

The Northwest Review

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Correspondence conveying facts of interest will be welcomed and published. Address all Communications to THE NORTHWEST REVIEW, Post office Box 508, Winnipeg, Man.

NOTICE.

The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, every political or party subject, whether tending to praise or censure, or controversial. (2) NEWS NOTES, especially such as are of a Catholic character, from Manitoba, the Territories and British Columbia. (3) NOTES of the proceedings of every Catholic society throughout the city or country. Such notes will prove of much benefit to the society themselves by making their work known to the public.

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 entrusted by the directors of the journal with the management of the same.

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 gratefully, if can be expected that the material part of the publication should remain without remuneration.

I therefore strongly recommend to all Catholics under my jurisdiction to give a liberal support to the NORTHWEST REVIEW. It has fully my approval, though, of course, I cannot be responsible for every word contained in it.

The editors write as they think proper, they are at full liberty to say what they wish and in the way they like best. The sole control I can claim is over the principles they expound, and I have no hesitation in stating that the principles announced by them are sound and ought to be endorsed by every sound Catholic in the country.

I therefore consider that you enter a good work and I pray to God that He will bless you in its accomplishment.

I remain, Yours all devoted in Christ,

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

The Northwest Review

WEDNESDAY, JUNE 13.

EDITORIAL NOTES.

Sister Caroline, a Sister of Charity who made herself famous by nursing the wounded soldiers before Sebastopol in the Crimean war, and who afterwards managed the military hospital during the French campaign in Mexico, died recently.

The Voce della Verita, of Rome, publishes a letter from Mr. Gladstone in reply to a communication from Mr. Farabuleni, an attaché of the Vatican, asking the ex-Premier's opinion as to the present status of Ireland.

Mr. Gladstone says that disunion and discord are the only obstacles to the progress of the Irish cause.

It now turns out that the Grand Master of "the Loyal Orange Lodges" of Canada, and President of the "American Protective Association," Trainor once passed himself for a Catholic and canvassed for a Detroit Catholic paper and the story is repeated of his rattling rosary beads in his pocket to rouse the devotional sympathy of those he was canvassing among.

So consummate a hypocrite makes a fitting leader and president for the P. P. A.

It is idle for young men to think they can suddenly become rich. If you wish to secure a sufficiency of worldly wealth you must begin at the bottom of the ladder, and ascend step by step.

Begin quietly, take the world as it comes, rest satisfied with your position, and show you are a man of principle and integrity. These qualifications will, in time, push you forward, and win for you the approbation of a discerning public.

Nor will it lessen your importance or derogate from your respectability to engage in laborious work. This is a business country, and all must labor, and there is no odium or disgrace attached to the humblest calling.

Here is a sample of P. P. A. wisdom: "Every thinking man and every man of letters outside of Romanism knows just what Popery is; that it is simply a corrupt political organization, to be treated as any other corrupt political party is treated."

Such a statement would indeed sound strange coming from 'thinking' men and men of letters enrolled under the standard of the P. P. A., for thinking men and men of letters in their ranks are as scarce as the proverbial hen's teeth, but coming from an organization whose members openly deny their connection with it, by denouncing the P. P. A. to their Catholic customers and secretly attending the meetings of the dark-lantern crowd, who answer to numbers and not to names in their meetings, we simply treat the statement as the wandering of a weak mind.

The silver jubilee of the ordination to the priesthood of the Rt. Rev. Matthew Harkins, D. D., Bishop of the diocese of Providence, was recently commemorated at his cathedral.

As the REVIEW goes to press we are able to announce that His Grace Archbishop Tache is slightly improved. His condition last evening was alarming, and about nine o'clock His Lordship Bishop Grandin administered the last Sacraments.

We earnestly pray the merciful God to spare the life of our dear and venerable Archbishop. But if it be His holy will to take him away in death, then may the Saviour of mankind grant him peace and quiet during his last hours on earth, and may his soul ascend directly to heaven, there to receive the award of a long career of holiness and merit.

Almighty God, if it be Thy will spare the life of our dear Archbishop!

How little wisdom there is in the suggestion to take church property is well shown by in Mgr. Farley in an article in the Forum as follows: "It is well known that taxes are paid as an equivalent for the protection afforded. As the churches are the most powerful protection of governments it would not be just to make them pay tribute to the State.

Where would the latter be without the former? If the restraints which religion affords were removed from society anarchy would soon take the place of law and order.

The influences of the churches, which are preaching in favor of the maintenance of law, is much more potent than military power, and in place of hindering the erection of Church buildings the interest of the State demands that more be built."

