

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

EDITORIAL NOTES.

There is no meaner Catholic than the one who is constantly parading his religion, yet never practicing his plainest precepts. Judging him from his theories his reward will be great, but judging him from his practices he will have need of all the consolation he can derive from Mr. Mivart's "Happiness in Hell."

Our Catholic papers who are supplied with ready set-up matter should, at least, inform the concerns they patronize that their sheets are intended to promote sound morals. "Men Whom Women Adore," is an article now going the rounds in some of these papers, which it is shameful should be read in Catholic families.

With the high rates asked by the railroads to Chicago during the World's fair the extortionate hotel prices there, the rent of lodgings and the cost of supplies, Chicago will be a good place for the average moneyed man to keep away from. American people generally expect to pay for what they get, but they do object to this ravenous shark business.

Catholics sometime forget that they are often discriminated against in the business world simply because they are Catholics. Hence they seldom, if ever, patronize a Catholic because of his environments on account of religion. It is true they are considered clannish, and yet they are the most liberal people in the world in dealing with those not of their own faith.

The spirit of that grand old warrior, Tecumseh Sherman, still lives in his son, Father Tom, the Jesuit. His late address against the fanatical A. P. A. was a magnificent specimen of withering invective and keen sarcasm. What made the address all the better it was unpremeditated. If Father Tom had not donned the peaceful garb of the priest, he would, undoubtedly, have won his spurs as a soldier. He is true fighting, no surrender, grit.

Very many well meaning parents imagine they are doing their duty in constantly finding fault with their children. They are ever on the lookout to

detect flaws, and then they discourse, as they think, eloquently and impressively. When they are finished, or wound up, they feel, as if they had gotten through a harsh duty, with somewhat of a spiritual eclat. These pompous good parents don't amount to much. They are downright Pharisees and their children soon learn to value their instructions at their proper value, zero. Don't be always preaching. Look for virtues, and encourage the children. This will work good.

His Grace, Archbishop Tache, in conversation with us about his visit last Sunday at St. Mary's church, expressed the delight he felt in preaching to St. Mary's congregation. "I was particularly pleased," said His Grace, "at the graceful deportment, pious attention and excellent singing of the boys in the sanctuary." We replied that all those boys were the pupils of the Brothers' schools. "Then," said the Archbishop, "they are a credit to their teachers."

Puritan New England bids fair to become Catholic New England in not many years hence. "The church of Rome," says the New York Independent, the leading Evangelical paper in the United States, "is in the front in New England, so far as numbers are concerned." The census of 1890 makes it an undeniable fact. The communicants of the Roman Catholic church exceed in numbers those of all Protestant bodies combined, by nearly a quarter of a million. This does not mean that the Catholics already outnumber the Protestants, as proportionately fewer of the latter are communicants than of the former. But it does mean that Protestantism is on the wane in the old home of the Puritans, and Catholicism fast becoming the religion of the land. - The Casket.

There is a good lesson for parents, says the Arc Maria, in this little story related by one of our German Exchanges:

"A married couple had resolved to cultivate a little kitchen-garden together. One bed was yet empty; and the man, wishing to give his wife a pleasant surprise, secretly sows the bed with lettuce. Next day the wife goes with the same secrecy and plants beans in the same bed, which she thinks is empty. Afterward husband and wife continue to go alternately to the bed to weed it. The woman thinks the young lettuce is a weed, and plucks it up; and the man treats the beans in the same way; so that in the end they have neither beans nor lettuce. And both are surprised and provoked.

Even so it is in the training of children, when the mother permits what the father forbids, and the father by word or example destroys what the mother has planted."

Catholic papers published in this country are in a majority of cases, edited by men of Irish birth or descent and chiefly read by the same class of people. It is not strange then that the Irish political question should be frequently discussed in the editorial and news columns. It is somewhat strange though that many of these self-same editors who so cleverly discuss Irish politics, and the readers who approve of the same, claim that religious papers should never discuss American politics. Why not, pray? Is politics not the science of government? Is not good government one of the greatest blessings that a nation can have? How is it then that religious papers who continually prate about immorality and sin in its various phases cannot understand that it is their bounden duty to discuss important political questions and point out the way for their readers to best obtain the blessings of good government? The church from time immemorial has figured conspicuously in all nations as the defender and ardent supporter of pure government. Still many Catholic editors and Catholic readers are opposed to religious papers discussing the science of government. If this be consistency, then the teachings of the church are inconsistent. - Memphis Catholic Journal.

