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WEDNESDAY, FEBRUARY 5.

EDITORIAL COMMENT.

We publish to-day a translation of the preface of a work, now in press, by Rev. George Dugas, formerly missionary in Manitoba, and author of the life of Monseigneur Provencher, the first bishop of St. Boniface, "La Premiere Canadienne du Nord-Ouest," and "Legendes du Nord-Ouest." Though, to judge from this preface of "Canadiens de l'Ouest," the view which the Reverend Father takes of the conflict, at the beginning of the century, between the Hudson's Bay Company and the Nor' Westers, may not approve itself to all, yet this new book will be eagerly read, because its author has a facile pen and has had exceptional opportunities for forming a correct judgment.

Alluding to the expressions of hatred for everything British which have lately disfigured the columns of some Catholic journals across the border, the Antigonish CASKET says:

As we read the command to honor our parents, it does not involve the dishonoring their neighbors. It is not the attachment to their own country on the part of some of our United States Catholic exchanges that we object to; it is their virulent hatred of ours. The former is highly commendable in all; the latter is unworthy of a pagan, much more of a Christian and a Catholic.

The same able editor, whose weekly notes are gems of criticism, calls Mr. Charles A. Dana "the Supreme Grand Tail-twister of American Journalism," and thinks that, instead of being, as he is frequently referred to, its Nestor, he might more appropriately be styled its Thersites. Without indorsing this extreme view—for Thersites was a coward, which the fearless editor of the N. Y. Sun certainly is not—we deem it high time that Mr. Dana's paper should cease to be considered almost as an equivalent for a Catholic organ. Doubtless it has the unique merit of never sneering at things Catholic or Irish simply because they are Catholic and Irish. But it often harbors articles that are dangerous to faith and morals. As to the latter, Mr. Dana himself defends a very loose view of what he considers legitimate catering to the curiosity of the people. As to faith, a recent instance is the review, in the N. Y. Sun of January 19th, of "A Scientific Demonstration of the Future Life," by Mr. Thomson Jay Hudson. This five-column review (some 9,000 words) complacently dwells on Mr. Hudson's supposed demolition of the standard arguments for the immortality of the soul and adds but a brief and very unsatisfactory account of a new argument discovered by Mr. Hudson, an ar-

gument which, though asserted to be conclusive by its author, is the veriest nonsense. Of course Mr. Hudson does not really disprove any of the cogent proofs of a future life; but, as the reviewer produces a vivid impression that he does so, the unlearned and unwary reader is likely to be shaken in his accepted belief. We wonder our esteemed friend, Mr. Arthur Preuss, of the Chicago REVIEW, who evidently based his remarks about this book on the Sun's summary of it, did not warn his readers against the evil drift of a work which, in order to rebut St. Paul's insistence on Christ's resurrection as the pledge of our own, travesties the Pauline argument and carefully ignores the fact that it is based on the doctrine that Christ is the Head of the Mystical body and our exemplar in everything.

Anglicans on Celibacy. Here is an extract from The Churchwoman, a new Anglican organ (vol. I, No. 16, Jan. 10, 1896), published in London: "A letter appears in our correspondence column this week referring to the article written by Mr. Whatton on 'The Deaconess; her Office, Life and Work,' and our correspondent, quoting the words that 'wedlock is never in question for her,' puts the somewhat pointed query, 'Why is there not the same complete self-surrender in our clergy who are under vows? Is their work less holy, less absorbing?' The obvious reply to this is, that if a woman marries and has a house and children to care for, her natural and first duty is to attend to them, and that this attention would most certainly prevent that complete care for the work of a deaconess, which is possible in the celibate state." A very excellent reply indeed, and one which should be carefully meditated by certain mothers, who, while attempting to devote themselves to philanthropic work, let their children grow up as best they may to the no small annoyance of those who come across these ill-bred brats. The Churchwoman gives a less satisfactory reply to the other side of the correspondent's question. Overlooking the holiness on which the latter dwells as a motive for celibacy, the editorial lady treats it as a matter of strength and time: the clergyman can do all his work, therefore there is no harm in his being married. But she forgets to quote these other words of the importunate correspondent: "In the greater earnestness and life of the Church in the present day it greatly saddens one to see how few of the young clergy dedicate themselves wholly and entirely to their glorious work. If they did more and more we should have less and less appeals for augmented livings in these days of cheap food, fuel and clothing. We need more brothers Pollock—one of whom died lately in Birmingham, prematurely worn out by heroic labors—'men freed from family ties, who will give themselves more completely to the ever-increasing opportunities for evangelization.'"

