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Northwest Review.

TUESDAY, FEBRUARY 8, 1898.

CURRENT COMMENT.

The disastrous fire, by which the most valuable block in the city of Winnipeg was destroyed in a couple of hours last week, shows what a mockery the word "fireproof" is. The McIntyre Block was supposed to be fireproof, and yet it all went up in smoke. The Chief of the fire brigade says that, even had the iron fire doors been closed, the results would have been the same. And, indeed, it looks as if no walls, however solid, can resist the fiery furnace fed by wooden partitions and wooden floors. Is there not some means of making each room really fireproof?

An English paper that plumes itself on its knowledge of French translates "fou furieux" by "furious fool." The real rendering is "raging madman." Though the French word "fou" may have at one time been the equivalent of "fool" and still is so in some cases, such as "the king's fool or jester," it now implies not mere folly but downright madness, especially when accompanied by the adjective "furieux."

All that the generality of Catholic papers on this continent, and we ourselves in particular, have written about the incongruity of the German Emperor solemnly avenging the death of two Jesuit missionaries when he himself would not allow the Society of Jesus to return to Germany, falls singularly flat now that we know the murdered Fathers Henle and Nies to have been in no way connected with the Society of Jesus. Shortly after we wrote in that mistaken strain we began to have doubts when we found the martyred priests were considerably under thirty years of age, whereas Jesuits are seldom promoted to the dignity of the priesthood till they have turned thirty. Now we are authoritatively informed that Fathers Henle and Nies, who were killed in hatred of the faith by a band of armed Chinamen in Southern Shantung on November 1st, belonged to a German Missionary Society, and that the German Province of the Society of Jesus has no missions in China.

The *Tablet* says that Bishop Falize, Vicar Apostolic of Norway, gives a most consoling account of the progress of the faith in that ancient kingdom. The hospital of the Sisters of St. Joseph at Christiania is the handsomest hospital in Norway. Three new churches have recently been opened. The abolition of the penal laws against the Religious Orders has produced great fruits, and the number of Lutheran theologians who publicly teach Catholic doctrines, like Ritualists in English-speaking countries, is daily increasing. The Bishop concludes with the following passage: "How far 'Catholicism is in the air in Norway,' to quote the recent expression of the bigoted *Luthersk Ugetidende*, a little incident will show. In the large town of Bergen we have nursing sisters, but, owing to want of means, no hospital. Last June I was confirming some converts there. On this occasion a deputation of doctors, all Protestant, came to beg me to erect a hospital. I could only answer that we had a magnificent site, but no money. Then they offered to hire a house at their own ex-

pense, where the Sisters might install a temporary hospital, but only on condition that it should be called 'The Catholic Hospital' adding, we are sure that the name alone will guarantee the success of the establishment."

Le Manitoba publishes a very interesting letter from Very Rev. Dom Paul Benoit, Superior of the Canons Regular at Notre Dame de Lourdes, Man. The French Consul in Montreal, speaking recently at a meeting of the Chambre de Commerce, had dissuaded Frenchmen from emigrating to Canada and especially to Manitoba and the Northwest. So Dom Benoit writes to the Consul a quiet but most impressive letter. He begins by charitably attributing the Consul's mistake to his frequent intercourse with disgruntled Frenchmen asking to have their passage paid to France, men who "do not lay the blame of their failure on their sloth and other vices but only on the country, the climate, the mosquitoes, etc." Dom Benoit then lays down this far-reaching principle: "Judging a new country by the reports of those who have not succeeded there supposes much lack of experience." After which, the learned and zealous Pastor of Notre Dame de Lourdes gives some striking statistics. At the time of the French Consul's visit to Manitoba some three years ago Notre Dame de Lourdes contained 231 French people; now there are 308, with 211 French Canadians, 87 Swiss and a few of divers other nationalities. Most of the Frenchmen came without any resources but their muscles, several had even borrowed 1500 francs for their journey. At the present time they own 5160 acres, 1488 of which are under cultivation. They have 169 horses, 83 oxen, 419 other horned cattle 31 mowing machines, 25 reapers 24 hayrakes, 8 seeders. As the courteous Consul General of France, Mr. Kleczkowski, is a sincere and straightforward gentleman, we have every reason to hope that this frank statement by Dom Benoit will lead him publicly to withdraw his previous unfortunate remarks.

