

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 or the present retaining charge of the editorial columns.

The Northwest Review

WEDNESDAY, OCTOBER, 10.

EDITORIAL NOTES.

All that was mortal of Sister Mary Zephyrin, a nun of the Holy Names of Jesus and Mary and for twelve years, music teacher at St. Mary's Academy, was consigned to the tomb in St. Boniface cemetery.

Next week we will publish in full the Encyclical Letter of His Holiness Pope Leo XIII. on the ROSARY OF MARY.

In our editorial article of last week the compositor made us say that our esteemed contemporary, Le Croix was slightly hypocritical, whereas what we wished to say was that it was slightly hypocritical. We deeply regret the mistake.

We publish elsewhere a letter from the editor of the War Cry, in which is satisfactorily explained the mistake made in dubbing a St. Jean Baptist procession at Edmonton, a contingent of the Salvation Army on the march.

Why is it that, when we read a medical book, we fancy we have every disease therein described, but, when we read the work of a moralist that we discover in others all the defects which are therein pointed out?

An interestingly and gracefully written article from the pen of Mr. Walter W. Walsh, an under graduate of Ottawa University, appears in the September number of the Owl. The article is entitled "A day with our Indians" and the writer is the son of our esteemed fellow citizen, Wm. Walsh, Esq.,

There was a time, when the Bible was wholly under the control of the Catholic Church. Will some Protestant answer us, why at that time, the Church did not burn up all the parchments of Holy Writ, if, as it is claimed, she is afraid of the Holy Scriptures?

It is considered by some, so mean and base a thing to be a member of the A. P. A., that the San Francisco Monitor is being sued for \$10,000 for saying a lawyer named Jury is a member. The courts will be asked to put the judicial seal of infamy on the A. P. A. by giving Jury damages.—Catholic Sentinel.

About one hundred Cardinals have died since Leo XIII became Pope and the Sacred College, whose full number is seventy, will soon have been twice renewed. The system of appointing old Prelates as Cardinals has, among many other good qualities, the agreeable feature of giving an opportunity to many to be aisel to that dignity.

At a ministers' meeting at Saratoga it was learned that Sunday-school teachers trustees, and thirty-seven vestrymen of the Episcopal Church, as well as Presbyterians and Baptists of prominence, had signed applications for licenses to sell liquor. Thus, the Catholic Church is not the only one to raise saloon-keepers. We commence to believe that Protestant sanctity has been somewhat exaggerated.

Rev. Dr. Thrall has not written anything for the Express for several weeks past. When he will begin to write again, it will be rather late for him to tell us how Rev. Fischer, a Methodist minister in Rome, has become a convert to the Catholic Church, at a time, when a Methodist Cathedral is to be erected upon the ruins of a "Romish" convent and a pagan temple. That excavated Faune will have more than one chance yet, to laugh at Methodism in Rome.—Southern Messenger.

The long and bitter fight regarding religious exercises in the public schools and the proposed abolition of all Roman Catholic separate schools in the Canadian Northwest was brought to a close for a time, at least, by the Northwest Legislature, the Legislature determining by a majority vote, that the Catholics shall not be deprived of their right to establish separate schools, and in districts where maintained such separate schools shall not also be taxed for the public schools. It has been determined further that the only religious exercises in the public schools shall be the simple reading of the Lord's prayer at the opening.

Popes are not impeccable, nor do priests always go through life without falling into errors—sometimes grievous errors—but it must be added that the instances of their failings are rare. In the Benico of Vicenza, of September, 1890, we read that Don Lodovico Marsila, an ecclesiastic then domiciled at Milan and attached to the church of St. Maria Porta, had abjured Catholicity for Protestantism in the Protestant chapel, near the Fossati theatre. It is consoling to learn that he repented, renounced his sin, and returned to the faith on the 19th of August last, and wishes the fact to get every publicity through the press.—(The Universe—London, Eng.,

It is strange that Irishmen, once they are out of Ireland can occupy the highest positions in the gift of the government they serve, and yet at home they are put down as being of no use. It makes an Irishman "hot" to read the following.

"One of the greatest financial administrators the world has ever seen and certainly the most striking personality of the East, says a writer in the London World, is undoubtedly Sir Robert Hart, the Irish Inspector-General of Chinese Imperial Customs, and practically the official administrator of the State revenues of that country. He is granted 400,000 pounds a year for the support of this branch of the service. The money is absolutely under his own personal control, as are also the appointments and dismissal of all officials, whether Chinese or otherwise. Ex.

