

NORTHWEST REVIEW

PRINTED AND PUBLISHED EVERY
TUESDAY

WITH THE APPROVAL OF THE ECCLESIASTICAL
AUTHORITY.

At St. Boniface, Man.

Subscription, \$2.00 a year.
Six months, \$1.00.

The NORTHWEST REVIEW is on sale at the following places: Hart & Co., Booksellers, 364 Main St., and G. R. Vendome, Stationer, 800 Main St., opposite Manitoba Hotel.

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Northwest Review.

TUESDAY, APRIL 27 1897.

TERMS OF OUR SETTLEMENT.

THE CATHOLIC PLATFORM

- 1 Control of our schools.
- 2 Catholic school districts.
- 3 Catholic teachers, duly certificated, but trained in our own training schools as in England.
- 4 Catholic inspectors.
- 5 Catholic readers, our own textbooks of history and descriptive geography, and full liberty to teach religion and comment on religious questions at any time during school hours.
- 6 Our share of school taxes and government grants, and exemption from taxation for other schools.

CURRENT COMMENT.

THE TABLET The editor of the London Tablet, Mr. J. G. Snead Cox, has, in the Nineteenth Century for this month, an article on "Mr. Laurier and Manitoba." Mr. Cox is a really able man, one of Stonyhurst's contemporary glories. He has all that famous college's enterprise, "go" and self-reliance. It was once said of the students formed within its palatial walls that "they talked European politics from a Stonyhurst point of view." Now, this spirit still clings to Mr. Cox. He means well, though why in the world he should think himself called upon to settle our school difficulty we cannot for the life of us see; but what he does not know of Mr. Laurier's views on religion would fill a very large volume indeed. On the other hand there are plenty of people in Canada who have followed Mr. Laurier's career from his college days onward and who could open the eyes of Messrs. Cox, Fitzpatrick and Russell.

Almost the only correct statement in Mr. Cox's article is one which is borrowed from our pages, to the effect that the "settlement" is much worse than Sir Donald Smith's compromise. Unfortunately, Mr. Cox jumbles up things in a very distressing fashion. He would have done much better simply to quote from our columns, or from the Casket, which says, in its issue of the 15th inst.: "We were on the point of handing to the printer a leader exposing some extraordinary mistakes of the London 'Tablet' regarding the present position of the Manitoba school case, contained in its issues of March 20 and 27, when we received

the number of that journal for April 3, which gives unmistakable evidence that it is beginning to see the light and to discover how matters stands here. It had boldly asserted that Mr. Laurier had abandoned the "settlement" altogether; but when it saw the despatches relating to the opening of Parliament it opened its eyes. Then, as it was going to press it got this cablegram from Quebec: "Things not so bad as they will seem to you. Wait action of Delegate." It finds this "sufficiently enigmatical," but knows that it comes from an absolutely trustworthy source. However, it doesn't wait, but scores Mr. Tarte for his attempt in his speech in the House to deceive Parliament and the people of Canada into believing that the Delegate's visit has nothing to do with the school question. Mr. Tarte was just doing what the man who sent The Tablet's cablegram was trying to do: what Mr. Fitzpatrick successfully did in London and in Rome; and what Mr. Laurier and his lieutenants have been doing for two years — striving to deceive Catholics upon this question. The Tablet will soon fully understand this. Mr. Laurier has reached the point where double-dealing is no longer possible."

IRISH IMMIGRATION AGENTS The Dublin "Irish Catholic" after thanking us for our approval of its masterly defence of our stand on the school question as against the "Tablet," says: "We notice that, with an impudence rarely paralleled, the present Government of Canada, who have endorsed an infamous violation of the rights of the Catholics of Manitoba, have entered upon a determined effort to promote Irish emigration to that province. It cannot be too widely known throughout the country that the Catholics who yield to the blandishments of the touts who are employed to induce them to go into exile, will of their own free will accept a condition of servitude and disability seriously calculated to affect the faith of their children." Our contemporary may rest assured that measures have been taken to counteract "the blandishments of the touters." Descriptions of them and their past history have been forwarded to influential persons in Ireland and will be spread broadcast over that truly Catholic country. Its citizens are warned not to trust the official humbugs who wish to foist upon their children a system far worse, on account of the local Protestant majority, than that National system of education which the intense Catholicism of the Irish has, to a certain extent at least, exorcized.

Revivals and their Effects.

