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WEDNESDAY, MARCH 18.

EDITORIAL COMMENT.

First Anniversary. To-morrow is the first anniversary of Archbishop Langevin's consecration. While congratulating our beloved Father in God on the happy completion of the first of what we hope will be a long series of fruitful years, the REVIEW eagerly seizes this opportunity for a grateful acknowledgment of the hearty encouragement and generous assistance His Grace has ever bestowed upon its humble efforts. May the Dispenser of all good gifts shower upon the Chief Pastor of this growing diocese the choicest blessings of heaven. May his untiring labors, unsparring devotedness and gentle firmness be soon rewarded by the fulfilment of his dearest wish—the restoration of our school rights.

A Sainly Model. To-morrow is also the feast of Saint Joseph, the Spouse of the Blessed Virgin, the foster-father of Our Lord, the Patron and Protector of the Universal Church and, in a special manner, the Patron of Canada from its earliest years. The devotion to this Saint of the hidden life is a growth of these latter centuries, and there never was a time when his example was more needed than now. We live in an age of revolt against all authority, and he was the shadow of the Eternal Father, invested with authority over the Incarnate Maker of the world. Eminent as was Joseph's holiness, he knew that he was far inferior to the Immaculate Virgin and infinitely beneath Him who was supposed to be his son; and yet he was the undisputed head of the Holy Family, in which his slightest word was obeyed with unquestioning obedience. What a practical example this is of the obedience which we owe to all legitimate authority because all power is from God. We live in an age of vain and empty display, when the itching for publicity is well nigh universal, and St. Joseph was a model of humility and self-effacement. When man really draws near to God, he feels himself so insignificant that he has no wish to make a noise about himself. Empty vessels are the noisiest. Nothing, for its size, is so loud and hollow as a drum.

St. Patrick's Children. Yesterday was the feast of the glorious Apostle of Ireland. "A genuine and well-merited compliment to the sterling catholicity of the Irish people," says the Ave Maria. "was that embodied in one of the questions recently propounded to a Paulist missionary to non-Catholics: 'Please state the relationship of St. Patrick to the Catholic Church.' The inquirer did not know much about the Church or her doctrines, but observation had evidently led him to think that 'Irish' and 'Catholic' were fairly synonymous terms; and that St. Patrick was a good deal more Catholic than most others among the canonized,—a very Jesuit among Catholics, so to speak." Unfortunately, Irish and Catholic are not at

all synonymous in Manitoba, where Protestant Irishmen are at least five times more numerous than Catholic Irishmen; but the latter, thank God, are generally a credit to St. Patrick.

THAT CONFERENCE.

The idea of a conference between Sir Donald Smith and Mr. Greenway for the amicable settlement of the school question would be very good if this project presented any reasonable hope of a satisfactory and practical solution. Of the sincerity and earnestness of Sir Donald Smith we have not a doubt, but how can we trust Mr. Greenway? His record is one of broken promises. May he not be laying a trap for us as he so unblushingly did for the late Archbishop? Is he sincere now, when he prorogues the House just before the conference will take place, so that he will be unable to give anything but promises?

Even supposing that, bravely turning his back upon his past, he be really converted, can he give us any substantial redress? Will the majority support him? We sincerely believe that the majority of voters would, if left to their sense of justice and humanity, favor a settlement that would give full satisfaction to the oppressed minority and relieve the country of an intolerable anxiety. But they have been systematically misled; they have been told that Catholics aimed at the destruction of their cherished public schools; they have returned Mr. Greenway on the distinct issue of "No Separate Schools." How can he make them share in the blessings of his conversion?

On the other hand, we Catholics will assuredly not accept less than what the Remedial Bill gives us, nor can the Federal Government oblige us to take less from Mr. Greenway than from Ottawa. There must be no question of mere promises. Let Mr. Greenway persuade the Manitoba Legislature to pass all the provisions of the Remedial Bill. We should have to accept this, especially if he secure to us the Government grant. But we positively refuse to be duped by any more Greenway promises. And we still hold that a Federal law is preferable, because it would settle the question once for all.