L'Echo de Manitoba, in its comments on the Encyclical, has carefully avoided all mention of two important statements in that august pronouncement. The new Liberal organ says nothing of those unchangeable Catholic principles of Education which the Holy Father so plainly lays down and by which he so distinctly condemns mixed schools. And it also eschews all mention of the clear and unmistakable terms in which Leo XIII. declares the inadequateness and unsuitableness of the so-called "settlement."

The University Land Grant.

At the special meeting of the University Council held last Thursday, the report of the Committee on the form of the Patent was accepted by a large majority. The minority report, signed by Mr. H. Archibald and Rev. Father Drummond, was moved as an amendment to the former, seconded by Rev. Father Cherrier, Father Drummond being ill at St. Boniface Hospital. Besides the mover and seconder, Mr. Aikins, Judge Prendergast, Dr. J. K. Barrett, Canon Matheson and Mr. F. W. Russell, voted for it.

The words in the Patent Form to which the minority objected were those which empower the University to pledge or mortgage the lands for the purpose of raising money on which interest would be payable. The minority rightly think that this would open the door to wasteful squandering of our University property. Experience proves that one such first step is easily followed by another and yet others until the capital all goes by the board.

The majority of the University Council think otherwise. They believe they can trust themselves not to be extravagant. Let us hope their trust will not be misplaced.

Undoubtedly the best presentment of their view was made by the Registrar, Mr. Isaac Pitblado. He pointed out that professors' salaries could not be paid out of capital account, but only out of the income, and therefore that one great source of expense threatening the property was cut off.

THE NORTHWEST BAPTIST ON THE ENCYCLICAL.

Since the publication and promulgation of the Encyclical of His Holiness Leo XIII. on the School question of Manitoba, we have remarked with pleasure how respectfully and considerately the leading Protestant newspapers have all spoken of this important document. It was to be the privilege of such erratic little monthly publications as the *Northwest Baptist*, for instance, to speak sneeringly of a pronouncement which Catholics hold in

such veneration and upon which Protestants themselves in general look with great respect.

Let our readers listen with edification to the choice language of the *Northwest Baptist*: "How irreverent we are," says the small sheet, "that we do not meekly bow to the voice of the Holy Vicar! Never mind, Leo, you have done your duty like a brave man, and though you have been bold enough to tell the Judicial Committee of the Privy Council that they did not know their business, yet we respect you none the less. When a man sets himself up as the sole depository of wisdom in the universe, the opinion of the Privy Council is not in it. . . . Be not deceived. The school Act of 1890 was no whim. It is based on the conviction that the Catholics are no better than other people, and that from now until the end of time they must take their rank as simply equals of other citizens. We shall not grow weak-kneed &c. . . ." and so on.

We shall not lower ourselves to answer the *Northwest Baptist* street gabble with regard to the position of the Pope in the Catholic Church, we will only limit ourselves to calling its attention to that very judgment of the Privy Council for which at least it seems to entertain some respect.

Their Lordships of the Judicial Committee of the Privy Council, in a judgment delivered 29th January 1895, after a careful consideration of the rights and privileges of the Catholic minority of Manitoba prior to, and their position since, the Schools Acts of 1890, said: "The sole question to be determined is whether a right or privilege, which the Roman Catholic minority previously enjoyed has been affected by the legislation of 1890. Their Lordships are unable to see how this question can receive any but an affirmative answer."

Then follows a contrast of our position prior and subsequent to the Acts of 1890. And their Lordships continue: "In view of this comparison it does not seem possible to say that the rights and privileges of the Roman Catholic minority in relation to education, which existed prior to 1890, have not been affected."

And their Lordships said in conclusion: "Their Lordships will humbly advise Her Majesty that the questions submitted should be answered in the manner indicated by the views which they have expressed."

So in His Encyclical His Holiness Leo XIII. far from showing any disrespect for, rather bases his pronouncement on, the constitutional aspect of the School question of Manitoba, upon the judgment of the Judicial Committee of the Privy Council.

"The school Act of 1890 was no whim." Well and good, but what about the judgment of the Privy Council? If the *Northwest Baptist* preaches, as it claims to fully preach, the gospel of Christ, ought it not to remember the Golden Rule? Should it not, even for mere shame sake, fall down on its editorial narrow-bones, if not to beg pardon of the Pope for whom it professedly entertains such disrespect, at least to apologize to its readers for thus wilfully and so wrongfully misguiding them?

