

The Northwest Review

IS PRINTED AND PUBLISHED AT

294 McDERMOT AVENUE.

EVERY WEDNESDAY BY

E. J. DERMODY.

Publisher and Proprietor.

ADVERTISING RATES.

made known on application. Orders to discontinue advertisements must be sent to this office in writing.

SUBSCRIPTION RATES.

All Postage is paid by the Publishers. The Northwest Review \$2 a year, \$1 for six months.

The Northwest Review is the official organ for Manitoba and the Northwest of the Catholic Mutual Benefit Association.

NOTICE.

The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, even political.

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, May 10th, 1888.

Mr. E. J. Dermody.

DEAR SIR,—I see by the last issue of the NORTH WEST REVIEW that you have been intrusted by the directors of the journal with the management of the same.

I remain, Yours all devoted in Christ, ALEX. ARCHBISHOP OF ST. BONIFACE, O. M. I.

The Northwest Review

WEDNESDAY, OCTOBER, 3.

EDITORIAL NOTES.

Dr. Temple has snubbed the Church Association. The latter issued a protest against the crucifix in the church at St James.

The State of Tennessee has bought 6,000 acres of coal land, and will mine it with convicts.

Printers' Ink under a Democratic administration has been restored to its privilege as second class matter.

The Tribune quotes the Toronto Mail as a Conservative organ. If its friends the Local Government, be Liberals, the Mail must certainly be a Liberal organ.

The Tribune says that the impression which it gathered from Mr. Laurier's pronouncement on the school question in Manitoba was that if he was in power, he would not interfere in behalf of the Catholic minority.

One of those who perished in the devastating flames which lately swept away several villages in Minnesota was Mr. James Barnes.

There is a difference between a Catholic society and a society composed of Catholics. The latter needs no official sanction and has nothing to do with church affairs.

be a Catholic society. Reasonably enough the bishop who gives such sanction looks to the personnel of the society and the conditions for membership.

Here is something for the P. P. A.'s to turn their attention to before it is too late. As a rule, when the number indicating the year is divisible by four that year is a leap year; but, although 1900 is divisible by four, by the authority of Pope Gregory VIII, the year 1900 will not be a leap year.

The Southern Messenger has the following to say about our own Prof. Wiggins: "Prof. Wiggins tells us, in all earnestness, that the inhabitants of the planet Mars are much more advanced in every respect than the inhabitants of this, our globe."

CRISPI IN A NEW ROLE. Premier Crispi made a speech in Naples on September 10. It was a notable speech, not for what it said, but because Crispi said it.

"The social system is passing through a momentous crisis. The situation has become so acute that it seems absolutely necessary for civil and religious authority to unite and work harmoniously against that infamous band on whose flag are inscribed the words, 'No God, no King.'"

As long as the band cried "No God" and assisted in robbing the Pope of his temporal power and in establishing the monarchy it was patriotic: when it stabbed the Pope's Secretary of State, Rossi, in the jugular vein, it was another Brutus; but when it turns on the usurpation it helped to establish and cries, "No King," it becomes infamous.

Is his new battle cry a mere re-echo of that lately dramatically proclaimed by the Emperor William? Is it sincere in either case? or is it a mere political watchword, the result of a discovery that artillery that can mow down squadrons cannot arrest the assassin's knife or bullet?

The sight of Crispi, the disciple of Mazzini, the atheist, appealing to religion to sustain his failing policy is strange indeed; and indicates a wonderful change of heart or the presence of a fear that unman. Whatever may be the cause, it is a curious if not edifying sight to see the Italian statesman on his knees: it is a notable coincidence that the same cry comes from Germany and Italy?

LET THERE BE LIGHT.

Quebec and its Catholic people and its institutions are, on every conceivable excuse, made the butt of the Winnipeg Free Press' malice and hatred. Not long ago a few hundred excited individuals, mostly boys, made an attack on some Protestant places of worship in the historic City of Quebec.

from the columns of the Canadian Presbyterian:

"We are glad to know that better counsels have prevailed. Though, so far as we are aware, no attempt has been made to punish any of the guilty parties, other steps have been taken to vindicate the good name of the historic city of Canada."

The italics are ours. The Winnipeg Free Press would like to be considered a fair and honorable journal. Its Editor, we understand, prides himself on his refined and gentlemanly instincts: to him anything vulgar and uncultured is to be avoided therefore, everything he does should necessarily be in accordance with the ethics of a gentleman.