"PROTESTANTISM IN POWER."

To the Editor of the NORTHWEST REVIEW.

SIR,—I thank you for the courtesy you have shown me in allowing me to reply to my critic in your paper, and would further crave your indulgence. Before proceeding further I may remark that it is no argument against or refutation of the statements of a writer who may differ from us by calling him "an erudite crank," or stigmatizing his writings as "arrant fudge." I am quite sincere in saying that I respect "your creed" and yet assert that in all creeds there must be a large admixture of error. The errors have arisen from the efforts made to adapt the central truth to surrounding conditions, to use parables or metaphors which, unfortunately, in time become accepted as truths. In the case of children we are obliged to teach dogmatically, although the dogmas may be shown to be false in a succeeding age. As Paul says "now we see through a glass darkly, hereafter we shall see face to face." In other words, I, Paul, can only tell you what I see, but the time may come when you will be able to see more clearly. I would commend the modesty of Paul to those who "laced in orthodoxy all compact" consider themselves "a model for all forms of thought that be."

Your statement with regard to permission given to Catholics "well grounded in the faith" to read books prohibited by the Index Expurgatorius suggests a degradation of the human mind from which no progress can possibly emanate. I cannot conceive the mental degradation of the man who would submit to be dictated to as to what books he should read, especially when many, if not all the books so damned, contain the germs of truth, which at any given period, it is impossible to predict their importance in the future development of the world.

My statement that "a religion is the effect of civilization not civilization the effect of religion" is not an "unproved affirmation" to those who have investigated the natural history of religions. Every religion presupposes the existence of former religions as M. Charron truly says, De la Sagesse,—*"Comme la Judaique a fait a la Gentille et Egyptienne, la Chretienne a la Judaique, la Mahometane a la Judaique et Chretienne ensemble,"* also *"Toutes trouvent et fournissent miracles, prodiges, oracles, mysteres sacres, saints prophetes, fetes, certains articles de foi et creance necessaires au salut."* The same writer suggests to his countrymen that their religion is the accidental result of their birth and education, and that if they had been born in a Mohammedan country, they would have been as firm believers in Mohammedanism as they then were in Christianity. I wonder how many of my critics owe their religion more to environment than to conviction the result of patient and earnest investigation. The religious development of man may be shortly given in the lines of the late Wilson Johnson Fox:

"Make us a god" said man:
Power first the voice obeyed;
And soon a monstrous form
Its worshippers dismayed;
Its worshipers dismayed;
Unceasing and huge, by nations rude adored,
With savage rites and sacrifice abhorred.

"Make us a god" said man:
Art next the voice obeyed;
Lovely, serene and grand
Uprose the Athenian maid;
The perfect statue Greece, with wretched brows
Adores in festal rites and lyric vows.

"Make us a god" said man:
Religion followed art,
And answered "Look within;
God is in thine own heart—
His noblest image there, and holiest shrine:
Silent revere, and be thyself divine."

None will, I suppose, maintain that such a condition of the human mind as given in the third verse could have been reached before a high degree of civilization had prepared the mind for such an exalted perception of religion. In India, with its lofty snow capped mountains, interminable forests, impenetrable jungles infested with ferocious animals and with the terrible cyclone to add to his awe, it is wonderful that man feeling his own insignificance should make his gods hideous and terrible. In Greece, on the other hand, where nature is owing to its climate subservient to man the gods were mild and portrayed in beautiful human forms. But such minds as those of J. H. Newman and James Martineau could only be the product of a high state of civilization. A century or more ago they would scarcely have left a sign of their existence, and even now, I doubt if the civilization that has rendered them possible can fully appreciate them.

I am, sir,
Yours faithfully,
H. AUBREY HUSBAND.
Wawanesa, March 8th, 1896.

