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**Northwest Review.**

TUESDAY, MARCH 14 1899

**NOTICE.**

The Most Reverend the Archbishop of  
St. Boniface has granted to all the faithful  
of the archdiocese a dispensation from  
fast and abstinence next Friday, in honor  
of St. Patrick.

**CURRENT COMMENT**

Mr. Keam, for many years a Protestant resident of the parish of Lorette, had been always treated by his Catholic neighbors with a marked kindness and deference evoked by his own considerate behavior towards them, when there came upon him, quite lately, a sudden impulse to turn informer and make a great fuss about some paltry departure from the strict letter of the school law. Is this Mr. Keam's way of expressing his gratitude?

Anent this burning zeal for the enforcement of school legislation it strikes us that, if rigor is to be used against the Catholic schools, it should be applied impartially everywhere. For instance, would it not be well for Dr. Blakely to visit the Mennonite schools? We are told, on very good authority, that the Mennonite teachers are, many of them at least, woefully incompetent, that they teach and practise their peculiar religion whenever they choose during school hours, and that they do not teach English at all, only German or that travesty thereof which is the native lingo of their pupils. The Doukhobors will need watching, too. We feel quite confident that their schools will be hotbeds of spirit-wrestling. Fairplay, gentlemen, fairplay. Kindly distribute your kicks all round.

That ineffable sheet, *United Canada*, publishes a huge picture of Grattan's Parliament, College Green, Dublin, 1798, with this startling legend printed beneath it: "The above engraving of the Irish Parliament is the only one in existence. It is taken from the original photograph (sic!) while the house was in session over a hundred years (sic) ago." To be sure, everybody knows that photography was invented in 1839, forty-one years after the scene depicted in the picture, that is everybody except the U.

C. editor, who no doubt imagines that it was invented by Tubalcain, if indeed he ever heard of the latter.

In the course of an article on the Presidents of the French Republic the *Catholic Standard and Times* ranks Gambetta among them. Now though, or perhaps because, Gambetta wielded great influence, he never was President of the French Republic. Again, the same paper tells us that Thiers was a French Protestant. Now Thiers never was a Protestant; he was a Catholic who lapsed into indifferentism. Finally—for there are at least three huge historical blunders in this one short article—it is very amusing to read that Thiers "held religion in reverence," when every well informed Catholic knows him to have written thirty volumes of French history in which the Catholic religion is systematically antagonized. The only help he ever gave the Church was when he advocated the maintenance of the temporal power of the Pope; but this was a mere matter of political opposition to Napoleon III. Evidently the editor-in-chief of the C. S. and T. must still be too ill to attend to business, as the *Casket*, in the article we reproduce elsewhere, tells us he was the preceding week.

We are now gravely informed that President Faure twice asked for a priest before he became unconscious. Let us hope this is true. But, as it was not mentioned in the earliest accounts of his last moments, it looks like an after-thought.

Loubet seems to have reached the Presidency of France by dint of holding his tongue and smiling on all parties. Neither he nor Faure were ever known to be particularly able men; but he is, if anything, more colorless than Faure was. The success of such non-entities is a worldly confirmation of the second beatitude: "Blessed are the meek, for they shall possess the land."

Shortly after the Hotel Manitoba fire we insisted that the remaining walls should be pulled down without delay, because they are a danger to life and limb. That danger was exemplified one day last week, when a large portion, three storeys high, of the top brick work of the northern wall was blown off and wrecked a telegraph pole. Some of the girls from St. Mary's Academy had but just passed the dangerous ruins when the accident occurred. The men who were at work on the debris also fortunately escaped. But such grave risks should not be tolerated.

By request of a valued contributor to these columns we publish an article on Father Conrardy, the devoted successor of Father Damien. This article we credit, in a general way, to "an exchange," so that people may not think we have compiled it. We do not mention the name of the paper from which we take it, because we know that paper, though enjoying a large circulation, has a habit of appropriating without acknowledgment similar articles which are evidently not the work of its own staff. Neither are we much taken with the tone of Father Conrardy's

supposed talk. Besides its too persistent air of self-laudation, it contains a very misleading statement to the effect that, "when Christ cured lepers He never asked them to become members of His church." This looks astonishingly like indifferentist claptrap. When Christ cured lepers He had not yet established His church, the Jewish religion was still the way of salvation and the lepers were all Jews. On one occasion He told them to go and show themselves to the priests. At any rate Christ cared far more for the cure of their souls than that of their bodies, a sentiment which is strangely lacking in this supposed interview. Let us hope that Father Conrardy's true feelings have been unconsciously distorted by a non-Catholic interviewer.

The *Casket*, in the very number from which we cull its admirable editorial on the Pope's letter, chaffs Father Whelan, of the *Western Watchman*, for announcing oracularly, on February 9th, "There will be no letter on Americanism," and then having to publish in his own paper that same letter a fortnight later. Our Antigonish contemporary good-humoredly pities "the esteemed editor, who has a very diverting weakness for posing as a repository of ecclesiastical secrets, which he is ever ready to share most generously with his readers."

Some of the dwellers in Broadway and the tributary streets are sorely troubled over the planting of a Maternity Hospital in the very heart of that aesthetic quarter. It is really too bad that these innocent votaries of pleasure, these immaculate arbiters of taste, whose life is such an example to the rest of Winnipeg, should be unnecessarily reminded that, if they themselves cannot fall from grace, which they value so highly, their less favored brethren of the lower classes are liable to lapse from righteousness.