The Catholics of Manitoba have, ever since 1890, demanded, both on principles of conscience and constitutional right, the privilege, in this land of religious liberty, of conducting their schools according to their religious views of education. This was and is still no whim with them. "They are on to it," and they will persevere until their rights and privileges are restored.

We are invited to support private schools at our own expense, if we please. But even here the Schools Acts of 1890, as amended in 1894, interfere. For we are altogether debarred from using the municipal machinery to collect taxes on Catholic property for the support of Catholic schools, even in localities which are exclusively settled by Catholics. Is this generosity, is it justice?

However, we hope that all our separated brethren are not of the same stamp as the followers of the *Northwest Baptist* and therefore we look with confidence in a near future to some material and substantial restoration of our rights and privileges as a Catholic minority. This and nothing else will make us once more believe and feel at the same time that "British fair play" is not for Protestants only but also for Catholics, even where they happen to be the minority.

Father Pardow Replies to Rev. Dr. Campbell.

To the Editor of the Montreal Star: Sir.—My attention has just been called to a recent number of the Star, in which are published some remarks made by Rev. Dr. Campbell on my sermons in

Montreal. I wish to state that the remarks are couched in most gentlemanly language, and I am very happy to see that the time has come when we can discuss religious topics with disparting. Presuming that Dr. Campbell is correctly reported, I beg leave to reply briefly.

1st. The rev. doctor declares that "no earthly authority can relieve a man of his own personal responsibility in regard to his salvation." In this I am happy to agree fully with Dr. Campbell. No Catholic ever believed or was ever asked to believe that his belonging to the Church relieved him in the least of his own personal responsibility. The doctor seems to be imputing to us Catholics the old Protestant doctrine. Luther taught that all a man had to do was to believe; faith without good works was enough for salvation. The Catholic Church condemns this doctrine as heretical, and teaches that each one must work out his salvation in fear and trembling.

2nd. Dr. Campbell says: "The fundamental principle of Protestantism is that each individual is bound to exercise his own reason, while the Jesuit Father makes the Church the judge." I answer: St. Paul writes: "Bringing into captivity every thought to the obedience of Christ." (2 Cor. x, 3.) And again, "If an angel from heaven preach any other gospel than that which we have preached, let him be accursed. . . . If any man preach any other gospel, let him be accursed." (Gal. i, 8.) St. Paul's learners were, therefore, obliged to accept St. Paul's teaching just as he gave it to them: they were not allowed to interpret it in any way but his way: to interpret it in a different way from his would be really to have another gospel.

Moreover, I ask, how far do Protestants exercise their own reason on the mystery of the Holy Trinity? Does Christianity depose man from his high estate by obliging him to believe that mystery, which he cannot prove nor grasp? If so, all Christianity is a fable.

We Catholics do not differ from our Protestant brethren in the fact that they exercise their reason, and we do not exercise ours; for all Christians must exercise their reason in finding out what Christ taught. We differ from our Protestant brethren concerning the means of finding out Christ's teaching; they say, or used to say, the Bible, the whole Bible and nothing but the Bible, is the means; we say the Bible and the Church.

Finally, Dr. Campbell is reported as affirming that "there is no mention in the Scriptures of a necessary channel to salvation through the good offices of St. Peter or any other apostle." I answer: St. Matthew writes: "Whosoever shall not receive you nor hear your words . . . it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment." (St. Matt. x, 14.) And St. Luke: "He that heareth you heareth Me, and he that despiseth you despiseth Me, and . . . Him that sent Me." (St. Luke x. 16.)

Here, then, is clear mention in the Bible, of a necessary channel of salvation through the good offices of the apostles. If the people wished to avoid the fate of the inhabitants of Sodom, at the day of judgment they were obliged to hearken to the teaching of these men, because these men taught by the authority of Christ, and to reject their teaching would be to reject Him. The Catholic Church teaches that the Bible has not been abrogated, and that the teachings of the Bible concerning the apostolic channel still hold good.

W. O. B. Pardow S.J.
Gonzaga College, Washington, D. C.
January 17th, 1898.

APHORISMS.

The ballot-box is no longer the Heaven-sent panacea which it appeared in the eyes of the multitude only twenty years ago. There is everywhere a perceptible reaction in favor of government by the Capable as opposed to government by the counting of noses.—W. T. Stead.

