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WEDNESDAY, JULY 22.

CURRENT COMMENT.

The New Encyclical. We begin this week the publication of the Holy Father's encyclical DE UNITATE, dated June 29th of this year. As yet nothing but a summary of this great pronouncement has appeared in the press of this country. The English version of an official summary, drawn up in Rome, was communicated to the newspapers by Cardinal Gibbons some three weeks ago. But what we publish to-day is the first English translation of the entire document, which we reprint from the pages of the Tablet.

Its Meaning. Though the encyclical is not a reply to Mr. Gladstone's letter, since the former was already in the hands of the translators before the latter could possibly have reached Rome, yet the Pope's letter to the bishops of Christendom is really, as the Tablet says, "an answer to that volume of thought and inquiry on the prospects of Reunion which for some time past has swelled into a more or less prominent religious movement in the minds of men." Cardinal Vaughan writes to the Times: "In his earnest desire to promote Reunion the Holy Father last year invited all who seek the Kingdom of God in the unity of faith to address prayers to God for light and guidance. This year he has carried the project a step further by publishing an authoritative statement as to the basis on which Reunion, whether of individuals or of corporate bodies, with the Catholic Church is possible. With true and considerate charity he has fully and clearly explained the grounds, founded in revelation and reason, of the terms and conditions which he deems essential. They will come as no surprise to Catholics and to the educated, by whom they are generally known. But some, perhaps a considerable number, have been under the strange delusion that it was in the power of the Holy Father to modify, or even to dispense altogether with, the ancient terms of communion, in order to bring about so desirable and blessed an end as the Reunion of Christendom." This delusion Leo XIII. dispels with admirable frankness. The only path to unity is submission to Christ's vicar upon earth. The Pope is the bond of union. This complete statement of the case will move all those who "walk sincere without the fold." To others, to the vast majority of non-Catholics who are, more or less willfully, clinging to a delusion, who are playing at religion, who try to taste its sweets and reject the bitter pill of obedience, the encyclical will appear in vain. They will prefer their own wills to the will of God. It is the old, old story. The world and its allurements are too strong for the great mass of men. But the chosen ones, the souls that are really true will find in this encyclical a splendid exposition of the foundations of unity.

A Catholic Ambassador. An Irish Catholic, Sir Roderick O'Conor, was last year appointed ambassador to St. Petersburg, and now we learn that Viscount Llandaff, also a Catholic, succeeds the Marquis of Dufferin as our ambassador in Paris. The Viscount is better known as Mr. Henry Matthews, whose appointment to the Home Secretaryship during Lord Salisbury's previous administration raised such an outcry among the fanatics, because of his religion. Lord Llandaff is pre-eminently a fearless, strong-willed man, proud of his Catholic faith, and, as he speaks French like a Parisian and is very wealthy, there is little doubt but that he will set the fashion in religious matters and that any Frenchmen who attempt a fashionable sneer at religion in his presence will be promptly extinguished.

Half-Converts. The eminent Paulist, Father Elliott, discourses most interestingly, in the current number of the Catholic World, on "Half-Converts," that is, people who, like Agrippa, are 'almost persuaded' to be Christians. He says truly that they are very numerous everywhere, and that comparatively few of them bravely cross the Rubicon and enter the Catholic Church. This is how he aptly illustrates their frame of mind. "The truths of religion, apart from that of church authority, are like the staves of a barrel without the hoops. They suggest church authority as staves lying in a heap suggest hoops. One outside the church who has a large portion of Catholic truth finds it necessary to keep standing it up and holding it up by ever-renewed investigation and argument. The Catholic looks to church authority to do that—looks to the hoops to keep the staves standing and united together. He is sure of his beliefs because the plainest one of them is the teaching authority of the church. Now, some minds outside the church do not know enough of the quality of religious truths to understand the need of its being taught by church authority. You give them their start just as you go to work to make barrel-staves: first, you are glad to treat of any religious matter with them. Others are half-converts already, and need only an able exposition of the question of authority. Our Protestant Episcopal brethren lay claim to all Catholic truth, yet try to get along without infallible authority, or they substitute a makeshift. And that is like tying the staves of a barrel together with pieces of rope. The truths of religion must be held together by one encircling truth as strong as any of themselves in essence, and unique in its binding power." This very happy figure is an excellent illustration of the cardinal truth set forth in the Holy Father's encyclical on Unity.