THE IMPUDENCE OF IT.

The Winnipeg Tribune, as is well known, is capable of publishing anything it can get hold of that will profitably misrepresent and vilify the Catholic minority in Manitoba. If some lying and disreputable sheet publishes a calumny on that Catholic minority, or some professional slanderer of the Church gives utterance to the filthy imaginings of an impure heart and attributes them to us, the Winnipeg Tribune is always ready to give them a prominent place in its columns.

Among the most contemptible papers in Canada, after the Tribune itself, is the Hamilton Spectator. That paper said, some short time ago, that a citizen of Hamilton, who had just returned from the west, assured it that a majority of the Catholics of Manitoba were anxious to have no separate schools, but preferred the present "national" school system. The Tribune had the impudence to reproduce the Hamilton Spectator's falsehood and to assure its readers that the Spectator spoke truthfully when it made this statement.

It is too bad that the self-sacrificing and devoted Catholics of this province should be so cruelly misrepresented in and by a newspaper like the Tribune, which knows the opposite to be the truth. What are the facts?

(1) As soon as the Catholic schools in this province were abolished, the Catholics of Manitoba met and passed resolutions condemning the unjust confiscation of their schools. These resolutions were passed unanimously and were published in the public press of the province.

(2) They not only passed these resolutions but they got up monster petitions, protesting against the outrageous injustice perpetrated upon them, and sent these petitions to the Legislature of the province, where they were presented to that House on behalf of the petitioners.

(3) They also sent monster petitions to the Federal Government of Canada, begging that the act under which they were despoiled of their rights be disallowed.

(4) They took action in the Courts of law to obtain a recognition of their rights, and, if possible, to secure their restoration.

(5) For the last six years the Catholic minority have been maintaining, at great personal sacrifice, their Catholic schools, and, while paying thousands of dollars annually in taxes to the support of Protestant schools, they have imposed a second tax upon themselves for the purpose of maintaining their own schools, to which they have sent their children. For six years the Catholic population of Winnipeg, where the Tribune is published, have been sending their children to Catholic Schools. During all that time, out of 800 Catholic school children, not more than an average of five yearly have entered the Protestant public schools, although the parents of these 800 children have been forced to pay their taxes to the Protestant schools. These are facts which we defy the Tribune to controvert. These are facts which the Tribune knew, when it uttered that slander against us. For six years it has supported a government that has robbed us of thousands of dollars in taxes for the support of a system of schools which our consciences could not approve. For six years we have submitted to that grand larceny perpetrated upon us by these boisterous brigands, and manfully maintained our conscientious principles, by providing schools wherein our children could receive Catholic education. For six years our children have attended these schools and no others.

In face of all this, it requires a large amount of impudence on the part of any individual, or newspaper, to tell us that the majority of Catholics prefer the present public Protestant school system to the one they have been maintaining at such great sacrifice for six long years of persecution, and to which they have continuously sent, and are sending, to-day, their children.

Although, all this time, they have quietly submitted to this unjust law; although they have borne this double burden with heroic christian patience, yet they have never ceased to proclaim their belief in its unfairness and have never lost faith in the ultimate triumph of their cause. They have taken every constitutional means to obtain redress of the grievous wrongs under which they groan, and they will never cease to demand redress until these wrongs be righted. The Tribune and its congeners may howl for a time and deceive the people; but it will only be for a time. When they are gone and forgotten, the principles for which we contend will be strong and pervasive, the Catholic minority of Manitoba will educate their children in schools of which they can approve, and that, too, without having to pay taxes to the schools of the majority.

