

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 ones, if not of a party character.

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, May 10th, 1893. MR. E. J. DERMODY. DEAR SIR, I see by the last issue of the Northwest Review that you have been informed by the directors of the journal with management of the same, "the company for the present retaining charge of the editorial column."

The Northwest Review

WEDNESDAY, SEPTEMBER, 12.

EDITORIAL NOTES.

Sam Jones the gymnastic preacher has this much to say about the public schools: "The first week your boy goes to the public schools, he learns to smoke cigarettes; the second week, he becomes an expert at cussin; and after three weeks, he can go all the gaits."

Eugene Lawrence, who a decade or so ago was the chief anti-Catholic writer for Harper's Weekly, has gone to his judgement. He now knows, if he never knew before, that his literary skill was used to persecute the Lord.

"If Christendom is to remain Christian," says the Living Church. (Protestant Episcopal), "it must be through the training of the young. It is the last and most potent weapon of the adversary to exclude religion and morals from the field of education."

Comment has been made, most of it of course, commendatory, on the recent interchange of greetings between the two summer schools, that of the Catholics at Pittsburgh, and that of the Protestants at Chautauqua.

A FLING AT OUR BOYS.

Miss Elder, of World's Fair fame comes out again, and this time against our young men in the cities. Miss Elder seems to be inclined to exaggeration. She believes that "the young men of the cities (we hope she will grant some exceptions) are reprobates, a worthless set," and "not half of them practise their own religion."

AWAY WITH HUMBBUG.

In its hope, that universal public school education would reduce crime to a minimum America can read disappointment in the criminal statistics. It is now claimed that "not intelligence only, but also moral is required."

BIGOTRY.

The Western News of Chicago, refers to the recent attempt of the bigots in New York state to deprive the Catholic educational and charitable institutions of the state aid under the foregoing heading as follows: "A most extraordinary and aggressive effort has been made in the State of New York to deprive the Catholic educational and charitable institutions of State aid, every influence—even to the abandonment by Protestant institutions of the State aid they were receiving—has been resorted to."

THE VERDICT.

"As a result of these investigations the committee is unanimously of the opinion that the public has received adequate return for all moneys paid to private charitable (Catholic) institutions; that the religious training which is ensured for the young by the methods now pursued is of incalculable benefit; that the care of those in private (Catholic) institutions is better than that received in those under control of public local officers, and is at least as good and fully on a par with the institutions under control of State itself."

PARTY POLITICS AND POLITICIANS.

To the close and impartial observer of men and things in this Canada of ours, party politics and politicians must furnish him with a varied and fruitful source of study. Let him take either of the leading political parties in Canada and he will find much to commend and much more to condemn; but one thing he will always find, in a greater or lesser degree, and that is that the leaders of the party, either in the larger field of the Dominion politics, or in the smaller ones of the provinces, never fail to impress upon the policy of the party, whether for good or evil, the characteristics of their own ideas of statesmanship.

Take, for instance, the Liberal party of to-day and examine into its internal workings in the various provinces and in the Dominion and you will see what we mean. Compare the policy of Mowat with that of Greenway and you will find the real characteristics of the men. It would be a difficult task to find two men whose politics more widely differ although they both sail under the Liberal banner.

How is the difference explained except in the men? Sir Oliver Mowat is a statesman, who loves his country with a true patriotism and rather than do anything contrary to his principles or that would injure or retard the welfare of his province or the Dominion at large, he would abandon public life forever; rather than encourage, much less endorse, religious, or race wars, he would lay down his trust and retire into private life. With him political success is subordinate to the welfare of the country; the party's success to the principles of right government.

What the one would rather die than even contemplate, the other would gladly do and think nothing of it. And yet they sail under the same banner; they both glory in being faithful followers of the alleged principles of Liberalism. The men and their principles are as opposite as the poles. If Sir Oliver be a true Liberal, then may we ask what is Greenway? We have often heard it said that Mowat was a Tory. If this be true and Greenway be accepted as a representative Liberal, then Toryism is to be admired and congratulated for the compliment implied. Again we say, the difference is to be found in the man and not in the party.