We are disposed to treat our contemporary with all possible charity and to believe that the statements which it made, about the hierarchy of Quebec, were made in ignorance. Now that the Canadian Presbyterian, an ultra Protestant journal, furnishes the most indisputable evidence that the Free Press slandered the hierarchy of Quebec, we call the attention of our contemporary to the fact and ask its gentlemanly and cultured editor to take the earliest opportunity possible to unconditionally withdraw its slanderous statements and reproduce our quotation from the Canadian Presbyterian.

A TRIBUTE TO A GOOD MAN. For more than a generation the late Hon. Christopher Finlay Fraser, represented the Catholics of Ontario in the Cabinet of Sir Oliver Mowat. During all that time he was the trusted representative of the Catholics and the active guardian of their rights and privileges.

Never, during all that time, did Mr. Fraser sacrifice any of our rights to placate an enemy or make a friend. And now that he is gone, every paper and politician in the country are paying him the tribute of their praises. The Hon. Mr. Fraser may be held up as an example for Canadian youth to copy, but more particularly should he be held up as an example to Catholic youth to study and to imitate.

The question is whether a gentleman in Mr. Laurier's situation ought or ought not to know by experience what goes on in a Protestant church. Surely there can be no harm in the acquisition of such knowledge, more especially when it is used in the settlement of weighty affairs of state.

LET THERE BE LIGHT. Quebec and its Catholic people and its institutions are, on every conceivable excuse, made the butt of the Winnipeg Free Press' malice and hatred. Not long ago a few hundred excited individuals, mostly boys, made an attack on some Protestant places of worship in the historic City of Quebec.

reason why are said that Mr. Fraser's life is a grand object lesson to all Canadians, especially Catholics. Here is what the Canadian Presbyterian has to say of him:

"He died in the very building that was his greatest work and which will stand for centuries as a monument to his unflinching honesty. Taken all round, Mr. Fraser was one of the best public men ever raised in Ontario. He was strong every way but physically."

And again it says: His name was never associated with the veriest whisper of a job. At the head of the great spending department of the Government for nearly a generation, he could say when he dropped his charge—"These hands are clean!"

The Presbyterian further regrets a fact which it considers a disgrace to Ontario Protestantism, that Mr. Fraser was made a special object of attack by P. P. A. bigots, simply because of his religion. On this subject it says: "And yet this man, such as he undoubtedly was, if a set of foolish, unreasoning bigots had their way, would have been relegated to private life and declared unfit to serve his country even as a court crier or a parish constable."

Surely not. With a majority of five to one, we certainly ought to be able to hold our own by honorable and straight forward means, and if Protestantism and so-called liberty can be maintained and defended only by treating such men as Christopher Finlay Fraser as pariahs, or lunatics, or rascals, and by chasing all Roman Catholics from all positions of public office and trust, then Protestantism is on its last legs; and it may fairly be questioned if liberty of such a kind be anything but tyrannical intolerance, masquerading in some other party's stolen, tattered and long ago cast off clothes.

LET "LE CROIX" APOLOGIZE. Our contemporary, Le Croix, has been condemning the Hon. Mr. Laurier for attending a service in the Methodist church, one Sunday at Sault Ste. Marie.

"The question is whether a gentleman in Mr. Laurier's situation ought or ought not to know by experience what goes on in a Protestant church. Surely there can be no harm in the acquisition of such knowledge, more especially when it is used in the settlement of weighty affairs of state."

We know that Le Croix will try to get out of the difficulty by saying that Mr. Laurier, as a good and faithful son of the Church, should obey her laws and therefore, not attend the services of a Protestant church. But, then, we should remind our Catholic contemporary that Mr. Laurier did not go there out of idle curiosity, nor for the purpose of joining in the prayers and hymns!