Our esteemed contemporary the Kansas City Catholic of April 20th, thus describes the position in Manitoba:

"The 'public schools' of Manitoba are now about to experience the curious deceit about 'unsectarian' education that common sense and free institutions have nearly overcome and made impossible in this land. It will end there as it has now ended here, in really 'unsectarian' which is un-Christian Godless 'public school' education. The Anglican 'Bishop of Rupert's Land' thus eulogises the 'education' there. 'Now what is the position of primary education with ourselves? There is no religious instruction. \* \* \* There is a short prayer, concluding with the Lord's prayer, acknowledging the need of divine guidance and blessing and asking God for these gifts: 'The fear of the Lord is the beginning of knowledge.' Bible thereby confessing the unique and supreme position of the word of God. Wherewithal shall a young man

cleanse his way, even by taking heed thereto, and according to Thy word. 'Then in the teaching of morals there are the Ten Commandments, thereby recognizing the Divine salvation for the moral law.' 'Prayers,' but Protestant 'prayers;' passages from the Jewish and Christian scriptures, but the protestant version of these, and 'teaching the Ten Commandments,' but teaching these from a Protestant standpoint including divorce; these, all, are 'no religious instruction!' And to make this stupid attempt at deceit a more amusing mockery, these persons assert that Catholic 'prayers,' Catholic definition of 'the Bible,' and Catholic 'teaching of the Ten Commandments,' forbidding divorce, are sectarian! And yet this deception is from a 'Christian' teacher, this idiotic attempt to deceive is from a Protestant 'Bishop' if you please.

THE THIRD SUPERIOR GENERAL OF THE OBlates OF MARY IMMACULATE.

Ont he eleventh, instant twenty delegates of the congregation of the Oblates of Mary Immaculate elected, in Paris, the Rev. V. J. B. L. Soullier as their Superior General.

He is a native of the diocese of Tulle, in France, entered the congregation of the Oblates in 1849 and was ordained priest in 1850.

One fact alone is sufficient to prove his remarkable qualities and the great esteem in which he is held by the clergy of France; he was nominated, a few years ago, to the bishopric of Nantes (Britany), but the congregation of the Oblates did not wish at the time, to be deprived of the service of so distinguished a member, and therefore refused to consent to the appointment.

The new Superior General has visited twice the New World—we hope that he will favor us with a third visit. It will be for the province of Manitoba and the whole Canadian Northwest an excellent opportunity to show the immense debt of gratitude which they owe to the heroic missionaries who have labored for half a century in our vast regions.

When a congregation has given to a country, men like His Grace, Archbishop Tache, our venerable Metropolitan, his Lordship, Bishop Grandin, Rev. Fr. Lacombe, and so many other holy prelates and missionary priests oblates, it has an ample right to the respect and esteem of all true Catholics, and even of every citizen.

Long live the third Father General of the Oblates of Mary Immaculate.

THE ANNEXATION FAD.

It is very amusing to read the expressions of some of our United States exchanges on the question of annexation. One portion of them, assuming a very magnanimous spirit towards us, says: "Canada must not be forced in this matter of annexation. Give her time and she will learn what is best for her and will seek admission. When that time arrives we will open our hospitable doors and let her in, but meantime, she must not imagine that we are languishing for her." Now, this is very very kind of our neighbors, and Canada feels very grateful to them, but we would be more apt to believe in the sincerity of those statements were it not for the fact that the "McKinley Bill" and other hostile legislation were passed for the purpose, at least so we think, of coercing us. Then, again, there is another section of the press which professes to see in the vapors of a few—a very few Canadians, a wave of annexation sentiment which does not exist in Canada. Our esteemed contemporary, the Diocesan Record of Scranton, is among the latter number who believes or professes to believe that the annexation idea is fast gaining ground in Canada. It says:

"That the annexation idea is fast gaining ground in Canada can be doubted by no one who pays even the slightest attention to the voice of its public men. It is the old struggle between Whig and Tory—the former progressive and respecting the rights of former connections, and the other clinging to the dying fossil of imperialism. That imperialism and its traditions on this continent are doomed to death is certain, and we may reasonably expect that the day is not far off when Canada, true to her own advancement, will ask to be enrolled under our flag."

