

**NORTHWEST REVIEW**

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**Northwest Review.**

TUESDAY, SEPTEMBER 13, 1898.

**CURRENT COMMENT.**

"The Catholic Transcript" is the name of a new paper published at Hartford, Conn. Its editor evidently has ideas of his own and puts them well. In the issue of Aug. 26th is a thoughtful and suggestive editorial on "Infidelity the Shadow of Protestantism," which we hope some day to reproduce.

Another Catholic paper which, in its first year, is already making its mark, is the "Worcester Recorder," edited by Mr. Joshua O'Leary, who sits loose from all popular shibboleths and is not afraid to go against crazes that prevail among most Irish Catholics in the United States. Read his judicially impartial views on the proposed alliance between Uncle Sam and John Bull.

We borrow from the Boston SACRED HEART REVIEW one of Professor Starbuck's most recent papers on Protestant Controversy. His accurate knowledge of Catholic matters would be wonderful in a Catholic layman; in a Protestant it is simply astounding. When the Professor speaks of various persons to whom the number of the apocalyptic beast was made to apply, we expected he would quote Newman's inimitable application of it by a Russian to Queen Victoria, but perhaps the scholarly Andoverite thought this instance too familiar to Catholics.

We publish this week two interesting and edifying letters from Rev. Father Corbeil, the brave diocesan priest who volunteered to leave his comparatively comfortable berth as parish priest of St. Adolphe, Man., in order to affront the perils and hardships of the Klondike. Fortunately he is young and vigorous; for, as appears from his manly letters, he was forced by unforeseen circumstances to act as teamster on the trail. His has been a truly apostolic journey, in which he literally earned his bread by the sweat of his brow. Though he has taken no vow of poverty, he has the true spirit of poverty, seeking no remuneration for

his devoted service; and as to obedience, what could be more in keeping with that virtue than his touching reference to Rev. Father Gendreau, O. M. I., a reference that reflects equal credit on both.

The latest of the splendid new C. P. R. cars is called "Trianon." That's what comes of having an aesthetic, artistic President like Sir William Van Horne. This reminiscence of "Le Grand Monarque" is a delicate compliment to the French population of the Dominion. But alas for the polished courtesy of the painter-president! We wonder how many of the English-speaking travellers, even University graduates, will know what "Trianon" means. They will be sure to pronounce it "tryin' on"; which will be very trying to a man of scholarly and many-sided attainments like Sir William.

Terrible as are the scenes that war begets, there is no denying that it also brings forth virtues that else might never have been. Gruesome wounds and gaunt sickness evoke the sublimest charity on the part of nurses and the most beautiful patience on the part of the sufferers. We are told, on the one hand, that most of the soldiers who have returned home from the Cuban war are not pale as white sick people in the north are wont to be but of a ghastly greenish yellow. On the other, we read of a brave fellow who, "as long as he thought he could help and care for the other boys, would not give up, but just as soon as he saw them safe at home, he gave in to the fever that had been working in his system for weeks." Catholic mothers and sisters are proud of their sons who have kept their medals and scapulars all through the terrible campaign and have never missed their daily prayers. One brought his fiancé in the farthest north of the U.S. a solid pearl rosary of fifteen decades that a Spaniard gave him in return for some food. How touching is this exchange of gifts between soldiers at war with one another and yet sharing the same blessed faith, the same love for the Mother of God!

**A HOGGISH ANSWER.**

From L'Echo de Manitoba: At Catechism in a country place:

"Well, little Lewis, which is the greatest feast of the year?"

"Mr. le Curé, it is when we kill our hogs."

ED. NOTE: We can hardly realize how our contemporary could have forgotten itself to the extent of serving its readers with such a disgusting joke. Supposing the simplicity of a child excuses the above silly answer, the good sense of a Catholic newspaper should, through respect for itself and for the religious feelings of its readers, have caused it to refrain from repeating a joke that betrays so utter an absence of religious training. It was no doubt a reproduction from some French publication, but that is no justification, however great one's love for France may be.

**"TRAITOR OR SPY."**

We had, in our issue of the week before last, given a well deserved rebuke to "L'Echo de Manitoba," and we had entertained the hope that it would take proper effect. We were mistaken. The medicine unfortunately proved too strong for the nervous system of our contemporary, which is now foaming in a fit of convulsions. "Traitor," "Spy" and the like are some of the sweet epithets freely lavished upon one unnamed scandalous agent. Naturally, the Editor-in-Chief of the Review is aimed at, but "L'Echo de Manitoba" is too much of a coward for any encounter in an open field. It prefers to seek the chance of stabbing us in the back by vile and base insinuations.

We have often been told by leading liberals of the Province that "L'Echo de Manitoba" is not the organ of their party. We sincerely hope, for the honor of the Liberal Party, that this contemptible sheet is really not their organ. We feel inclined however to think that it is high time that the liberals of the Province should openly repudiate "L'Echo de Manitoba."

As to Rev. Father Cherrier, against whom "L'Echo de Manitoba" seems to entertain such hatred and bitter envy, we are content to inform it that he still enjoys the confidence of both Sir Wilfred Laurier and our beloved Archbishop. And therefore he will not, for the benefit of L'Echo, more than he did for any other newspaper, allow himself to be drawn into any indiscretion with regard to any interviews he might have had with the Honorable C. Sifton, or any other ministers of the Crown, either here in Winnipeg or at Ottawa.

**OUR ARCHBISHOP AT LOURDES.**

The "Journal de la Grotte de Lourdes," under date of August 14th, contains a column and a half on "Mgr. Langevin et le Manitoba," suggested by his Grace's sermon in the basilica of Lourdes last 24th of July. This weekly organ of the Reverend Fathers of the Immaculate Conception, a local congregation, first notes the appropriateness of the words read by priests at the offertory of the Mass of that day, the eighth Sunday after Pentecost: "Thou wilt save the humble people (Ps. xvii, 28)." Then it gives copious extracts from our Archbishop's sermon.