Universal suffrage is universal falsehood ("Le suffrage universel, c'est le mensonge universel").—Prus IX.

It is only in a gathering of experts that the voice of the majority has any weight. The masses are too often what the printer made them by bad spacing, when he set up "them asses."

Style is a thinking out into language.—CARDINAL NEWMAN.

Few things try one's patience as much as being praised by a fellow who is quite incapable of appreciating the real merit of what one has done.

The staunch Protestant, man or woman, is not a reasoning animal. He or she has no sense of perspective, never knows, because unable to recognize, defeat. The vapors of such a one are not arguments, they are mere ebullition.

Catholic Faith ensures sanity and consecutiveness.

The evolutionist who is ready to believe any cock-and-bull story a skilful liar can concoct about some bones he has invented or some transformation he has imagined, deplores the insufficiency of the united testimony of unnumbered geniuses who would have died rather than tell a lie.

THE BOOTHS.

Western Watchman.

The Booths—father, son, daughter and son-in-law—are the four best advertised people in either hemisphere. Their tambourine thrum rolls around the world. The elder Booth has a genius for raising the wind; and the dust he raises with it is of the auriferous variety. He has amassed millions on millions in the name of every misery that humanity is heir to, and he has managed to divert public attention from the fact that it is all held in the name of the Booth family. When the British Isles had been thoroughly canvassed William Booth went to India and the colonies and for years was busy gleaming a harvest of shekels in those parts. But his eye was long fixed on this country where money is plentiful and where every man and woman is ready to pay generously for religious work done by others. To keep power and pelf in the family he deputed his son Ballington Booth to administer this American suzerainty in his name. It was another instance of betrayed paternal confidence, and David Booth had soon to declare war on Absalom Booth, and for several years the Salvation Army and the American Volunteers have been fighting over souls and shekels from one end of this country to the other. We confess our sympathy is with the young man. He has fore-sworn his British allegiance and become an American citizen. He fights Stars under the Stars and Stripes. His soldiers are uniformed in the sky-blue of the American army and have their garb fashioned after the cut of soldiery. What is best of all, he has dropped his H.'s and castiered 'Appy 'Arry and all the cockney crowd, entrusting the cause of Salvation to the verdant and unemployed boys and girls of our prairies. Then we want all trophies won from the Devil to be kept on this side of the water, and if the kingdom of Lucifer is to be overthrown we want it done by the arms of the United States. We would like to see tens of thousands of little demons stacking their arms while the band plays Yankee Doodle. We don't want England and William Booth to get the credit which belongs to Uncle Sam and his adopted boy, Ballington.

Booth, pere, is now in this country, and his object in coming here is to bribe the Volunteers to renounce allegiance to Booth, fils, and enlist under the Union Jack. The practice now is to shoot such people. Without advocating any such extreme measure we hope our people will show this English emissary the cold shoulder. It is a plot against a son and for a son-in-law. Booth-Tucker is a fakir. He goes about the country with his head swathed in fifty yards of muslin; after the fashion of Orientals, and to show his connection with the family of Salvation, he on his marriage to Miss Booth took her name instead of her taking his. We won't have this impostor rule over us. This elder Booth is going to be in this city the fore part of next month and some of our clergy have been invited to sit on the stage in Music Hall at the reception planned for him by his managers. For every one priest we see on the stage to honor William Booth we hope to see six to honor Ballington Booth.

But we don't see how any priest can be present on either occasion. If a priest can act as vice-president at a grand dress parade of the officers of the Salvation Army why may not the laity join the ranks in daily skirmishes of the rank and file? Then the religion of the Salvation Army is half blasphemy and half gelded Protestantism. The preaching of the army is simply the declaration of the stout-lunged soldiers that they were once rapscallions and are now saved. The prayers are good only in showing the unchurched multitude that a man can get down on his knees without falling to the ground, and that anyone of ordinary agility can get down and get up again. The smiling and the ogling of the girls serves to satisfy the godless on-lookers that a girl can put on a good face of piety without for a moment taking her eye off the main chance. Then when it comes to making a holy show of religion we are without peers in the show business. For all these reasons we are on the side of the Stars and Stripes, the American Volunteers and Ballington Booth; and against the last name's father, his daughter and his son-in-law.

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