Matthew Arnold. Another brilliant article in the same number is Mr. Charles A. L. Morse's Review of the Letters of Matthew Arnold, lately collected and arranged by George W. E. Russell. The reviewer says that Matthew Arnold's "conception of the Christian religion bore the same relation to the dogmatic faith of the historic church that the light of the moon bears to the sun's brilliancy and heat. Clear, pale, cold—it was a reflected light, as wanting in warmth as the moon's rays; the best it may accomplish is to illumine the wayfarer's pathway enough to aid him in avoiding the pitfalls of ignorance and lust; but its faint glimmer guides his steps to the brink of blank infidelity, and then the pale rays fade into blackest night." "For the English religious revolution of the sixteenth century he had scant sympathy; he says (vol. ii., p. 168): 'I am glad to hear from Green,' author of A Short History of the English People, 'who is expanding his history, that the more he looks into Puritanism, and indeed into the English Protestant Reformation generally, the worse is his opinion of it all.'"

THE NORTHWEST REVIEW AND LA PATRIE.

Not having an atom of sympathy with the worn-out, contemptible Voltairian persiflage which La Patrie so often indulges in, we do not exchange with that noisy organ of French, as contradistinguished from English and Canadian, liberalism. We were, consequently, not made aware till quite recently of its comments on us in its issue of July 2nd. Our attention was called to them by a friend, who had unfortunately destroyed the original. However, we found La Patrie's remarks quoted thus in that valiant Catholic paper, Le Courrier du Canada: "The NORTHWEST REVIEW, speaking of Sir Charles Tupper's defeat, says it has confidence in Mr. Laurier for the redressing of the grievances of the Manitoba minority. This journal, which is the recognized organ of Archbishop Langevin, even promises frank support to the future premier. The NORTHWEST REVIEW will change nothing in the policy of the liberal party and its tardy and calculated acquiescence will not alter by a hair's breadth the line of conduct which our leaders have adopted. We have risen into power without the concurrence of that journal and we shall be able to govern without it." A recent quotation Le Courrier du Canada says: "Accustomed as we are to the misrepresentations of the 'rouge' press, we have thought proper to hunt up proofs and this is what La Patrie calls "une adhesion" (acquiescence) and an expression of confidence. We quote the NORTHWEST REVIEW:

We of course still regret that Mr. Laurier did not give to Sir Charles Tupper that assistance in passing the Remedial Bill which Sir Charles has promised he will give to his successor in whatever may be now introduced to remedy our grievances. We yet believe that the Remedial Bill would have been a just settlement of the difficulty, the only possible settlement under the then existing circumstances, and that if it had been passed we should now be enjoying a fair and just school law.

We are prepared, however, to let bygones be bygones and to accept Mr. Laurier's explanations of the course which he adopted. We believe that whatever else happens under Mr. Laurier's rule our wrongs will be righted—for he will himself naturally wish to aid his co-religionists in this country, he is pledged to Quebec to do us justice, and Manitoba itself has virtually declared for us. We do not, of course, know what method he will adopt, but so far as we can we shall give him loyal support, as we did the present government, in anything he inaugurates which may seem to us to show an earnest desire on his part to restore our rights and privileges under the constitution, to educate our children in accordance with the dictates of our consciences.

"And in another article the Review thus delivers itself:

"The Catholics of this province have nobly stood by their guns. They have proved conclusively that they are of one mind with their priests. STILL BETTER INFORMED THAN THEIR QUEBEC LIBERAL SYMPATHIZERS, THEY REFUSED TO THROW IN THEIR LOT WITH A PARTY THAT HAS TREATED THEM SO SHAMELESSLY HERE. But now they are willing, under the altered circumstances, to let Mr. Laurier do his best. They wish him, however, distinctly to understand that they will accept no sop, no half measure such as Mr. Greenway offered to the commissioners. What they insist upon is a final and lasting restoration of separate schools. IF HE DOES NOT SECURE TO THEM THIS INDISPENSABLE EXERCISE OF THEIR ACKNOWLEDGED RIGHTS, HIS TENURE OF OFFICE WILL BE UNCOMFORTABLY SHORT, and his party will return to those chilling shades from which they have so recently emerged."