Is it any wonder that we accuse our Protestant friends of being bigoted where we see such evidences of it even in Ireland, where the population is four-fifths Catholic. Here is what the Catholic Times says:

Out of the forty members who constitute the Belfast Corporation, there is not one single member of the Catholic body—who number 80,000 inhabitants, or over one-third the entire population—admitted to a seat at the Council Board. To all intents and purposes the City Council is a close borough as far as the Catholics of Belfast are concerned, who are denied any voice in municipal affairs no matter how paltry.

Is this fair not to speak of the justice of it? In Toronto the same thing prevails, while Montreal, the premier Catholic city of Canada elects Protestants to its council board.

Our own city of Winnipeg is fast becoming an ostracised field for Catholics seeking civic employ, as we know of three applications of Catholics for positions in the civic service within the last two months, who were well qualified; but somehow or other the places were filled. Like breeds like. A word should be sufficient.

UNWRITTEN LAW VIOLATED.

From a time, long before confederation and ever since there has been an unwritten law that one of the two chiefs of the two courts of the province of Quebec should be an English speaking Protest

ant. Now, however, the chief justice of the court of Queen's bench is Sir Alexander Lacoste, and the chief justice of the superior court, Sir Napolen Cassault.—Exchange.

Well it is rather hard, to find the boot on the other foot, but how about the Written Law which guaranteed to the Catholics of Manitoba their schools? The rule is a poor one that don't work both ways.

AS USUAL.

We are nearly tired publishing them; but in justice to the abess it is necessary to give those contradictions the most possible publicity.

AN ABBESS LABELLED.

London, Oct. 5.—A despatch to the Chronicle from Naples says the scandal alluded to in a despatch to that paper from Naples on Tuesday as affecting the abbess of the convent of St. Joseph in that city, upon investigation attaches no discredit to that lady or to any member of the convent, except the complainant, Silvia Palmieri, herself. Inquiry shows that the girl laid a plan to elope, but was prevented by the abbess. A local newspaper elaborated the story, alleging that the girl had declared that she had been drugged and assaulted by elderly men, who visited the abbess, herself seventy years of age, and is now being sued for libel. The story as told in that paper had no foundation in fact. Thus another "convent horror" is exploded.

JUST AS WE EXPECTED.

The Chronicle (Protestant) charges editorially that Rev. Mr. Burwash, Baptist missionary, provoked the recent riots in Quebec by insulting the Catholics of St. Rochs. Burwash, in a letter to the same paper says that the Catholic priests have incited the people to mob himself and family. This calls forth from the Chronicle a protest. Burwash is head of the Grand Ligue Mission, where Catholics who leave the faith are educated.

Still we are "Ruffianly Blackguards," and intolerant bigots in Quebec. If this crank Burwash were taken in hand by his superiors in the Baptist church and suspended, or some other penance imposed on him, our Baptist friends would confer a lasting favor on the community at large. Such people are regular nuisances, and all liberal minded Christians who desire to see "peace on earth" will say amen.

Two or three of such barking, snarling curs can keep a whole city in a constant uproar.

THAT "PROMINENT ROMAN CATHOLIC."

The Free Press of this city has got possession of Dr. Bryce's "prominent Roman Catholic" and is using him for the same base purposes. The Northwest Review had always a strong suspicion that this "prominent Roman Catholic" was a child of the Rev. Doctor's imagination and we frequently challenged him to place him on exhibition and let the people judge of his claims to the title. But no, the Rev. doctor was too astute for that, so he kept him locked up and out of sight. It is very often the misfortune of well regulated and respectable communities to have a few black sheep, and possibly the Free Press has been stating a fact when it said that it received its information from a Catholic, regarding the alleged language of the Very Rev. Dr. Langevin speaking from the pulpit of St. Mary's church.

We say it is just possible that such is the case, but the recent narrow and malicious conduct of the Free Press makes this highly improbable. Either the Free Press received this false information from a prominent Roman Catholic, or it did not. If it did receive this information from a Catholic source, in view of the flat denial given it by several really prominent and highly respectable Roman Catholics, it is bound to give the name of its informer or to apologize to the Very Rev. Dr. Langevin and the Catholics of St. Mary's church. Failing in this, it must permit all honest men to doubt the truth of its own statements.

THEIR SENSE OF HONOR.

Our "American" friends have a habit of comparing themselves with "the rest of the civilized world," much to the detriment of the small remainder of the world and greatly to their own glorification. We have a great admiration for our cousins to the south of us—especially for their high opinion of themselves. But the rest of the civilized world will be very apt to call in question their pretentious claims to superiority, unless they cultivate a deeper sense of what is due their national honor.

