

The Northwest Review

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NOTICE.

The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, (2) LETTERS of a friendly character, (3) NOTICES of similar subjects, whether conveying or asking information or controversial, (4) NOTES, especially such as are of a Catholic character, from every district in North Western Ontario, Manitoba, the Territories and British Columbia.

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, May 10th, 1893.

Mr. E. J. Dermody.

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, "the company for the present retaining charge of the editorial columns."

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, it cannot be expected that the material part of the publication should remain without remuneration.

YOURS ALIQUOT IN CHRIST.

ALEX. ARCHBISHOP OF ST. BONIFACE, O. M. I.

The Northwest Review

WEDNESDAY, JANUARY 31.

EDITORIAL NOTES.

Where there are duties there are rights, and Catholic parents have an inalienable right to the Catholic education of their children.

Catholics want nothing for themselves which they do not want for their non-Catholic fellow-countrymen also. All they have ever asked is justice for the legitimate demands of all alike.

It is gratifying to find that the appeal of Hon. Edward Blake for funds to carry on the Home Rule for Ireland campaign is meeting with a generous response on this side of the "mighty wet."

Many Catholic journals—ourselves among the rest—fell into the error of announcing the death of the Right Rev. Dr. Bagnshaw, Catholic Bishop of Nottingham, England. There is an Anglican Bishop also of that place, and it was he whose death occurred.

The throne has made overtures to the altar. The government in Italy has besought the Pope to use his moral power to calm the agitation in Sicily, promising in return to abate its persecution of the Church.

While Protestant schoiars, with their ill-guided "higher criticism" are destroying faith in the Bible, the Pope of Rome is upholding its divine inspiration and inerrancy. At the end of the nineteenth century Christendom does to depend, as it always did and always will, on the Catholic Church for the vindication of the claims of Holy Writ.

Last Thursday, at Jacksonville, Florida, U. S., two men, in the full strength of their manhood, met for the purpose of pounding the life out of each other for a sum of money. Some thousands of men assembled to watch this miserable exhibition, and after one man's jaw had been broken and the man himself rendered insensible, the disgusting contest stopped.

It is very significant that of all forms of Christian belief the Mohammedans hate Catholicity, whilst willing enough

to tolerate other creeds. Catholicity is hated by all the false religions of the world; its Founder was put to death on the Cross, its Apostles were all martyrs, its Pontiffs have been persecuted by the world, and the imprisonment of Pope Leo XIII., like that of St. Peter, is by the enemies of God. All this should confirm the faith of Catholics, and lead others to enquire into the claims and position of the Church.

The Brandon Sun, after referring to the fact that a bill is before the Kentucky legislature making it an offence punishable by fine or imprisonment for members of secret societies to discriminate disadvantageously to any religious bodies, remarks—

What about the Jesuit body, in order to defeat whose intrigues and machinations the P.P.A. was first organized? What intrigues? What machinations? Mr. Editor. These words are easily written, and we have heard them ever since we can remember, but never seen any proof of these supposed Machiavellian practices among the Jesuits. The Sons of Loyola have amongst their number the finest intellects in the world, and naturally exert great influence, but this is not intrigue, nor yet machination. These things belong solely to P.P.A.'s and other kindred societies, where bigotry takes the place of reason and intellect is mostly conspicuous by its absence.

Right Rev. Dr. Gregg, Protestant Bishop of Cork, was located in that city for fifteen years, and never during all time, he says, has he met with a disrespectful or unfriendly word from Catholics. The Rev. Thomas Morgan, of Rostrevor, County Down, Ireland, says: "Though the Catholics are 90 per cent. of the population, I have never, during the long period of forty-four years spent in the ministry of the Presbyterian congregation at Rostrevor, received the slightest insult from a single one of them, nor anything but the greatest good-will, friendship and respect." This is always the case where Catholicism predominates. As a reverse picture it is only necessary to call attention to the P.P.A. convention at Hamilton to show how Catholics are treated where Protestants are in the majority. A body of men banded together in secret, concealing even their identity, were met together and for what? To concert measures to deprive their fellow-citizens of their social and political rights, and to deny them an equal chance in the battle of life by preventing them earning their daily bread. How well does Catholic tolerance compare with Protestant intolerance.