The small capital letters are the Courier's, which goes on to say: "This is how the NORTHWEST REVIEW, the organ of the Manitoba Catholics, adheres to the Liberal party. It regrets that Mr. Laurier did not help Sir Charles Tupper to pass the Remedial Bill, it affirms once more that this law would have settled the school question equitably, finally it declares that, if Mr. Laurier does not render full justice to the Catholics, he will not remain long in power. In the face of such an utterance, we understand why La Patrie makes a wry face. The NORTHWEST REVIEW's articles are not of a kind to please the people who are just now grovelling at Mr. Laurier's feet."

We are grateful to the Courier for its noble defence of us, and would merely add that La Patrie's chiefs will, whether they like it or not, have to reckon with us in the settlement of the school difficulty. Should their terms not be acceptable, we would remind them that their so-called settlement would be no settlement at all, simply because the

Catholic Church is immortal and never forgets. This question will never be settled until it is settled right.

MATTERS POLITICAL.

Under Mr. Laurier it seems there is to be but one English-speaking Catholic in the cabinet. It is said that certain Toronto politicians, prominent in the Liberal machine, went to Ottawa and demanded that no Catholic west of Quebec should be taken into the cabinet and that they only failed in their mission when it was found that the selection of Senator Powers would give the Maritime provinces five representatives, which would be an undue proportion and lead to dissatisfaction. In all past governments except one there have been at least two English-speaking Catholics and it is to be regretted that Mr. Laurier's first step in coming into power should be in the direction of ignoring the old established principle of Catholic representation in the government of the country.

An analysis of the new cabinet shows the plan of representation which has been carried out:

Catholic French Canadians—Messrs. Laurier, Premier and President of the council; J. I. Tarte, Minister of Public Works, and C. A. Geoffrion, without portfolio.

French Canadian Protestant—Sir Henri Joly de Lotbiniere, comptroller of Inland Revenue.

Quebec English-speaking Protestants—Messrs. Sydney Fisher, Minister of Agriculture, and R. R. Dobell, without portfolio.

Ontario Protestants—Sir Oliver Mowat, Minister of Justice; Sir Richard Cartwright, Minister of Trade and Commerce; Mr. William Paterson, Comptroller of Customs; Mr. W. Mulock, Postmaster-General.

English-speaking Catholics—Mr. R. W. Scott, Secretary of State and Mr. Charles Fitzpatrick, Solicitor-General without a seat in the Cabinet.

Maritime Provinces—Messrs. L. H. Davies, Minister of Marine and Fisheries; W. S. Fielding, Minister of Finances; Dr. Borden, Minister of Militia; A. G. Blair, Minister of Railways and Canals. This leaves the Portfolio of the Interior yet to be filled. Mr. J. D. Edgar will be speaker of the Commons.

The Canadian Freeman rejoices in the success of Mr. John Macdonell, the member for Selkirk, who the paper says, "will be an additional strength to the already heavy debating power of the Liberal party" and who "will undoubtedly be one of Mr. Laurier's ablest supporters." The Freeman evidently doesn't know the gentleman and if it really believes what we have here quoted will undoubtedly be greatly disappointed in Selkirk's representative; or else the debating power of the Liberal party instead of being heavy must be of a very light and frothy nature. Considering too that Mr. Macdonell has for several years been a factotum and an out and out follower of the Greenway-Martin crowd of politicians and especially of their anti-Catholic school legislation, it is surprising to find the Freeman announcing that "what he will have to say in connection with the school question will have much weight and value." Catholics of Manitoba sincerely hope Mr. Laurier will not need advice from such a quarter.

It is probable that the Freeman rejoices, too, over the success in Lisgar of Mr. R. L. Richardson. It is true that he is the editor of a paper which has been devoted for six years to the abuse of Catholics and all they hold dear, but he is a Liberal in politics and that is apparently, in the estimation of the Freeman, the all important thing and will amply atone for all other shortcomings.