We are sorry to say anything to pain our contemporary or to cast doubt on its acuteness in gauging public opinion in Canada, but truth compels us to say that our contemporary will have to pay much more than "the slightest attention to the voice of its public men" before it will be able to find any annexation idea gaining ground in Canada. We are pretty well posted on the opinions and sentiments of the public men of Canada and we have failed to find among any of its leading public men, on either side of politics, any annexation sentiments, or in fact, any annexation sentiment at all. True, there are a few light weight provincial politicians who are suffering from some real or imaginary grievance, chiefly that of being always out of office and who because they cannot have their own way, which, in their opinion, but not in that of the people, is always the right way, talk annexation? But they do not amount to anything in Canada. The people of Canada have no use for them. They are repudiated by their own party leaders and have no following. They are simply looked upon as traitors too unimportant to be noticed and yet sufficiently noisy to be a nuisance. There is one very striking peculiarity about

all those annexation ideas among our American papers and that is the belief that all the annexationists are Liberals. This is misleading and unjust. While it may be and probably is true, that nearly all our annexationists are Liberals, yet their entire members are so few that that could not in any way affect the Liberal Party. It may be its 'misfortune' to have a larger proportion of those cranks among them, but it cannot be a reproach of the great Liberal Party who has, among its leaders, men as loyal and as true as can be found in any other party. We can assure our esteemed confreres across the line that what they are pleased to designate "the annexation wave" is so small and contracted that it would not injure the "shine" which a well dressed Yankee loves to keep on his "Congress" boots.

EDUCATION IN GERMANY.

Some time ago he political and social atmosphere in Germany were much excited over a school bill which was introduced into the German parliament by the government, the chief object of which was to introduce the denominational instead of the secular system of education. After much effort on the part of the government to carry the bill, it was withdrawn. Freemasonry, socialism and all their accompanying evils, proved sufficiently strong to force the government to withdraw it measure at least, for the present.

The Winnipeg Tribune and the lesser lights of the Greenway press, professed great joy at the miscarriage of this German school bill and proclaimed it another great victory for National schools. Of course the national schools of Germany are purely secular, that is—godless. In this they differ from the National schools of Manitoba, which are purely Protestant.

Well, the German government, as we said at the time, was perfectly justified in being alarmed at the irreligious tone of the Empire and logically traced it all to its system of schools.

Wherever secularism gains the ascendancy, its first effect is noticeable in the falling off of the church attendance. This is a lesson which experience teaches, and yet it is a lesson that Protestants seem slow to learn. We find that this spirit of secularism has all but destroyed Protestantism in the United States and Australia. Thoughtful Protestant divines have pointed out this great evil of secularism, but the rank and file of the Protestant clergy, whose chief religious tenet is hatred of the Catholic church, would sooner become the ally of secularism, in the vain hope of injuring the Catholic church, than to ally themselves with the church to beat back the common enemy of all religious belief and sentiment. Secularism, being a cunning device of the devil, hides its hideous form under the cloak of hypocrisy, and appeals to Protestant prejudice against its most powerful opponent, the Catholic church. The poor dupes imagine that they are injuring Catholics, while in reality they are destroying themselves. How the devil must enjoy the game he is playing upon his dupes! All that the Catholics lose is money, not principles nor religion. The persecution they endure only serves to emphasize the principles they contend for and places in clearer and yet more clear light the heinousness of secularism. The young German Emperor, witnessing the ravages which secularism, under various names, has made among his people, tried to introduce religious instruction in the schools as an antidote to the poison, but did not succeed. That he was right in this matter is clearly proven by the fact that the irreligion of Germany is beginning to excite profound anxiety amongst thoughtful Germans.

