

NORTHWEST REVIEW

PRINTED AND PUBLISHED EVERY
TUESDAY
WITH THE APPROVAL OF THE ECCLESIASTICAL
AUTHORITY.

ST. BONIFACE., MAN.

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

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Northwest Review.

TUESDAY, APRIL 6 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.

Notice

We have transferred our printing plant to St. Boniface for greater convenience and efficiency in the press-work. This will entail no inconvenience on our Winnipeg subscribers and advertisers whose interests will be carefully attended to by our manager. If any of our contemporaries who favor us with an exchange have not received the notice we posted to all our patrons a fortnight since, they are now requested to note the change of address. As our present office is nearer to our old one than many points in the city of Winnipeg are to each other, the change will not occasion any delay in the transaction of our business. We take this opportunity of reminding our dilatory subscribers that they are bound in conscience to pay up promptly. They will thus moreover, enable us to produce a better and more interesting paper.

CURRENT COMMENT.

**The Conspiracy
of Silence.**

The Montreal 'Star', which, we must say in all fairness, is not given to suppressing Catholic facts, has lately, in one notable instance at least, joined the world-wide conspiracy of silence. Its special despatch from Dorchester, N.B., relating the last hours of the murderer, John E. Sullivan, carefully withheld all information as to his religion. We are told that his "spiritual

advisers" were with him and "recited the usual prayers for the dead", rather a strange proceeding in the case of a man who was very much alive; but the names even of these "clergymen" are studiously suppressed, lest the public might guess that they were Catholic priests. The object of this cowardly suppression of the truth is evident to those who know that Sullivan, thanks to the sacraments of the Church, which he received with great piety, died one of the calmest, noblest deaths the hangman's rope has ever won for a repentant sinner.

**The Messenger
of the
Sacred Heart**

The April number of this admirable magazine reminds us how wonderfully the American Messenger has developed since its severe simplicity of twenty years ago. Now it is one of the most interesting and beautifully illustrated magazines in the world.

Mr. F. W. Grey's seven sonnets on our Lord's Seven Last Words exhibit good workmanship and deep thought. The illustrations of Mr. John A. Mooney's brilliant article — the first of a series, — on Joan of Arc are alone worth many times the cost of the magazine. The 'Jubilee of the French National Vow' tells the part which the Apostleship of Prayer and the French "Messager du Cœur de Jesus" played in the erection of the Basilica on Montmartre, and shows how Cardinal Guibert, one of the glories of the Oblate Order, chose the heights of Montmartre, persisted in his choice, despite great difficulties, by his firm reasoning and authority, prevented the repeal of the legislative act of 1873, and refused the Duchess of Galliera's offer to build the edifice at her sole expense (30 or 40 million francs) because this would have taken away from the votive basilica its national character and all its penitential significance.

**Rebuking
Jealousy.**

We are deeply grateful to the editor of the Casket for his manly defence of the NORTHWEST REVIEW against one of his own ablest assistants. He appreciates our generosity in reprinting that Contributor's entire article in spite of the transparent sneering allusion it contained, which has since been explicitly expanded. But has it never struck Mr. David Creedon that an army of fourteen thousand men can hardly help making more noise than a regiment of one thousand? And, since he is devoting his energies to the unearthing of unexpressed verities, why does he not ascertain the motive that prompted the True Witness, in its St. Patrick's Church jubilee number, replete with the most trifling historic details, to suppress the well-known fact that the Rev. Felix Martin, S.J., drew up the plans for that church?

**A Little
Joker**

That would-be Catholic paper, 'United Canada' says: "The infalliable (sic) editor of the North West Review, of Winnipeg, who is on such terms of intimacy with the Holy Father—in his mind—and who thinks that Sir Charles Tupper may be canonized shortly, has a great imagination. He usually hears, from a reliable correspondent, or from other sources, just what he and the rest of the Tory politicians would like to hear" and then the illiterate editor proceeds to quote what we said lately about Mr. Charles Devlin. After such an exordium one would naturally expect our assertions to be disproved. But not a word is said in disproof. The only phrase that is even challenged is this one from our Ottawa correspondent: "McDougall may be elected." Thereupon the Ottawa Dogberry comments; "This 'reliable correspondent' asserts a falsehood." Does he indeed? Since when is it false to say that an event may happen, especially when the circumstances surrounding the use