A special correspondent of the *Free Press* (March 11th), writing from the Smoky and Peace River Missions, accuses the Catholic missionaries in that district of charging extortionate prices for the provisions and fodder they sell and of not distributing the food supplies they had received from the government for distribution to the Indians. He makes several other vague accusations, but these are the only general and specific ones that we can find after reading and re-reading his diatribe. The animus thereof may be gathered from his casting a slur on the Oblate lay brothers because forsooth, they work without pay. This cowardly attack, in which no names are mentioned and no indication is given of the place where these things are supposed to have occurred, appears over the mere initials "W. C. S.," which may, for aught we know, be fictitious. In the absence of all proof and so long as the correspondent hides his identity we are justified in denying this malicious slander. Meanwhile His Lordship Bishop Clut, O. M. I., in whose district the slanderer writes, will be communicated with. We who know the self-denying lives led by this venerable prelate and his priests, whose coarse fare "W. C. S." would scorn to touch,

can afford to wait for a triumphant vindication of our devoted missionaries. They toil and spend themselves for the Indians, while "W. C. S." consorts with the most turbulent spirits among them and writes them up.

**THE LATE DR. KING.**

The *Winnipeg Tribune*, of last Tuesday, published several tributes of respect from clerical and lay gentlemen to the late Rev. Dr. King's ability and worth. All of them but one were necessarily tinged with Protestant sympathy for the ablest exponent of Protestantism in this country and would hardly interest Catholics who remember Dr. King's curiously illogical stand on the separate school question. He deprecated the abandonment of religion in the schools and yet opposed Catholic education. One of these tributes, however, will, we feel sure, interest those of our readers who have not seen the *Tribune*. Father Drummond replied to an interviewer as follows:

"I am profoundly grieved to hear of the death of Rev. Dr. King. He was a man of great intellectual acumen, combining in a very rare degree a firm grasp of philosophical theories with an unusually practical insight into business matters. As a co-examiner in mental and moral science, I have often talked philosophy with him. We have exchanged books and views and I have always found his philosophical first principles much nearer to my own than is generally the case with non-Catholic thinkers. Several years ago I was impressed with the zeal for philosophical studies he managed to instil into his pupils, who had unbounded confidence in his ability. I feel that the university has lost in Dr. King a representative of old-world culture, whose opinions had great weight with the more thoughtful members of our body. The self-made element among us can, of course, hardly appreciate the inestimable value of men who have been taught by contact with other distinguished men; but for those educationists who do realize the incomparable importance of the living voice and of long years spent in an atmosphere of culture, Dr. King's personality was a singularly sympathetic one."

**LIBERAL STATISTICS.**

The *New York Sun* has lately printed two articles on "Americanism" which are evidently the work of a Liberal Catholic venting his spleen on those whom the Holy Father's recent encyclical has so greatly comforted. It is not our purpose to expose all this writer's misrepresentations; we shall confine ourselves to a few tangible facts. The *N. Y. Sun* of Feb. 26. article "Rome and Americanism," says: The Paulists "have converted during the comparatively short existence of the community more than 5,000 Protestants." This fact is mentioned as an unanswerable proof of their great success. But, considering that the Paulists were founded in 1857, 42 years ago, not at all a "comparatively short existence," this sum of five thousand divided by forty-two gives not quite one hundred and twenty converts a year; and, as the Paulist priests number thirty-four, they thus average not quite four converts each every year. Far from being a proof of great success, this is really a ridiculously small result. We have no hesitation in

saying that it is far below the average number of conversions made yearly by hundreds of parish priests, secular and regular, all over the United States. One single province of one religious order in the Eastern States registered 1,167 conversions from Protestantism or infidelity for the twelve months between July 1st, 1897, and July 1st, 1898.

"The success (?) of the Paulist Fathers," continues the *Sun*, "caused much envy and bitter feeling among the older established religious orders of the Catholic Church. Coincident with the rise in power of the Paulist Fathers, the influence of these orders . . . began to wane." If this were true, the Paulists must have seen their community grow to vast proportions while real religious orders and congregations either stood still or dwindled away. Unfortunately for the *Sun* rhapsodist, the facts all point in a diametrically opposite direction. Here are some statistics of religious communities of men in the United States, taken from the last edition of the official Catholic Directory. We give only the total number of priests, omitting scholastics and lay brothers: Augustinian Fathers, 68; Benedictine Fathers, 489; Capuchin Fathers, 94; Carmelite Fathers, 36; Franciscan Fathers, 328; Fathers of the Holy Cross (the totals of professed Priests and Brothers are given together as 222, of whom doubtless one-third are priests); Fathers of the Holy Ghost, 51; Jesuit Fathers (here the statistics for the most numerous province, New York-Maryland, and for the Mission of the German province are wanting, but the total for the rest of the country being 414 priests, we may infer that there are at least 700 Jesuit Fathers in the United States); Marist Fathers, 69; Oblate Fathers of the Immaculate Conception, 47; Passionist Fathers, 89; Paulist Fathers, 34; Fathers of the Precious Blood, 81; Redemptorist Fathers, 296; Vincentian Fathers, 68. We have here given all the religious communities of priests whose numbers surpass that of the Paulists. The latter, compared to all the others, are as one to seventy-four. Now, great as may be the influence of genius, it cannot, especially in a system where priests are the lieutenants of God and dispensers of the sacraments, cope with overwhelming numbers. Thirty-four priests, even were they all Chrysostoms or Vincents de Paul, cannot possibly do the work of twenty-five hundred; they cannot even give umbrage to the 2,500 who are busy preaching and confessing up and down the country. Most of the twenty-five hundred have so much practical work to do in saving souls that they will never even hear of the thirty-four, unless the latter are consummate self-advertisers.

In this list the small number of the Paulists must strike even a casual observer. Making allowance for deaths and withdrawals from the community, a total of 34 after 42 years is a decidedly meagre result, the more so if we bear in mind the great prestige of the Founder, the still greater ability of his successor, Father Hewit, the literary successes of Fathers Young and Searle, and the acknowledged