Our Holy Father loaned them several choice and priceless relics from the Vatican, for the Columbian Exposition, on the distinct understanding that they would be returned to him in a United States man-of-war, after the exhibition was closed. This sacred promise of the government of the United States, is now about to be violated and the relics are to be returned, at their convenience, in a petty gunboat, and landed at Naples instead of Rome. Should they be seized by the Lazzaroni or appropriated by the robber Humbert, "the rest of the civilized world," we firmly assert, will be ungracious enough to say that the United States has been guilty of an inexcusable act of treachery to a Pontiff who relied on their national honor. We hope the great nation to the south of us will save themselves this dishonor by reconsidering their contemplated act and keeping good faith with the Pope.

CRIME RECORD.

Our daily papers record innumerable cases of murder, selfmurder or suicide, and other crimes equally abhorrent, and the mind recoils from the perusal of the sickening details of those fearful crimes.

The indifference and ease with which such horrors are committed, and the matter of fact manner in which such terrible events are mentioned and received by the community, argue a familiarity with, and disregard of the thought of death, which again argues a total disregard of religion, which teaches that the laws of God cannot be broken with impunity, and that there will surely follow a punishment, when they take the law in their own hands. The chief cause of this want of religion lies in the neglect of suitable training of youth. As you wish the next generation to be, so you must teach and train the children. When we look around and see how the majority of people raise their children can we be surprised at the great increase of immorality and crimes of various kinds which fill the world with horror, and make those even, who do their duty by their children, in this respect, tremble for the safety of those children, who are exposed to the contact of such abandoned ones, and to be led off by the bad example given into the young hearts.

Children now-a-days are not taught the wholesome duty of self-control, self-sacrifice, and forbearance. On the contrary, they are taught from their earliest years to retaliate, to give vent to their anger, to suffer not the slightest privation without complaining; all of which encourage a vindictive spirit and strengthened the evil passions, which if curbed in their infancy and youth, will not be so strong in advancing years, and lead them to commit so many indiscretions, vices and crimes. When the parents are not careful about their own conduct in this respect, and do not properly control and correct these faults in those under their charge, and for those immortal souls they will be held responsible, how can we expect anything better from the children, but the present state of affairs in the world. With most of them pleasure, ambition, self-gratification in every way is the chief object of their lives.

TRY POLITENESS.

Referring to the recent riots in Quebec we are informed that it is a favorite argument of those "evangelizers" to tell the Catholic people that the priests are a wicked body of men and that the sisterhoods of the church are mere prostitutes in disguise. If this be true that those strangers to truth and maligners of women indulge in such filthy language we cannot wonder at the treatment they receive, especially when it is remembered that many of the sisters of one or other of the religious orders for women in the church have relatives and friends outside. Imagine the audacious impudence of those disgraceful proselytisers going into a purely Catholic part of the city and telling its citizens that their daughters or sisters, whom they revere and love, are nothing but a pack of harlots! It is more than flesh and blood can endure, and the only wonder is that the vile mouthed slanders escape with their tongues. Suppose that a French Canadian priest went to Toronto and told the people there that their daughters and sisters were devoid of virtue, what would be done to him? We need not ask the question! Toronto has stoned high ecclesiastical dignitaries of the church, simply because they came to reside in the city. Where the mobs are so easily excited and so vulgarly brutal as they are in Toronto, that priest would surely die who would say such a vile and wicked thing. And who that has a pure and chaste daughter and sister will say that he did not deserve his doom? If those men want to go to Quebec to "evangelize" their French Canadian fellow citizens, we advise them to act like gentlemen and Christians, and not like vulgarians, whose instincts are on a level with the brute. The French Canadian heart cannot be reached in such brutal fashion. By nature and by faith, he is a gentleman, no matter how ignorant of the modern dogmas he may be. If then, you want to impress him with the extra superior quality of your form of theology, we would advise you to be scrupulously polite and if you do not possess that quality of mind and heart, we most emphatically say: acquire it; add it to your curriculum of studies, it will surely pay, because it will secure you absolute safety from mob law.

Not in any spirit of hostility do we commend the following to our Anglican friends.

ANGLICAN AUDACITY.

