

The Northwest Review

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Agents wanted to canvass for the Northwest Review, in every town in the Northwest. A Catholic correspondent wanted in every important town.

Agents of Review. The following gentlemen have been appointed agents of the Northwest Review: Master Andrew G. Crawford, Brandon Man. Mr. A. A. McKinnon, Fort William, Ont. and Mr. C. Dahm, Rat Portage, Ont.

Notice. The editor will always gladly receive (1) articles on Catholic matters, even political general or local importance. (2) letters on similar subjects, whether conveying or asking information or controversy. (3) news items, especially from every district in North America, and from every district in the West and British Columbia. (4) notes of the proceedings of every Catholic Society throughout the city or country. Such notes will prove of much benefit to the society themselves by making their work known to the public.

OUR ARCHBISHOP'S LETTER. ST. BONIFACE, May 10th, 1893. DEAR SIR.—I see by the last issue of the Northwest Review that you have been entrusted by the directors of the journal with the management of the same, "the company for the present retaining charge of the editorial columns."

The fact that the Sovereign Pontiff has accorded a place in the Vatican reference library to an historical work written by a Protestant professor of the Aberdeen University is emphatic refutation of the often-heard assertion that the Catholic church accepts only Catholic compilations of history. Because of the Italian government's shameful treatment of the Holy See, the Italian people are sometimes pictured as wanting in religious sentiment; but the protest presented by 60,000 Italian women against the lax divorce laws which the Chamber of Deputies threatens to enact, proves that the teachings of religion still have force in Italy.

The Northwest Review WEDNESDAY, AUGUST 30. EDITORIAL NOTES.

The fact that the Sovereign Pontiff has accorded a place in the Vatican reference library to an historical work written by a Protestant professor of the Aberdeen University is emphatic refutation of the often-heard assertion that the Catholic church accepts only Catholic compilations of history. Because of the Italian government's shameful treatment of the Holy See, the Italian people are sometimes pictured as wanting in religious sentiment; but the protest presented by 60,000 Italian women against the lax divorce laws which the Chamber of Deputies threatens to enact, proves that the teachings of religion still have force in Italy.

Protestantism has always been productive of a queer nomenclature for its numerous branches but it is questionable if it invented a more ludicrous designation for a sect than "Old-Two-Seed-in-the-Spirit-Predestinarian Baptists," to which polynomial church some good American citizens unblushingly declare they belong.

This is the age of reason and light. The press is a power in the land. Its influence would recoil on those who would suppress or curtail its influence. "Let there be light!" went forth as a command over darkness long ago. The press has a mission. It may search "Jerusalem with lamps," and "reveal hidden things." May it ever do so prudently! A Protestant minister, lecturing in London lately, gave expression to the following: "The ideas, the beliefs, the discipline, the social and ecclesiastical organizations which might have been the best for the past, might now bring nothing but ruin and disaster."

against home rule for Ireland, or, at least one that will defeat the bill now pending in the British Parliament. It is the fear that India may demand the same privileges should justice be done Ireland. Such an argument is not worthy of a man who claims to be a statesman. It is selfish, narrow, and contemptible. The question of home rule for Ireland is one of justice for a people long held in slavery, and the attempt of Lord Salisbury to prejudice the popular mind against it for fear another dissatisfied province may also demand proper treatment, is in harmony with the injustice to which Ireland has been subjected for centuries. If India wants home rule and will prosper under it, there is no good reason why it should not be granted. It is very certain that Ireland will not prosper until she is allowed to make her own laws, and to hold her back by refusing her just demands because some other people may also ask for justice, is an argument that belongs more to the days of the Henrys or Elizabeth than to the present.

The Philadelphia Catholic Times, has the following: "If Protestantism ever expects to keep pace with the growth of the population of New York and not fall back 40 per cent every decade, as it has been doing, it must copy the Catholics in their organization and in individual devotion to the cause," said Rev. Madison Peters in his oration to the Orangemen on July 12.

