

The Northwest Review

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J. K. BARRETT, LL.D., Editor-in-Chief.

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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.

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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.

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, MAY 10th, 1893.

DEAR SIR, 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.

I need not to 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.

Yours all devoted in Christ, ALEX. ARCHBISHOP OF ST. BONIFACE, O. M. I.

The Northwest Review

WEDNESDAY, AUGUST 9.

EDITORIAL NOTES.

Luther's mother was born a Catholic, lived and died a Catholic; so did the mother of Melancthon, Luther's most intimate friend.

An anti-Catholic agitator over in England claims to have "escaped" from fifteen converts, but the probabilities are that it is ever made that number of escapes, it was from penal institutions that they were effected.

The Paris correspondent of the Liverpool Catholic Times announces the conversion in that city, and reception into the Catholic church, of Miss Lee, granddaughter of General Lee, the famous Federal commander in the War of the Rebellion.

If the Christian Endeavor societies up at Montreal last week had rebuked on the spot the delegate who slandered the Catholic church in their hearing, they would have shown themselves worthier of the name they bear, and have avoided the unpleasant consequences which followed their failure to do so.

"Curious gyrations of human thought" is the latest manner of expressing conversions to the Catholic church. "Gyrations of thought" must suppose a liberty of thought leads to Catholicity?

The Canadian Freeman says: According to the recent census the Catholic population of Canada is no small pumpkins, and is therefore worthy of, we might say, great consideration.

Equality before the law is one thing, and social equality is another. Freedom and liberty in the social world are dependent upon our acquaintance with the limitations of our surroundings.

recognition of small courtesies, which are required by the inequality of rank and age; and the greatest security for the friendly intercourse of all classes is that all should be well bred.

The Catholic Review, commenting on "what a year has brought" says, referring to the Columbus celebrations: The Columbus festivities in all parts of the country surpassed even the most vivid anticipations.

The Protestant Episcopal Canon Liddon says: "To support Christian education is to arrest crime at the fountain head; it is to cut off the main supplies from the great torrent of national immorality; it is to bring heads and hearts, while nature is yet impressible, under those blessed influences which make crime unwelcome, and which enlist its natural votaries and victims in the cause of virtue."

The Catholic Educational exhibit at the World's fair is attracting a great deal of attention. It is said to compare favorably with the public school exhibits. This should be a source of gratification to every Catholic heart.

The Mid-Continent asks, and answers: "To what arbiter will you appeal to discriminate the things that are true from the things that are false in the contents of the Bible? Will you appeal to reason? That lands you into all the evils of the German rationalism."

A faithful, practical, exemplary Catholic will not be found in the ranks of those who are always seeking a way to evade the laws of the church.

Do the Protestants who dislike Catholics and abuse the Catholic religion ever think of the noble and unselfish work to which so many priests, Christian Brothers and especially Sisters devote themselves—the work of education, for which they get nothing in this world but the food they eat and the habits they wear, and particularly the work in hospitals and charitable institutions?

The Ave Maria quotes the following from the Ypsilanti Sentinel, a Protestant paper, but an honest one: "All former generations of the American people have been taught from press and pulpit, that the 'common school'—'general education'—was to be the death of Catholicism; that the Catholic church could exist only by 'keeping the people in ignorance,' and if the children of Catholic parents could be brought up in the public schools, the days of the church were ended."

Equality before the law is one thing, and social equality is another. Freedom and liberty in the social world are dependent upon our acquaintance with the limitations of our surroundings. The very essence of good breeding is the

Catholic education outside of the public school."

In order to maintain their following, they said that the church wished to "keep the people in ignorance;" yet when the church establishes schools for all its children, with an inconsistency that nothing but bigotry could engender, they try to keep the Catholic children from going to their schools.

Should you be asked, "When should I prepare for death?" let your answer be "even now, this moment." When the first breath of life is drawn we commence our march to the grave. Steadily we go ahead. Every moment but brings us near the inevitable end.

LOYOLA THE SPANIARD.

The President of a Luther College recently read a paper before some anti-secret society convention, in which he charged the Jesuits with all kinds of crimes—including that of being "foes of our Republic." He says, "Loyola the Spaniard came to repair what Luther the German had destroyed."