Because of the re-admission of the Jesuits into Germany the Central Evangelical Board has become terribly huffed and describes this honored body as enemies of the Fatherland and Protestantism. We cannot do better than give the comment of the San Francisco Monitor on the matter, which says—

These people are like the P.P.A.ists—afraid to meet their opponents on fair open field; they would have recourse to tyranny and governmental oppression. As to the Jesuits being the enemies of the Fatherland, the whole history of Germany refutes the calumny. The Order has ever served the country, in science and art, in college and school, and in all the battlefields on which German blood has flown. Among the great historians, philosophers, and scientists of Germany, no names shine with greater brightness than those of members of the Order. As to being enemies of Protestantism, the Evangelicals are about right. The Jesuit Order was founded especially to combat Protestantism, and for the last three centuries it has been its principal and most terrible opponent. If South Germany is Catholic to-day and North Germany not wholly Protestant, it is due to the labors of the Jesuits; it is natural for the Evangelicals to have no love for the Order which was founded to fight them. This reminds us of the Irish sexton who was showing a beautiful church to a traveller. This gentleman was lost in admiration, and not having a very extensive vocabulary at his command, expressed his opinion by exclaiming: "This beats the devil!" To which came the answer: "That's the intention, sir." So with the Jesuits and Protestantism; that's the intention.

THEY ARE WELCOME TO PAPINEAU.

Our separated brethren, the Presbyterians, are striving to make out that Mr. L. J. Papineau, who recently apostatized publicly in Montreal, is of Huguenot origin. If he is, that would explain the faithlessness of his father and himself. His father, though a most polished gentleman of the old school, lived and died an unblushing disciple of Voltaire, the prince of shallow scoffers. A Catholic lady, hoping to prepare Mr. Papineau, senior, for death, once begged of him to read the New Testament. His answer was given with the most exquisite politeness, but with cold, self-satisfied sarcasm: "Really, my dear madam, that would be useless. I have read the whole Bible, and have found it a tissue of absurdities." This answer gives us the measure of the great Papineau's intellect, and points to the sort of religious atmosphere the present Papineau inhaled in his childhood. However, the "great" Papineau was not only an intellectual pygmy; morally, he was a fraud. After working up his deluded followers to the pitch of rebellion, when armed rebellion was madness, he took good care to keep away from bodily danger; and, while his dupes were bravely dying at St. Denis and St.

Charles, he was prudently retreating to the United States. Like father, like son.

FATHER DRUMMOND'S ANSWER TO THE QUESTION: "WHY AM I A CATHOLIC?"

We omitted to state last week the circumstances that give to Father Drummond's article; "Why Am I a Catholic?" much of its pungency and point. It was written in answer to a request from the editor of the Winnipeg Tribune, and forms part of a symposium of similar articles by Protestant writers. To understand its full significance one would have to compare it to the four articles which appeared on the preceding four Saturdays in the same newspaper. On December 23rd Canon O'Meara replied to the question, "Why am I a Churchman?" by attempting to show that the Church of England was both Catholic and Protestant, and by belauding its liturgy. On Dec. 30th Rev. Joseph Hogg gave a fair and temperate statement of the Presbyterian view. January 6th witnessed Rev. Hugh Pedley's answer to "Why am I a Congregationalist?" in which, of course, Cromwell was canonized. Rev. A. Grant, on January 13th, explained why he was a Baptist, confining himself to an attack on Infant Baptism. Finally there appeared Father Drummond's full and frank statement of Catholic doctrine. He was the only one to claim, as the first cause of his faith, the unmerited and invaluable gift of God's grace.

The Tribune, which has so often been cruelly unfair to Catholics, deserves credit for having this time published, without any ill-natured heading, without even the objectionable term "Romanist," everything that Father Drummond wrote.

IT WAS A ROBBERY.