The organization of the Catholic church has always been a mystery to those who look upon it as the result of human genius and ingenuity. In comparing it with confessedly human institutions they find its vitality, continuity, unity and adaptability to ever-varying surroundings unique in the history of the world. Always preserving its identity, it comes down through turbulent ages with undiminished vigor and with the capacity to grasp new conditions, solve new social problems and retain a controlling influence in the affairs of men. It is the only permanent institution in this world of change. Its history is the history of Christian civilization and progress. It is autonomous Christianity. He who said "On this rock I will build my church and the gates of hell shall not prevail against it," gave it its constitution, and this accounts for the inimitable perfection of its organization.

Our able and esteemed contemporary, the Catholic News has the following good advice on the controversy on the school question: "While it is a little amusing to hear the shouts of triumph going up all along the line over the Pope's letter, and to see how those so recently engaged in war shout victory, the truth of what has so often been said in these columns relative to the ridiculousness of the controversy becomes apparent. Time and again we asserted that the controversy was uncalculated, and now, when the combatants are all satisfied with its settlement, there is not the slightest reason to doubt that it was started without reason and prolonged more for selfish motives than with the hope of doing good.

A little common sense would have shown the belligerents that there is no danger to be apprehended for Christian education, or for any other noble work when Rome has the final decision. There was not the slightest cause to expect that the Holy Father would reverse the decrees of the Plenary Council, or that he would fail to urge Catholics to give their children good Christian training. Personal equation entered into the controversy and has not yet been eliminated, although every one is throwing up his hat crying, "our side has been successful." This shouting is about as useless as was the controversy, but it will not do as much harm. It is, however, to be earnestly hoped that the following words of the Pope to His Eminence Cardinal Gibbons will be needed by all: "Strive with all your power that the controversy being not only calmed but totally ended, as is so greatly to be desired, the minds which have been excited by it may be peacefully united in mutual good will."

We clip the following from an article in our esteemed contemporary the Diocesan Record. The Catholic Citizen is authority for the report that Bishop Hennessy has advised his priests to ask their parishioners if they take a Catholic paper, on which subject the Sacred Heart Review says: "This indicates the growing appreciation on the part of the church authorities of the usefulness of Catholic reading. It is going to be difficult to bring up a Catholic family in this country without a Catholic paper." We are in entire sympathy and accord with the sentiments of our esteemed contemporary the Review. The growing influence of Catholic papers, and the amount of good they do are facts that have heretofore not been as fully and as generally appreciated as they deserved. The day when Catholic journalism was a dead-letter is past and gone. Steady advancement, bright minds, and the infusion of a liberal, progressive spirit have brought it to the front with a sure unflinching step. To-day Catholic journalism has a

fold from which it cannot be dislodged. It has done its work well and has performed its exalted mission so far conscientiously and successfully. Pope Leo has given his unreserved approval of it, and many prelates, especially in this country, are beginning to see what wonderful effects Catholic journalism is producing. The late action of Bishop Hennessy emphasizes this fact. A Catholic paper to a Catholic family is not alone a collection of news items. It is a continual sermon that preaches to the mind and heart both by word and example. It is a friend, a counsellor, an instructor that never fails in its mission. We have no hesitation in saying that the Catholic Press is as productive of good results in this line as the pulpit itself.

because we knew so well the principles and tactics of the modern Protestant evangel. Later events proved the truth of our prediction, and now comes very different evidence of the character of the missionaries of the Catholic church and the devotion of the natives in the performance of their religious duties. The English government appointed Sir Gerald Portal, a Protestant, to settle the trouble, after a close investigation of its causes. And what do we find? It is envy of the government of Great Britain saying and doing after a close examination of the cause of the trouble? What does he say of the Catholic priests and people? And what of their Protestant assailants? He cannot be accused of partiality to us, because he is a Protestant.