He went there, as the Mail tells us, because he "is going to sit in judgment on the Manitoba schools." If these schools are Protestant schools he is going to condemn them and how can he settle the matter unless he studies Protestantism and finds out what it really is? To Catholics in Manitoba this may seem strange. We have learned long ago that Protestantism, as it is practiced in Manitoba, means the taxing of Catholics to educate Protestant children, while at the same time loudly proclaiming that it is all done out of pure love for us. We must not forget that Protestantism, as it is professed in Quebec, is quite a different thing from Protestantism as it is known in Manitoba. It is all a question of numbers. Here they are in the majority, while in Quebec they are in the minority. Here the programme is, down with Catholics, and away with their rights, civil and religious; while in Quebec they are fair and liberal enough to admit that Catholics have rights that should be respected.

could possibly be so unjust, narrow and intolerant in Manitoba? No doubt, it is hard to understand and can only be explained, as we said before, on the basis of numbers. From his place in the House of Commons, Mr. Laurier said that if the schools of Manitoba were Protestant he would condemn them, and not knowing exactly what Protestantism in Manitoba was, he determined to find out and to do this successfully, he went to a Methodist service!

In view of the fact that Mr. Laurier attended service in a Protestant church, merely to learn what Protestantism is and for the purpose of enabling him to more intelligently to give us our own schools back, and inasmuch as the Mail was excused him for it, on the ground that "the end justifies the means," we implore our French Canadian contemporary to acknowledge that it was slightly hypocritical in condemning Mr. Laurier for attending Methodist service at Sault Ste Marie.

Poetical Longlocks says: "The profusion and color of her hair would lead one to look upon it as though it was spun by the nimble finger of the easy hours, as they glided through bright June days, whose sunny rays of light had been caught in the meshes, and were content to go no farther."

Practical Jack expresses the same thing but in fewer words, by saying, "Her hair is fiery red."

A MINISTER'S TRIBUTE.

To the Grandeur and Mission of the Church.

Her Marvellous Power in Combating the Forces of Evil.

Rev. Jenkin Lloyd Jones, of Chicago, pays the following tribute to the Church: The Catholic Church has tried to throw its encircling arm around all classes, from pauper to emperor. It sought to rear the crucifix in every latitude and in all longitudes. Its dream is as comprehensive in time as it is in space.

Dull indeed is the mind that can contemplate such an ideal unmoved. And then think of the devotion and toil that for eighteen hundred years have struggled for the realization of this inclusive ideal. Shallow and hard is the mind that can dismiss with flippant contempt or sarcasm the Catholic Church, in the presence of its stupendous history. How beautiful is its dream of spiritual life a power that can silence worldly ambition, lull the storm of human passion, bid the insatiable agitations of reason be still, wrap the soul in a mantle of trust, and fill the heart with communion with the unseen and eternal verities of heaven.

This ideal spirituality is what has given a charm to the Church. This is the Church that gave final rest to the masterly but vagrant intellect of Orestes A. Brownson, one of the greatest metaphysicians this country has produced. It gave peace to the great intellect of Cardinal Newman. It wooed into its arms in the years of her notoriety the sweet singer, Adelaide Procter, to realize its ideal, but the Catholic Church has succeeded in embodying more of ideals than are given to most human dreams. Its antiquity is in question. Would that we might realize what this means. How rare the things that survive a century; and yet here is a church that has strung seventeen centuries upon a continuous thread and wears them like a necklace of pearls upon her bosom.

More than any other institution, the Catholic Church has succeeded in breaking down the aristocracy of blood and the pride of wealth. A peasant has worn and may still win the mitre and the triple crown. Maid and mistress, master and slave, do kneel side by side at her altars to-day, as they do not in any other church in Christendom.

Nor has her dream of the reign of the spirit been all a dream. The violence of Viking and Goth was somewhat curbed by the persuasive power of Rome, a power, as I believe, not wholly of dogma, but tyranny of ecclesiastics, but the sweet persuasion of consecrated souls. Stand as far as you please from the thought basis of the Catholic Church—you can scarcely stand farther away in this respect than I do—hold all religious influences cheap as you please, and still, if you but respect the canons of culture, the excellencies of literature and the unquestioned verdict of history, you cannot read the story and words of Augustine, Savonarola and a Kempis, St. Patrick, St. Francis and Loyola, St. Catherine, Joan of Arc and Madame Guyon, and regard them as other than representatives of a mighty power that did make souls more genuine, lives more consecrated.

Out of the Catholic Church has come a large percentage of the devotional literature of Christendom. In times past the Catholic Church has enabled the husbands upon thousands of passionate men and women to live apart from and above the life of senses. What we proudly boast of as modern civilization would be a civilization less civilized had these not been.

