

The Northwest Review

IS PRINTED AND PUBLISHED AT

Room 11, Grain Exchange Building,

EVERY WEDNESDAY BY

E. J. DERMODY & CO.

ADVERTISING RATES.

Made known on application. Orders to discontinue advertisements must be sent to the office in writing. Advertisements inserted by special instructions inserted until ordered out. Notice of Births, Marriages and Deaths, 50 cents for each insertion.

SUBSCRIPTION RATES.

All Postage is paid by the Publishers. The Northwest Review \$2 a year, \$1 for six months. Club Rates.—Six copies of the NORTHWEST REVIEW for \$10. In ordering for clubs, the full number of subscriptions, with the cash must be sent at one time. The Northwest Review is the official organ for Manitoba and the Northwest of the Catholic Mutual Benefit Association.

Correspondence conveying facts of interest will be welcomed and published. Agents wanted to canvass for the Northwest Review in every town in the Northwest. Write for terms. 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.

J. Barreau, Medicine Hat, N. W. T. Subscribers in arrears will please pay them. They are also authorized to canvass for subscribers, give receipts for all monies collected on our account, etc.

Address all Business Communications to THE NORTHWEST REVIEW, Post office Box 508, Winnipeg, Man.

The Northwest Review

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, Dec. 12th, 1892.

Messrs. E. J. Dermody, & Co.

GENTLEMEN—I see by the last issue of the NORTHWEST REVIEW that you have been instructed by the directors of the journal with the management of the same, "the company for the present retaining charge of the editorial column."

I need not tell you that I take a deep interest in the Northwest Review which is the only English Catholic paper published within the limits of Manitoba and the Northwest Territories. I hope that you will obtain a remunerative success. It is enough that the editors do their work gratuitously, if can be expected that the material part of the publication should remain without remuneration. I therefore strongly recommend to all Catholics under my jurisdiction to give liberal support to the Northwest Review. It has fully my approval, though, of course, I cannot be responsible for every word contained in it. The editors write as they think they wish and in the way they like best. The sole control I can claim is over the principles they express and I have no hesitation in stating that the principles announced by them are sound and ought to be endorsed by every sound Catholic in this country. I therefore consider that you enter a good work and I pray to God that He will bless you in its accomplishment.

Remain, Yours most devotedly in Christ, ALEX. ARCHBISHOP OF ST. BONIFACE, O. M. I.

NOTICE.

The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, even political if not of a party character. (2) LETTERS on similar subjects, whether conveying or asking information or controversial. (3) NEWS NOTES, especially such as are of a Catholic character, from every district in North Western Ontario, Manitoba, the Territories 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.

WEDNESDAY, MARCH 1.

EDITORIAL NOTES.

An indulgence of 100 days, to be gained once a day, to be applied also to the suffering souls in purgatory, has been granted by Pope Leo XIII. to all the faithful saying the following invocation to St. Joseph: "St. Joseph, example and patron of all who love the Sacred Heart of Jesus, pray for us."—*Ex auctoritate die 19 Nov. 1891.*

The time has passed when any, except those who, with more point than elegance, are known as "the old women of both sexes" could be caught with this wild romancing about the "Inquisition," and the shedding of "red, warm blood" by Christians on the "stepping stones" of "Cathedrals." These representatives of the wilfully disordered imagination of bigotry have ceased to have the evil effects intended by them.

Infidelity being the proper opposite of faith, of course precludes faith. But immorality is also a deadly foe to faith because it stupefies the soul; it as it were steepens the soul in stapor, and any one of mature years who has used his perception can readily remember numerous instances of this. Immorality, carnal vice, is, then, about as great an enemy to faith as infidelity because nothing so deadens the heart and darkens the reason.

If men wantonly expose the absolutely necessary gift of faith by willfully breathing in the infidel and immoral atmosphere, through the infidel papers and poisonous literature which at this day is made to absolutely encircle us, they have no one but themselves to blame if they lose their faith; and if parents expose their children to this pestilential state, they surely must expect to have to answer for the injury their carelessness causes to be done to the immortal souls committed to their care.