The difference between a revival in the Protestant Churches and a revival (mission) in the Catholic Church is that in the Protestant Church the effect is immediate and temporary, whereas the effects of a mission in the Catholic Church are immediate — but more durable. Many stiff-gilled old sinners get "hooked" by those irresistible missionary Fathers and when once well landed hardly ever seek the turbid waters of sin and crime again. Why? Because they have the Blessed Sacrament — the Body and Blood, Soul & Divinity of Our Lord Jesus Christ — to strengthen and sustain them. Our dissenting brethren are deprived of this supernatural influence, and as the effect of the preacher's eloquence dies out their artificially existed devotion also gradually grows cool, and finally they are found where they were prior to the revival. Most of those who go forward to the mourners' bench during a revival in the Protestant Churches are equally as earnest as those who make a mission in the Catholic Church, but the young shoots which spring up during the revival soon wilt and perish for want of spiritual food. If all of those earnest, honest seekers after truth would only investigate the teaching of the Church without prejudice, they

would soon become faithful and devoted members, and not be driven from their inheritance by the sophistry of false teachers. The large, respectful and attentive audiences which attend the missions to Protestants given by Father Elliott and other priests, in Pennsylvania and other states, show how anxious the people are to know the truth. — Catholic Journal (Memphis.)

Brieflets.

The New York Tribune tells us how to recognize a poster picture — "Whenever you see a picture and are unable to tell whether it is a cloud, a butterfly, a river, a map of South America, or a woman, you should go into aesthetic raptures at once; for the picture is a modern poster and high art."

With that generosity and greatness of soul which so eminently belong to Leo XIII. His Holiness has sent a donation of 10,000 francs to be distributed among the Cretan Christians. A noble example is hereby set to the Catholic world. — Preston Catholic News.

A clergyman was preaching upon the Parable of the Prodigal Son and when he came to the killing of the fatted calf, he endeavored to heighten interest by the following gloss: "The calf; the old familiar calf which had been in the family for years and years." — London Standard.

The April Catholic World's Talk about New Books gives a very full and entertaining review of Mrs. James Mackin's "A Society woman on Two Continents," quoting a charming description of an interview with our Holy Father, Leo XIII. This interview brought about her conversion to the Catholic faith.

The Preston Catholic News England relates how the Rev. Father Hays, at the especial invitation of the British Women's Temperance Association, spoke in the hall of a Methodist Church at Basford, to a Protestant audience, about, "Mary, the Greatest Woman that ever lived, the most perfect and most lovely, Whom God made the mother of His own divine Son." Father Hays was frequently interrupted by applause.

"A Swindle" is the name that appears over the office door of a struggling lawyer in the city of Stratford, Ont. A friend of the unfortunate gentleman suggested the advisability of his writing out his first name in full, thinking that Arthur or Andrew Swindle, as the case might be, would sound better and look better than the significant "A. Swindle." When the lawyer, with tears in his eyes, whispered to him that his name was Adam the friend understood and was silent. — Exchange.

Now that some thousands of our ministers who had not read the book of Jonah in twenty years have learned what a touching story of divine love it is, it is in order for somebody else to attack some other neglected portion of the Scripture and give the Church generally the benefit of its repertorial. If we might direct the assault we would suggest that it be made upon the Decalogue, for the Church needs bracing up on certain of the Ten Commandments, and it is not likely to get it unless somebody fires a gun at them. — Chicago Interior.

Le Courrier du Canada says: "We have already plenty of proof that the Liberals swamped the county of Champlain with whiskey and money. In a parish alone they spent \$400. In another parish in the centre of the county they put in 72 gallons of high-wines to corrupt and make the electors drunk. These methods

will convince our readers that our friends of Champlain have shown a manly courage worthy of all praise in resisting so many temptations in order to follow the dictates of conscience."

The Line of Least Resistance. — "Why do so many modern writers seem to prefer notoriety to fame?" "Because a man has to climb for fame, but he can get notoriety by an easy tumble." — Cleveland Leader.

A. Tournier says: "Entre honnêtes gens les promesses sont des dettes, entre politiques des amorces," which, being interpreted, means: Among honorable men promises are debts; among politicians, so much bait.

Liberality is man's noblest quality; but, at the same time, it is the one which most requires guidance, lest in his ardor man becomes liberal with things which are not his own. Now religion is certainly one of those. — Rev. W. B. Morris.

Rev. Father. Lacoste, O.M.I., professor in the University of Ottawa, who was lately elected a member of the Academy of St. Thomas Aquinas, is one of ten Academicians not resident in Italy, the limit of the outsiders on whom this great honor is conferred being set at ten.