A writer in the Berlin Lutheran Observer has lately contributed to that paper a description of the religious condition of the city and of the country in general. He tells his readers that, while the entire population of Berlin is 1,600,000, there are "less than 80,000 church sittings in the entire city, including even the halls in which worship is held. In Wittenberg, the home of Luther, and where he nailed his theses to the church door, though it has 16,000 inhabitants, "for decades only one church has been open," and the sacristan told professor Richard that "about four hundred people were accustomed to attend church services there. Dr. Stoeker, the court preacher has published in his own paper this paragraph:—With few exceptions, the academically educated German is alienated from the Christian faith. The amount of ancient culture and scientific knowledge which he must take in during the gymnasium time, without a sufficient counterbalance in the world of Christian and national thought, leads the German mind, if it be not restrained by special influences, to free thinking and indifference. The discontented condition of our whole people has its chief cause of this. Even upon our national relation to such false culture confuses and un-Germanises. In the church it has wrought irreparable devastation. From the heights of learning it has gone down to the depths of the popular life, and has made the German middle class and the city labouring classes irreligious."

Such are some of the sorry fruits of a System of education divorced from God. Such are the lessons which history teaches and experience points to when God is driven ignominiously from the lives and homes of a nation by driving him from the schools of the nation. It is as impossible to make such children a religious and God fearing generation as it to expect a castle to stand on a foundation of sand.

"NATIONAL SENTIMENT."

In Mr. McCarthy's speech at Toronto, he is reported to have said: "We are English people and there is no reason for perpetuating the national sentiment that the French Canadians are foolish enough to indulge in." The above sentence contains within its narrow limits, all the sense, reason and argument that ninety-nine out of every hundred Franco phobists ever attempt to bring forward against the use of a dual language "We are English people" therefore the French Canadians, who are not English, have no right to perpetuate the national sentiment, in other words, they should be English, too. A national sentiment is among the highest and most ennobling of all sentiments. The Englishman cultivates it and often makes a vulgar and insolent parade of it, forgetful of the feelings and sentiments of others. The Scotchman loves his heather hills, and will ever look back with pardonable pride on her glorious past. His eye will flash and his color rise, even at the thought of Bannockburn, where the proud Saxon had to bend the knee to Scotch prowess. And the sons of dear old Erin, what shall we say of them? England, cruel, bloody England, has been trying by centuries of oppression and persecution to crush out of that dear little Isle, not only her national but also her religious sentiments. Did England succeed? No! And yet, during all those centuries of persecution, the like of which the history of barbarism never equaled, Ireland gave to England some of her greatest soldiers and statesmen. Scotland and Ireland are part of the Empire and they are loyal to England! Let England attempt to destroy their national sentiment and she will make rebels of them. The French Canadians are as loyal and as true to England's crown and constitution as any portion of her English, Scotch or Irish subjects. This is not merely a sentimental statement; it is absolutely true, because it is recorded in deeds of valor on history's pages, and no Englishman dare deny it. They became English subjects under certain guaranteed privileges. They have kept their part of the bargain to the very letter and English honor and fair play demand that they keep theirs. Why should English, Scotch or Irish national sentiments be applauded and encouraged and French Canadian sentiments discountenanced? Do not the truest Canadian sentiments cling around this very French Canadian national sentiment? Does not the French tongue recall the very cradle of our national history? Destroy that language and that sentiment and you pluck out of our national life, all the romance, chivalry and grandeur that should be the pride of every Canadian. But aside from all these considerations, this question, raised by Dalton McCarthy and applauded by his Toronto hearers, has another and a graver side. He says: "We are English people," why perpetuate the dual language? We answer, because the honor, justice and integrity of England demands that the guaranteed treaty rights of the French Canadians be scrupulously observed. The national sentiments of Dalton McCarthy and the miserable fanatics to whose tastes he caters, may not be able to grasp so simple a sentiment as that which is involved in the honor, justice or integrity of a nation, but that does not alter the position of the parties to the contract, nor in any way lessen their responsibility. The French language is guaranteed to the French Canadians and that guarantee must and shall be respected, notwithstanding that Mr. Dalton McCarthy may think that it is a foolish thing to indulge in. There are many other things which the same individual thinks foolish and which he would abolish, were he able. There is the religion of the French Canadians! No doubt, if the wise and great Dalton could have his way that would be abolished, too. In fact, could he abolish the Catholic religion among the French Canadians, we venture to predict that all his opposition to the French language would disappear.