I am simply true to history when I say that this monastic life stood, from the fifth to the tenth or twelfth century, for what intelligence there was in Christian Europe. The monks were the conservators of letters in the fullest sense. They preserved to us not only the

Christian Scripture, but much, if not most, of what we call classic literature. The Catholic Church shares with the pre-ecuted but fertile and indomitable Jews, the honor of establishing most of the great university system of Europe. We see chemistry rising out of the crucibles of the monkish alchemists. The Catholic Church has done more for the science of geography than all the other forces of modern learning. Catholic missionaries have been the great explorers of history. Modern civilization rests not only upon letters and science, but upon the industrial arts. The modern artisan is the direct descendant of the monks. The artisan grew into the artist, and modern art is the child of the Papacy.

ADVICE TO FARMERS.

Many Reasons Why They Should Stick to the Farm.

We dislike very much to say anything in the way of advice to farmers, not indeed for want of material, for like most people we are nearly overflowing with the most valuable and timely information to this class of people. But the very fact that they are the recipient of so much and such varied advice makes us hesitate to join our voice in a chorus that must tempt farmers to reply as Thackeray did to Carlyle, "Oh, hang up your—old fiddle!"

Practical Jack expresses the same thing but in fewer words, by saying, "Her hair is fiery red."

People could only be brought to see their immense advantages over the city dwellers the whole thing would be accomplished. If the young men and women who leave farms to become servants and laborers in the city could but realize the mistake they would leave their homes for such a life. On the farm there is at least a degree of personal independence, there is possible social and domestic pleasure, there is hope; in the city none of these exist for the mere unskilled laborer. He does the most menial work, generally under a street commissioner or other semi-political boss. He lives perhaps in a sewer mouth of the day, and goes home to a shanty in some squalid, shabby portion of the city at night, exhausted by hard labor. At thirty-five he begins to be an old man, his capacity for labor grows less, his family has grown large. He cannot keep his children at school, they must leave home, they go to factories, to hotels and other public places, where children should not go—that is if they work at all; many of them cannot or will not find work; these become the tramps, the gamblers, the criminal classes of the country. The father and mother, who live to witness these misfortunes, and share in them, die and are often buried at public expense. The same man on a farm would have lived in a healthy atmosphere upon his own land. His common food of butter, milk, and eggs are the unobtainable luxuries of the city workman. His family as they grow up are an assistance instead of a burden, and when he dies at a ripe old age he leaves a healthy, educated, industrious family to share an inheritance. The young men who come to the cities to be doctors or lawyers are mostly in worse case, for these professions are overcrowded, the competition frightful and the prizes few. A very small percentage of young men, who crowd to the professions now-a-days, have the slightest capacity for success in them. They do not undertake a profession as a general thing because they have any love for it, but because they have been educated out of the humor to work, and they want to be genteel. The consequence of all this is that the great mass of professional men drag out a wretched existence of shabby gentility the most pathetically hopeless, useless, creatures in existence. The opera, the theatre that we read of see so attractive in the newspapers, but how small a part they play in actual life. Let no one come from the country with dreams of these or other city gaieties alluring them. Such things are not for those who have their livings to earn or their way to make in the world.

Manitoba's Wheat Crop.

Opinions Expressed by the Commissioner of Inland Revenue.

Mr. Miall, commissioner of inland revenue, who attended the meeting of the western board of grain examiners in the city recently, has expressed his opinion of the Manitoba wheat crop to a city reporter. He says the Manitoba wheat crop this year is probably the finest which has ever been grown in the province. If the whole crop of wheat were mixed together, it would all grade No 1 hard. Of course there is some wheat of No 2 grade and some rejected; but such a large quantity being over No. 1, the whole crop would grade up to that standard. The farmers appear to be taking precautions for the prevention of smut. Enquiries were instituted as to the circumstances under which smut arose, and it was found almost invariably that it only existed in grain in which the farmers had failed to use blue-stone with their seed. Of the No. 1 crop proper, Mr. Miall thinks that half of it would grade extra No. 1 hard, while Mr. Chapman, of Toronto, estimates that two-thirds of the No. 1 crop would reach this high standard. Of the 250 bags that were opened before the board the average weight was 62 pounds to the bushel, some running as high as 66 pounds.

The average crop for the acre, and as about 1,000,000 acres were sown in wheat this year, the product for Manitoba will be about 20,000,000 bushels. While in Winnipeg, Mr. Miall made careful enquiries with respect to the allegations of mixing of graders, ex-elevator and found that there was no ground for these complaints.