[When we said that F. W. Newman was an 'erudite crank,' we intended this expression not for argument, but for the statement of a fact. There could have been no question of 'refutation' for the simple reason that none of that author's opinions, nothing but the bare fact of his rationalism, had been cited by Dr. Husband. Similarly, when we said that a poetic quotation to the effect that God rather liked to be represented in contradictory ways was 'arrant fudge,' we were not arguing but enunciating a self-evident proposition. "In all creeds there must be a large admixture of error." Why large? Leave out that word, and we shall readily admit that in all creeds, except the true one, there must be an admixture of error. The snismatic Greeks have only a comparatively small, though of course a fatal, admixture of error. When Dr. Husband talks of error in parables, metaphors and dogmas, we wonder where he gets his standard of truth. If the Doctor reads carefully the context of his quotation from St. Paul, i. e., the whole thirteenth chapter of First Corinthians, he will find that the Apostle is speaking, not of any change to take place on this earth, but of what is to happen in heaven, when prophecies 'shall be done away' and tongues 'shall cease,' and when, as he implies, faith and

hope shall be merged in fruition, and love alone shall endure for ever.

Dr. Husband "cannot conceive the mental degradation of the man who would submit to be dictated to as to what books he shall read." What he calls degradation we call rational care for one's soul. We cannot conceive the degradation of the man who would submit to be dictated to by the thousand lies contained in all false religions and false philosophies. It is the truth whole and unadulterated that makes a man free. Reading a bad book for the sake of a germ of truth in it is like hunting for stray coin in a city sewer when one has a rich mine in one's own field. Not one shred of truth in bad books but is infinitely better set forth in orthodox Catholic works.

Dr. Husband talks of the 'natural history of religions.' Aye, there's the rub! The history of all false religions is natural, purely natural. The history of the true religion is the only one that is supernatural. General rules apply to man-made, not to a divine, religion. The patriarchal dispensation developed into the Mosaic law but without any contradiction of the past; so the Jewish dispensation developed into the Christian law, again without any contradiction of eternal truths, though, to be sure, with abrogation of that part of the Jewish teaching which was only "the shadow of substance onward striding." But to go on and assert that the Mohammedan religion, as Charron says, is an outgrowth of Christianity; is to say that a denial of the Trinity, of the divinity of Christ, of Christian marriage is development of the truths thus denied; which, we repeat again, not as an argument, Doctor, but as a self-evident proposition, is 'arrant fudge.' Nor do we wonder that Charron's *Traite de la Sagesse* was condemned in the Index Expurgatorius. Charron was a confirmed sceptic, and a sceptic is a man that does not know how to weigh evidence.

No doubt a man's birth and education have much to do with his religious views, but their influence is not paramount with the earnest and sincere seeker after truth. Unfortunately, among those who have not prayed for the divine gift of faith, earnestness and sincerity in matters religious are as rare as they are in social, commercial and political intercourse.

Give me the man that is not passion's slave
And I will wear him in my heart's core,
Aye, in my heart of heart.

The quotation from Wilson Johnson Fox admits of a Catholic interpretation. The first two verses show how power and art both failed; the last shows how religion succeeded. However, the phrase, 'religion followed art' is true only if considered as part of a poetical dialogue: for, in point of fact, religion preceded art. Of this Dr. Husband does not seem aware. Evidently he thinks, with so many of our unhistorical contemporaries, that a high degree of civilization is the exclusive heritage of this century. On this point we beg to join issue with him. In material progress, to be sure, we are making giant strides; but in the healthy growth of the reasoning faculty, which is man's distinctive glory, there has been no remarkable progress since the days of the Stagyrite more than twenty-two centuries ago. We grant that J. H. Newman's matchless style is partly the outcome of his environment, but his philosophy is not so analytic nor so far-reaching as that of Aristotle or Thomas Aquinas. The same reflection is still more obvious in the case of James Martineau. Were it not for the restraining influence of the Catholic Church, the twentieth century would bow down in adoration before a dyuamo, a divorced woman and a suicide. The currency of the true coin presents a convenient, but unacknowledged, model for more or less ingenious counterfeiters. The effects of climate and surroundings upon man-made religions is pretty much what Dr. Husband makes it out to be. But, once more, we insist upon the fact that the true revelation is above all these lesser influences: witness the Hebrews gradually shaking themselves loose from the idolatry of the Gentiles, while the latter multiplied their idols. In the centuries immediately preceding the birth of Christ the Jews, in