The Hon. Mr. Laurier, the leader of the Liberal party in the Dominion has recently visited the provinces of Ontario and Manitoba. He has been hailed with applause and has endorsed Sir Oliver in Ontario and Greenway and Martin in Manitoba. He stands, he says, for provincial rights. Sir Oliver Mowat says that provincial rights mean the protection of minorities from the brute power of majorities; Messrs. Greenway and Martin says it means the persecution of minorities by the majority; and Mr. Laurier says in both Ontario and Manitoba, "I stand for provincial rights." This is altogether too bewildering for an ordinary honest intellect to fully comprehend.

We are aware that you cannot undo by a stroke of the pen what is the outcome of popular misunderstanding; but we also believe that our efforts honestly contribute to open the eyes of the public to the true state of Catholic opinion on the question of education. We believe you honest enough to admit that you have been mistaken, manly enough to cease encouraging the misrepresentations of the press, and we trust that you will be brave enough to state forcibly to the Legislature our intolerable grievance. You will doubtless object that the inadequacy of the current school taxes to meet the exigencies of the School Board makes it impossible for you to restore to Catholics the taxes they are paying to Protestant schools.

ANOTHER CALUMNY.

Gone the Way of all Others. The secretary of the Catholic Truth Society of Ottawa, Mr. Wm. Des Brisay, sends us the following letters for publication. The letters were addressed to the editor of the Journal of that city: An Evident Calumny.

WHAT THE PETITION MEANS.

We publish elsewhere the text of the petition presented yesterday by the Catholic delegates to the Hon. Thomas Greenway. If our premier can read between the lines, his inner consciousness will expand the terse legal form into the following petition of the Catholics of Manitoba: To the Hon. Thomas Greenway, Premier, President of Council, Minister of Agriculture and Immigration and Railway Commissioner.

Sir,—The petition of the undersigned humbly sheweth— Four years ago laws were passed by your government which completely changed the school system of this province. Under cover of specious legal phrases, the practical effect of these laws has been to deprive Catholics not only of the use of their own school taxes but also of the school property which they had purchased with their own money. Moreover, in accordance with these laws, the taxes of Catholics are applied to the support of public schools, which, all subtuges to the contrary notwithstanding, are not exclusively Protestant, as to the pupils that attend them, are tolerated in them, as to the text-books used, more especially where these latter contain historical teaching, which, of itself, is often wrongly adverse to Catholic doctrine and becomes still more so when explained, as it often is, by aggressively Protestant teachers.

When this system was established four years ago, it was confidently predicted that the clergy alone, and not the laity, being opposed to the entrance of Catholic children into the public schools as now constituted, the Catholic laity would soon take advantage of the new legislation and send their children to the state-supported schools. Meanwhile every effort was made to shake the constancy of Catholics by speeches and newspaper and magazine articles, by all the arts of misrepresentation and sophistry. A general election occurred two years ago, the main platform of

which was the continuance of the new system; and we all remember how relentlessly and falsely the faith and educational work of Catholics were attacked. Yet, here we are, Sir, after four years of obloquy and unjust taxation, representatives of the vast majority of the Catholic laity in this province, protesting that we have not sent our children to the public schools and that we are just as determined as ever not to send them thither. For our religion is not a fashionable Sunday garment to be left at home on week-days; it is the very basis of our life, the most important business we have to transact. Our clergy we revere and love; but our faith comes not from them, nor is it kept alive within us by their mere human agency. Thanks to the sacraments which they administer to us, they are to us the auointed channels of divine grace; but our Founder, Christ, is alone the author and finisher of our faith. He alone can give us the constancy we have shown under the oppression of a deluded majority.

Now, as this popular majority has been fashioned by the efforts of your zealous supporters, we come before you to-day, and beg of you, Sir, to use your influence toward the enlightening of that majority. They no doubt deem us the dupes of priestcraft; they no doubt thought our schools out of touch with ourselves; else their better judgment would have revolted at the confiscation and double taxation they have inflicted upon us. But now our collective protest destroys the first delusion, and the large and ever growing attendance during the past four years at our Catholic schools destroys the second. There can no longer be any avowable motive for persistence in the policy of ostracism. We ask you, therefore, as a man who values justice and equity, to mould that plastic public opinion which, to a great extent, the creation of your political benches.

We are aware that you cannot undo by a stroke of the pen what is the outcome of popular misunderstanding; but we also believe that our efforts honestly contribute to open the eyes of the public to the true state of Catholic opinion on the question of education. We believe you honest enough to admit that you have been mistaken, manly enough to cease encouraging the misrepresentations of the press, and we trust that you will be brave enough to state forcibly to the Legislature our intolerable grievance.

