

**NORTHWEST REVIEW**

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

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**Northwest Review.**

TUESDAY, SEPTEMBER 21 1897.

**Unjustifiable Agitation.**

"Le Manitoba" of last week published a rousing letter from Rev. Father Cherrier on the unjustifiable agitation said to be carried on in the French parts of this province by a Catholic gentleman who has come amongst us with the title of inspector of schools. This gentleman affirms that he has been approved by the Apostolic Delegate, Mgr. Merry del Val; but a private approbation of this sort cannot stand before the public instructions of the same Apostolic Delegate enjoining that all agitation should cease until the Holy Father's decision of the question at issue be made public. Moreover, since Mgr. Merry del Val's departure the Pope himself has issued a solemn encyclical in which he requires that all Catholics connected with education should be approved by their ecclesiastical superiors, that is to say, by the Ordinary of the diocese, and this approval the gentleman to whom we allude has certainly not obtained.

Rumor has it that, far from inspecting any Catholic schools, he is busily engaged in trying to persuade the simple country folk that the Sovereign Pontiff is about to decide in favor of the Laurier-Greenway settlement. What is this but unjustifiable agitation? This conduct is the more blameworthy in that the Holy Father, in his encyclical of the first of last month, disapproves of mixed schools, insists that the pupils should breathe a Catholic atmosphere, and requires that teachers be approved by ecclesiastical authority.

Another grievance Father Cherrier has against this inspector is that, according to common report, he pretends that he has been authorized to choose his own text-books. Is this winked at by the local Government? If so, it is a direct violation of the Advisory Board's regulations, or a tolerated exception that gives no assurance of lasting benefit.

Rev. Father Cherrier concludes by warning all Catholics against allowing themselves to be caught in such transparent snares. Let them patiently bide their time and await with firm hope the forthcoming pronouncement of Leo XIII.

**A Home Thrust.**

Few things are so gratifying to an editor as to see his criticisms effective. We had occasion lately, thanks to a timely note of warning sounded by the "Ave Maria," to examine for ourselves and review the much lauded 'Library of the World's Best Literature.' Owing to our very limited circulation we could not hope that our protest, if unechoed, would produce much effect; but we counted on the appreciation of our Catholic contemporaries and in this, we are happy to say, we have succeeded.

Walter Lecky in the N.Y. "Catholic News"—a paper with which, by some oversight, we do not exchange, though it has more sub-

scribers than any other Catholic journal in America—proves an important point, the danger of relying on prospectuses, by quoting some fifty lines of our article on Dudley Warner's 'catchpenny venture,' crediting them to "the able NORTHWEST REVIEW." This, from one of the very best critics of current Catholic Literature, shows that he must have gone out of his way to read our modest effort, which does not, as we have just said, appear among his exchanges. And now the last number of the "Ave Maria" shows how our punitive shaft has sped home.

Criticisms of the "Library of the World's Best Literature" in the NORTHWEST REVIEW, and by Dr. Faust in the CHURCH NEWS, go to show that dissatisfaction with the work is widespread on the part of Catholics. There seems to be some misunderstanding in regard to the accountability of Dr. Egan for the partisan character of the Library. The publishers state that all matters pertaining to the Church were referred to him before being printed; but Dr. Egan, in a letter to the NORTHWEST REVIEW, says he was asked to join the advisory council that he might advise as to some of the names to be chosen. It is gratifying to us to be assured by Messrs. Harper that they "do not want the ill-will of the Catholic public in so large and expensive an enterprise as the 'Library of the World's Best Literature.'" The disfavor of the Catholic reading public has come to count for something at last.

**A Prince of Entertainers.**

Professor Warman's entertainments have not hitherto been attended by as large numbers as his reputation would have led one to expect. Nor is it easy to account for this lack of appreciation on the part of Winnipeg men, for it is especially young men that have been conspicuous by their absence. Women of all ages have come in considerable numbers, elderly men of culture have not been wanting either; but young men, for whom the Professor's hints are so valuable, have been few and far between. This fact was emphasized by the Rev. Mr. Pedley in his clever introductory speech last Friday, but he could offer no explanation of the fact.

