed from a God-fearing country where no respectable man dare call himself an atheist to a Godless land where atheists flaunt their infidelity in public.

These preliminary remarks will serve to introduce and set in their proper perspective the following extract from Archbishop Keane's article:—

AMERICANISM OF FATHER HECKER.

Intelligent interest in America and "Americanism" has of late been greatly increased by the publication in French of the *Life of Father Hecker*. To ourselves, Father Hecker has for so long been a typical embodiment of American ideas and aspirations—has been, as we express it, so thoroughly an American institution, and we are so prone to take American institutions as a mere matter of course, that his life has not attracted in our country the attention it deserves. How very differently he is regarded in Europe, now that he has become known through the translation of his life into French, is illustrated by the fact that the work has run through four editions in a few months, and that there is now a strong demand for its translation into Italian. Hecker is a revelation to them, a revelation of what America is and what Americanism means; not by any means a revolutionary revelation, but a most striking manifestation of what our Lord meant by "nova et vetera—new things and old."

The impression has been intensified by the essay of Monsignor D. J. O'Connell on "Americanism." It is a full and clear definition of that often misunderstood term, and an illustration of its meaning from the life and writings of Father Hecker. Republished since in various periodicals, it was first read by its reverend author at the International Catholic Scientific Congress at Fribourg last August; and when he read his conclusion, that the idea "involves no con-

flict with either Catholic faith or morals; that, in spite of repeated statements to the contrary, it is no new form of heresy or liberalism or separatism; and that, fairly considered, 'Americanism' is nothing else than that loyal devotion that Catholics in America bear to the principles on which their government is founded, and their conscientious conviction that these principles afford Catholics favorable opportunities for promoting the glory of God, the growth of the Church, and the salvation of souls in America"—the hearty applause that followed showed how fully the bulk of the distinguished audience agreed with him.

As might be expected, Father Hecker and "Americanism" have had their assailants. The adherents of the old schools could, of course, not permit them to pass unchallenged. And, if need were, some interesting stories could be told on this head. But the comparative wildness of the protests shows that the old bitter spirit of partisanship is passing away; and the disfavor with which the attacks have been generally regarded proves that the acceptance of providential developments is becoming universal, that the synthesis between these developments and devoted Catholicity, as exemplified in Americanism, is more and more generally recognized to be both possible and desirable, and that Father Hecker is carrying on an apostolate to-day more widespread and more efficacious than during his life-time.

This passage must be very uncomfortable reading just now to those who are loudly protesting that there never was any Americanism, that Father Hecker was crazy and does not represent their views, that the French translation of his life—which Mgr. Keane here eulogizes—distorted their views, and that the Holy Father has been tilting at a myth.

THE THIRTEEN LEOS.

A Paper Read by One of the Pupils of St. Mary's Academy, Winnipeg, April 10, 1899.

When Cardinal Pecci was chosen Sovereign Pontiff, on being asked how he would be known as Pope, answered that he would take the name of Leo XIII. in memory of Leo XII., for whom he had always entertained the highest veneration. Of his predecessors in the Papacy bearing the same name five were so remarkable for holiness of character as to merit to be inscribed in the calendar of saints; one deserved the title of Great, and it was the lot of all to live in troublous times.

The Pontificate of St. Leo I. began during the inroads of the barbarians, A. D. 461. He saved Rome, once from the invasion of Attila, and again from murder and flames threatened by Genseric. He placed the East under the shadow of Peter's chair. He it was who decided that private auricular confession was sufficient as against those who insisted on public confession.

After a space of 221 years, we find another Leo occupying the first of all sees. Leo II., during his short reign of one year, confirmed the acts of the sixth General Council condemning the Monothelites, regulated the ceremony of the kiss of peace at mass, and the Asperges.

In 795, we find a third Leo working hand in hand with Charlemagne for the welfare of mankind and the advancement

of religion. He was the first Pope crowned with the tiara, representing the three-fold royalty of the episcopacy, the Pontifical primacy, and the temporal sovereignty.

Leo IV. was raised by Providence to be the saviour of Rome and the bulwark of all Christendom against the Saracens. Born a Roman, amid the decline and corruption of a ruined age, he stood erect, like one of the firm and lofty columns that rear their heads above the fragments of the Roman forum. Having freed the Eternal City from the Mussulman profanation, he removed the last traces of the Prophet's crescent by a work which alone would have been a splendid glory for a sovereign and a pontiff. With a view to shield the Basilica of St. Peter from any fresh outrage, he resolved to join it to ancient Rome by means of a new city surrounded by walls. This immortal work was begun in 848; four years completed it, and the inauguration of the Leonine City was celebrated with the most solemn pomp. This holy pope died A. D. 855. The chair of St. Peter lost a great Pontiff, all Christendom a great hero.

From the year 900 until 956, there were no less than 13 Pontiffs. Of these three bore the name of Leo. Hardly had Leo V. ascended the throne, A. D. 900, when he was cast into a dungeon by Christopher, one of the priests in whom he had placed entire confidence. This Pope died of privation and grief.

Leo VI. reigned but seven months. The violence of party spirit at this period has led to the belief that hostile factions did away with him by means of poison.

Leo VII. began his rule A. D. 936. He proved himself worthy to fill the Papal chair. Lofty in his views, prudent in resolve and execution, he possessed the faculty of winning the heart by the grace and mildness of his words. His reign was ended by a premature death in the year 939.

The tenth century also produced Leo VIII. an anti-pope. Of the 13 links selected from the golden chain which stretches across the broad historic field from St. Peter in the first century to the present worthy bearer of that honored name, this one alone has been found mixed with alloy. This man was a tool in the hands of Otho the Great, Emperor of Germany, who, condemning, and perhaps not without just reason, the actions of Pope John XII., hazarded a step of fatal consequence, in causing the deposition of the Sovereign Pontiff and in setting the Roman archivist on the Papal chair.

During the reign of Leo IX. began the public life of Hildebrand, afterwards Gregory VII., of immortal fame. Leo had to combat the Greek schism started by Cerularius.

Leo X. gave his name to a whole age, and in him we must consider two simultaneous personalities and lines of action, that of Vicar of the Christ, the spiritual head of Christianity, and that of the Sovereign who constitutes himself the enlightened patron of letters, art and science, who gathers around his throne painters, sculptors and architects. Leo X. witnessed the fiercest storm that had yet tried the chair of St. Peter. This was the rise of Lutheranism. Amid the din of arms occasioned by the war between Francis I. and Charles V. Leo's pontificate drew to a close. He was snatched away, by an insidious fever from the love of his subjects and the admiration of the world A. D. 1521, at the premature age of 44 years.

The eleventh Leo, who was Cardinal Octavian de Medici, merely appeared upon the apostolic chair, occupying it only six days, and bore with him the