

The Northwest Review

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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.

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. Dr. Temple has affirmed that sacred images are not against the English Church law.

The State of Tennessee has bought 6,000 acres of coal land, and will mine it with convicts. No more convicts will be leased to mining companies, and by this step it is hoped to settle permanently the convict question and put a stop to rioting in the mining regions of the State, caused by free labor coming in contact with convicts.

Printers' Ink under a Democratic administration has been restored to its privilege as second class matter, a long delayed act of justice. Mr. Printers' Ink says he is not for editors but for advertisers; but judging from the greenness of editors for it, one would think "the little schoolmaster" does not really know all that he is here for.

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, for the one is religious practicing what the other is preaching. "Things that are equal to the same thing are equal to one another." If the Mail is a Conservative organ, "what in thunder" is the Tribune?

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. It is not very often we agree with the Tribune, but on this occasion we are regretfully constrained to say that we are of the same opinion as our contemporary and believe that Mr. Laurier would let us practice the virtue of patient endurance.

One of those who perished in the devastating flames which lately swept away several villages in Minnesota was Mr. James Barnes. Visitors to the late convention of the National Union held in St. Paul will remember Mr. Barnes as a member of the reception committee who never seemed happy except when doing something to make the stay of delegates agreeable. In his death the Crusaders Society of St. Paul loses an active worker.

There is a difference between a Catholic society and a society composed of Catholics. The letter needs no official sanction and has nothing to do with church affairs. Official sanction, or the section of the bishop of the diocese, is necessary in order that an organization

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

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. Now, let a P. P. A. agitator rise to the occasion and say: "What right has a Pope of Rome to meddle with the measurement of time? Why should we be bound by the action of a Pope who is dead these three hundred years and more? Let us cast off all vestiges of Popish rule and its baneful influences, and make 1900 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. He claims also that the first human couples fell from Mars down upon our Earth. Thus, we feel it our duty to admonish our readers to be careful and always have a good hold on the Earth, else they might fall down or up to some other planet, where existence might be less agreeable than here; where there might be no telephone, no street cars, no electric lights, and no railroads. If people fell once from one planet to another, there is no reason why they should not fall a second time. We fail to see how Wiggins came to know all that, but, when a Professor speaks, we poor ignoramus have to hush.

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. Here is the most striking part of 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.' This band has declared war on society. Let society accept the challenge and shout back the battle cry, 'For God, King and country.'"

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.

The same hand that directed the knife to Rossi's jugular vein pointed the pistol at Crispi's head and struck down the French President. It is the awful fear that sends a shock through the frame of the culprit at the sight of the executioner that has enlightened Crispi's vision and enabled him to see the necessity of a God?

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? Does it indicate the end of atheistic politics, the politics of blood and iron? Does it indicate a return to Christian politics? If so, it Moses should be some one other than Crispi.—(Phil.) Catholic Times.

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. Although every good citizen in the province of Quebec deeply regretted the disorderly conduct of the mob; although the French Canadian press denounced the occurrence in the most emphatic language; although the mayor and corporation did everything in their power to repair the injury done; and although the archbishop and clergy condemned the mob and upheld the dignity of law and order, and expounded the true principles of religious liberty and free speech, the Winnipeg Free Press, with vulgar brutality, sought to make the Catholic hierarchy and clergy, generally, responsible for it. It said that the hierarchy were responsible for these recurring attacks on Protestants, and remarked that if the hierarchy ever denounced such things it was its misfortune never to have noticed them. We are inclined to think that the misfortune of the Free Press lies more in not wishing to act a fair and honorable critic, but in descending to the level of a low and vulgar bigot. If it does not wish to be placed in that catalogue, let it copy the following paragraph, clipped

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 press of the city has vigorously denounced the outrage. The Mayor has, we believe, had the damaged places of worship repaired at the city's expense. By order of the Bishop and priests have condemned the outrage from the pulpit, and it is reassuring to observe that in doing so several of them expounded the principles of religious liberty and free speech in sound and emphatic terms."

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. It is not honorable or gentlemanly to bear false witness against your neighbor. A gentleman would never knowingly lie about his neighbor nor accuse him of a crime against law and order. If a gentleman, acting under false information, unfortunately did so, he would hasten to withdraw his damaging statements as soon as he learned that they were false and slanderous.

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. It would be pre-eminently our part to tell so high an authority as the Editor of the Free Press what the "gentlemanly and cultured" portion of the community will think of him, should he refuse to comply with our request. We know what all men of honor and intelligence will think. Quantum sufficit.

