

The Northwest Review

IS PRINTED AND PUBLISHED AT

Room 11, Grain Exchange Building,

EVERY WEDNESDAY BY

E. J. DERMODY & CO.

ADVERTISING RATES.

Made known on application. Orders to discontinue advertisements must be sent to the office in writing.

SUBSCRIPTION RATES.

All Postage is paid by the Publishers.

The Northwest Review \$2 a year, \$1 for six months.

Club Rates.—Six copies of the Northwest Review for \$10.

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OUR ARCHBISHOP'S LETTER.

St. Boniface, Dec. 12th, 1892.

Messrs. E. J. Dermody, & Co.

GENTLEMEN—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 column."

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. 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 express. I have no hesitation in stating that the principles announced by them are sound and ought to be endorsed by every sound Catholic in this country.

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

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

NOTICE.

The editor will always gladly receive (1) Articles on Catholic matters, matters of general or local interest, even political, not of a party character. (2) Letters on similar subjects, whether conveying or asking information or controversy. (3) NEWS NOTES, especially such as are of a Catholic character, from every district in North Western Ontario, Manitoba, the Territories and British Columbia. (4) 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.

WEDNESDAY, FEBRUARY 22.

EDITORIAL NOTES.

Michael Davitt has been elected for North East Cork. This adds another good man to the Galstonian majority.

Our Holy Father, speaking of the Irish Home Rule Bill, is cabled as having said: "Gladstone and I, although the two oldest leaders, have the youngest ideas." Grand old men!

The church never has, nor ever will, abate one jot of her demand for Catholic education for Catholic children. That principle of ecclesiastical policy is as unchanged and unchangeable as the church itself.

Articular confession is being recommended by some Protestant preacher in England as a remedy for the alarming moral condition of their flocks. The next question is, who are those people to go to confession to? Surely not the preachers?

There is indisputable authority for the fact that the late James G. Blaine was a good practical Catholic up to the time that he entered a non-Catholic college. There are thousands of examples of the dangers of such institutions for Catholic youth, but the religious apostasy of the dead statesman furnishes one of the most notable.

It has been remarked that Ballou, the Unionist leader, is not displaying his old-time vim and vigor in his fight against the Home Rule party in the Parliament just opened. His speeches are weak, and his tactics faulty. This Irish hater was great only as a co-ercionist. Shorn of power and prestige, he is only a political bigot of the ordinary stamp.

The bank scandal in Italy goes to show that the morals of infidels are the same all over the world. If Humbert and his ministry have not stolen as much as the other rascals in France it is simply because they did not have quite so good an opportunity. The de-Christianized Governments of Europe are today nothing more or less than an organized band of holdups and highwaymen.

A touching proof of the reputation for sanctity which the late Cardinal Lavi-

gerie had even among the Mohammedan population of Africa is recorded by the Paris Correspondent of the Liverpool Catholic Times. About two hundred letters have been brought by Arabs and Mussulmans from all parts and laid on the Cardinal's grave. In these letters they call him the great Christian Prophet and beg him now that he is in heaven to draw down upon them the blessing of the Great King.

Those of our exchanges who find fault with the new home rule bill as not going far enough, should remember that it must not be considered as a final settlement of the Irish question. It is all that prudent statesmanship might just now venture to essay. It is a means, and a powerful one at that, to something more satisfactory and desirable. Ireland is not able to work out her destiny at a bound. She will do it by installments, and final accomplishment is only a matter of time. Critics of Mr. Gladstone's bill should govern themselves accordingly.—Facts.

Our esteemed contemporary the Boston Pilot, which, by the bye, has put on a new and becoming dress of type, says in its last issue:

"We congratulate the people of Canada on the prospect of having as their next Governor-General a statesman and gentleman, the Earl of Aberdeen, whose brief but brilliant service as Lord Lieutenant of Ireland won him the admiration and love of a whole nation. Lord Dufferin's administration of affairs in the Dominion set a standard which no other viceroy has since approached: but the Earl of Aberdeen is endowed with both tact and ability; he has won the hearts of the American people; and he will do more than any other living man could to cement friendly relations between the two countries. A Scotchman by birth, an Irishman by unanimous adoption, he is good enough to be an American, as perhaps he may be before his term of Governor-Generalship ends."