"As well be hanged for a sheep as a lamb," says a homely proverb. On this principle the writer of a leader in the Church Times acted when he penned the three following most astounding statements: "The unity of the English church is one of the ecclesiastical marvels of the age." "The reformation of the nineteenth century has drawn her members together and wended her into a more compact and united body than she has been for 150 years." "If she tolerates diversity outside the range of fundamentals it is a proof of her strength, not of her weakness, of her generous Catholicism, not of her heresy. All this is appropos of the Cardinal's

just reproach of want of unity, in his speech at Preston, which has caused a terrible commotion in the Anglican dovecot. Now it is a notorious fact, which no honest Anglican will attempt to deny, that every shade of opinion is held, taught, and tolerated in the church of England on such vital doctrines, for instance, as the Real Presence in the Blessed Sacrament, the power of absolution, the inspiration of Scripture, and many more points on which divergence from the Catholic doctrine is rank heresy. The "ecclesiastical marvel" is, that any one in his right mind could call such diversity of opinion as this unity. As for the second statement "this compact and united body" includes two societies, the English Church Union and the Church Association, one of which was founded to defend Anglicanism, as opposed to Evangelicalism, the other to maintain the Protestant character of the church of England against Anglicanism. Both of these bodies are the outcome of this second Reformation, and we should like to know how, in the face of the existence of these societies, whose very raison d'etre is to oppose each other any Anglican dare talk about the unity of his church. From such "strength," from such "generous Catholicism" the Lord deliver them.—Liverpool Catholic Times.

THE CHURCH'S WORK.

In reviewing the Encyclical of Capital and Labor of our Holy Father, Leo XIII. John Ferguson, an eminent Scotch Protestant writer, pays the following deserved tribute to the works of the church:—

"To three hundred millions—a fourth of the world's population—the glorious words of their 'Holy Father, by Divine Providence, Pope Leo XIII., on the conditions of labor,' comes with an authority which commands the highest respect. To Protestants, like myself, they come as the words of a grand old man, as echoes of the Mount of Olives endorsing economies of our highest scientists.

"It is no new thing for Rome at important crises to assert the liberty of humanity. Whilst I claim to be just as staunch a Protestant as any of those who delight to talk of the 'Inquisition,' and St. Bartholomew," and 'the opposition of the Catholic church to education,' I cannot lose sight of the first fifteen centuries of our era, during which Rome marshalled the forces of our civilization, and directed them, on the whole, well. It was no easy task to destroy the fighting and plundering instincts of the fierce nations of nomads who broke up the Roman Empire; no easy task to create habits of industry in tribes as unused to such as the red Indians of our day, and who possessed what the Indians do not, the might to take. No selfish pleasure to go, as the missionary did, alone into Scythia, Numidia, Gaul, or Scandinavia, to teach doctrines that were an abomination to those countries of blood and slaughter; yet the Catholic priest confronted Attila, standing alone in his presence with as bold a non possumus as today he confronts a Bismarck.

It was the Catholic church wor Magna Charta, of which England is so proud. It was Rome that in the feudal times curbed the lawless might of kings and barons; when earthly power failed to shield innocence from irresponsible strength, then 'the curse of Rome' was hurled, and, though the criminal wore a crown, he was humbled in the dust. Rome covered Europe with halls of learning; Rome turned savages into Christian nations; Rome gave lessons in democracy, for she admitted serfs to her priesthood, and Norman nobles, who would not eat with Saxon gentlemen were obliged to confess their sins to Saxon peasant priests. Rome ignored the hereditary principle. The Pope-King was elected. Rome assumed all men to have equal rights to national opportunities; a Saxon blacksmith's son was elected in the darkest of the ages Sovereign Pontiff.

"And Rome gave more martyrs to the stake, more patriots to nationhood, more lives to sanctify, more self-sacrifice to philanthropy, and more intellect to philosophy than all other churches.

COMMUNICATIONS.

To the Editor of the N. W. Review.

SIR,—Major Read informs me that your paper has recently commented unfavorably on a cut which appeared in the War Cry of Edmonton. I imagined the procession pictured on the cut was an army one and worded it accordingly. When the mistake was brought to my notice I inserted the following errata in the War Cry.

Captain M. Green, of Edmonton, writes explaining that the photo which Provincial Officer Read sent us of a street procession in Edmonton was not a representation of an Army march, as we thought, but a picture of the St. Jean Baptist Society procession. We regret the mistake occurred.

I also wrote the editor of the local paper at Edmonton apologizing for the error.

Yours, etc. JOHN CAMPBELL, Editor War Cry.

A GLASGOW MIRACLE.

A Scotch Lassie Rescued by a Canadian.

Her life Was Despaired Of— Subject to Fainting Spells and Heart Trouble—Doctors Said Recovery was Impossible—A Wonderful Story.

From the Glasgow Echo.