DID BEACONSFIELD DIE A CATHOLIC?

About a year after the death of this distinguished statesman, the Porcupine, a radical weekly published in Liverpool, England, startled the whole country by the announcement that he died a Catholic. It asserted that Father Clare, a famous Jesuit orator and scholar, at that time rector of St. Francis Xavier's in Liverpool, baptized him a few days before he died. It was well known throughout England that for years Beaconsfield and the Jesuit Father were on very familiar terms. From a cordial acquaintance which first marked their association time brought about an intimate friendship, and Father Clare was frequently a guest of the Earl after the latter's last political overthrow, which brought Gladstone again into power. Beaconsfield avowed that his political life had ended and that he would retire to his beautiful Hughenden domain and pass the remainder of his days among his books. But this hope was dissipated by a serious attack of illness which prevented his removal from London. His disease grew alarming and his death was looked for daily. At this juncture a despatch from Beaconsfield's town house reached Father Clare and he promptly journeyed to London and was seen to enter and leave the Earl's home. Three days after Beaconsfield died.

At the time of his death the State church defenders were shocked that no minister was present to console his dying hours. But they had not to wait long to learn that he did not die without the consolations of religion. But what was their chagrin when the Porcupine asserted that a priest of the Roman Catholic church—a Jesuit—had ministered to him! When this news was published a host of indignant denials were set on foot. The Porcupine, however, met these denials by asserting that it had no Catholic leanings, nor had it consulted or derived its information from Catholic sources. The news came from the Earl's house. One of the servants, an eye-witness of the baptism, revealed the story, which was subsequently corroborated. Lord Rowton, Beaconsfield's secretary and confidential friend, in a letter to the Times, pleaded ignorance of the fact, but would not give it a flat denial when called on to do so. Father Clare, when asked to affirm or deny his part in the proceedings, maintained a studied silence, and has done so ever since. Beaconsfield, though born a Jew, was brought up a strict Episcopalian. But during his long and eventful career he often revealed Catholic tendencies. On one occasion he referred to the ritualistic communion service as "the Mass in masquerade."

The peroration of his great speech at the Oxford church Convention was a magnificent eulogy on Catholic piety. In his writings, and especially in Lothair, he displays a generous, almost a Catholic spirit. His description of Manning as Cardinal Grandison will ever remain a classic and Catholic portrayal of England's great churchman.

UGANDA AGAIN.

The readers of the NORTHWEST REVIEW will remember the feelings of bigotry towards, and misrepresentation of the devoted Catholic missionaries in Uganda in order to enable their cruel persecutors to find an excuse for the disgraceful murder of the native Catholic population mostly women and children. Nothing could be more disgraceful to protestantism or more calculated to bring upon it the contempt of civilization than that unfortunate and cruel act of fanaticism. To see those pious distributors of bibles and tracts uniting with Mohammedans and pagans in the detestable occupation of murdering the native and defenceless Catholics! What a grand page of Protestant Christian principles and tactics is to be found in that triple combination of Protestantism, Mahomedanism and Paganism in its war on defenceless women and children, and for no offence except that of being Catholics. But equally atrocious were the falsehoods and misrepresentations of the chief actors and their friends in trying to excuse their villainous conduct. As usual with such cowards, they tried to put the blame on the poor victims of their malice. At the time they were making those false charges against their poor victims, we ventured the opinion that time would reveal the truth and that it would be found that Protestant jealousy and the hatred which is its constant handmaid, would be the cause of the trouble. We made this prediction

because we knew so well the principles and tactics of the modern Protestant evangel. Later events proved the truth of our prediction, and now comes very different evidence of the character of the missionaries of the Catholic church and the devotion of the natives in the performance of their religious duties. The English government appointed Sir Gerald Portal, a Protestant, to settle the trouble, after a close investigation of its causes. And what do we find? It is envy of the government of Great Britain saying and doing after a close examination of the cause of the trouble? What does he say of the Catholic priests and people? And what of their Protestant assailants? He cannot be accused of partiality to us, because he is a Protestant.