Perhaps the habit of calling these delightful talks "lectures" has tended to frighten people away. But, surely, those who were present last year must have noised it abroad that here was a prince of entertainers who everted all other living elocutionists by the charming naturalness of his manner, the perfection of his technique, the pellucid music of his voice, the matchless grace of his person, the masterly analysis of his criticism, the wide range of his observation and, last but not least, the virile honesty of the man.

Aye, there, perhaps, is the rub! His honesty! Mr. Warman is, first and foremost, a hater of shams. Mercilessly does he expose them. The sham friend, the vain self-seeker, the arrant humbug, as betrayed by handshakes, head-poise and eye-gestures, these are his favorite quarry. And the name of these is legion. They have, perchance, got an inkling of his withering strictures on people of their sort, and as they have no intention of becoming sincere, they dare not face the clever pilorying of their own false selves; so they stay away. This may be a humiliating revelation for the young men of our capital; still we venture to propose it as a tolerably correct diagnosis of the absentee disease.

For our part, though we have heard every one of these talks before, we find in them a never-failing relish. Whether the Professor deals with philosophy of expression or voice culture or physical training, he is always pre-eminently entertaining and instructive. Our only regret is that he is not invited to repeat his admirable lectures—these are real lectures, splendidly scientific and luminously practical—on pronunciation. All the colleges and convents of Canada and the United States would derive incalculable benefit from his exhaustive analysis of all the sounds of the English language. To have heard this course once is an epoch in a teacher's life; to put its teachings in practice is to confer an inestimable boon on all one's pupils. If unconsciously distinct articulation is the badge of good breeding, how much more precious a possession is critical knowledge of the genesis of that articulate speech which Homer loves to mention as the special prerogative of man. This is what Professor Warman teaches with a consummate delicacy of touch—without undue emphasis or exaggeration—that is distinctly Greek.

**No Catholic need apply TO THE REGINA SCHOOL BOARD.**

To the Editor of the NORTHWEST REVIEW.

Sir,

The following letter has been sent to the Regina Leader. It exposes a state of affairs which shows the lamentable manner in which Catholic teachers are boycotted in the North West. There is quite a large percentage of Catholic children attending the Regina school and Catholic rate-payers contribute a considerable share of school taxes. Notwithstanding this fact the Board recently rejected the application of two Catholic teachers of high qualifications and undoubted ability and accepted teachers of inferior qualifications.

Their action will likely lead the Catholics of the town to establish a Separate School at an early date. The attention of His Grace, the Archbishop, is respectfully drawn to the matter.

Justitia.

To the Editor of The Leader:—

Sir,

Your article of a few weeks ago on minority representation on the teaching staff and trustee board of the Regina schools was trenchant and timely. The fact that during a period of twelve years neither a Roman Catholic teacher nor a Roman Catholic trustee has been chosen in Regina must be lamented by every fair-minded citizen. Although Roman Catholic teachers have several times made application for position on the teaching staff of the Regina schools their efforts to secure appointment have always been rewarded by the same conspicuous lack of success. A few weeks ago there were three or four vacancies on the Regina staff. In reply to its advertisement we understand the Board received the applications of two Roman Catholics, both of whom are teachers of high qualifications and considerable experience. Here was a golden opportunity for the Board to exhibit its desire for fairplay. How did the Board avail itself of the opportunity? By deliberately turning down both applicants. Surely both teachers could not be so incompetent as to endanger the "very high standing" of the Regina schools by the appointment of one on trial! Is it any wonder that the feeling is becoming current among the members of the Roman Catholic community that "no Catholic need apply"? Can we be surprised if the minority seeks a remedy in separation? The statement in your last issue that the "Board was not at fault" is indefensible. If the Board was not to blame, pray who was? Such an assertion on your part involves somewhat of a conundrum to one who has not been admitted to the "secrets of the gods" and accordingly a little more light would be welcomed by

Yours etc., FAIRPLAY.

**PILGRIMS AT LOURDES.**

By DR. GUEROUET.

The pilgrims are, as it were, members of a religious Community, and this community has its rule. This consists of certain devotional exercises, such as the recitation of the Rosary, the singing of hymns, and so on, at definite times. It is printed and given to every pilgrim, together with a little red cross to be worn on the breast. Nor are the pilgrims reluctant to keep it. They bear in mind the object of their journey, and are anxious to do everything in their power to appeal to God on behalf of so many wretched sick people who are travelling with them.