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. After our Catholic young man embarks on the tempestuous sea of life he has many temptations and difficulties to contend against that does not beset the Protestant young man. The Protestant youth enters upon a friendly voyage with thousands to take him by the hand and help him along and should he act the part of an honorable man his course is an easy and a successful one, while a Catholic youth meets with difficulties and temptations on every side. He finds his religion ignored or belittled and himself an object of an unjust and unfair suspicion, simply because he is a Catholic. Under these circumstances he finds it unprofitable and, therefore, hard to stand unflinchingly to those principles of his holy religion which was taught him in his childhood. It is so much easier and popular to take the role of hypocrite and pretend that one religion is as good as another and that the maxims of the Nineteenth century, with its progress and enlightenment, are more to be considered than the maxims of religion and the teachings of the Church. They imagine that they can hoodwink their intelligent Protestant neighbor. This is a fallacy. When an intelligent Protestant hears a Catholic expressing and professing views, which he knows are antagonistic to the teachings of his Church, he forms an estimate of that man which is anything but flattering. The ordinarily intelligent Protestant rightly puts such a man down as a hypocrite and does not trust him. The Catholic young man who openly and frankly professes his faith, especially if he lives up to it, will always be respected and trusted, even though he may be treated with injustice. During his life, Hon. Mr. Fraser never abandoned any of his Catholic principles, but defended them with all his heart and soul. Although for doing so, he was made the object of all the malice and hatred of narrow bigotry, yet he was admired and looked up to by all good men and loved by his own. Now that he is dead, he is praised by them all. But Mr. Fraser did not attain to this eminence without practicing what he preached. He had the honor of his people and his religion always before him; he believed in the teachings of his Church and he conformed his conduct to that belief. Hence his success and his eminence. Hence the

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. As a parliamentarian, as an administrator, and as a man, he has easily among Ontario's first men for twenty years. His early death is a provincial loss. To his honor be it said, he passed away without a single stain upon his record."

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"; and no one even in his heart ever questioned the truth of the declaration.

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. It tempts one almost to be ashamed of the name of Protestant when it is possible to find in such a country as Canada, and at this time of day, men masquerading as patriots, statesmen and champions of liberty, yet ready to adopt all the persecuting and intolerant principles and practices which they allege, and no doubt with a good deal of reason, have been characteristic of the church of Rome during all its history. The very glory of Protestantism is surely to hold more scriptural principles and follow a more excellent way."

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.

This is the testimony of an ultra Protestant journal on the conduct of a Catholic public man who never sacrificed a principle of his religion although in public life for a whole generation. Are we not right in holding up the example of such a life as worth of imitation?

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. This, is apparently an instance of rash judgment, if we are to believe the Toronto Mail. The Mail says that the honorable gentleman's object in attending the Methodist church was to study up the peculiarities of Protestantism as practiced by Methodists. The Mail says:

"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. Mr. Laurier is going to sit in judgment on the Manitoba schools. He is pledged to prescribe separate schools if these institutions are Protestant. It is necessary, therefore, that he learns what Protestantism is before he enters upon his work, and how can he acquire the necessary information more readily and more accurately than by studying the forms of Protestant worship?"

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. Our readers must remember that Mr. Laurier comes from a province where Protestants are willing to admit that Catholics have equal rights, with them—may more, are willing and ready to grant them all these rights. This being so, it is surprising that Mr. Laurier finds it hard to believe that Protestantism, which is so broad and liberal in Quebec

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! We imagine we hear our friend, Le Croix, say: "the end does not justify the means!" But the Mail says it does and, of course, the Mail is always right! On many occasions, it has slanderously charged the Jesuits with this maxim, which it practices, very fully and very frequently itself.

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. The pious Protestant of Manitoba is so different in his ways and manners from the Protestant of Quebec that Mr. Laurier can readily be excused for attempting to study him out and watching his method of saying his prayers.

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. Its venerable arches seek to bridge the chasm between the ancient and modern worlds. Its vernacular reaches from the most barbaric tongue of the South American Indian to the classic tongues of Greece and Rome.

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." A curious inquiry might be made as to why the farmer is singled out for this unending stream of advice. People do not fill the papers with advice to lawyers or clergymen, or merchants. Why do they do so in the case of farm rs? This, however, would lead us from our purpose which is to call attention to a matter often spoken of but apparently with small effect, and that is the tendency of young people, and indeed old people, too, to flock to the cities. No doubt much of the present commercial and industrial difficulty is traceable to this, as has been repeatedly pointed out, but it would be idle to expect individuals to adjust their personal career solely with a view to the public good. People must "have proof more relevant than this," as Hamlet says, before they will act upon it. If country 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 unattainable 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.