Mr. John Lord, author of "Beacon Lights of History," referred to in another article in this paper, is a Protestant historian, yet he speaks of Loyola as one of the benefactors of the human race. Presidents of religious institutions ought not to write so, or expose their ignorance of men and things—or if not ignorance, their prejudice, born of bigotry.

If he will look back over the path of time, three hundred years and see the mounds of debris of wrecked Lutherans piled up on all sides, and then glance at the church of the Jesuits—look at it in this country one hundred years ago, and look at it to-day—he might draw a lesson from it.

RETRIBUTIVE JUSTICE.

The forthcoming statistics on education in Census Bulletin No. 17, shown that "the adult population of New Brunswick is not as generally able to read and write as it was twenty years ago," whereas "the advance" in education "of the juvenile population of Quebec between ten and twenty years of age has been greater than that of any similar group in any of the other provinces."

One of the features of this delightful book is its summaries of sermons and speeches and comments thereon. They are written by a true orator, as eager to see beauties in the language of others as he is inexorable in chastening his own. Not even the reporting of the Nestor of Free Press reporters could equal this.

to show itself, the reasons are twofold: 1st, until the middle of this century the only education offered to Lower Canada was distinctly Protestant, Catholic education being persistently repressed, so that it was impossible for the mass of the population to learn reading and writing without danger of apostasy; 2nd, statistics and reports, being generally compiled by Protestants, systematically suppress all that points to Catholic progress in education: for instance a recent volume of Government statistics, while carefully enumerating every Protestant academy of the slightest importance, says not a word of a single one of the dozen magnificent Catholic colleges or of the score of splendid boarding convents in the Province of Quebec.

FROM QUEBEC TO VICTORIA.

Judge Routhier, of Quebec, has lately published, under the above title in French, a most thoughtful and interesting sketch of his trip on the C. P. R. across the continent with the Archbishops and Bishops in May 1892. Father Lacombe who organized this famous excursion, had secured the distinguished judge as its chronicler; this book shows how judicious was the choice.

However, it would be a mistake to suppose that this stout octavo of 386 pages is merely a recital of the incidents of the journey. Historical sketches of rare power and depth; anecdotes amusing, dramatic, tragic; shrewd appreciations of men and things; gems of high literature and flights of poetic fancy, practical hints for the development of the country; graphic word-painting of the mountain scenery and of the engineering difficulties successfully overcome by the builders of the Canadian Pacific Railway; all this and more, far more than we can hint at, is to be found under the modest title-page of a book of travels.

Though we have not space to mention half the salient points in the work, we cannot refrain from indicating, at least, the thrilling narrative of Father Lacombe's saving the C. P. R. workmen from an Indian massacre; Judge Routhier's merry experiences with Bengough the caricaturist; Van Horne's getting an artist to paint a missionary scene; the story of a strange duel in which two hostile Indians gambled away each other's scalps; the Passion Play in British Columbia; the idyll of a ranch; Father Lejeune's success in teaching Indians to read by means of shorthand.

The only mistake we have noticed is one which our modesty obliges us to correct. In sending us De Quebec a Victoria, Judge Routhier addressed us as editor of the Manitoba Free Press. Had the error been confined to this private communication, we should have called his attention to it privately; but, as it appears in pages 96 and 100 of the book, we feel bound to protest publicly and to request that the mistake be corrected in subsequent editions.

We trust none of our subscribers will fail to read the following extract we take from one of our exchanges: "At a revival meeting the evangelist requested every man who had paid his debts to stand up. They rose in a mass. Then he said, 'Sit down, and every man in this meeting who has not paid his debts stand up.' One individual raised his arm aloft. 'My good man,' said the evangelist, 'have you not paid your debts?' 'No,' said he. 'I have not paid them. I am the editor of a religious

periodical and nearly every member of this congregation owes me for my paper, now, dear reader, at the risk of being somewhat 'personal,' your delinquency has put me into the position of the aforementioned editor. Please examine the date on your label, take enough of the money which the present senseless scare has frightened you into hiding away, and promptly settle with us.

WITH A LOCAL APPLICATION.