The profane tourist visiting Lourdes cannot fail to admire the town, overhung by an old castle and nestled between the mountains, or the scenery round the Grotto. Picture to yourself a flat ground planted with huge plane-trees, which afford delightful shade, and extending as far as a swift, murmuring river on one side, and a high hill on the other. But even the scenery loses its interest through the religious fervour that prevails when the French National Pilgrimage is there. Between six and eight hundred Masses are said in the three churches from 12 at night till noon. There are also open-air services, which do not stop for three days and three nights. Crowds of worshippers attend them. What impressive fervour they display! You may see them every now and then stopping to kiss the ground! But how to convey even a faint idea of the sight of 20,000 pilgrims carrying candles, standing in front of the Grotto and forming an immense sea of light beneath the enormous plane-trees, or of their march up the winding paths in the mountains, amidst the dark foliage? And yet even this falls far short of the five o'clock procession of the Blessed Sacrament. There is not only in this

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procession an array of hundreds of priests marching along under the bright sky of Southern France; there is not only on both sides a compact mass of 30,000 pilgrims worshipping Christ as He proceeds through their ranks; there are not only 1,200 sick people lying in front of the Grotto or lining the way to the Basilica along which the priest—or rather the Bishop—carrying the Blessed Sacrament is to come; there are in addition marvellous cures.

Just before Benediction is given from the Grotto, a priest in a pulpit hard by exhorts the pilgrims to pray for the sick from the bottom of their hearts. He kneels down, and, in spite of the presence of 30,000 human beings, all is hushed; nothing is heard save the murmuring of the water in the Gave, or that of the wind in the trees. How solemn such a silence seems when you come to think of the presence of such a crowd and of what is expected to take place!

The priest then gets up and begins the "ejaculations," which are repeated by the whole crowd: "Lord, if Thou wilt, Thou canst cure us! Jesus, Son of David, have mercy upon us! Hosannah to the Son of David! Holy Mother of God, if Thou wilt intercede for us, thou canst obtain anything from thy Divine Son! etc. All of a sudden clappings of hands are heard—one sick person, who had perhaps not stirred alone from his or her sick bed for the last three or four years or more has just risen up cured. He is followed by another, and by another, and by another again. Sometimes also the priest says: "Let the sick alone; pray to the Lord! This is the signal for the most heartrending scene that can be imagined. Hundreds of arms are stretched out towards the Blessed Sacrament, and a violent uproar arises. You can discern in it the shrill tones of children and women and the loud voices of men sending forth various prayers at the same time. "Lord have mercy upon me," says one; "Lord make me whole," says another; "Jesus, if Thou wilt, Thou canst cure me," etc. The cries are sometimes broken by applause and the singing of the "Magnificat," because cures have been wrought. But this praying aloud does not cease till the Blessed Sacrament is out of sight. It is even continued all the way to the church, for all the sick that have managed to get up, perhaps at the cost of desperate efforts, persist in following and appealing to Jesus. They still cling to the hope that He may have mercy upon them at the last hour. Many eyes were moist with tears even when silent prayer took place. But scarcely any lookers-on can help crying freely when the ceremony is in its last stage. Some are moved even to sobs. Perhaps it is specially those before whose eyes some wretched, bed-ridden patient has risen up and walked. Such a scene is so touching! I have had myself the good fortune to witness several of them, so that I can speak from experience.

I had once taken my stand on a small wall along the Gave. From there I commanded a good view of the crowd stretching out of sight, of the priest in the pulpit, and of the sick. Some of the latter were even lying in front of me, lining the way the Blessed Sacrament was to come. When I had looked round leisurely, my attention rested upon a woman just a few yards from me. She seemed to be taken worse, and was nursed by several of those women who during the time of the National Pilgrimage are the servants of the poorest and most loathsome sick people, and do not shrink from the meanest work, but who are during the rest of the year Countess, Duchess, or Marchioness of So-and-so. One of them was making her inhale salts. I bowed down for a few moments while the Blessed Sacrament was passing in front of me. When I looked up again the bed was empty. The woman was actually walking beside the Blessed Sacrament! What a sight it was! How vividly I can represent it to myself even now! She was walking in her white stockings. Her hands were eagerly clasped and held up towards that Jesus Who had just cured her against all hope. Tears were pouring down her cheeks, and you could see she was almost choked with them. What must be her joy at that sudden deliverance! She had perhaps been attended to by almost the best physicians in the world, in the Paris hospitals, without any success. She had been told her case was hopeless, and yet she had been cured in a moment!