The case of "Little Nell," whose miraculous cure was reported in the newspapers, with a subsequent letter from the Rev. Samuel Harding, is but one in a series of similar cases in Glasgow. The latest is that of Miss Lizzie Duncan, a young woman who has been snatched back to life. She was in what is termed a "decline"—wasting away by inches before the eyes of her parents, and her sad condition seems to have been known to a number of people. Consequently when she was found to have escaped the threatened death, and to be, apparently, as well as anyone in Glasgow, a tremendous impetus was given to the prevalent talk, and an Echo reporter was directed to make a searching investigation, with the result that this story was entirely confirmed.

Arriving at 208 Stirling Road, the reporter was conducted into the presence of Mrs. Duncan by a rosy-cheeked young woman, who proved to be Miss Duncan, who looked in no way like an invalid. "This is the lassie," said the mother. Heaven knows that a miracle has been wrought upon her. Eighteen months ago Lizzie began to pine away. The color left her entirely, and she appeared to be as weak as water. One Sunday morning she said, "Oh, mother, I canna rise to-day," and before she had got out the words her whiteness became like that of a corpse, and she fell away into a faint. I sent for the doctor who said she had heart disease. When he saw her again she had grown worse and the doctor said, "The poor lassie is very far through." "We expected that poor Lizzie would not live long. There was no color in her face. She was wasting away, her cheek bones sticking through as if they would break the skin. Her arms and legs were just bones. The doctor said, 'Lizzie may stand the winter, but if she does, that will be all.' One day, however, I chanced to read of several cases in which dying persons had been restored to life by a new scientific method—some pills, not like other medicine, but altogether of extraordinary virtue, called Dr. Williams' Pink Pills for Pale People. I said to my husband, 'In the name of God let's try Dr. Williams' Pink Pills. Well, before the first box was empty there was an improvement. She persevered and when she had finished her fifth box she was perfectly well, and there is not now a stronger young woman in the townhead of Glasgow, though at one time she was a living skeleton. You can ask any of the neighbors," said Mrs. Duncan in conclusion, "or any person in the street and they will confirm my story."

"I am stronger than ever I was in my life," added the daughter, "yet I can hardly describe how ill I was. I was certainly dying. I could neither go up nor down stairs; I was afraid to walk on account of the fluttering sensation at my heart. I took Dr. Williams' Pink Pills as my mother has described, and feel that they saved my life."

Miss Wood, the lady who drew the reporter's attention to the case, said that the parents had their daughter's photograph taken, for they thought that she would soon be sleeping in her grave. Lizzie once visited her, and was as weak that she had to carry her back to her house. "The change," said Miss Wood in conclusion, "has been wonderful. She is now a sonnie lass, and Dr. Williams' Pink Pills have been an instrument in God's own hands."

This and That.

The Pointerian is able to state from his own experience, that protestant parents, almost without exception, confide their sons and daughters to Catholic institutions on account of the strict, yet mild, discipline maintained in them. Miss Frances Willard, the eminent temperance worker, says: "We send missionaries to the Fiji, but we leave the playground of our public schools practically in the hands of a pagan influence, and doom children from sheltered homes to the malaria of associations as harmful to them spiritually, as physically the small-pox would be. What we must have in all large schools is a guardian of the playground—a moral horticulturalist, with every guarantee and safeguard, that an informed mind and an educated conscience can interpose between the young and their deadliest enemies."

I say, not only on the play ground, but in every other place. In a good Catholic institute, the pupils are never without a faithful guardian, either by day or by night. This guardian is not there to spy out malefactors, but by his unobtrusive presence to prevent infractions of good behavior.

A manufacturing company recently offered prizes to those who discovered the greatest number of errors in the text books used in the public schools. The result has been published, and shows that 5,360 errors have been found. Of these, publishers and authors admit of nearly 700. It would be interesting to know how many errors relative to the Church are in the text books used in the public schools. When Catholics demand, as they did in Boston a short time ago, that books be changed in these schools on account of their bigoted errors, a holy goes up from the A. P. A. that Catholics are trying to control the public schools.

A Protestant gentleman and a resident of Cincinnati had through the courtesy of Mgr. O'Connell an audience with the Pope, and he says of the Holy Father: "I am not a Catholic, but I was impelled to admire the grand and lofty character of the Pope. He is a wonderful old man. Our conversation was conducted through an interpreter. I found the Pope remarkably well informed about affairs of the United States, I am satisfied that he is better posted today on American politics than our best informed Senators and Representatives regarding European politics." He declared that in his judgement the three great figures in the world today are the Pope, Gladstone and Bismarck, in the order named.