Without the necessity of reasoning, in our day, the inexorable logic of the facts around us show us that faith, vitally precious as it is, is easily destroyed by the atmosphere of this skeptical and immoral age. Faith being a created grace, a gift conferred, may be justly

forfeited and judicially withdrawn. A clean life is the evidence of faith, it is itself the life of faith. Faith is the same as all other graces of God, depravity of act or will, certainly will impair it, and may destroy it. The evidence of this is, unfortunately scattered all around us.

The Theological virtues of faith, hope, and charity, are qualities poured into our hearts. They are created graces, and are infused into the soul by the Holy Ghost. Uncreated grace is God Himself, and by created grace God dwells in the soul of the practical Catholic, and the soul, even here below is in a supernatural state. The angels had to gain heaven by faith, by believing, on the word of God, that which during their probation was not evident to their natural intelligence. An act of faith is possible only by the aid of the supernatural grace of God, and is strictly supernatural; but it is a rational act, because the virtue of faith is seated in the intellect, and it is even required by right reason.

A calm survey of the field of thought around us, will show anyone that the development of error, now finding its fullness in infidelity and even Atheism, constrains the Christian religion in these times to open out the full beauties of her dogmas for the information of all. These topics are of vital moment always, but more than ever they must have a special fitness in our day. They are the direct antidote both of the infidelising spirit of the erring sects, and of the supernatural and worldly mind that is insidiously working itself into lax Catholics.

When the old paganism dormant in the newly civilized parts of Prussia rebelled against the church in the 16th century, and was joined in the rebellion by the but recently civilized descendants of the Viking pirates of the North, it was thought by the foolish that the church received a staggering blow. But through the Christian navigators and Missionaries of the Orient, and our own Columbus and the Missionaries who accompanied him

India repaired all Europe's loss. O'er a new hemisphere the cross. Shone in its azure light And from the isles of far Japan To the broad Andes, won o'er man A glorious victory.

How the ages join one another in proclaiming the fulfillment of the promise of Christ to His church: "I am with you all days even to the consummation of the world," and "the gates of hell shall not prevail against thee."

It was Catholic navigators and travelers, spurred on by Christian civilization and inspired by the desire to spread the light of the Gospel who made Asia, farther India and China, and Southern Africa known to Europe, until all those lands were brought into communication with each other as early as the 14th century. At that time Prussia was hardly yet converted from Heathenism because the Prussians, among the first to rebel against the church, were the last of the barbarians of Europe whom the church converted and civilized. It was in 1239 that the Teutonic Knights essayed to plant Christianity among the Prussian Sarmatians, the most savage of the Northern idolaters. It was through the Catholic scientific research of the preceding centuries, before the Prussian stronghold of "Germanic barbarism" yet learned the utility of roofed abodes for their barbaric rites, that in the 15th century a fleet was enabled to leave Portugal and open up commerce with Calicut in what is now British East India. And it was Catholic missionaries who traveled the known earth scattering the seeds of morality and our Christian civilization.

In the course of its editorial comments on the conference of the ministers at Toronto, to which reference was made in these columns, the *Messenger and Visitor* says:

"We do not feel sure but that to-day the tendency among the churches is rather toward division than toward union, and it seems quite possible that, in ten years from the present, there will be a larger number of religious bodies on this continent than there are to-day." The tendency among Protestant churches always has been toward division, and it would be strange if it were otherwise, seeing that the assumption upon which the whole fabric of Protestantism rests in that Christ left his church without chart or compass to be tossed about by every wind of doctrine. Our esteemed contemporary, however, seems to find some comfort in the reflection that, though the walls of partition between the members of the various Protestant bodies are likely to stand for generations, those who dwell on either side of them are coming to know each other better. "Denominational distinctions are almost forgotten," "when men of all creeds and distinctions sit together under the ministry gr stand together at the graves of such men as Spurgeon or Brooks. How many soever may be the different ecclesiastical forms, that form is best through which the Spirit of Christ finds freest expression, and that spirit is one." And that spirit, we need not remind our contemporary, is the Spirit of truth, and the truth is one. Is it conceivable that the Holy Spirit should teach one thing in the Baptist church,

and the very opposite in the Presbyterian or Anglican? And if not, would it not be the veriest nonsense to speak of these three different ecclesiastical forms, for instance, as good, better, best?—*The Antigonish Casket.*