It will be asked: Is anyone sure to see such cases at Lourdes? About 80 occur either in the "piscine" or at the processions within the three days the French National Pilgrimage spends there. Nothing is easier than to see and talk to people that have been cured. They are to be met with in the train, in the hospitals, or even round the church. Their presence can be known from a distance, from the eager, enthusiastic, ever-renewed crowd that clings to them and makes desperate efforts to see, question, and touch them.

But what authorizes a belief in the genuineness of their cures! There is, in

the first place, their own testimony. It is not worthless, for you can read in their simple faces that they are of those "in whom there is no guile." There is also the testimony of their friends and travelling companions, that of the lookers-on that saw them lying on a stretcher. A mere stranger can bear witness to their having really been ill, for consumption in its last stage, cancers, ulcers, etc., are not to be counterfeited like lameness or perhaps certain kinds of paralysis.

There is, above all, scientific evidence. All patients bring certificates from their doctor or doctors (who may be unbelievers or Protestants) testifying to the nature of their diseases. Those who come from the Paris hospitals (and they are many) are provided with a copy of the entry in the hospital-books concerning their cases. They can also be examined at Lourdes by any medical man who takes an interest in them. That they are ill cannot reasonably be doubted. Now, anyone who has good reason to think that he has been cured appears before the Lourdes Medical Board, and his case is carefully investigated. Anyone who is a doctor is not only admitted, but most earnestly invited to join the Board, whether he be a Catholic, a Protestant, or an infidel, and he is given every facility to examine patients (there are "curious" ones, speaking from a medical point of view) and inquire into reported cures.—CATHOLIC TIMES.

**SCORED BY A PRELATE.**

**Ball of Catholic Foresters. Bishop Messmer of Green Bay Condemns the Closing Feature Of the State Convention of The Wisconsin Branch Of the Order.**

GREEN BAY, Wis., Sept. 6.—Bishop Messmer of the Roman Catholic diocese of Green Bay has condemned the grand ball at Turner Hall, which was the closing feature of the state convention of the Catholic Order of Foresters held here last week. The ball was held against the consent and wishes of the bishop. His condemnation of the affair is expressed in the following letter to the Catholics of Green Bay, which was read in the Roman Catholic churches yesterday:

"It becomes my painful duty, in view of my position and of the events of the past week, to publicly express my utter condemnation of the action taken by the local arrangement committee of the Catholic Order of Foresters in closing the state convention of this society with a public ball. They have done so notwithstanding the strong protest entered against it by the bishop and clergy as well as the delegates to the convention; notwithstanding the clear prohibition contained in the laws of the order; notwithstanding the fact that a representative of the same committee had given me the assurance the night before that the objectionable feature would be left out of the programme. Under such conditions the committee's action in holding the ball became an open insult and defiance.

"There was no reason for having a ball, not to mention the fact that such is not the custom at Catholic conventions. It is a most humiliating confession on the part of a Catholic society if they are not able, under the favorable circumstances offered by a state convention, to provide for a two nights' entertainment in a nobler, more dignified and more useful way than by a dance. It shows a serious lack of true Catholic spirit when a dancing party is to be the crowning of a state convention, no matter of what Catholic organization, while bishops, priests and the best men of the laity are striving to raise our Catholic people to a higher and loftier plane in the pursuit of Catholic ideals and the showing forth of the Christian virtues.

In view of this scandalous proceeding of the joint arrangement committee, I demand from the two courts of Catholic Foresters in our city a public disapproval of said proceeding. Until this formal protest and disapproval is placed in my hands the two courts cannot expect to be any longer recognized as a Catholic society. From the unfortunate occurrence, I hope, Catholics will learn again that they cannot at the same time serve the world and its pleasures and still be loyal and faithful children of the holy church. They will be reminded that they must walk in the footsteps of their crucified Savior, by overcoming passion and worldly desires; that they must not mind the things of this world, but the things that are above."