The Reverend Father Drummond, S.J., has consented to deliver a lecture on the evening of Saturday, the 17th March next, in aid of our schools, and the Rev. Father Langevin duly announced the event from the pulpit of St. Mary's church on Sunday. In the course of this announcement he had occasion to refer to the fact that the schools are in need of the money which will undoubtedly be received as the proceeds of the lecture, and answering his own question "Why are the schools financially hard up?" he gave as one reason that when the present school law was passed the Government practically confiscated the large sum of something over \$13000 which then stood to the credit of the Catholic trustees. He characterized this confiscation as nothing less than robbery, adding that it might be there were people who would like him to use a milder term, but if so he would advise such people should they be so unfortunate as to be violently relieved of a thousand dollars of their own money not to cry "thief, thief;" but content themselves with the polite remark that "their cash was taken without their permission," and let the matter rest there. Now there are very few, either Catholics or Protestants, who knowing the circumstances under which this confiscation took place will be inclined to say that Father Langevin was not justified in the language he used; and the good people of St. Mary's congregation have always been so unanimous and so determined in expressing their decided opinion on this point that we feel bound to take exception to a statement which appeared in Monday's Free Press to the effect that "some members of the congregation were not in sympathy with Father Langevin's strong language." The congregation of St. Mary's has never been backward in declaring themselves both individually and collectively with regard to every incident connected with the passing of the present school law, and the high hand with which the Government carried out its provisions—and they have so often put themselves on record that there can be no doubt as to their position. We were present at St. Mary's on Sunday; we heard the announcement from the pulpit; we know pretty well all those who were present in the church; and we venture to say that there was only one person in the sacred edifice who did not sympathize with the reverend father's remarks and who in all probability prompted the Free Press to make such a statement. We are certain that all the other members of the congregation were in accord with the sentiments of the reverend father. The word "some" in the report of the Free Press should therefore be changed to "one," and it might with advantage be added that that one is a man who has been publicly sat upon by the English speaking Catholics in his bumptious attempt to pose before the general public as their representative. He is a man whom those who know him can only regard with mixed feelings of pity and contempt; and that he is so regarded has been shewn him so plainly that if he had any sense of shame at all he would retire from the miserable business in which he has so long engaged and cease his endeavours to place the Catholic people of the city in a false light before the public. We regret very much that the Free Press has allowed its columns to be used by such an individual, for the directors of that journal must know how little reliance can be placed in whatever information he may convey to them. Although the Free

Press has lately fallen considerably from its high place it once occupied in our esteem we hoped better things of it than that it should become the medium through which such dirty work as this can be accomplished—and the fact that it has fallen so low is perhaps the most regrettable part of the whole incident.

A TRAITOROUS ORGANIZATION

We imagine that the recent Grand Council Convention of the P. P. A. held in Hamilton will prove to be the beginning of the end of this dastardly association, for it cannot be that such a mean skulking, sneaking, dark lantern society can command the sympathy and support of a sufficient number of free and independent electors in this Dominion to enable it to obtain a permanent footing. We venture to say that the un-British methods which the members of this organization admittedly adopt in carrying out their designs will, in a very short time, bring down upon it such an avalanche of public reprobation and reprobation that it will be buried in oblivion as other movements of the kind have in the past. At the same time we have to recognize the fact that it is at the present moment a living force in the country, and we may take it that the appointment of a delegate from Manitoba to an official position in the Grand Council is evidence of either one of two things—that the membership here is sufficiently large to be entitled to this recognition or else that it has been determined to make special efforts to strengthen the hold it has upon the Prairie Province. It is our duty therefore to do everything we can to expose the aims and methods of those who are banded together in this conspiracy, and we feel assured that when we have done so we shall have the sympathy and support of the vast majority of fair-minded Protestants in the community. If this association were really one intended for the purposes which its name would seem to imply we would have nothing more to say of it than to question the necessity for Protestants to band together for protection. If they felt that such a step was necessary we would not for a moment deny their right to take it, but as is now well known this is not the object of the organization at all. It is simply a society formed for the purpose of depriving a large number of Canadians of all civil rights, and that being its avowed object it is nothing more nor less than a criminal conspiracy against the constitution of the Dominion. The intention of that constitution undoubtedly is that every British subject resident in the Dominion, unless he be an idiot or a felon, shall be entitled to all the privileges and rights of citizenship. Religion is, certainly, to be no bar to the enjoyment of those rights, and it is therefore evident that the banding together of a large number of men for the purpose of defeating this feature of our constitution is simply a conspiracy which if successful will strike a blow at the liberties of our country and make the government of the Dominion an impossibility. As an organization whose sole aim is to deprive men of citizenship for conscience sake it must be condemned as outrageous in itself and dangerous to the welfare of the country. We say, and we say it without the slightest hesitation, that no member of this villainous association can be a loyal citizen; and in making this charge we may point out that we are in line with a large number of the leading men of both the United States and of Eastern Canada. The results of such a movement as this, which in its first instance sets aside and defies the most important provisions of our constitution, and next tends to introduce among us an element of discord, injustice, and dissension, are bound to be in their evil tendencies so far-reaching as to be almost beyond the scope of contemplation, therefore while it is certainly a movement which most seriously threatens the liberties of Catholics it is at the same time one which every true lover of our country, regardless of religion, is bound to oppose by every means in his power. In dealing with the P. P. A. all true patriots should join together, assume the offensive, and let the members of the cowardly, craven-hearted association know that they will receive short shrift whenever the time comes, as come it certainly will, that their identity as members shall be established.