Recent despatches bring us the news that our gracious Queen has telegraphed to the Pope: "I congratulate you upon completing 50 years episcopate and sincerely wish you health and happiness." It will now be in order for those Orange lodges and the numerous synods of the various sects to pass resolutions condemning Her Majesty for doing so. Is it not a terrible thing to witness the Queen of England sending telegrams of congratulation to the Pope of Rome? Just contemplate, if possible, what must be the indignant feelings of those truly loyal and deeply religious bodies at such a spectacle? Think you the constitution can stand many such severe wrenches as this and survive! O!

We call the special attention of our readers to an appeal to the friends of Home Rule for assistance, from the Irish leaders in the Imperial parliament. Now is the time for all the friends of the dear old Land to unite and assist, in as far as they can, the grand old man in his efforts to give to Ireland a Home Rule Bill. Let every man with a drop of Irish blood in his veins or a sympathetic heart in his body, arise and do his duty. Now is the momentous hour; now is the day when the fate of a great and mighty struggle will be carried to a successful termination if Irishmen and the sons Irishmen are only true. What say you, Irishmen of Winnipeg? Will you cast aside all minor differences; all internal bickerings and rise as one man and put your shoulder to the wheel. A large part of the success and also of the glory of that struggle for justice shall be yours if you generously respond to the appeal of the Irish leaders. Be up and doing!

BOOK NOTICES.

We have just received a copy of Sadler's Catholic directory, almanac and ordo for the year 1893. It is as usual replete with information such as is usually found in such publications. It is issued quarterly and gives full information of all the diocese in the United States, England, Ireland, Scotland, the British West Indies and our own Canada. Price \$1.25. Address D. and J. Sadler and Co., 1609 Notre Dame Street, Montreal, or Church Street, Toronto.

The editor has been favored with a complimentary copy of Hoffman's Catholic directory, almanac and clergy list for the year 1893. This work is issued quarterly and contains much useful information and complete reports of the diocese in the U. S. Canada, Newfoundland and the German Hierarchy. Hoffman Bros. 413 East Water Street, Milwaukee, Wis.

THE MISSION AT ST. MARY'S.

Our readers will be pleased to hear that the Mission at St. Mary's is an unqualified success. Whether we take into consideration the eloquence of the Father who is conducting that Mission, the admirable choice of subjects for his sermons, or his unwearied zeal in attendance in the confessional, where he is aided so perseveringly by the resident Fathers of the parish, we do not hesitate to assert that there never has been a more faithful Mission at St. Mary's, than the one which is now being given there by the Rev. Father O'Riordan, O. M. I. and which we are informed is to come to a close next Sunday evening. The Rev. Father is far from having robust health; yet in addition to the ordinary but unceasing labors of the general Mission, he did not hesitate to give a triduum or three days Retreat at the commencement of last week to all the Catholic children and young people of the parish, the boys going to Holy Communion on Wednesday morning, and the girls on Thursday. Moreover, on Sunday afternoon at 3 p.m. he summoned a meeting of all the Mother's of families and others in the church; the chief object of the meeting being to inaugurate the Association of the Holy Family in all the Catholic families of the parish; an Association so earnestly recommended by our Holy Father Leo XIII. and zealously sustained by our own venerable Archbishop as well as by all the Bishops throughout the world. We regretted to hear that the Pastor of St. Mary's was prevented from attending this meeting, to which he had looked forward with lively interest, but this place was well supplied by his able and zealous confrere, Father O'Dwyer.

PROFOUNDLY SILENT.

There is an old adage that "silence is golden." This must be the cause of the present profound silence of the *Tribune* and all the other newspapers supporting the Government of Manitoba, on the attitude of Mgr. Satolli on the school question in the United States. Not long ago the *Tribune* in an article entitled "Archbishop Satolli," said: "The Catholic press of Canada has not yet dealt with the doctrine laid down by Archbishop Satolli on the public schools question. Archbishop Satolli, the representative in the United States of the Sovereign Pontiff, has declared that Catholics can safely avail themselves of the facilities afforded by the public school system of the republic." This authoritative announcement, coming directly from the Holy See, effec-

tually disposes of the argument against "public schools based upon those conscientious scruples," of which we have "heard so much." Conscientious scruples against public and non-sectarian schools cease to exist as such when they are declared to be of no binding force by an infallible pope. Apparently, however, the medieval hierarchy of this country is unaware of Archbishop Satolli and of the mandate which he has "delivered to the Catholics of the United States."