The Medicine Hat News, a weekly rag edited and conducted by a little band of Orange hoodlums in the west, treated its readers last week to one and a half columns editorially of the most ignorant vulgarity imaginable, directed against us for having pointed out to them a few plain facts in a recent issue in reply to a fanatical clap-trap article against the Catholic hierarchy and separate schools, of which none other than the "learned editor" of the News, and a few "paid editors" would bring discredit upon their calling in stooping to do. However, seeing that the weather is very warm, and that the 12th of July is close at hand, we are charitable enough to overlook this deplorable exposition of ignorance, as we suppose the "learned editor" of the News is getting his war paint on in preparation for the glorious 12th, and taking everything into consideration no doubt at the time of writing he felt rather out of sorts. But, at the same time, were you to ask this man why his "little band" were so jubilant on the above date, we venture to say that his answer would be about as intelligent as the amount of intelligence contained in the article referred to.

The Kansas City Catholic says: "The number of convictions for murder in the United States during the year 1892 was over five thousand, while the number of murders for which there was no conviction must easily have been double, if not treble, that number. This is appalling, and is, as it were, a pulse by which you can know the strength and weakness of Christianity in the land. True Christianity, that of the Catholic Church, not only teaches in a perfunctory manner, but carries into every transaction and state of life the conviction, making such conviction the rule of action, that every human being possesses a soul made to God's image and likeness, in anything else earthly is as nothing, and the conviction that to send that soul unshriven and unprepared before its God is the greatest of human crimes, and that this covers the most wretched or even abandoned. Of course, the taking of human life by due process of law, or in defence of one's own life, or in public armed war, is outside the above; but the murders that are a special evil of this age are through uncontrolled passion and can be controlled only by Christian dogma. Outside the Catholic Church this sacredness of human life is realized in theory, but in theory only, and having neither catechisms for their youth, nor Confession and the Sacraments for their adults, the carrying of this conviction into the affairs of life as a rule of human action, is simply impossible. To make matters worse in our age and land, mixing with those who have no such conviction made into a rule of all human action, dulls the sense of even the practical Catholic, and wholly weakens the action of the nominal Catholic. The sacredness of human life is not fully realized, does not carry with it the same sanctions, outside the fullness of Christianity is in the Catholic Church."

A PROVIDENTIAL POPE. During the sixteen years that he has so illustriously occupied the Chair of St. Peter, there have been many and plain evidences afforded that in Leo XIII., Divine Providence gave the Church a Sovereign Pontiff admirably qualified to guide it aright through perils and dangers to counteract the wiles of its enemies, and to strengthen the faith and increase the devotion of its faithful children.

In the admirable article contributed by him to the North American Review, Cardinal Gibbons points out another providential feature of the elevation of the present Pope to the exalted position he now occupies, when, after alluding to the fact that Cardinal Pecci took no active part in the debates of the Vatican Council of 1869-70 he asks if it may not have been "a particular design of Providence that he who was to be elected the head and judge of his brethren in 1878 should

not have been involved in their disputations in 1870, but that he should enter into his high office, joyfully hailed as the harbinger of peace and concord by prelates of every shade of theological opinion?"

The marvelous successes that have attended the administration of Leo XIII., particularly its achievements in the line of harmonizing dissidences, and rendering former foes of the Church, fair if not friendly to her, fully justify the Cardinal's inquiry, as they also constitute one of the clearest evidences that the Church was divinely provided with its present illustrious head.

THE CITIZEN'S RIGHT.

Our Catholic fellow-citizens are not to be bowled down because they take an active part in politics and reap the reward which comes to many of them when the party they belong to is successful. Some of our sectarian exchanges grieve because Catholics get into office. Are not public positions open to the Catholic citizen as well as to the Jew, heretic or infidel? We would deem it a sorry day for Catholics, as Catholics, when they would become the adherents of any one political party. Catholics have their full share of intelligence, they reason for themselves, and they are as diverse in their views on the political issues of the day, as the members of any other religious body, and are as fully set in their opinions. The usufruct they propose to participate in when successful. To say they seek office because they are Catholics is too absurd to entertain the thought. This is the meat for the hyena of bigotry to make him show his ugly fangs. Catholics should take an active interest in politics. This is the duty of every conscientious citizen. The trust of citizenship is so sacred that it would be almost a sacrilege to divert it from its legitimate and direct use, by not exercising every privilege it bestows, especially the priceless one of franchise. It is our duty to study the constitution and the laws that we may fully understand their privileges; it is our duty to become as fully acquainted as we can with the political bearings of every question of national or local policy, and then form our opinions in accordance with the laws of God. He who does so makes the only true citizen. And such as he may worthily seek the benefits and emoluments of that citizenship without having his motives impugned.