To which the Antigonish Casket satirically remarks: "The Earl of Aberdeen will find in Canada a vast number of Scotch and Irish who are excellent Americans in the best and broadest sense of the word. They are not, however, a pretentious people: for instance, they have no inordinate ambition to pose as the only Americans on the continent."

THE MISSION.

In another column of the REVIEW we give a short account of the impressive opening of the mission at St. Mary's church Winnipeg. It is to be hoped that no Catholic in the parish will fail to make the mission which the Venerable Pastor of St. Mary's church has taken every reasonable precaution to advertise. A mission is one of the greatest blessings that can visit a parish and we are sure the devotion of the aged parish priest of St. Mary's, in procuring for this parish such a favor, for the second time since his appointment to its pastorate, is highly appreciated by the members of his congregation and will be productive of much spiritual good to all. The Rev. Father O'Riordan, O. M. I., is an eloquent and persuasive preacher whose language and manner appeals to the intelligence and the heart of his audience. Everything points to this mission being productive of many spiritual blessings to the parish and much happiness and joy to Father Fox and his devoted and zealous assistants.

A SHARP REVIEW.

A writer in the Educational Review for January over the initials "N. N. B.," has these things to say in a notice of Felix Adler's work "The Moral Instruction of Children." "But what about the religious element in human nature, in education? Millions of men, many of them American citizens and tax-payers, conscientiously believe that their religious faith and that of their children is of supreme importance. They feel that it includes and transcends morality. They believe that, as human nature itself cannot be dissected, so man's religious faith cannot be separated from his intellectual development! What shall the public schools do for this large class of citizens? Can they be ignored, despite our fine sayings about liberty of conscience, individual freedom, equality before the law, and so on?"

"It may as well be admitted that this question of religion in public education is of the first importance. In England the voluntary, or sectarian, parochial schools are contesting every inch of ground with the board, or public schools. In France sectarian parochial schools are growing more rapidly than those supported by public taxation. In Prussia the question nearly provoked a political crisis a year ago. In at least a third of the States in this country the issue between sectarianism and public schools from which all religious teaching is excluded, has been more or less formally joined. The reply that is constantly heard is, 'No union of the church and state'; but this is empty verbiage. It settles nothing. In a country where every man is free to hold such convictions as he chooses, and is also a citizen, how is a separation of church and state, or, to put it differently, of the same man's religious and non-religious opinions, possible? It is obviously impossible. The two are inextricably intertwined.

This is the real difficulty in adjusting the public treatment of religious questions in a democracy."

Mr. Felix Adler is a nice sort of a good ethical man, who would like to see the world governed by a sort of Adlerian morality, that is a morality without religion. He is very anxious to have morality taught in a general sort of a way in the public schools, but as to the teaching of religion in those institutions—well, he would die first.

It is men of this class—good, superficial, silly-minded creatures—who keep up a clamor that catches the public, ignorant ear and keeps alive a national question that should have been settled upon its merits years ago.

Perhaps the common sense review of his book by N. N. B. will bring Prof. Adler to a reconsideration of the moral instruction of children.—Catholic American.

THE MONTHLY "OWL."

