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REV. A. A. CHERRIER, Editor-in-Chief.

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**Northwest Review.**

TUESDAY, MAY 3, 1898.

**CURRENT COMMENT**

The London Universe is somewhat mistaken when it says, apropos of the death of the Archbishop of Lima, that "Saint Rose of Lima, is the only saint in South America." She is the only canonized saint born in America (North or South), but Saint Toribio, as his name is Latinized, though born in Spain, was twenty-five years Archbishop of Lima, where he died in harness in 1606. He was canonized in 1726. Then there is a beatified saint born in South America, Mariana de Paredes y Flores, commonly called Blessed Mariana of Jesus or "The Lily of Quito," where she was born in 1618, where she spent her whole marvellous life and where she died in 1645. She was beatified by Pius IX. in 1853. Thus it is hardly correct to say that sweet St. Rose of Lima is the only saint in South America.

Mr. Marion Crawford said, just before leaving Winnipeg, that the Free Press report, which we reproduce in another column, of his lecture on Leo XIII. was the best he had yet seen. When we consider that this lecture has been reported by the great dailies in all the principal cities of the United States, this is very high praise indeed. Mr. Crawford doubtless noticed that this report, drawn up by Mr. Frank W. Russell, was a complete summary of his lecture with all the salient points in due relief, and that it was not merely a string of disconnected extracts interlarded with the reporter's well meant but uncalled for adjectives. Mr. Russell, verbatim notes and had to boil them down to accommodate himself to the limited space allowed him in the Free Press, has kindly consented to prepare a full report of Mr. Crawford's masterpiece for our next issue.

The Free Press dramatic critic is evidently not aware of the antiquated slander he voices when he states that Thomas W. Keene has turned aside from stern historic truth to show us in Richelieu "the wise minister, the kind protector, a man swift to punish evil, kind and generous to those he loved, ambitious only for the welfare and national grandeur of France". These are precisely, or rather these are not all, the virtues which "stern historic truth" is now revealing in Richelieu. Has the F.P.D.C. ever read the new life of Richelieu by the present Foreign Minister of France, Monsieur Hanotaux, himself one of the shrewdest diplomatists of

the day? Hanotaux proves that the old view of Richelieu as a cruel, ambitious, daring and unscrupulous priest, has no foundation except the fancy of his religious and national enemies. But, after all, we are perhaps wrong in blaming the F.P.D.C. for this ignorance of most recent historical discoveries. He has probably been primed by Mr. Keene's manager. If so, what a revelation this gives us of actors' methods! Here is a famous actor who, while priding himself on his historically perfect make-up as to the dress and appearance of the great Cardinal, thinks he is turning aside from historic truth when he acts up to what history now shows to be Richelieu's true character. Mr. Keene is, like many popular historians, accurate in unimportant details and yet ignorant of essential facts. Error always makes mountains out of molehills and molehills out of mountains.

**Recent Conversions.**

The following names, taken from two recent issues of Catholic papers, the CATHOLIC SENTINEL of Portland, Oregon, and the London TABLET, show what sort of people are joining the Church everywhere. A. Oakley Hall, who was three times mayor of New York, was received last Lady-Day with his wife by the Paulist Father Searle. Mr. Hall was a Presbyterian, Mrs. Hall an Episcopalian.

The Jesuit Father Thomas J. Campbell, Rector of Fordham College, baptised, on the 7th of last March, Mrs. Mary Utley Robbins, widow of Judge Chilion Robbins, of Freehold, N.J. Madame de Benavides, wife of the Mexican General Benavides, herself a convert from Protestantism, stood as godmother to Mrs Robbins.

One of the most notable of recent conversions is that of the Rev. George M. P. Bowns, a Methodist Episcopal preacher in New York. The N. Y. Sun says Mr. Bowns' conversion was a direct result of the recent mission to non-Catholics held in the church of the Paulist Fathers. Mr. Bowns, being unmarried, may study for the priesthood.

The Rev. Hamilton Macdonald, a Naval Chaplain attached to H.M.S. Vernon, was received into the Catholic Church early last month by Father Bampton, S. J. and was confirmed on April 11th at Cardinal Vaughan's residence.

Lady Euan-Smith, wife of Sir Charles B. Euan-Smith, K.C.B., and daughter of Colonel Frederic Alexander, R. A., has been recently received into the Church.

Miss Ada Johnson, of Ballykilbeg, the daughter of Mr. William Johnson, M. P. for Belfast, was received in Downpatrick on Easter Sunday. Miss Johnson had been attending Catholic services for some time past, and her conversion was not unexpected.