THE CATHOLIC WORLD FOR FEBRUARY.

The position of Catholic Schools and Charities in the State of New York under the new Constitution is ably demonstrated, in the course of a paper by John T. McDonough, delegate-at-large, in the Catholic World Magazine for February. Mr. J. A. Locke gives a comprehensive review of the proceedings of the recent General Convention of the Protestant Episcopal church. Rev. Henry Brann,

D. D., contributes "How the Church Honors the Medical Profession." Under the heading "Why Not?" the Rev. F. G. Lentz puts forward some unanswerable arguments for a more active missionary life in the Catholic Church in the United States. "A Homeless City" is the title of an article dealing trenchantly with the housing of the people and the injustice of the rent rate in New York City. This number contains several other interesting papers and good poems.

PREFACE OF FATHER DUGAS' FORTHCOMING WORK.

TO THE READER:

"THE CANADIAN WEST" such is the title we have adopted for this book, and here are our reasons for doing so: In the first place to distinguish the "Canadian West" from the "American West"; in the second place, not to confound the "Canadian West" with the "North-West," in which is not commonly comprised the Province of Manitoba; and last, because those immense countries were discovered by Canadians, explored by Canadians and evangelized by Canadian missionaries. For these various reasons, and especially, for the last, we call this country the "Canadian West."

If, to-day, the English are in the majority in the western provinces, it is not they, however, who can claim the glory of having discovered this country, or of having borne with them the first fruits of civilization. It is well to remind the people who actually govern Manitoba and the Northwest of this fact, that they may well know that the French-Canadians are not strangers who went there at the last hour. One hundred and fifty-five years ago, "Sieur de la Verendrye," with his sons, crossed the vast plains of the west to the foot of the Rocky Mountains, and took possession of them in the name of the king of France; a century and a half ago our "Canadian Voyageurs" travelled through them in every direction as the pioneers of civilization, and seventy-seven years ago the Catholic missionaries began to preach the Gospel to the poor heathens of those savage countries. No, the French-Canadians are not strangers in the Northwest!

In writing this history of the "Canadian West," we have endeavored to give to the facts we relate a judgment exempt from all partiality. It is very difficult to write history in an impartial manner; one is generally inclined to excuse the faults of his fellow-countrymen. If we had allowed ourselves to be guided by such sentiments, we should have given to certain events a judgment altogether different from what is stated here.

As a priest, a missionary and a French-Canadian, we take the defence of the Scotch-Protestants so odiously treated by the famous company of the Northwest. The opinion we adopt in speaking of the struggles between Lord Selkirk and this company will probably surprise the reader, but having weighed during many years the value of the documents which we had in our hands, we believe that in conscience, we could not judge the facts otherwise than we have done.

If the company of the Northwest does not here act the glorious part that has been hitherto attributed to it, we will answer that success—howsoever glorious it may be, does not justify the means.

During the twenty-two years that we spent at Red River we have known tradition, we have questioned the first settlers of the country; we know by heart all the reports of the battle of "la Grenouillere," we have spoken with people who witnessed this battle; on the other hand, we have read all that the company and Lord Selkirk have written on this subject, as well as many unpublished letters exchanged between Lord Selkirk and Mgr. Plessis; in fine, we have examined all the papers relating to the lawsuit between Lord Selkirk and the Company, and, after having compared these documents with tradition, we have decided to form the opinion that we adopt in this history.

We have endeavored to revive the memory of the illustrious discoverer of the Red River, ill treated and calumniated during his life by jealous and ambitious men, and unappreciated by those of his own time; it is just that his name should be known to-day by his fellow-citizens, and praised as one of our national heroes.

La Verendrye and Selkirk are two very interesting figures in our history. If the first discovered the Canadian West, the second served as an instrument to Divine providence to conduct the missionaries and to found Catholic missions.