In this connection we notice that a man holding an office in the government of the Province, and receiving his pay as a public official from all classes of the community, Catholic as well as Protestant, is not only a member, but is so active and prominent in the ranks of the association as to have been rewarded with a high office in the Grand Council. This person is Mr. R. J. Noxon, the Brandon gaoler. We think it is intolerable that a man who is as much the servant of the Catholic people of the province as of any other class should be allowed to retain that position and at the same time be avowedly engaged in a plot to ruin and destroy us. He has thrown himself actively into an association whose first object is to deny us the rights guaranteed us by our forefathers, the right to worship God according to the dictates of our consciences, and while enjoying that right to continue unmolested and unattacked in the

enjoyment of life, liberty, and happiness in absolute equality under the law. We claim that any man connecting himself with a movement of this kind renders himself unfit to hold a public office; first, because he has pledged himself to harass and destroy a large section of the tax-paying community, and, secondly, because he is not loyal to the constitution under which the government that engages him exists. This is a serious matter, and should be brought strongly to the attention of the proper authorities. It cannot be allowed to pass unnoticed, but an example should be made—and such an example as may be the first step towards rooting out this diabolical organization in the province. In a letter which we published last week, in which it was pointed out that Mr. Noxon had left to attend the Convention, the question was asked: "Does he go down to represent the government?" We may say we have reason to believe that at any rate he does not represent the head of the government, for we had an opportunity not long ago of hearing that gentleman express himself in no very measured terms of condemnation of the P.P.A., which he declared was an organization that should be nipped in the bud. We trust he will act up to the opinion he expressed on the occasion we refer to, and that he will use his influence and the power he possesses to save Manitoba the disgrace of having even one known member of the traitorous organization in an official position in the gift of his government.

CATHOLICS AND THE LIQUOR TRAFFIC.

We quote the following from the last issue of the Northwest Baptist: TO BE DEPLORED.

It would bring down on our head the anathemas of our contemporary, the Northwest Review, if we dared to say that "Catholics nearly monopolize the liquor traffic." The poverty, the sin, the shame that fall upon the people result almost entirely from drink." Archbishop Ireland says it. There will be no rejoinder this time.

With regard to this, we may say that if the Baptist had been the author of the statement we should certainly have taken exception to the first portion of it, in so far as it might be intended to apply to this province or the Northwest—and, we believe, even the whole of Canada. As a matter of fact, such a statement would not be true applied to this country, as the Baptist may easily satisfy itself if it will only take the trouble. We have no information at hand which will enable us to express an opinion with regard to the cities of the United States, but we accept Archbishop Ireland's statement that a large number of Catholics are engaged in the liquor business there. We venture to add, however, that although we might like to see those so employed turn their attention to other methods of gaining a livelihood, if they are conducting their business as honorably and as decently as are the few Catholic hotel-keepers in this city there is nothing much to be ashamed of. Drink has undoubtedly been a great cause of crime, but it is, on the whole, a good thing for a country that the business should be in the hands of men who are apt to realize their moral responsibility, and without intending to stand as an apologist for those engaged in the trade, we may safely claim that as a whole, those Catholics who are connected with it here have shown themselves decent, law-abiding citizens, endeavouring to do their duty, and to conserve the interests of law, order, and morality.

THE P. P. A.

What gang is this whose fetid breath Pollutes the air and loads the breeze With microbes of a living death? What creed gave birth to knaves like these, Who unto other folk deny The right to live, and dare gape say Their claim to thrive beneath God's sky— Say, is it not the P.P.A.? The selfish, odious P.P.A.— That shuns the light, And loves the night— The owlish, ghouliah P.P.A. What are its weapons? Cant and fraud— A trickster's guile that's sleek and sly; Great Lucifer its Lord and God, Its gospel none unblushing lie; Professing Christian love, its creed Is one that preacheth but to slay— A horde of Pharisees, indeed, Compose the dastard P.P.A.— That bigot's den the P.P.A. Surely no Christ Hath sacrificed His life for such as they! Traitors alike to God and man— To truth and love, and honor blind No serpents wriggle as they can, Nor leave such slimy trails behind; False to the flag, whose folds recall, In many a bright and dazzling ray, The right of liberty for all, Detested by the P.P.A.— The vile and leprous P.P.A.— The rabble rout, Who, without doubt, Make up the catfif P.P.A. Adapted.