SACRED HEART.

Holy Mother, the church being ever watchful over the daily welfare of her spiritual children brings to us Catholics special forms of devotion from time to time during the year. In the beautiful month of May she presents us with Mary, the Immaculate Queen of Heaven that we may strew our garlands of sweet scented flowers at Her feet and offer Her the choicest bouquets of roses which we can cull from the luxuriant garden of prayer.

Scarce have the last hours of May died out, when June, in all the plenitude of summer succeeds and then our good Mother, the church, once again brings to us a tender object of devotion. This time it is the Sacred Heart of Jesus. Now that we are in the midst of this month set aside by the church for particular homage and respect to the Sacred Heart it gives us pleasure to recall some of the sentiments which prompt the Catholic soul to love the sweet Heart of Jesus. Happy coincidence too that is whereby May has been dedicated to Mary, the Immaculate Queen, immediately preceding, as it does, June, when the dear Heart of Jesus claims all our love. Mary is, as it were, the gateway through which we must pass if we come to Jesus. During May we have been telling her child-like of our wants, and now as she leaves us, she hands us over into the embracing arm of her beloved Son, her Lord, and our Lord.

This devotion to the Sacred Heart of Jesus besides appealing to the most tender instincts of us Catholics, comes to us with a divine sanction, and is thus more urgently advocated. The heart is the seat of the affections, it is symbolic of love. When with mortal beings it means all this, how much more can it and actually does mean as applied to Jesus. The Sacred Heart of Jesus—words are unable to express the infinite abundance of love which is contained therein. In paying homage to the Sacred Heart, we not only worship Jesus but we appeal to that infinity of affection, which comes forth like a drowning sea, making us participants more of heaven than of earth. Our present Pontiff, Leo XIII speaking of this devotion says: "We desire with all the ardor of our soul that the devotion to the Sacred Heart may be propagated and diffused over all the earth."

The Heart of Jesus is the perfect model of all sublime virtues, the exhaustless treasury of all the riches of heaven. It was a merciful invention of unselfish love, thus to present to the eyes of man, rebelling in his pride against all authority and all restraint, yearning insatiably for earthly goods and sensual delights, the Sacred Heart, in which no other emotions can find place but those which spring from deep humility, unflinching meekness, perfect obedience, unexampled self-renunciation, with purity and sanctity unknown elsewhere. It was a marked

effect of infinite mercy that sinful man deserving punishment from the injured Majesty of God, should thus be permitted to find in the Heart of Jesus a refuge to receive and shelter him, an ark of salvation offering the means of escape amid the universal shipwreck, the true Propitiatory, where justice is appeased and flings the scourge aside. Strive then with charitable zeal to win men to a close union with the Sacred Heart, to make them imitate and love it, etc."

When we pause to consider the millions upon millions of cruel pangs that are hourly being inflicted upon the tender and loving Heart of Jesus by the base and blasphemous profanations of the Holy Name, pur own hearts should at once extend themselves in sympathy and we should strive to alleviate the insults, by our devotion to the loving Heart of Jesus. Our lips should be ever ready to pronounce some ejaculation such as "Sweet Heart of Jesus be my salvation" whenever we hear the Holy Name profaned or insulted.

The golden jubilee of the apostleship of prayer is being celebrated this year, and the occasion ought to instill in our minds the desire to propagate this devotion. Every home should have a picture of the Sacred Heart hung upon its walls; and children should be taught from their infancy to lip sweet ejaculations, in which the Sacred Heart is honored and glorified. These practices are simple but beautiful: they will bring down upon us and our offspring the abundant blessings of the Almighty and will contribute much towards ensuring our eternal salvation.