A wealthy Wall street broker, who had to spend six weeks in the general ward of a city hospital in New York, because there were no private rooms vacant, vows that he prefers the public ward with its interesting life and movement to the private room with its solitude.

Some men can train up a dog to do anything they tell them, and at the same time their children are the most disobedient in the neighborhood. Some women can write and talk beautifully about the proper way to reform and rule the world, and meanwhile their children are shockingly behaved and unruly.

An umbrella with a transparent covering has been invented in London, enabling the holder to see where he is going when he holds it before his face. But what is really needed is some device which will tell where the umbrella has gone when it is not before his face.

Father Massenza, who was born at Kimossi, Congo, relates, in the Annals of the Propagation of the Faith, how he was sold into slavery eight times. He says that when first he saw a white man what struck him most was the straight hair, which he mentally compared to hen's feathers. He has now been twenty years with the Catholic missionaries and is, or soon will be, a subdeacon.

To Father Le Jeune, O.M.I., as editor of the "Kamloops Wawa" (British Columbia), the shorthand exhibition held in Nancy, in October 1896, has awarded a silver medal and a diploma of honor His Indian pupils receive another diploma. The Wawa was already the proud possessor of two gold medals.

Blind Tom, the gifted musical simpleton who was the star attraction in the fifties, is still living in a comfortable cottage at the Highlands of Navesink, on the New Jersey side of the lower New York bay. He is usually very polite, but he cannot abide bores; he dismisses them with "Well now, you have talked enough. Good-bye!" — Lucky Tom.

No better refutation of the charge made against Catholics that they are a unit in political matters for those of their own religious creed can be cited than the great political contest that

closed in Chicago lately. Washington Hering, a German Catholic, a scholarly, able, exemplary man, was an independent candidate for mayor. The Catholics, even the Germans, voted almost to a man for Harrison, the Protestant, and against Hering, the Catholic. That was right and proper, and THE JOURNAL is proud to see that they thus openly refuted the calumnious charges made against them. — Catholic Journal (Memphis.)

The problem of education is getting a more serious one day by day. The common run of men are apt to think not so much of their duties as of their rights, and what they can get out of them. Now real progress is not the acquisition of more rights but the better performance of duties. — Geoffrey Drage.

"The reception of Father Maturin, of the Cowley Society, into the Church of Rome, constitutes the most serious, and, indeed, so far, the only serious loss that the Papal Bull has inflicted upon the Church in England. The step has taken ecclesiastical circles by surprise. It is said that the attitude of the Anglican episcopate to the divorce question was its determining cause. Father Maturin is a very eloquent preacher, and will be an ornament to the Roman communion in England. — Glasgow Herald.

According to the Berlin "Germania," 523 Jews have been baptized in the German Empire during 1896.

The Protestant Bishop of Winchester has issued a notice to his subordinates declaring that marriage licenses are not to be granted in any case to divorced persons — a welcome advance on the part of a single Protestant magnate whose action accentuates the inaction of his colleagues. — Preston Catholic News.

The Rev. William Searls, D.D. formerly chaplain of Auburn prison, in the course of a lecture which he delivered lately on "The Causes of Crime," said: "One cause of crime is a one-sided education. As well put in charge of an engine an engineer who knows his engine's machinery, but does not know how to run it, as to teach a child everything except how to live. Our educational system has neglected the moral side in its training. This should be corrected." Of course he was speaking, not of Catholic, but of public school education.

RELIGION AND CULTURE.

In the course of his eloquent speech in the Senate on the school question, Sir William Hingston said that, while he was on a professional visit to one of the most distinguished academies in one of the Northern States, he had a long conversation with the Principal, a conscientious Episcopalian clergyman. "I asked," said the great surgeon, "as to the condition of the pupils. He thought I referred to their moral condition, which I had not intended, and, being seated closed to me he grasped me, by the arm and said, 'Doctor, the place is a hotbed of vice, and God help me, I don't know how to remedy the evil. I have done all that I can, but evidently there is something which I cannot reach, and cannot control, and how it is to be remedied I do not know.' 'Well, what is your system of instruction?' 'We teach physiology and all the other 'ologies, but nothing of theology. God is kept in the back ground, and we have very apt scholars.' Then he added with great emotion: 'My wife has tried all she can and without avail. There is only one way, but it is useless to speak of it. God, the Saviour, must be