Shortly afterwards, His Grace the Venerable Archbishop of St. Boniface, in a letter which appeared in the supplement of our issue of the 8th of February, so ably and effectually disposed of the false position assumed by the *Tribune* and the other government organs on Mgr. Satolli's propositions, that the organs have become dumb. This letter from His Grace, has not left a peg on which the opponents of our schools could possibly hang an argument. Those organs have lapsed into a discreet silence that is an evidence of wisdom but not of honesty. They deceived the public by stating that Mgr. Satolli decreed that Catholics could attend the Public schools without danger, indeed, that the opposition of Catholics to the system of public schools in the United States was not endorsed by the church—in fact that the church fully approved of them. Now that it is clearly shown by His Grace, from the official documents, that the propositions made by Archbishop Satolli, are in exact accord with the decrees of the council of Baltimore and the teaching of the church, altering nothing essential, but, on the contrary, confirming everything previously decreed on that question, they should have been honest enough to withdraw their statements and admit that they were mistaken. But no; the lie has gone forth and it must stand. We would not be surprised in the least to find those organs reiterating those false statements about Mgr. Satolli and his position he has taken on educational matters, just as soon as they think the public have forgotten the crushing rejoinder of Archbishop Tache.

"WALKING ON RAZORS."

The *Winnipeg Tribune* was "walking on razors" when it had the temerity to quote Archbishop Satolli in support of the public schools of Manitoba and the action of the government in establishing Catholic schools. The *Tribune* said that "the authoritative announcement, coming directly from the Holy See effectually disposes of the argument against public schools based upon those conscientious scruples" of which we have heard so much." Well, let us see how Archbishop Satolli disposes of those "conscientious scruples." In his eleventh proposition, Archbishop Satolli says:

"To support our proposition we quote what has been written by the Holy Father Leo XIII. to his Venerable Brethren, the Archbishop of New York and the bishops of the same ecclesiastical province: 'We further desire you to strive earnestly that the various local authorities, firmly convinced that nothing is more conducive to the welfare of the commonwealth than religion, should by wise legislation, provide that the system of education which is maintained at the public expense, and to which, therefore, Catholics also contribute their share, be in no way prejudicial to their conscience or religion. For we are persuaded that even your fellow-citizens who differ with us in belief, with their characteristic intelligence and prudence, will readily set aside all suspicion and all views unfavorable to the Catholic church, and willingly acknowledge her merit, as the one that dispelled the darkness of paganism by the light of the Gospel, and created a new society distinguished by the lustre of Christian virtues and by the cultivation of all the refinements. We do not think that anyone hereafter looking into these things clearly will let Catholic parents be forced to erect and support schools which they cannot use for the instruction of their children.'"

Here are the words of our Holy Father Leo XIII, approvingly quoted by his representative, Mgr. Satolli, and what do they contain? If they do not contain a complete and scathing condemnation of the position of the government of Manitoba in destroying the very system of schools of which the Pope approves, what do they mean? What does the *Tribune* think of the Pope's advice?

"We further desire you to strive earnestly that the various local authorities, firmly convinced that nothing is more conducive to the welfare of the commonwealth than religion, should by wise legislation, provide that the system of education which is maintained at the public expense, and to which, therefore, Catholics also contribute their share, be in no way prejudicial to their conscience or religion."

What does the *Tribune* think of the following remarks of the Pope about the "intelligence and prudence" of certain people?

"For we are persuaded that even your fellow-citizens who differ with us in belief, with their characteristic intelligence and prudence, will readily set aside all suspicion and all views unfavorable to the Catholic church, and willingly acknowledge her merit, as the one that dispelled the darkness of paganism by the light of the Gospel, and created a new society distinguished by the lustre of Christian virtues and by the cultivation of all the refinements."