MAKING THE BLIND SEE. In a few days the children attending our schools will be dismissed for a couple of months well earned holiday. We use the term well-earned advisedly for we believe we are right in saying that in no year during the existence of Catholic schools in this city have the scholars attended with more regularity and certainly not in large numbers, than they have during the scholastic term just coming to a close. It must be a source of great consolation to our venerable and venerated Archbishop, and to his devoted and zealous clergy, to see that in spite of all the enemies of our faith have done our schools are not only still in existence out, taking everything into consideration, flourishing. And what must be the feeling of our enemies in the matter? Of course they have the satisfaction of knowing that their taxes for the education of their children are made lighter by the amount taken from the pockets of Catholics, or in other and historic words that they are "making the beggars pay," and it may be that there is a relish added to this in the knowledge that had we not been robbed of our guaranteed rights and our funds confiscated we would by this time have considerably improved our schools so far as regards equipment. Apart from this however it must be gall and wormwood to them to see that notwithstanding all they have been able to do the schools still exist; that the number of scholars is constantly increasing, and that the efficiency of the teaching staff is not merely maintained, but improved, and will, so far as results go, more than bear comparison with that of the teachers employed in their pet establishments. We have not the slightest doubt that the time will come when the hardships we are undergoing in this matter will cease, for if everything else fails us we may certainly expect that our patient perseverance in maintaining our schools will surely sooner or later awaken the Protestant conscience to a realization of the terrible injustice of which we are now made the victims. We feel that our Protestant fellow citizens can scarcely hope to be excused for their blindness, but at the same time we are willing to believe that the majority of them do not yet see the full extent of the injury they are doing their Catholic neighbors. Many of them no doubt still think it is merely stubbornness which makes us refuse to accept the public schools as places in which to educate our children, but the day must come when they will understand that it can only be conscientious motives which actuate us. We are quite aware that Manitoba has more than its share of unreasoning and savage bigots who would, if it were in their power, make it impossible for a Catholic to live in this fair land, and unfortunately in the school question it is just this class which has been able to influence the bulk of the people. There are however thousands of well meaning Manitobans who daily try to act up to the injunction to "do unto others that which they would others should do unto them," and we do not think it is too much to expect that when the time comes that these good people see the wickedness and injustice of the school policy which they are now supporting, and which could not continue for a day without their support, they will be ready to make reparation. Nothing will more quickly and surely convince them that it is a matter of conscience with us than to let them see possible sacrifice to educate our children in those truly Christian, Catholic schools, which were guaranteed us by the constitution, and for this reason we think that the fact that we have arrived so

satisfactorily at the end of another school year will not be without its good effect in hastening forward the time when justice will once more prevail, and the Protestant majority will be ready to relieve us of the burdens under which we now suffer, and themselves of the disgrace which must attach to them for just so long as they support the outrageous system of spoliation and plunder under which money is forcibly extracted from Catholic pockets to be applied towards the expenses incurred in the education of Protestant children in Protestant schools.

WINNIPEG PUBLIC SCHOOL BUILDINGS. The Free Press in one of its issues last week published an illustrated article on the so-called public school system as it exists in this city. The illustrations were all excellent cuts of the substantial, elegant, and costly school buildings with which Winnipeg is now dotted, and most of which have been erected within the past few years. The letter-press portion of the article called attention to the great strides made in school accommodation since the first school was opened here in a log building in 1871, and a perusal of the article showed that no period in the history of education since Winnipeg became a city had seen greater provision made for the education of the rising generation by the establishment of modern and well-equipped buildings than has the last four or five years. We are aware that there are a good many estimable people in Winnipeg who consider that the system of education in vogue here is something to be very proud of. Next to the fine proportions of our policemen and our smart and capable fire brigade their delight in pointing out to strangers the magnificent public school buildings which they consider as evidence that we have nineteenth century ideas regarding educational matters. It is true that many of them are unable to say much of the results of the training received in those schools, but they are undoubtedly proud of the buildings, and it may be that the Free Press article was published with a view to pandering to this feeling. To our mind however there are other lessons which may be learned from a study of the pictorial part of the article we refer to, and one of these we will take the liberty of laying before our readers. Although we are no lover of the system of education by law established in this province, we are free to confess that we would not be disposed to quarrel with those who believing in it endeavor to secure for their children all the advantages which are to be derived from modern school buildings with up-to-date equipment, provided that in doing this they violate no moral law of right and justice. When however it is borne in mind that a no inconsiderable portion of the expense incurred in erecting these palaces of education falls upon a section of the people who in conscience cannot make use of the advantages thus secured, and when in addition it is remembered that the fact of this being compelled to pay out their hard-earned money for something from which they receive no benefit makes it almost impossible for that section of the people to provide the necessary facilities for the education which they feel in duty bound to give their own children, all right-minded people will surely admit that there is a grievance, and that the conscience of the tyrannical majority must be very dull indeed if it finds nothing in a consideration of the Free Press article but matter for satisfaction. We feel that if we were one of a majority engaged in coercing other people to help pay the expense of educating our children, we would not be able to look upon one of the school buildings erected under such a system without suffering a very painful twinge of conscience. We Catholics want our children to be educated, but we have no desire that others be made to bear even the smallest portion of the cost of that education. We wish to improve our schools as much as possible, but we will always do it at our own expense, and we should consider it a violation of the precept against theft to assist in passing or supporting a law under which those who differ from us on conscientious grounds would be compelled to contribute towards the building expenses. It is indeed strange to us that our Protestant fellow citizens do not look upon the matter in this light, we believe that individually they are generally in private life and in their business transactions scrupulously honest both in intention and in fact, and we confess we cannot understand how it comes about that in a public matter of this kind they should be so regardless of the just rights of their neighbor. Surely it would be more to their credit if all their school buildings were fashioned after the style of that original one built in 1871, than it is to be consenting parties to a system under which money is wrung from an outraged minority to assist in building and maintaining the grand structures to which they now send their children.