Under the above heading, the Catholic Record, the leading Catholic paper of Canada, has the following complimentary article on the Owl, the official organ of the students of the University of Ottawa. The Owl is a monthly magazine published by the students of the University and is a credit alike to the celebrated University of Ottawa and the enterprise of the students. The Catholic Record says:

"The Owl, our Ottawa University periodical, is gaining rapidly in public estimation, but not more so than its literary merit deserves. The Ottawa Citizen says, alluding to the Christmas number: 'It is by far the finest issue of that journal that has yet appeared. It is highly creditable not only to the institution, but also to the city, being replete with interesting essays on contemporary subjects from many gifted pens; whilst some of the poems are written over the names of noted Canadian bards. In prose may be especially noted 'Uganda,' by the Very Rev. Eneas McD. Dawson, V. G., LL.D., etc.; 'The Church and the Schools,' by John Kelly, Barrett, LL.D., of Winnipeg; 'Christmas Eve, 1872,' by J. K. Foran; and 'Panama and de Lesseps,' by J. P. Smith; while in verse Archbishop O'Brien, of Halifax, contributes 'Picture of Brightness,' etc. Canada's new Premier is also treated of, and the article is accompanied by a full page engraving of Sir John Thompson. The cover is rich and delicate; and in fact the Owl has in this number distanced college journals, and compares favorably, with the best of the popular magazines.'

The Free Press of Ottawa, is no less eulogistic. It says: 'The Christmas number of the Owl, published by the students of the University of Ottawa, contains an immense amount of entertaining matter. Among the contributions are a Christmas hymn by Mr. Frank Waters; an article on the Communion of Saints, by Very Rev. E. McD. Dawson, V. G., LL.D.; a poem on Samuel de Champlain, by Dr. S. E. Dawson; an argument for religious education in schools, by Mr. J. K. Barrett, of Winnipeg; a description of the Red River country half a century ago, by E. J. Connell; a Religious Poem by Archbishop O'Brien, of Halifax; an article entitled Skepticism vs. Common Sense, by Rev. Father Sloan, O. M. I., a paper on Panama and de Lesseps by J. P. Smith, etc.; together with quite a number of short sketches, editorial notes, etc., showing that an immense amount of labor and talent have been expended in the production of the magazine. The Owl is certainly a credit to the university.'

"It would be quite superfluous to add anything to the eulogies passed on the Owl by the local papers. Whoever takes the trouble, or, rather, gives himself the pleasure, of perusing its pages will certainly acknowledge that all that has been said is more than justified by the variety and excellence of the essays and poems presented. We have never met with a college publication so ably and tastefully prepared."

"LOVE OF OUR HOLY CHURCH." The "love of our Holy Church" is the intention set for the apostleship of prayer to pray for, by our Holy Father Leo XIII. during the month of February. If it is easy and natural to love that which is beautiful, then, indeed, should all men love our Holy Church. The reasons which might be given to excite our love and loyalty our Holy Mother, the Church, are so many and so varied that we might write volumes on her and not exhaust the subject. Her history is the history of the progress, the civilization, the emancipation and the enlightenment of the human race. When Her divine Founder launched this beautiful Barque on the sea of time, and entrusted her destiny to the care of St. Peter and the other apostles, what was the condition of mankind? The proudest and grandest heights to which man had attained did not rise above the corruption and idolatry of ancient Greece and Rome. The culture and civilization of Imperial Rome could not ascend higher than a debasing deifying of man's grossest sensuality. History bears witness to the fact that the most inhuman monsters were set up as gods and publicly worshipped by the people. Men's vilest passions were lifted to the attributes of gods and openly received divine honors. And this in the most cultured, in fact in