of the "may" show that it implies little more than a possibility? It is still true that McDougall might have been elected, had not the Liberals made capital of the false cablegrams about the Apostolic Delegate's intentions. The power "United Canada" claims of seeing into our mind is supremely ridiculous to those especially who reflect that such a power supposes unusual penetration on the part of the seer. Its little joke about the approaching canonization of Sir Charles Tupper is as harmless as its idiotic and baseless.

Brieflets.

"When people know you who hate having to know you you are somebody."—Anthony Hope.

Lawless are they that make their wills their law. — Shakespeare.

What you know is nothing unless somebody else knows you know it.—Persins.

The grand principle of evolutionary argument might be formulated thus:—"When there is absolutely no warrant for a thing either in nature, science, or common sense, assert it roundly, and you at once make it a probability or even a fact."—Rev. E. Gaynor in Irish Ecclesiastical Record.

Rowell's American Newspaper Directory is far from being up to date as regards Winnipeg's population, which it places at 25,639. The lowest estimate is ten thousand more. The same Directory speaks of St. Boniface as the "seat of the Episcopal archdiocese of St. Boniface." This is the more misleading as there actually is an archdiocese of what Americans call the "Episcopal Church" in Winnipeg. St. Boniface is a Catholic archdiocese. In the Directory's list of eighteen Winnipeg periodical publications no mention is made of the "North West," which is now far advanced in its fourth year.

Recent developments in the personal history of La Salle, the great explorer, show that for many years he was a Jesuit novice and scholastic, and was dismissed from the society. Hence his disregard of the Jesuits. The Catholic World for April has an interesting story about it all.

Adolphe Bandon, for forty years the zealous and saintly President General of the conferences of St. Vincent de Paul in Paris, used to say in reference to those who advertised themselves: "Le bruit ne fait pas de bien, et le bien ne fait pas de bruit;" which may be rendered: "Noise is worthless and worth is noiseless."

A curious thing happened here on Monday, the 29th of March. Between half past nine and eleven o'clock in the morning there were three loud claps of rumbling thunder with the lightning quite visible though the day was not a very dark one. Considering that the ground was still covered with the winter's snow and that the ice on the Red River was then quite thick and strong, the occurrence of thunder and lightning was deemed by old inhabitants a very notable event.

Among the passengers who arrived at Ellis Island, New York city, lately, was the Rev. Franz Loewenze, who is in transit to St. Paul, Minn, where he will take charge of a parish. Fa-

ther Loewenze is 6 feet 9½ inches in height. He was born in Luxemburg, where he studied for the priesthood. This is his second voyage to the United States. He was an object of interest to the officials on the Island, dressed in his long cloak, his legs covered with long top boots and his long jet black hair lying on his shoulders.

Correspondence

We print the following exactly as it was sent to us, headings and all, as an instructive revelation of the feelings of a Mackenzie Liberal, without undertaking to endorse all the statements of the Mail and Empire's article.

LIBERAL DECADENCE

From Mackenzie to Laurier the scientific and conscienceless opportunist

A CORRECT VIEW

To The Editor of the
NORTH WEST REVIEW

Sir,
The enclosed article from the Mail and Empire of March 25th so well expresses the feelings of thousands of former supporters of that great and good man, the late Alexander Mackenzie, and so accurately delineates the salient features of the situation here, that I venture to ask for its reproduction in your valued columns.

A Mackenzie Liberal.

Ottawa, March 26th.

The Parliamentary session which opens to-day will be a gathering of unusual interest: When last the Liberals were in office the leaders were gentlemen of strict propriety. Alexander Mackenzie, the man of principle, who declared that he would rather succumb than carry into effect a policy in which he did not believe, guided the business of the Administration. In his place we now have Mr. Wilfrid Laurier, who, judging him by his public utterances, which have been distinctly framed and tuned to meet local views and to cover all shades of opinion, and by his variations of policy, which have included protection, moderate reciprocity, unrestricted reciprocity, free trade, and revenue tariff, is one of the most scientific and conscienceless opportunists of the day. Mr. Mackenzie was a Liberal. Mr. Laurier has espoused Liberal principles from time to time, but he has never adhered to them when he has concluded that the process would not pay.