SIGNS OF THE TIMES. In one of our English exchanges just to hand we read that during the great Lenten season upwards of five hundred persons received conditional baptism, and that as a result of that mission

there are at the present time several hundreds of Protestants under instruction in the great metropolis. We have it on the highest possible authority that there were more converts received into the church in England during 1893 than in any other year since the Reformation and there is every indication that at the close of the year it will be found that the figures for this year will be far in excess of last year. One important feature is that the converts are taken from every race and degree in social life, and although a large majority of course come from the Anglican church, still the number received from the numerous dissenting sects is we are told proportionate to the total number of non-conformists to be found in the kingdom as compared with members of the established church. As is well known a goodly share of the converts from Anglicanism are from the ranks of the ministry, and Catholic authorities state that they expect in the near future a large number of Anglican clergymen will see that they can no longer occupy the places they now fill, but will be convinced it is their duty to tender their allegiance to the Catholic church. One significant sign of the times is the information recently published in one of the great daily newspapers that a large number of Anglican clergymen, dissatisfied with the position of the Anglican church as a whole, and eager for union with the See of Rome, have addressed to the Vatican a communication asking for enlightenment on certain points. The first of these is with regard to the "branch theory" and another in a query as to the validity of Anglican orders. The "branch theory" it is said keeps separated from the Catholic church many clergymen who were it not for misconceptions on the point, would be ready to be reconciled to the Holy See, and the writers of the letter ask that a congregation of Cardinals shall with the approval of the Holy Father, take up the Anglican question and authoritatively deny the theory. With regard to the validity of Anglican orders it is maintained in the letter that although the Catholic church considers the question of Parker's consecration merely historical the promulgation of the fact that the ordinations of Anglican clergymen sub tacita conditione is forbidden would clear up the matter. With reference to this letter the Liverpool Catholic Times points out that the authorized teachers of the Catholic church in England have so frequently, so fully, and so clearly expounded the Catholic principles on the two subjects that it appears extraordinary there can be any possible room for taking erroneous views with regard to them, nevertheless if the Anglicans by whom the communication was sent to the Vatican, and who undoubtedly have better means than outsiders of knowing the state of feeling in the church of England, are persuaded that a more thorough and authoritative insistence on the Catholic tenets will be of service, they may no doubt confidently count on receiving it.

In a long article on this matter the paper we have referred to concludes by pointing out that "year by year the Anglican church is being brought nearer to Catholicism and those who have been promoting the Romeward movement have at the same time been infusing fresh spiritual life into the establishment." Quoting from "The Tourists' Church Guide" it shows that the number of Anglican churches in England and Wales has almost doubled since 1882, being now 5,957. At 250 pence is used; at 406 there is a daily celebration of the Holy Eucharist; the "eastward position" is adopted at no fewer than 5,037; "Eucharistic Vestments" are worn at 1,370; and altar lights are used "during the sacrament" at 2,707. There is much food for thought in these figures, as showing the feeling that exists today amongst the active members of the church of England in the old country, and those who realize what an important effect the return of a large number of the English people, and especially of their spiritual leaders, to the faith of their forefathers, would have throughout the English speaking world, will watch with the very deepest interest for the development in this direction which many well-informed dignitaries in England evidently expect.

THE ONTARIO ELECTIONS. Eternal vigilance is the price of liberty is a motto which the Catholics of Ontario must keep before them in the struggle now going on in Ontario. To them it is not a question of personal likes or dislikes for the candidates of either party. They must go further and consider the policy and principles of the parties, Liberal and Conservative, and in what way the selection would effect their rights and liberties.

The Ontario Government, led by Sir Oliver Mowat, has never distinguished itself by being generous to the Catholics, who form the minority in that province and any one that says so, is not speaking truthfully. Had the Catholics of Ontario their due, they would have a much larger representation in the legislature of that province and they would be entitled to many more positions of emolument under the Crown. But those things, while they are unfair and unjust in themselves, and are a real grievance, they do not so seriously affect the liberties of Catholics, as a whole, and we can afford to await a better and more