Billiousness—Fever and Ague.

So pleasantly do Dr. Morse's Indian Root Pills search out and drive away the seeds of disease that all persons living in a country where fever and ague, and all other bilious diseases, are prevalent, will find they should never be without them. From two to four pills each night upon going to bed, will, in a short time, drive away the sickly yellow look of bilious persons, and bring to their cheeks a beautiful glow of perfect health. Dr. Morse's Indian Root Pills are sold by all dealers in medicine.

Some Dont's for Fathers.

Don't lean down too hard when the boy is turning the grindstone; this is one of the causes of boys leaving the farm. Don't expect the boy to keep up with you and the hired men, and run errands or carry water at the same time. Don't expect the boy to maintain an angelic disposition if, after working hard all day, he is obliged to eat at the second table. Don't give the boy a lamb or a calf to raise—which would have died if he had not attended to it—and let it grow up to be dad's sheep or cow. Don't continue to treat the boy as if he had no sense, but consult with him occasionally; he may possibly know more than you do. Don't rave and storm because the boy wants some time to tinker; he may astonish you with some of his work. Don't tell the boy he can go hunting or fishing Saturday, and then hitch on a day's work before he goes. It is not fair.

Was St. Patrick a Welshman?

It seems as difficult to decide where the birthplace of the Irish national apostle was as to assign the exact natal spot of Homer. The claims of Armorica Gaul, the banks of the Clyde, and Lancashire have all been ably and exhaustively advocated, and now Rev. Albert Barry, C.S.S.R., contributes a learned article to the Ecclesiastical Record, in which he maintains that St. Patrick was a native of North Wales. The saint's father, Calpornius, he points out, held sensational rank as a citizen of the great Brito-Roman city of Caer-Legion or Caerleon, on the Dee, the modern Chester. Like the other magistrates and civil rulers of that city, he possessed a country villa, and Father Barry concludes that this villa must have been in the Vale of Clwyd, where, according to ancient Irish writers, St. Patrick was born. The Vale of Clwyd is, it is true many miles from Chester, but in those days, observes the reverend gentleman, "well-trained steeds bore men swiftly to and fro upon the splendid Roman road." Father Barry supports his arguments with no mean skill, and his contention, whether it be accepted or rejected, must excite widespread interest.

Had To Wait a Minute.

A pleasant story is told of a sweet little girl between three and four years of age. She was already to go to bed at night, when she came to her mother, who was washing her hands, and asked her to hear her say her prayers. "Yes, dear, in a minute, when I have finished washing my hands," said her mother. "Jesus will have to wait a minute or two, won't he?" said the little child. "No, I dess I will say it alone."

An Unprecedented Achievement.

Messrs. R. Hoe & Co., the great printing press builders, are very proud of the magnificent press which they have built for the Witness, of Montreal, whose capacities are, putting all things together, the greatest that have ever been combined in one machine. The proprietors of the Witness have unexpectedly received from the Hoe company the following note of triumph, which, as it forms an important landmark in the progress of the art of printing, we think our readers should be allowed to see:—

New York, Jan. 13, 1894. Gentlemen,—We received the other day, through one of our foremen, a copy of the 32-page paper, printed on your press, and certainly congratulate you upon this achievement—something that has never before been done on a regular issue on any of our presses, we believe in the country, and of course on no other machine ever made.

We have also seen your issue of December 28, and note the kind words spoken of our machinery. In fact, we keep posted on your paper as it appears from time to time, and certainly think your achievements in stereotyping, publishing cuts, and in every way, something to be proud of.

With best regards, we remain, Yours very truly, R. Hoe & Co. Messrs. J. Dougall & Sons, the Witness, Montreal, Que.

Literary Notices.

"Indian and White in the Northwest or A History of Catholicity in Montana," is the title of a new work soon to appear, should the author, Rev. L. B. Palladinio, S.J., Helena, Montana, meet with sufficient encouragement to cover the expenses of publication. The establishment and progress of Catholicity in the Northwest, and the adventurous and romantic episodes connected therewith, are graphically related by the author. The work will make a volume of about 700 pages, with over 130 illustrations, and will be sold by subscription only. Terms, \$4, to be paid when the volume is delivered. Orders may be sent to the author's address, or to any of the Catholic clergy in Montana.