Our esteemed contemporary The Casket writing on "Bigotry in high places," remarks:

Speaking at a meeting of the Bible Society in Halifax the week before last, Bishop Courtney referred to the inhabitants of certain Catholic countries as "the devotees of the basest superstitions of modern Romanism," so at least the Herald reports his words. It would be interesting to know just what His Lordship means by superstition, and whether he has ever been at the pains to acquaint himself with the precise nature of the Catholic practices covered by his sweeping denunciation.

We Catholics do not object to honest, intelligent criticism of our religious practices. Protestants think that many of these practices are superstitious. Well they may think what they will of them; but they should not fall into the vulgar mistake of supposing them to be superstitious simply because they think so. Examine them, we say; make your appeal to reason, not to prejudice; prove that they are superstitions. Many great and good men thought as you do at one period of their lives. But they used their reason, they examined carefully into the matter and found that they had been brought up from childhood with utterly false notions of the real nature of these practices.

This charge of superstition, so often flung in the face of Catholics without as much as an attempt at proving it, is the outcome of narrow-minded, unreasoning bigotry. "Bigotry," says Cardinal Newman, "is the infliction of our own unproved First Principles on others, and the treating others with scorn or hatred for not accepting them. There are principles, indeed," he goes on to observe, "such as the First Principles of morals, not peculiar or proper to the individual, but the rule of the world, because they come from the Author of our being, and from no private factory of man."

And though I know in many cases it is very difficult to draw the line, and to decide what principles are, and what are not, independent of individuals, times and places, eternal and divine, yet so far we may safely assert,—that when the very persons who hold certain views, confess, nay, boast, may, are jealously careful, that those views come of their own private judgment, they at least should be as jealous and as careful to keep them to their own place and not to use them as if they came distinctly from heaven, or from the nature of things, or from the nature of man. Those persons, surely, are precluded, if they would be consistent, from using their principles as authoritative, who proclaim that they made them for themselves. Protestants, then, if any men alive, are, on their own showing, bigots, if they set up their First Principles as oracles and as standards of all truth.

"This being considered,"—we quote further, "have we not a curious sight before us? This is what we call an enlightened age: we are to have large views of things; everything is to be put on a philosophical basis; reason is to rule; the world is to begin again; a new and transporting set of views is about to be exhibited to the great human family. Well and good; have them, preach them, enjoy them, but deign to recollect the while, that there have been views in the world before you: that the world has not been going on up to this day without any principles whatever; that the Old Religion was based on principles, and that it is not enough to flourish about your 'new lamps,' if you would make us give up our old ones. Catholicism, I say, had its First Principles before you were born: you say they are false; very well, prove them to be so: they are false, indeed, if yours are true; but not false merely because yours are yours. While yours are yours it is self-evident, indeed, to you, that ours are false; but it is not the common way of carrying on business in the world, to value English goods by French measures or to pay a debt in paper which was contracted in gold. Catholicism has its First Principles, overthrow them, if you can; endure them if you cannot. It is not enough to call them false because they are old, or antiquated because they are ancient," or we may add, to denounce as "basest superstitions" the practices and usages grounded on them because you either do not or will not understand them.

After years of unrelenting persecution, the chancellor commenced to realize the indomitable character of his antagonists. To use his own expressive language, he was "weary unto death" of the endless struggle and he sought an understanding with the Pope, to whom he complained of the obstinate policy of the centre party; but Lee XIII. refused to interfere. The government offered first one and then another conciliatory measure, until finally the gravity of the dangers which threatened the empire in the alarming growth of socialism, a natural sequence of religious persecution, brought about the repeal of the obnoxious laws and the gradual emancipation of the Catholics of Germany from the bondage of a persecution which is the darkest stain upon the history of the fatherland.

A short illness; it is said that just before he expired, after he had been speechless for some time, his voice suddenly returned to him, and imagining he was in the reichstag he delivered a thrilling and impassioned address in favor of the restoration of the Jesuits. What a beautiful thought it is that the voice which had ever been heard on the side of truth and justice and in behalf of the down-trodden and oppressed, should give its last utterance in behalf of a society so cruelly and unjustly treated by the German government.