READ THIS!

Before Returning Your Paper Marked "Refused."

The following are the decisions of the Court on the subject of newspaper subscribers:

- 1. Subscribers who do not give express notice to the contrary are considered as wishing to renew their subscriptions. 2. If subscribers order the discontinuance of their periodicals, the publisher may continue to send them until all arrears are paid. 3. If subscribers neglect or refuse to take their periodicals from the postoffice to which they are destined, they are responsible until they have SETTLED THEIR BILLS and ordered them discontinued. 4. If subscribers move to other places without informing the publisher, and the papers are sent to the former address, they are held responsible. 5. The courts have decided that refusing to take periodicals from the office, or removing and leaving them uncollected for, is prima facie evidence of intentional fraud. 6. If subscribers pay in advance, they are bound to give notice at the end of the time, if they do not wish to continue taking it; otherwise the publisher is authorized to send it, and the subscriber will be responsible until an express notice, with payment of all arrears, is sent to the publisher.

THE WORD CATHOLIC.

A Newspaper Correspondent Tells How Often It is Misapplied.

A correspondent of the New York Tribune, noticing how often the word Catholic is misapplied nowadays, writes as follows, concerning it in that paper: "It has become quite common among a certain portion of my friends, the Protestants, who, with best intent, insist upon calling themselves Catholics. If all such would refer to Worcester's definition of the word Catholic that alone should prove the falsity of their claim. Thus they would see that Catholic means not sectarian, very exclusive, liberal, universal, the very opposite to Protestant theories. St. Augustin says: 'All the heretics desire to be called Catholics, yet if a stranger asks them which is the church of the Catholics, none of them venture to point out their church or house.' The Anglicans and Episcopalians adopt the Apostles' Creed, which says: 'I believe in the Holy Catholic church,' and yet if you ask one Are you a Catholic? he answers, No I am a Protestant—that is, I am a Catholic, but not a Romanist. The word Roman Catholic merely means that the Holy See, ever the visible centre of Catholic unity, has been always established in Rome. The fact that the Roman church has successfully claimed, held and vindicated her glorious title of Catholic for nearly 1,900 years is galling to some Protestants, who use every effort to usurp it. But it is no use. The Catholic remains forever impregnable. St. Ignatius says: 'Where Jesus Christ is there you will find the Catholic church.' We find the saints and writers of every age have but one meaning in using the words Catholic or Catholic church. They always mean that a Catholic child claims the whole world as its heritage, and the church Catholic means that founded by God the Son, over which St. Peter presides in his successors as Vicar of Christ. The great point is to compel others to give us a particular name, which is not so easy as to take it on our own authority.

Care of the Grand Old Man.

Mrs. Gladstone is a regular attendant of the House of Commons, and sure to be behind the grille when her husband speaks, as she frankly admits to her intimate friends, "to see William home." For "William" has a habit of returning to Downing street insufficiently wrapped up unless Mrs. Gladstone is on hand to insist on what the great statesman terms "undue fussiness." He always yields to this gentle sort of "home rule," to which he admits publicly that he owed much throughout his career. Catholic Citizen.

dishonoring to them, in such an emity. For the instruction of Dalton McCarthy and those among his fellow countrymen who would suppress, if they could, the national sentiment and language of the French Canadians, we will conclude by quoting the noble, thoughtful and statesmanlike words of one of the ablest and greatest men that this Dominion ever had sent to it by the mother country, Lord Dufferin: "I do not think that ethnological homogeneity is an unmixed benefit to a country. Certainly the least attractive characteristic of a great portion of this continent is the monotony of many of its outward aspects, and I consider it fortunate for Canada that her prosperity should be founded on the co-operation of different races. The interaction of national idiosyncrasies introduces into our existence a freshness, a color, an elastic impulse which otherwise would be wanting; and it would be most faulty statesmanship to seek their obliteration. My warmest aspiration for that province (Quebec) has always been to see its French inhabitants executing for Canada the functions which France herself has so admirably performed for Europe." Let Dalton McCarthy and all other haters of Quebec and its French Canadian people learn those words by heart.