In the first place be decreed that the offices of minister of Justice and commanders of troops and canoes should be held jointly by a Protestant and a Catholic. Surely this is evidence of the comparative merits of the French priests and their opponents, and is a valuable testimony of the good work of our missions. He speaks with the greatest praise of the devotion of the natives at Mass, the efforts made by the priests to promote agriculture and road building, the order, regularity, cheerfulness, self-sacrifice and zeal of the priests and the excellence of their training. And in an apologetic tone for the lack of this among the Protestant missionaries, he says: "It is," "perhaps unfair to draw comparison between these men who have reaped the benefit of a long course of training at Algiers and those who labor in the ranks of the church Missionary Society, who, in the majority of cases, have been drawn from ordinary commercial vocations, and who, after undergoing a short course of training in religious subjects, are despatched to the missionfield with very imperfect knowledge of the work which they have been sent out to take up.

While this may be quite true as regards the individuals, yet the systems must be compared as they are. The lack of unity of belief, concerted action and obedience to constituted authority among the English missionaries, "is a glaring contrast to the confidence reposed by the French priests in their executive head." Or, in the words of the Catholic Register, "the disciplining of the Catholic church is indispensable for efficient work among the heathen, and the doctrine of private judgment, is in practice as in theory, absolutely incompatible with the evangelizing mission of Christianity."

SHE BECAME A NUN.

Col. Jesse Sparks Sees His Sister After Thirty-One Years.

They say the reason that Cleveland appointed Colonel Jesse Sparks of Murfreesboro, Tenn., to a Mexican consulship (says the Catholic Mirror), was because the gallant old Confederate officer during Cleveland's former term sent him a present of a couple of fat, juicy, Tennessee opossums, which Grover seemed to heartily relish. To show his gratitude for this unique present Colonel Jesse was tendered a consulate. This recalls to the writer a story related to him by Colonel Jesse when they were en route home from Washington last spring. "During the war," said the now grizzled colonel, "when times were a little shady down in old Tennessee, I sent my fair young sister, then about 16 years old, and budding into lovely womanhood, to a Catholic convent in Baltimore, for the double purpose of being educated and out of the way of the dark and bloody scenes that were transpiring round our own home. "Well," he continued, and a tear rolled down the bearded cheek of the old soldier, "do you know, Fitz, that I never saw that blue eyed girl again until last Thursday?" The writer expressed surprise at this statement when Colonel Sparks continued: "Yes, I saw her last Thursday, Fitz, and it was in a beautiful convent home. I called, gave my name to the Sister who received me in the parlor, and inquired if Miss Sparks of Murfreesboro, Tenn., resided there. The young Sister said she would see. In a few moments I heard returning footsteps and then a beautiful, sweet-faced Sister, about 48 years old entered. She paused, gazed for a moment into my face and her blue eyes filled with tears as she came quickly towards me with the cry of 'Brother!' upon her lips. "Yes, Fitz, this was my sweet little sister of the long ago, whom I had not seen in thirty-one years. She remained in the convent until after the war, and during this time became a convert to Catholicism the only member of our family who belongs to that creed. The pure, beautiful young sister so that she determined to become one of them. She is now the Mother Superior of the convent and a noble, happy, contented woman." The colonel said he never fully realized how little time in the busy whirl and stir of business life thought of God and the future as he did during that hour spent with his sister.

Don't buy a blood-purifier because it is "cheap." The best—the Superior Medicine—Ayer's Sarsaparilla, is, in the end, the cheapest blood-purifier in the market. The ingredients of which it is composed are the most expensive and medicinally efficacious that can be obtained.

GOD EXISTS.

The man who says there is no God is obliged in the same breath to say, "All men in all ages and in all countries have been wrong, and I alone am superior in intellect to all of them." In other words, "I have no common sense" for common sense is nothing else but the common and universal sentiment of the whole world.