Finally, what does the *Tribune* think of our Holy Father's opinion of taxing Catholics "to erect and support schools which they cannot use for the instruction of their children?" Our Holy Father says: "We do not think that anyone hereafter looking into these things clearly will let Catholic parents be forced to

erect and support schools which they cannot use for the instruction of their children."

How little did His Holiness know of the Greenway government and the bigots that support them when he delivered himself of the above. True, he was not writing of Manitoba, but of the United States. It was the *Tribune* that tried to make Archbishop Satolli, (who quoted those words of the Pope in support of his eleventh proposition), endorse the action of the government of Manitoba. Was it not "walking on razors" in quoting Archbishop Satolli in support of Manitoba's recent school legislation? Most intelligent men will say it was.

EXIT MORGAN.

It is announced in the press despatches that the President of the United States has accepted the resignation of Indian Commissioner Morgan. This is the man who, by his dastardly conduct of the Indian Department, brought about the defeat of Benjamin Harrison. The retirement of this man and the defeat of the man who appointed him and, despite the protests of the Catholics of the United States, determinedly retained him in office, after it had been shown to him that Morgan was a disgrace to the American name, by including in a petty persecution of those devoted men and women who were making herculean efforts to evangelize and civilize the poor Indians. Our able and esteemed contemporary, the *Catholic Times* of Philadelphia thus scathingly refers to the exit of Mr. Morgan.

"One item of news sent out from Washington this week brought joy to the heart of every Catholic in the country. That it may be preserved as a reminder of one of the monumental evils inflicted upon the citizens of the present day it is here reproduced:

The President has accepted the resignation of General T. J. Morgan, Commissioner of Indian Affairs, to take effect March 4, and has granted him a leave of absence from February 15 until the end of his term.

Perhaps it was in recognition of the feeling of disgust that pervaded those who had for years read "General" Morgan's vituperatively indecent attacks upon Catholics and their accredited missionaries among the Indians that induced the outgoing President to grant a "leave of absence" for the few weeks preceding March 4. Whatever the motive, the acceptance of the resignation and the additional relief afforded by that leave of absence will ever stand as the most praiseworthy act of Benjamin Harrison's administration.

Morgan in season and out of season vilified and abused those connected with Indian affairs who professed membership in the Catholic church. His reports were audaciously garbled, his statements were malignantly colored and his every official act was tainted with hatred for Catholics. He saw nothing in the work of those who endeavored to give to the children of the forest the benefits and graces of true religion except schemes of Rome to add to the membership of the church in America and he considered it part and parcel of his "mission" to circumvent those efforts.

The country will remember his unscrupulous work, but it will, if such a thing were possible, be forgiven and forgotten if it serves as a warning to the incoming administration in its selection of a Commissioner of Indian Affairs. Anybody will be an improvement on Morgan.

"We are not deeply interested in American politics, but before the last presidential election we expressed the hope that the Catholics of the United States would punish Harrison for his disgraceful conduct in retaining such a man in office, and after the election was over, our joy at his defeat arose from the same cause. Bigots and bigotry are a menace to the rights of citizenship and should be stamped out in every free land, enjoying free institutions and fair laws.

THE HOLY FATHER ON EDUCATION.

"Secular education has made great strides of late, and the tendency to subordinate the religious element in the instruction of youth is one of the grave dangers of modern civilization." These words were spoken by none other than the Holy Father himself no later than on the feast of St. Joseph the 19th of March last. Taking these words in conjunction with the recent controversy over the propositions of Mgr. Satolli by our local press they establish a present significance worthy of the consideration of the mighty minds that guide the utterances of the aforesaid organs which have contended that the advent of Mgr. Satolli has brought a condemnation of the previous teaching of the church on question of education. There has been not a little obtuseness on the part of its advocates in holding the groundless assumption that such a policy could possibly be approved by the Roman authorities. Nor has wilfulness been an element wanting in their contention, for nothing could be further from the spirit and teaching of the church on education than the subordination of the secular to the religious element. His Grace, Archbishop Tache, has shown that the explicit utterances of Popes and Councils on this subject have been and are in reasonable accord with the propositions of Mgr. Satolli; or rather, to be more

accurate, that the propositions of Mgr. Satolli does not conflict with or infringe upon the explicit teachings of Popes and councils.