Miss Emily R. Arnold, formerly of St. Clement's church, Philadelphia, and more recently an active worker in the Episcopalian church of St. Mary the Virgin, New York, was lately baptised into the Catholic Church by Father J.F.X. O'Connor, S. J. Miss Marion F. Gurney, of the Episcopalian Church Settlement House, became a convert last November. Though these two ladies were associated in church work, Miss Arnold says her own change of faith was not influenced by Miss Gurney's action.

Finally, to complete our list of distinguished converts chronicled in only two numbers of Catholic papers published 7,000 miles apart, "the ranks of titled converts in England have just been augmented", says the CATHOLIC SENTINEL, "by the reception into the Church of the young viscount Encombe preliminary to his marriage to Miss Fraser, sister of Lord Lovat of the Scottish peerage. The viscount is a grandson of the first

earl of Eldon who so bitterly opposed Daniel O'Connell's fight for Catholic emancipation, and denounced the Church as "the abomination of desolation spoken of in Holy Writ." Miss Fraser is very wealthy and said to be also, very clever and pretty; but as her prospective husband is heir to the title and estates of Eldon, with an income of about \$50,000 a year, it is reasonable to suppose that material views did not enter into his reasons for embracing the Catholic faith."

**Luther and Calvin on the Mother of God.**

"Mariolatry." p. 20.

As a mother, God singled her out in His eternal counsels from the beginning of time, made her an object of His special predilection, endowed her with the fulness of grace, and blessed her among women. "To be the Mother of God," says Luther, "is a prerogative so lofty, so tremendous, as to surpass all understanding. There is no honor, no beatitude, capable of approaching an elevation which consists in being, of the whole human race, the sole person, superior to all others, unequalled in the prerogative of having one common Son with the Heavenly Father." (Luther's "Deutsche Schriften," vol. 45, p. 250.) Calvin fully endorses this view. "We can not acknowledge the blessings brought us by Jesus," he contends, "without acknowledging at the same time how highly God honored and enriched Mary in choosing her for the Mother of God." (Comment. sur l'harmon. Evang., p. 20. Geneva, 1563.) "In nothing does popular Protestantism betray its ignorance of the relation of Rome to Christian doctrine more," says a Protestant divine, "than in its vehement outcry against giving to Mary the title of Mother of God.... But these controversialists, who run before they are sent, and dispute in Rome itself, attack not merely the term, but the doctrine which it is meant to express - namely, that Mary is the mother of Christ, and not a part of Him; and that Christ is God. In other words, they do their best to give the Romans to understand that they have among them not orthodox Christians, but Nestorians." (Dr. Starbuck: "Bibliotheca Sacra," Jan., 1882.)

GOLDWIN SMITH TELLS IT ALL

Professor Goldwin Smith, writing from Toronto to the New York Independent on the question, "Is Home Rule Dead?" in reference to a recent article on the same subject by the Right Honorable Horace Plunkett, M. P., in the North American Review, says:

"Mr. Plunkett, in the article to which I have referred, while he demurs to the assertion that Home Rule is dead, appears to accept the judgment of Lord Rosebery who holds that the movement will lie in abeyance till it finds a leader after the Irish heart; and that this new leader is probably now being wheeled about in his perambulator. Perhaps before the babe comes to demagogue's estate, Mr. Plunkett's own remedy, agricultural improvement, may have done its beneficent work."

Mr. Plunkett is, we believe, an honest gentleman, though a Tory. Mr. Smith is, we know, an arrant crank, a pestiferous scold, who began life as a democrat and is ending life a soured and gloomy pessimist. To his distorted mind the Act of Union was an honest transaction, totally devoid of bribery and corruption, although the

evidence to the contrary is to be found in every honest history of the period, whether written by English or Irishmen. He does not deny that the Articles of Union promised religious emancipation to the Catholics, but he ascribes the failure to keep that promise to "the prejudice of a half-insane King."

When it comes to the betrayal of Home Rule at a later date, he says: "British members of the House of Commons, in voting for the bill, reckoned on its rejection by the House of Lords."

So there we have it. When a British King breaks a solemn promise, without any reproval from his Parliament, it is because he is "half-insane." How about the British King, William III., when his Parliament broke the Treaty of Limerick? And what of those honorable and high-toned Members of the House of Commons who voted for the Home Rule Bill while they "reckoned on its rejection by the House of Lords?" People who act in that way in America are regarded as blackguards, with whom no self-respecting gambler would hold intercourse.

Lord Rosebery, who is a gambler on the race-track, must be aware of that fundamental law of fair play. The Prince of Wales, an authority on cards, showed by his conduct in the baccarat scandal that he believes in honor among gamblers. Professor Goldwin Smith may have some higher code to govern his own conduct, but we wonder what it is.