their best representatives, rose to the level of a real love for the invisible God; and the leaders of the elect were always highly civilized in the truest sense. Doubtless these facts don't square with the theory of evolution; but so much the worse for a theory that could never have obtained any footing in a really intellectual age. Adam, Abraham and Moses did not wear evening dress, nor did they ride bicycles and write by an incandescent light; but they were vastly more civilized than the Manitoba majority which has lately strengthened the power of unreasoning prejudice.

In conclusion we have to thank Dr. Husband very sincerely for affording us an opportunity of reverting to first principles. Curs and his are as the poles to each other: the great round world lies between them.—Ed. N. W. R.]

A PAINFUL SIMILARITY.

When the anti-Remedial resolutions passed at the Toronto mass-meeting and the resolutions prepared by the Greenway government appeared, we were struck with the resemblance between them, not only in sentiment, but also in expression. And now that Mr. Laurier has delivered his great speech on the Remedial Bill and moved the six months hoist, we are still more convinced of the painful similarity that exists between these two sets of resolutions and Mr. Laurier's speech. To any thoughtful person who will take the trouble of comparing them, there can be no doubt of this striking connection between the speech of Mr. Laurier on the one hand and the resolutions of the Greenway government and of the Toronto meeting on the other; which strengthens the belief that Mr. Laurier was at the bottom of both.

The resolutions adopted by the Greenway government and the Toronto meeting, profess a sincere desire to do justice to the minority and disclaim any intention to be hostile to Catholics; so does Mr. Laurier. It is unnecessary for us to point out the absolute insincerity of these sentiments. All we need say is that the men who first expressed them have been the most cruel persecutors of the Catholic minority for the past six years. Imagine the value to be placed on professions of friendship and a desire to do justice to the minority, coming from such men as Greenway, Sifton, McCarthy and Martin. Mr. Wilfrid Laurier has also made professions of a sincere desire to see the minority in Manitoba enjoying the same measure of justice as is given to the minorities in Ontario and Quebec; but to prove the sincerity of his words, he makes an appeal to the Protestants of Ontario to enable him to rivet upon the Manitoba minority the galling yoke of the Greenway government. His speech on the Remedial bill makes him the friend and companion of Mr. Dalton McCarthy whose powder magazine the Hon. Leader of the opposition has captured. The motion of the leader of the opposition is a fitting climax to the policy of hedging which he has pursued on this question from the very first. Emboldened by the recent victories which his party scored in Quebec; but forgetful of the fact that all those victories were won because of the unequivocal promises and pledges made by the Liberal candidates to support the Remedial bill, the Hon. Mr. Laurier thought that he could rely on Quebec to give him its support notwithstanding that he cruelly abandoned their compatriots in the west and turned, with cringing sycophancy, to the enemies of their race and creed. Mr. Laurier may think it is good politics to mount the Protestant horse; but we would remind him that all Protestants are not fools, and the more intelligent among those whose prejudices will allow them to think will place little reliance on a man who professing to be a Catholic and to love his Church and respect her priesthood, abandons the dearest interests of both to gain a political advantage at the expense of a weak minority. The Protestants of Ontario must, if they have any sense of humor, be moved to laughter at the ridiculousness of a French Canadian Catholic riding the Protestant horse. That horse has carried many a "good" Protestant politician to his ruin. Time will