The explicit utterances of Popes and councils on this subject have been violently thrust aside to make way for the possibility of a scheme of compromise. A new policy based on a new principle was to be inaugurated, sweeping the Catholic tradition and teaching out of the field.

It ought to be clearly understood that there has been but one policy, one doctrine in the Catholic church on the question of education: education must be essentially Catholic, and the religious element must be the controlling, directing, and informing principle of all instruction. This always has been and always will be the Catholic position, and the advocacy of any scheme, wherein religion is subordinated to secularism, or ignored, is ever in direct contravention to the implicit and explicit teaching of the church.

The attempt of the *Tribune* and a portion of the secular press of the rest of the province and of the east, to make it appear that the position of the church has in any way changed has proved a complete failure and they have for the time, at least, retired from that position. The words we have just quoted from the Holy Father are full of significance as to what the position of the church is now and always has been. When the Holy Father tells us, only a few months ago, that "to subordinate the religious element in the instruction of youth is one of the grave dangers of modern civilization," we may readily draw the conclusion that our Holy Father or his distinguished representative, M. r. Satolli, could not regard with favor, much less approve of the system of schools established by the legislature of Manitoba.

To such system, which simply de-Catholicises our schools, and makes us pay tribute to a system of Protestant schools the Holy See can give but one answer, condemnation. Secularization is the great modern danger and to let it seize upon our schools is to put it in possession of the citadel.

OUR GENTLEMENLY PREMIER!

Quite recently the city of Winnipeg was the scene of much that goes to make up the social joy and fraternal affection which help to soften the asperities and round off the corners of many of the differences in both religious and political life. We had many visitors from all parts of the province and from our neighbors to the south, engaged in friendly rivalry over a game of curling. As a fitting close to such a gathering, there was a banquet, over which his worship, Mayor Taylor, presided. Among the invited guests was the premier of Manitoba. Of course, it goes without saying that Mr. Greenway is not a man of a very high order of intelligence. Neither is he a man whose grace of manner or mental culture would mark him out as one from whom very much should be expected. He is simply Thomas Greenway, whom some unexplained freak of fortune has, for the time, made premier of Manitoba. Although his early training and personal observations may not have enabled him to grasp the proper uses of a knife and fork when attending banquets, yet his training as a politician and a knowledge of the most ordinary amenities which the dictates of common sense places in the hearts of even the most ignorant, should have taught him that, as the guest of the City of Winnipeg, he should be careful to say nothing that could give offense to any of our citizens. It seems, however, in expecting this much from Mr. Greenway we were over estimating the man. We are informed by the press that he made a speech and, among other things said that his government "led in enacting an anti-separate school bill." We wonder if ever entered into the thoughts of this model premier that Catholic, curlers and tax payers who were entertaining him, were present, and that the most ordinary rules of politeness required him to say nothing which could offend them? Possibly, too, there may have been other gentlemen present who were acquainted with the disgraceful history which tells of the manner in which Mr. Greenway "led in enacting that anti-separate school bill." Mr. Greenway may be the possessor of an outward covering so impervious to any of the ordinary usages of gentlemen and men of honor, that he can afford to ignore his disgraceful part in the enactment of that bill. However much, that conduct, at that time and now, may coincide with the views of the narrow bigots who supported his bill, we would suggest to Mr. Greenway the propriety of keeping a discreet silence when admitted into the company of gentlemen, who, because of their being gentlemen, could not endorse his manner of enacting the aforesaid bill. Surely Mr. Greenway is not unaware of the danger he runs in reminding gentlemen of his part in that disgraceful piece of legislation? Had he publicly stated that, in enacting his bill, he had broken every pledge he had most solemnly made; that he had afterwards denied that he had made them; that, when he was convicted of being not only a violator of sacred pledges, but also a miserable prevaricator, he slunk away like a whipped cur, without one word of explanation or palliation; had he explained all this to that company of gentlemen, what would they think of him? And yet, he actually had the bad taste to go to the banquet and boastfully refer to the passage of an act which is marked by all that is false and treacherous on his part and on that of his government!