the centre of civilization, ancient Rome. When the avenging hand of an angry God swept away this terrible corruption, it was only succeeded by a barbarous and uncultured race, of anything more repulsive because more gross, than that which preceded it. This was the condition, these the difficulties which the church, as the great moral and religious force had to grapple with. It would be superfluous for us to point out how she performed that duty, how she overcame every difficulty. As we said before, her history is the history of the progress, the civilization, the emancipation and the enlightenment of the human race. She found a world steeped in corruption, idolatry and barbarism, and she lifted it to the high place of the Christian civilization. Coarseness and brutality, with all their attendant vices, were replaced by Christian refinement and culture. Wherever the benign influence of the Church reached charity and that peace which surpasseth all understand had a sure and permanent dwelling place. Art, the sciences and every department of learning flourished under her fostering care. These are some of the reasons why we should love our Holy Church, but they are our lesser reasons. We should love our Holy Church chiefly because God loves her. She is the most perfect work of His hands and is His Kingdom upon earth. Within her tabernacles reposes her divine Founder Jesus Christ. It is impossible for a Catholic to love Jesus Christ and not love the Church. They are indivisible. "Behold I am with you all days even to the consummation of the world." Let us, then, cultivate a tender love for our Holy Church. When trouble and temptation assail us, let us fly to her portals and pour out our troubles at the feet of our dear and loving Jesus. There we will surely find comfort and joy and peace. We have often been pained to see the thoughtlessness of some Catholics in passing Catholic churches. They know and believe that within these churches dwells the Holy Eucharist, the Real Presence of Jesus Christ, and yet they thoughtlessly pass by without lifting their hats in reverence and love, and thinking of Him who waits there to receive our adoration and love. It is a holy and a consoling custom and one that brings innumerable blessing to those who practice it, viz. paying a daily visit to our dear Lord in the Blessed Sacrament of His love. Surely Divine Love itself dwelling in our church makes that church holy and deserving of all the love and loyalty of which we are capable.

OUR HOLY FATHER'S GOLDEN JUBILEE.

Since our last issue, there has been celebrated in the Eternal City an event of great and lasting interest to the Catholic world, viz. the celebration of the golden jubilee of Our Holy Father's consecration as a bishop of the Catholic Church and a successor of the Apostles. Fifty years ago last Sunday, Feb. 19th, our Holy Father received episcopal consecration. Although a prisoner within the Vatican, he rules two hundred and fifty millions of subjects whose prayers have, no doubt, been offered to God in gratitude for having blessed His Holy Church, in such stormy and trying times, with a ruler whose wisdom, sanctity and wonderful ability are the admiration of the entire world. This is an age when intellectually is the deity before whom the great masses of mankind fall down and worship.

Despite this worship of what is called intellectually, there never was a period in the world's history when the plain rules of reason and common sense were less regarded by those illogical speculators who love to pose as intellectual giants. Probably it is less their fault than their misfortune, because their whole training in their schools is built, not on the rules of logic but on the inconsistencies of error. They were not trained to think correctly. Not so with our Holy Father. From youth to manhood he had the benefits of the best teachers, under whose care and watchfulness he developed all those admirable qualities of mind and heart which have attracted, since his elevation to the Chair of St. Peter, the admiration and applause of the whole world. His wonderfully clever and learned Encyclicals, dealing with many social and other burning questions of the day have earned for our Holy Father the honor of being placed in the very front rank of the great leaders of thought in the world of to-day. This is what has made the great Leo the object of worship from many outside the church, but it is not our great reason for loving him. The Catholic church has, in every age, excelled in great and learned men—men great as churchmen, leaders of thought and leaders of men. Men whose wisdom, learning, sanctity and devotion to duty have seldom been reached and never excelled outside of her sanctuary. Her government and organization have elicited the praise and applause or excited the hatred and envy of men. Why, then, do Catholics specially love our Holy Father and rejoice in His Golden Jubilee? It is not because he is, in the just opinion of an applauding world, the greatest among the great, as a social reformer and intellectual leader, but because he is the Head of the church, the Vicar-General and visible repre-

sentative of Jesus Christ upon earth—the leader and spiritual sovereign of two hundred and fifty millions of Christians, the infallible guide and custodian of all the treasures of our Holy Church. These are our greatest reasons for our love and loyalty and deep devotion to our spiritual king, Leo XIII. these the causes which make us rejoice with him in the happiness of celebrating his Golden Episcopal Jubilee, these our reasons for thanking God for giving so great a ruler to His church.

CATHOLIC PRESS.

Catholic Union and Times.