Bismarck and Windthorst, although bitter antagonists in the political arena, were not personally inimical to one another. Indeed the chancellor delighted to honor this great foe, whom he had found invincible. At entertainments it was remarked that he always gave Herr Windthorst the place of honor, and lavished blandishments upon him, perhaps from motives of sincere regard, perhaps with the hope that flattery might soften the man whom nothing else could subdue; but the veteran statesman was proof against the wiles of diplomacy, and he succeeded in making use of Bismarck more than once when the interests of his old friends were in jeopardy and the influence of that powerful man was needed in their behalf. There was something irresistibly amusing in the peculiar friendship of these two men; the one with apparently every advantage against him, a puny, delicate physique, opposed to a burly giant, the leader of a hopeless minority against the ruler of an empire; and yet, like the hero in the old nursery tale, the delicate boy, with no weapons save his natural shrewdness and his sense of right, wins back his father's heritage and lets the ogre fall into the trap set for himself.

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LUDWIG WINDTHORST.

The Great Catholic Parliamentarian—His Personal Friendship Towards Bismarck.

It may be that Lieber will fill the place once occupied by Dr. Windthorst at the head of German Catholicity. If he does he must be a man of conspicuous ability. Ludwig Windthorst was born Jan. 17, 1812, of the Catholic branch of a g.-o.l. Hanoverian family in Osnabruck. He was a child of peculiar temperament and great obstinacy, and narrowly escaped being apprenticed to a shoemaker. He studied at Goettingen and Heidelberg, winning high honors and distinction; and he entered upon manhood as a delicate young advocate. He was soon named member of the Catholic consistory, and took part in the debates on the Hanover constitution. He was also for a time councillor of the supreme court of appeals in Celle.

In 1851, he was president of the lower house of Hanover, and was afterwards minister of justice of that country. On the deterioration of the unfortunate George V., and the absorption of his kingdom by victorious Prussia, Windthorst, although warmly attached to his sovereign, accepted the inevitable, and in the north German constituent diet voted for a centralized form of government, and took the oath of allegiance to the Prussian constitution. He labored assiduously for the formation of a party guaranteeing to all the smaller states their constitutional rights; this was afterwards through his influence called the party of the centre or of the constitution. It was led by Bishop von Ketteler and Herr Mallinkrodt, from whom Windthorst received the pseudonym "The Pearl of Meppen."

The death of the fearless Mallinkrodt in 1874, in the thickest of the desperate struggle, threw the leadership of what then seemed a forlorn hope upon the little Hanoverian. And never yet had a nobler host rallied round a purer or more dauntless leader. All the weapons that diabolic hatred and malice could invent were hurled in vain against that chosen band. Taunts, calumnies, persecutions but strengthened them. They became, as one of their great men said, "like steel—harder under the hammer." With clear and unerring foresight, Herr Windthorst pierced the depths of Bismarck's cruel policy; with unflinching patience and persistence he laid bare every weak point in the armor of the Iron Chancellor, and calmed the irritation and indignation which might have hurried the centre into impolitic measures. Uncompromising in matters of principle, he could not be lured by the most tempting bait to support measures which fell short of the desired end, the emancipation of his countrymen from the galling yoke of religious persecution. His object was the entire abolition of the May laws; that of Bismarck was the annihilation of the centre party for the destruction of Catholicity in the German empire. Herr Windthorst was a native of a conquered province, the upholder of a persecuted minority; Bismarck, flushed with pride, was the dictator of a victorious and powerful empire. It was but a repetition of the old story of the triumph of principle over brute force, of faith over tyranny.

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Like a ship without a rudder is a man or a woman without health and the necessary strength to perform the ordinary duties of life. When the appetite fails, when debility, and a disordered condition of stomach, liver, kidney, and bowels assail you, take Ayer's Sarsaparilla.

Don't Read This.

We trust none of our subscribers will fail to read the following extract we take from one of our exchanges: "At a revival meeting the evangelist requested every man who had paid his debts to stand up. They rose in a mass. Then he said, 'Sit down, and every man in this meeting who has not paid his debts stand up.' One individual raised his arm aloft. 'My good man,' said the evangelist, 'have you not paid your debts?' 'No,' said he. 'I have not paid them. I am the editor of a religious