His Grace began by speaking of the long struggle carried on by the Manitoba Catholics for the sacred cause of Catholic education. He hoped they were on the eve of the dawn of better days. The eloquent prelate went on to say that he had come to recommend to the Virgin of Lourdes the Indian Missions of Manitoba and the Northwest.

"Our heathen Indians," he said, "are anxious to pray. They have preserved some notions of religion; they hunger and thirst after the truth; they, at least, have not trampled on the grace of God nor extinguished the light that was vouchsafed them. They offer us their children and ask for missionaries. I know a tribe which would become Catholic if we could only build

and keep up a school to receive the children which heresy strives to snatch from us. The Sioux and the Assiniboines beg for crucifixes, a chapel and a missionary. But I have not the necessary resources. Oh! how much we need the help of Mary Immaculate! It is through her that all graces come to us from Jesus."

"Brethren," the Archbishop added, "let us learn the lesson of Lourdes. The most powerful and kind Virgin recommended two things: 'PRAYER. PENANCE.' To convert the heathen savage as well as to regenerate unchristianized societies, what we need is prayer and self-denial. Well educated men who have forgotten their duties, no less than the masses hungering for pleasure, must be taught to conquer their evil inclinations.

"It is on bended knee and striking its breast that the modern world will obtain forgiveness; it is on bended knee and with stricken breast that countries truly rise again and defeats are turned into real victories.

"I am a French Canadian, and therefore as French as one can be. Do you know why we have preserved our national traditions and especially our language, the most precious of our treasures after that of our faith. It is BECAUSE WE HAVE REMAINED CATHOLICS, LOYAL SONS OF THE CHURCH. There is a living, standing argument! Think on it.

"Let us ask of Mary Immaculate the grace to understand these wise lessons. Pray to her, I beg of you, for the success of my work among the Whites and the Redskins. May she give back to you the hundredfold of the good you will do! Gate of Heaven, pray for us."

The "Journal de la Grotte de Lourdes" adds the following editorial comment.

"Mgr. Langevin is a clear-voiced and energetic orator; his action, like his speech, is full of distinctness, frankness and decision, he speaks excellent French. His address was embellished with anecdotes, concerning especially the habits of the Indians, which were as touching as they were striking. On hearing him talk of those far off regions, of those races still primitive at least in their feelings, and also of those old-time Frenchmen who have remained profoundly Catholic, we were forced to reflect on ourselves. How many contracts! How many lessons! The orator pointed them out with a soberness and a discretion as French as his eloquence and his entire personality. The audience were hanging on his lips, and his words must have left a deep impression in the soul of many a hearer."

**HIGH FESTIVAL AT ST. CHARLES.**

Last Sunday the perfect weather made the afternoon ceremonies at St. Charles doubly agreeable. A large number of people from St. Boniface and Winnipeg drove or wheeled thither between one and four p. m. to witness the blessing of a bell and the opening of the bazaar.

His Grace Archbishop Langevin began by seating himself in full pontificals on the verandah

of the Oblate novitiate and inviting Rev. Father Gérin, curé of St. Justin, Que., to address the large audience of visitors standing in picturesque groups in the open air, there being no room in venerable Father Dandurand's small church.

Father Gérin spoke in French of different voices to which we should lend a willing ear: the voice of God, the voices of nature proclaiming the glories of God, the voice of enlightened patriotism, the voice of the bell, especially, calling us to the services of the Church and the reception of the sacraments.

Father Drummond afterward spoke in English. The large bell, he said, such as is now used in church belfries or steeples, is a thoroughly Catholic institution. Before the fifth century of our era there were no church bells. The bell is the voice of God, calling to prompt obedience; it is full of gladness in baptisms and weddings, it tolls mournfully at funerals. It is blessed in order that it may the better be consecrated to divine worship. When we hear the church bell, let our obedience be prompt.

Then His Grace, with Rev. Fathers Lacombe, O. M. I. and Drummond as assistant priests, and Rev. Dorais, O. M. I., as deacon and Rev. Father Béliveau as subdeacon, performed the symbolic ceremonies of the blessing, christening the bell by the name of St. Louis, King of France.

The ceremony ended by the sponsors, who were very numerous, ringing the bell in turn and depositing their offertory to defray the cost of the bell. These offerings seemed to be quite large.

The Archbishop then conferred the sacrament of Confirmation on nine boys and eleven girls and women.

Most of the visitors, including some twelve members of the clergy, took tea in the daintily decorated bazaar hall, His Grace inaugurating this bazaar, as a praiseworthy effort of the ladies of the parish to pay off an outstanding debt. The bazaar will continue this week and next.

Rev. Father Dandurand, O. M. I., the patriarch of the western clergy, is to be congratulated on the brilliant success of this high festival.

**ORIGIN OF CUBAN REVOLT.**

The Casket.

Mr. Thomas A. Joyce, a gentleman of Lower Stewiacke, N. S., in a letter to THE HALIFAX HERALD, which confirms what every well-informed person knows of the history of the uprisings in Cuba, says:

I am 66 years old, and when a youth was working in a factory in Nashua, N. H., U. S. A. I remember well the efforts to assist the insurrection in Cuba, and often heard expressions of the desire of having her annexed to the States and the boasts that soon she would be theirs. Through a life of watchfulness of events I have long been of the opinion that if there had been no United States there would have been no insurrection in Cuba.

The venerable missionary, Father Lacombe, O. M. I., reached here last Saturday on his way to Ottawa.