Father Lambert, whose boyhood's home in Brownsville, Pa., was quite near the Blaine's, tells this story of Mr. Blaine's father. It appears that on one occasion when Ephraim Blaine was running for office, his enemies tried to rouse anti-Catholic feeling against him. It was well known that his wife was an ardent Catholic. But his opponents did not stop at this. They charged that he himself had become a "Roman Catholic." In his trouble, the old gentleman had recourse to the priest of the locality—quite a character in his day. Mr. Blaine explained the cause of his distress, and thus appealed to the priest: "Now, Father—, you know I am not a Catholic. But my enemies say I am. Would you have any objection to give me a written statement to that effect?" "O, certainly," replied Father—, "I'll do so with pleasure." This is what the priest wrote "I hereby certify that Ephraim Blaine is not a Catholic, and, in my opinion, is not worthy to be a member of any Christian denomination." Old Mr. Blaine published the document, and, needless to say was elected. We may add, however, that Ephraim became a Catholic years before his death.

Ave Maria.

A model and venerable Socialist of the Blessed Virgin, Mr. Charles Blount, recently died at Somerset, England. He was a student at Stonyhurst in 1810, and the practice of daily reciting the Little Office of the Blessed Virgin acquired in college he continued throughout a life that comprised ninety-one years. "Up to the advanced age of eighty-eight," says the Stonyhurst Magazine, "he could be met with every morning, between the hours of 7 and 8 o'clock, traversing on foot the half mile of road which separated his house at Clevedon from the church, on his way to the 8 o'clock Mass. There his venerable figure, always either kneeling uncomplacably erect or standing (he disdained to sit), and his wonderfully clear and distinct responses to the public prayers, were an edifying example to all the congregation. London Catholic News.

Cases in which Catholic children have

had to be protected against the attacks of proselytism seem to have been sadly common in Ireland lately. One of the latest took place on Monday, when, in the Queen's Bench Division, the aunt of a girl named Bridget Summers sued for a writ of habeas corpus to compel Miss Ellen Smyly, in whose custody the child is, to produce her in court. The judges had heard the case and made the absolute order for the issue of the writ, which was returnable on Monday. Owing to some informality, however, the writ was never served, and the case will have to be brought up again. The aunt, in her excitement, made a frenzied dart at the child to speak to her, but was prevented, and sentenced to a month's imprisonment for contempt of court. Miss Smyly is a branch of the stem so notorious for its audacious and disreputable attempts at proselytism in Dublin. The name is one of anything but pleasant odour in that city, and, as is their wont, the ballad singers have not been idle with it. One racy effort has for chorus:

"Then come along to Merrion square, And as sure as my name is Riley, Each murder in thier 'il get mutton and beef If he'll pray with Mrs. Smyly."

"SECULAR SCHOOLS."

When the leaders of Protestantism in Manitoba endorsed the policy of the government and encouraged it in destroying Catholic while preserving Protestant Schools, we frequently told them that the result would be the complete secularization of the educational system of the province, and that Protestantism would suffer much more than Catholicism, because the former could never get their people to make the sacrifices which the latter are now making to maintain the principles of religious instruction in the schools. We pointed out that the fairminded men of this province would never consent to have the Catholics taxed for purely Protestant schools, and as a result would advocate a purely secular system. Our prediction is coming true. The Carman weekly Standard, under the above heading, has the following editorial comments to make. While we cannot endorse all it says, we quote it in full as the honest and manly expressions of a thoughtful Protestant journal:

"The battle over the school act goes bravely on in Winnipeg, but now wages between the Protestant parsons and not between the government and Roman Catholics. With an astuteness savoring of Sifton the government has slipped from between the combatants and doubtless enjoys the scraping hugely. The Bishop of Rupert's Land's assertions regarding secular schools in Australia were cross-buttocked by Rev. Mr.