A man who doubts the existence of God is therefore a man who has no common sense.

He is a man utterly void of right understanding. How, for instance, would he solve the plain and simple problem of the watch proposed by Fenelon? But it is more the heart than the mind that is sick amongst irreligious men of this stamp.

They are almost always either men destitute of morality, or men who, having superficially adopted the spirit of dangerous books, have given up their religious belief, and having accepted doubtful assumptions against the faith, "imagine that they have strong minds. For such as these one must have strong pity.

Real, steadfast, unshaken atheism is only to be found amongst animals. When men desire to live like the animals, he will weep for a time their absence of religion:—

"But at the least reverse, The mask falls, the man remains, And the beast vanishes."

How many have been atheists in words, and have suddenly changed when they have stood face to face with death!

A celebrated anatomist has said: "Give me the tongue of a dead dog and I will make it howl at atheists." "Give me," one might add, "the tongue of an atheist, and I will prove to its owner, by an analysis of the wonders it presents, that he is himself either a madman or a liar."

The surest way to believe in God is so to live that we do not fear his righteous judgments and to live this is to practice with care all that religion teaches—to be a good and faithful Catholic.

"Liberal" Catholics.

The "liberal" Catholic, in the sense that the word "liberal" is too frequently used, is an insufferable cad, distinguished only by his ignorance of the faith he professes, his moral cowardice and mental obliquity. He is the hybrid product of an intellectual vanity out of all proportion to his educational stature, and of a trimming, superficial age that is as often galled by the currency of the mountebank as it is gratified by the ring of the true metal.

Liberality is an excellent thing within those lines where it may be perfectly exercised; but the man who is "liberal" in his religious convictions may be classified among those who have no very liberal quantity of religion in their mental makeup, whatever they may think they have of that inestimable possession.

All good Catholics are liberal in the true sense of the word. They accord to conscientious neighbors, of all creeds and opinions, the same right that they claim for themselves to the exercise of honest conviction; but their liberality does not go to the extent of so dishonoring their own faith as to think it has any need for the trimmer or the apologist, necessary and important functionaries though these may be for the unstable, ever varying and disintegrating sects. The church speaks clearly, through her properly accredited envoys, in language that admits of neither cavilling nor misinterpretation, and she stands in her divine immutability, the indestructible Rock of Peter and the sole repository in this world of the eternal word of God.—Providence Visitor.

Opening of the Hospital on The Blood Reserve.

Macloed Gazette says: The Catholic mission on the Blood Reserve was invaded by a large number of visitors on Monday last, the occasion being the opening of the hospital by the Hon. T. M. Daly. An interesting programme had been arranged by the officials of the edification of the distinguished visitors, amongst other items being an Indian war dance and sham light, but owing to an unavoidable delay, the party did not arrive until long after the time fixed upon, so the performance fell through. Driving therefore straight to the hospital, where a large number were assembled to receive them, the ministerial party were conducted to the banquetting hall, and an excellent repast was served to some 50 white people and 30 Indian chiefs. After all had done justice to the many good things provided, the Rev. Father Lacombe called for order and then read an address to the Hon. Mr. Daly, in the course of which the latter was presented with an Indian pipe and a bouquet.

Mr. Daly, in reply said: Father Lacombe, ladies, gentlemen and chiefs: I want to say that I am pleased to be here to-day, and to recognize the great work that Father Lacombe and his friends have accomplished in their endeavors to hold out a helping hand to their red brethren to become more like white people. No better evidence of the success of their efforts could be wanted than the drive through the reserve and the meeting here. When I saw you in Ottawa I promised to be here and open the hospital, and I am glad to do so. I am delighted with the hospital, and I trust you will be spared for many years yet to see the results of your efforts. This is a great day for you, and I hope this hospital will harbor many a sick Indian; you and the Sisters are indeed their friends. I thank you for your presents, and hope they are emblematical of the peace existing on the Reserve. If there is one thing that Canada is proud of, yes, and that the British government and the Queen herself, are proud of, it is our Canadian Indians, and I hope that these institutions being established will make them worthy of anything. It is not necessary for me to say anything more, and I have therefore much pleasure and pride in declaring this hospital open.