England is not and has not been for centuries an absolute despotism. No king, insane or half-insane, has been able to coerce its actions for many a year. The present ruler of Great Britain is not generally regarded a maniac. Yet it happens that under her wise and beneficent rule, as proved by a Royal Commission of Inquiry, Ireland has been and still is paying \$12,500,000 above her proper quota to the imperial treasury. Is Queen Victoria insane, or half-insane in accepting that surplus? Are the members of Parliament who audit the returns cunning knaves who are ready to shift the responsibility to the House of Lords?

Or, is it all another of the many infamous acts, the injustice of which the "predominant partner" is perfectly willing to admit, so long as the victim agrees to call it ancient history, and not ask for any reparation? - Boston Pilot.

**THE CATHOLIC CHURCH**

Over Twelve Hundred Prelates Now Constitute the Hierarchy.

The actual condition of the Catholic Church, so far as the number and position of its dignitaries is concerned, may be seen at a glance in the pages of the Gerarchia Cattolica, or Catholic Hierarchy, which has lately been issued in Rome.

This gives the sum total of the dignitaries composing the Catholic hierarchy on December 16 1897, as no less than 1,298 members. These are thus divided: Cardinals, 62 including two reserved in petto; patriarchs of both rites, 7; archbishops and bishops resident of the Latin rite, 802; the same of the Oriental rite, 54, and of Titulars, 347, archbishops and bishops having titles no longer, 7; prelates of the oriental rite, with the quality of bishops, 14 and prelates nullius dioceseos, 8; total, 1,298.

**POPE AND CARDINALS.**

The Pope is the head of all, and his titles and claims as Bishop of Rome, Vicar of Christ and "Sovereign of the Temporal Dominions of the Holy Roman Church," are repeated as on every occasion.

The cardinals come next in dignity, to the Pope. During the period of twenty

years of his reign Leo XIII. has seen 122 members of the Sacred College of Cardinals pass away, the latest being the Archbishop of Quebec, Cardinal Elzear Taschereau who died on April 12th.

At the present moment the college contains 60 members, who are thus classified: five still live who were created by the late Pope Pius IX., namely, the dean of the college of Cardinals, Luigi Oreglia di Santo Stefano; Ledochowski, Parocchi, Canossa and Mertel, this last being ninety-two years of age and a Cardinal for forty years.

Of those created by Leo XIII., the college has 55, the two who were reserved in petto in the consistory of 22nd June, 1896, having died since the Gerarchia was published early in this year 1898. These constitute 60 members, and in order to have the complete number of seventy the existing ten vacancies should be filled up.

**HOW THE CHURCH OF ENGLAND "WASHED ITS FACE"**

The Rev. Mr. Hargrove, M. A., in his lecture at the Pudsey Unitarian School, showed with emphasis that Elisabeth and the Church of which she was the head were worthy of one another. He said: "Whatever people may think of Royalty to-day, they were agreed that the example of Queen Victoria was one absolutely free from blame. It was not so in Queen Elizabeth's time. As a Queen she was an unscrupulous liar, and lied to the foreign ambassadors and her own Ministers, and she had the trick of shuffling responsibility off on to them. She was incredibly stingy, and with the stinginess she was possessed of an inordinate vanity. The consequence was that as the Queen was so the people were; with the nobility an extraordinary extravagance in dress; men would wear their fortune on their backs; the eating was coarse and the drinking much more so; the rich drank their wine and the people tumbled on the Sunday and perhaps all the night. There was an abundance of alehouses, haunted day and night, sometimes over the whole week. The people at that time had not hit upon the bazaar device for extinguishing a debt, but a less preferable idea. They went about the parish begging malt from the farmers, which was brewed into very strong ale, much better than the people got at home; then came the feast of the church and the village and the casks were broached. Where did they drink? Of all places in the world generally in the church itself unless the minister objected, and the liquor was thus sold, and he who could stand the most was thought the most of. This went on day after day, and the people would be drunk in heaps and as brutish as beasts. But the money was raised for the Church (laughter)." This is the Church which Protestants assure us "washed its face." Yes, after having emptied the beer-casks it washed its face in the lees.

**A LITTLE SERMON ON HABIT**

This is what a minister has to say (in The Household) about habit, etymologically.

"Habit" is hard to remove. If you take away the first letter, "a bit" is left. If you take off another letter, you still have a "bit" left. While if you take off another the whole of "it" remains, If you remove another it is not "i" totally used up. All of which goes to show that if you wish to get rid of a bad habit you must shake it off altogether.

Monsignor Ritchot, Administrator, officiated at the High Mass in the Chapel of the Grey Nuns' Convent this morning.