For this reason Catholics, especially those of Manitoba, owe him a great debt of gratitude.

G. DUGAS, Ptre.
Anc. Miss.

HOW THEY SAW THE POPE.

Audience of Western Girls.

In an interesting letter received from Miss Lucy Donovan, daughter of Mr. J. T. Donovan, she gives an account of the interview she was fortunate enough to obtain with His Holiness the Pope. Miss Donovan, says the St. Louis Republic, in company with Miss Odile Fusz, Katherine and Grace Cunningham, Blanche Duross and Augusta Dougherty, have been touring Europe under the chaperonage of Miss Louise Garesche. They reached Rome on Sept. 15. After visiting the many points of interest in Rome, they sought to receive an audience with the Pope, but in consequence of the Italian celebration of the independence of Rome the Holy Father had been in retirement, and had refused audience to every one.

The Pope is himself inclined to be somewhat unceremonious, but owing to his great age and responsible position he is compelled to surround himself with precautions, and maintain certain rigid rules of etiquette. In Miss Donovan's letter she describes the happy termination of their endeavors to see His Holiness.

"I think I mentioned in a previous letter that we had abandoned all hope of seeing Our Holy Father. We have had a number of the most influential persons in Rome interested in our cause, but the Pope had positively refused to grant audiences. Father Farrelle of the American College was working to obtain for us permission to see the Pope as he passed from his palace to the garden, but was even doubtful of obtaining this favor. Count Cassell called on me, but I was not in. He left a note asking if he could render any service. I told Miss Garesche to avail herself of his offer. Well, you can't imagine what she asked him to do. It was to deliver a letter to the Pope.

"The Count called the following morning. I was not able to see him, and he left a note for Miss Garesche telling her that he had delivered the letter to a private secretary of His Holiness. After lunch, as Miss Garesche was preparing to go out, the porter brought her a letter which required an immediate answer. The letter was in Italian. It was a summons for Miss Garesche and her six companions to appear at the Vatican at 5.30 the same evening. Can you imagine our excitement and surprise? We did not know whether it was to see the Pope in the garden of the Vatican or to receive his blessing. We were informed that audiences were seldom granted in the afternoon, and that during the celebration of the Italian occupation of Rome there would be no public audiences. We prepared to answer the summons, and, arrayed in black dresses and veils, the latter arranged in Spanish style, we procured two carriages drawn by black horses, for custom requires this.

"Arriving in the court of the Palace, where stood several of the Swiss Guards dressed in their peculiar uniforms of black and yellow—said to be designed by Michael Angelo—we passed through the arched gateway and entered the Palace, ascending a broad marble staircase. Chamberlains clad in crimson satin ushered us into a room. Here we were met by a Cardinal robed in purple, who took our invitation, bowed and walked away. We sat down and waited, and yet uncertain of what we were waiting for; if it were an audience surely there would be others coming, for the Pope had not had a private audience for a long time.

"After the lapse of probably twenty minutes the door at the further end of the hall opened, the Cardinal again appeared and ushered us into the adjoining room. Here, to our utter amazement, the Cardinal said the Holy Father would receive us in his private room. Another door opened and Miss Garesche was summoned. In a few minutes a little bell rang, and the Cardinal conducted us to the next room, I was in the lead. When I saw the Cardinal bow I did the same, though to whom I did not know. I heard a low, clear voice say, 'Venez, venez.'

"Looking up, I saw Our Holy Father with his arms stretched out towards me—only five feet away. The room was small. He was sitting at the end of a raised chair. Not another bow did I make, but, walking hastily towards him I knelt and would have kissed his foot, but he held out his hand and I kissed his ring. He then rested one hand upon my head, holding my hand with his other.

"After asking about my life and family he turned to Miss Garesche and asked if any of us were married, and, being answered that we were not married, he smiled and said: "Then you are all virgins, and God loves you all dearly. This is a beautiful and holy time of life, for you have not now the cares and troubles which may come later on."

"He spoke to each separately for five