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A New Apostleship.

Rev. Father Lacombe arrived last night from Pincher Creek. He is gathering his pupils, girls and boys, to send them east to the different convents and colleges where they are to be educated, free, for the good of the Catholic missions of the Northwest. Rev. Father Morin is to take charge of the young flock along the trip. We congratulate the old missionary for the success of this new kind of Apostleship.

Indian Band Concert.

Macloed was on Tuesday evening treated to a novel entertainment in the town hall in the form of a concert given by the brass band of the High River Industrial school. The band which with the exception of the the instructor, Mr. Scullen, is composed entirely of Indian boys, came down from High River on Saturday's train to play at the opening of the new hospital on the Blood Reserve, and under a happy inspiration of Rev. Father Lacombe gave the concert above referred to. The band is made up of some fifteen or more instruments, and the members range in age from 8 year to 18. The little Blood Indian who manipulated the triangle, abandoned his blanket just three months ago. The band plays exceedingly well, better than the average country town band and when one thinks how it is made up it seems simply wonderful. The programme on Tuesday evening consisted of selections by the band and a song and dialogue (in English) by members of the band, both exceedingly good and interesting. The programme was filled out with songs by Mrs. Steele, Miss Chase and Mr. Scullen, and concluded with a thrilling and romantic narrative of Father Lacombe's experience among the Indians thirty years ago. There was something irresistibly attractive, especially to western people, in this performance by boys who a few short months ago were living in their original savage state. Those who missed it missed something that was better worth seeing than any entertainment that has been given in Macloed for many a long day. No one can now doubt that the High River Industrial school is an institution of immense practical benefit to the country. Those under, whom it is conducted have every reason to congratulate themselves on the visible results of their labors. It invites the appreciation of the people who have lived among our Indians and who are therefore in a position to realize the vast difference which proper handling has made between its inmates and those children who still remain in their original state or the reserves. The High River Industrial School thoroughly deserves the support which it receives from the government; it is entitled to the good wishes and support of every resident of Southern Alberta, and we believe we echo the sentiment of a large proportion of the population when we say it is a pity there are not several more of them.—Macloed Gazette.

SIR STUART KNILL.

The Catholic Lord Mayor of London Made a Baronet.

News has been received from London says the Memphis Catholic that her majesty has been pleased to direct letters patent to be passed under the grand seal of the United Kingdom granting the dignity of a baronet unto the Right Hon. Stuart Knill, lord mayor of London. It is customary to confer knighthood upon the lord mayors of London when they retire from office, but to be made a baronet is not so common an honor. It is believed that the elevation of Lord Mayor Knill is due in part, if not entirely, to the prominent part taken by the city of London in the celebrations on the occasion of the recent royal wedding. The lord mayor's term of office does not expire until next St. Michaelmas day, Sept. 29. The new baronet, who, according to the quaint civil style of description, is a "citizen and goldsmith," came to London from Hertfordshire to seek his fortune. He was apprenticed to a fruit broker, whose business he ultimately succeeded in. He took up his freedom and lived in the Goldsmith's company and subsequently became a freeholder of the city at Fresh Wharf, where he is now the head of a firm of wharfingers. In 1884 he was elected an alderman to represent the Bridge Within ward and on last Michaelmas day was elected lord mayor. Despite the objections raised against him on the ground of his religious belief, he being a Roman Catholic.

You can never have a really good complexion until the impurity is cleaned from your blood. What you need is a thorough course of Ayer's Sarsaparilla, which is absolutely free from all harmful ingredients, and therefore, perfectly safe.