Grant, a bellicose Baptist; Canon O'Meara flies to the rescue of his discomfited lordship and is smartly wrapped over the pate by another of his own kidney. And so the conflict rages. Well might the mouthpiece of the government say to the Anglican Synod: "Settle on what you want and the government will endeavor to meet your wishes." How can there be any settlement when theological hatred or rancor intervenes?—that professional virulence which animates the clergy of all denominations when canvassing their differences of opinion as to the interpretation of the Bible. It is singular that religion should awaken such deep-seated bitterness, such implacable enmity in its most earnest professors. And it is more singular still that men who, in their private capacity, are well meaning and upright, should in synods or church conventions be as mean and cowardly as the Anglican and Presbyterian synods have been. They do not want secular schools—Godless schools—or Catholic schools, but they are willing to take advantage of the opportunity afforded them by the school act of 1890 to oppress their Roman Catholic fellow citizens, although they well know that it is a gross breach of faith if not a violation of the constitution. Halting between two opinions, afraid to approve of the logical sequences in the discomfiture of the Roman Catholic church, the Protestant clergy are a spectacle for gods and men to wonder at.

The question lies in a nutshell. There are 20,571 Roman Catholics in Manitoba, and 30,522 Church of England, 39,001 Presbyterians, 28,437, Methodists, 16,112, Baptists and some 15,000 other Protestant denominations, leaving the Jews and Pagans out of the question. All the Protestant bodies agree to accept what is known as the authorized version of the Bible as their standard. The Roman Catholics do not so accept it, and, moreover, the ordinances of the Roman Catholic church imply that it is dangerous to give the Bible freely to the laity and that no version should be used without interpretations taken from the fathers of the early church and an especial papal sanction. Now this may appear very shocking to such as look upon the Bible as a sacredly inspired work, but we cannot deny that there are many errors in translation and otherwise in the authorized version, and that a revised edition has been published under the auspices of a committee of the leading Protestant preachers and professors of the languages in which the books of the Old and New Testaments were originally written. Considering that many Protestant sects have built up a new faith on their interpretation of a single text, and that the whole community is laid by the ears over the question whether the wine used by Jesus Christ was intoxicating or not, there would seem to be some excuse for the desire of the Roman Catholic church that otherwise ignorant people shall not interpret the scriptures for themselves. Do not Protestant teachers preach the same from the pulpit? Do they not split up texts into words and fragments of words and hang fine spun theories from their hair splitting arguments? Do they not say to those who cannot agree with their conclusions that they lack grace or faith or some mysterious quality that would enable them to see as they see? What are all the sermons about that are preached in Protestant churches if not the interpretation of the Scriptures? And how many Protestants think for themselves in these matters? How many follow in the footsteps of their fathers—how many are "Protestants by accident" rather than by conviction? Not so with Roman Catholics. They have been brought up with more reverence for their spiritual teachers and a clearer idea of their religious duties than the Protestants, because the Roman Catholic church has made it a part of its doctrine to instill these things into the minds of the children, to teach those essentials which Protestants often neglect to teach so that their children shall be trained in the nurture and admonition of the Lord. And to prevent their following out this unobjectionable practice the whole Protestant section of the Christian church has tacitly submitted to the perpetration of a gross violation of the rights guaranteed to the Roman Catholic minority.

Well, if religious training is not to be allowed in schools of one kind it must not be in another. There must be no insidious attempts to interpret the texts read by the teachers from the standpoint of their denominational tendencies. The bald Bible must be read and no comments made or interpretation given. That is our schools must be purely secular. No twist must be given in the direction of the Anglican church by the Bishop of Rupert's Land, no angle towards the Presbyterian church by the Rev. Dr. Bryce. The selection must be read perfunctorily or not at all. And if perfunctorily such exercise had better be omitted altogether. What benefit would a child reap from such daily performance? And this is the condition into which the province is plunged by the Greenway grabsters.

Alexander, the seven-year old son of John Burley, of Toronto while coasting yesterday, ran into a barbed wire fence receiving injuries which may result fatally. His nose was torn off.