Mr., afterwards Sir, A. A. Dorian led the French-Canadian forces under Mr. Mackenzie. He was a gentleman of lofty character, of keen intellect, worthily respected far beyond the confines of his own party. His place is taken by E. Tarte, the right hand man of McGreevy, the apologist of Mercier, the hero of many peculiar affairs, an opportunist as is his present party leader. Mr. David Mills, whose integrity is unquestioned, whatever may be thought of his views, is succeeded by Mr. Clifford Sifton, who holds his office as the result of a bargain happily unparalleled in our history, a bargain of which no worthy man would be guilty. In the place and stead of Mr. Edward Blake we have Mr. Mulock, and for Lucius Seth Huntington Mr. Fisher. Sir Richard Cartwright is the only representative of the first Liberal Cabinet. However his opponents may differ from his opinions all recognize his ability and his rectitude. But he is to go. The Cabinet does not like a consistent, conscientious man in its counsels, and Sir Richard Cartwright will be speedily squeezed out. The men who lead are, nearly all of a new type in Federal politics. They are Liberals by name, but politicians

by profession. It is scarcely probable that so nimble a body of gentlemen, so far as principle is concerned, ever occupied the Ministerial offices. There is naturally a great deal of curiosity evinced as to the manner in which they will deal with public issues. We know, of course, already what they have done on some questions. They have vacated old offices and created new offices for friends, in payment of political debts. In this short space of nine months hundreds of played-out politicians have been unloaded upon the treasury for the people to sustain. This is the fulfilment of the promise that was given that the public treasury should be protected. They have called in the Pope to reopen a question which they declared to us they had settled. This is the sunny way They have set agoing an enormous demand for subsidies. Scarcely had they been seated in office when they had their party organ at work, first slyly and craftily, and afterwards openly and freely, demanding a huge bonus for the Canadian Pacific railway, on the slim and shady pretence that if you give more money and more monopoly to a corporation which you say already has too much money and too much monopoly, you cut the monopoly down. This is the observance of the pledge to reduce our liabilities.

We have had a small sample of Lib. Government. What is Parliament going to reveal next? The general impression is that it is utterly absurd to expect the Ministry to carry into operation any one of the principles to enforce which it secured office; that it is altogether ridiculous to suppose that it will remove any alleged wrong which in earlier days it has condemned. A good many of us hope that those things which it pronounced to be wrong, although they were right, will be left severely alone. But what a serious commentary upon the character of our leading men. What an absolute recognition of their opportunism and indifference to principle is this all but universal view, that when Parliament meets we shall find that nothing they have said or promised in the past has been said or promised truthfully and in earnest.

Father Maturin decides

(Catholic Standard and Times)

Those who have watched the career of the Rev. B. W. Maturin are not astonished to hear that he has followed the illustrious example of Newman, by seeking admission into the saving fold of the old and only true Church of God. Here, indeed, it may be fitly said that the end crowns the work, and the logic of a long intellectual analysis finds its only possible consummation. A man animated by the most intense yearning for truth, and at the same time filled with the most burning charity for God's poor, could not possibly fail in finding at last the solution of the doubts and perplexities with which his path in the ministry was beset. The spiritual magnetism of self-sacrifice and enthusiasm glowed in his system and it was inevitable that he should be compelled by the irresistible force of the loadstone Rock of Peter into the one undeviable road.

Perhaps there is but too little appreciation of the difficulties which lie in the way of non-Catholic clergymen who, like the Peri at the gate of Paradise, stand trembling on the verge of spiritual happiness, but have not the resolution to make the final effort to pass the crystalline barrier. The cares of life and domestic responsibilities from in many cases the most insuperable obstacles. Moral courage of the supreme order is required to bow to one's spiritual convictions, and the anguish of soul endured by many men placed thus between the hammer and anvil of mun-