It is generally admitted that the A. P. A. got in some of their fine work at the recent Democratic convention at Chicago. Mr. Richard Bland, of Missouri, was the most prominent candidate for the presidential nomination, but it was pointed out that although he himself is a Methodist, his wife and family are Catholics, and this would tell against him in the election. This consideration undoubtedly had much to do with his rejection, but this action of the delegates who practically ostracized an honored citizen because he selected a Catholic lady for his wife and allowed his son and daughter to be reared in the Catholic faith will, perhaps, prove to be another nail in the coffin in which the once great Democratic party will be buried at the coming election.

The Nor-Wester fought a good fight for its party during the recent political battle, and is entitled to the credit of having materially assisted in the elec-

tion of the Hon. Hugh John Macdonald. Not the least effective portion of its efforts were the telling cartoons it published daily, many of which were very clever and to the point, but since the election it would have been better for that paper had some of the cartoons never appeared.

Mr. Laurier is fond of claiming that he is a Liberal of the English school, but this mere assertion will count for nothing if he allows his followers to introduce into the country the Yankee doctrine that to the victors belong the spoils. Reports have already appeared in the press of large dismissals in Mr. Tarte's department and wholesale additions to the list are said to be contemplated. If this is done for the sake of economy and it is found that the reduced staff can carry on the business, none will have the right to complain, but if, as there seems to be reason to fear may be the case, the old servants are to be replaced by supporters of the new power, there will be not only complaint but severe condemnation from loyal Canadians who desire to see British rather than Yankee notions prevail in the Dominion.

Hon. Mr. Laurier will announce the government's policy in his coming speech at St. John and Iberville, at the end of the week.

The executive committee of the South Wellington Reform association has decided to protest the election of Mr. Kloefer, the Conservative candidate who defeated Mr. Innes, Liberal. Mr. Kloefer will fight the protest and we hope with success.

Twelve Books Valued at \$18,000 were received in the customs house, New York, for J. Pierpont Morgan, lately. They were four volumes of Shakespeare, original folio, dated 1623, 1632, 1664 and 1685; six volumes of the polyglot Bible, dated 1514-17, and two volumes of the Mazarin Bible, printed from the type on vellum in 1450-55.

TEARING OFF THE MASK.

A discussion on Freemasonry gave rise to a lively scene in the Italian Chamber in the sitting of June 3. Signor Cerutti advocated the passing of a law requiring all associations to register all their statutes and the names of their members, reading, in support of his proposal, extracts from the Marquis di Rudini's letter to his constituents in 1895. He pointed out how General Arimondi, in one of his letters had referred to the organization on the eve of Amba Alagi, as the influence which maintained General Baratieri in command, thus rendering it answerable for the subsequent disasters. Here the President of the Chamber, a noted Mason with the grade of Thirty-three, who had been showing signs of impatience during the speech, sought to intervene, but was resisted by the orator, who shouted to him to cease trying to stop him by gestures with his hands, and desired him "to leave him in peace with his bell." The President replied that he was doing his duty, and was interrupted by a voice with the addition, "as a Thirty-three." An unseemly brawl ensued, many deputies protesting against the attempt to close the discussion as "a Masonic violence," and congratulating Signor Cerutti on his motion. The latter exerted from the President of the Council, on the following day, a promise that he would consider the question of the secret societies, as soon as the state of public business should permit.—The Tablet.

Libellers Punished.

A London jury has given \$5,000 damages to Mr. Michael Austin, an Irish Nationalist member for Parliament, in a case against two or three British Tory papers which had written of him as a "dynamiter," by reporting him as having in a public speech hoped "that the time was not far distant when every Irish constituency would elect men of John Daly's stamp." It appears that Mr. Austin never made any such speech, and, even though he had, he would not, in our opinion, have committed much of a crime. But the Tory papers meant what they printed in the sense of suggesting that the speaker was in sympathy with murderers. If they did not mean this there was no point in it, as Lord Chief Justice Russell observed as follows in summing up the case: "The Lord Chief Justice, in summing up, left it to the jury to say whether the paragraph in question was a libel, and incidentally expressed the opinion that unless it bore the meaning contended for by the plaintiff (Mr. Austin) there was no point in it. Referring to a letter from the Birmingham Gazette to the plaintiff's solicitor, in which they offered, if the plaintiff wished, to disassociate himself from the policy of his party to give him an opportunity of doing so, his lordship characterized it as an impertinent letter."