You will doubtless object that the inadequacy of the current school taxes to meet the exigencies of the School Board makes it impossible for you to restore to Catholics the taxes they are paying to Protestant schools. This is a real difficulty. If, even with our forced charity to your schools, you cannot meet your expenses, how could you do so, were that benefaction of ours withdrawn? But, though we ourselves believe your present school tax deficit to be a just retribution, a visitation of Divine Providence upon unjustly acquired gains, we refrain from obtruding this view of the case upon your attention, and prefer to answer this difficulty by suggesting that all your Provincial laws on education be revised and amended in the direction of economy. We are not afraid to challenge competition on that score. When our trustees lately offered to manage our schools at the same rate as yours are managed, they were willing to accept half of the cost which your School Board deems indispensable; and we make bold to predict that, with this saving of 50 per cent, our schools would be quite as efficient as yours, though our school buildings might be less showy, our teachers' salaries less exorbitant, and our heating apparatus less expensive and less dangerous.

Knowing how fully you agree with us that honesty is the safest policy of any government and that economy is the best safeguard of honesty, we humbly submit the foregoing considerations. And your petitioners, as in duty bound, will ever pray.

director of the Museum, Senor Agreda, in reply to enquiries by the Rev. Herbert Thurston, an English priest, has stated (1) That there is no foundation at all, for Mr. Haggard's statement identifying any desiccated body in the Museum with that of an immured nun. (2) That the remains are kept only to illustrate the phenomenon, common and well known in Mexico, namely, the preserving "influence of the climate on dead bodies," and (3) that these and some other remains preserved there "were found in the common cemeteries of San Pablo and Los Angeles, when they were done away with not very long ago."

Your obedient servant, WILLIAM C. DES BRISAY, Sec. Catholic Truth Society of Ottawa, Ottawa, August 27, 1894.

Changes Religious and Irreligious.

Editor Journal: In one of your issues of the week before last, appeared an extract from "St. Chad's Magazine, Liverpool," which, under the caption "From Rome to the Anglican church," purported to give a list of abjuring priests who have held important office in the Roman church, and have seceded from that church during 1893.

I trust you will allow me to supplement that extract with some information regarding certain of these priests, which St. Chad's Magazine has overlooked or possibly did not possess.

No. 1. "The Rev. W. Sullivan, D. D. professor of St. Thomas Seminary, Hamersmith." It is a fact that this priest has seceded from the church. He became entangled with a wealthy widow, and went through some form of marriage with her. It is not true that he joined the Anglican communion, nor did he even become a Protestant, as he has given up the Bible altogether.

No. 2. "The Rev. James Wareing, Passionist father, St. Mary's, Caermarthen." It is a fact that Father Wareing seceded from the church, but I am not informed as to the circumstances. I doubt if he is correctly described as of "St. Mary's, Caermarthen."

No. 3. "The Rev. Dr. Merwin Marie Snell, lecturer, University of Washington, private secretary of Bishop Deane (the rector)." There never was such a priest in connection with the University of Washington, in any capacity. Mr. Snell was neither priest nor ecclesiastic, only an ordinary layman. Neither was he a doctor but simply a salaried secretary to Bishop Keane (not Deane). Mr. Snell went through a form of marriage with a divorced woman—hence his "secession." He has not joined the Anglican communion, or any other Protestant body.

No. 4. "The Rev. Father Tobin, New York." No such priest has been heard of in the Diocese of New York.

No. 5. "The Rev. John T. Culletin, priest in charge (Roman) Catholic church, Raywick, Kentucky." This priest, it is said, attempted some kind of marriage; the probability is that his secession is a fact.

No. 6. "Rev. Count Paul Housbroch, Jesuit father." It is not true that this priest seceded from the church; in a fit of temper he left the Jesuit order, but he soon repented of his hasty action.

No. 7. "The Rev. Paul Sheriff, O. S. B., superior to the Benedictine Abbey, Fort Augustus." It is a fact that this priest has left the church, but he has not joined the Anglican communion or any Protestant body. He has unfortunately lost the faith entirely.

No. 8. "The Rev. Don. Ramon Attacho, priest of Vinnelas and Velez." This is all the information St. Chad's Magazine vouchsafes concerning this priest and with the most diligent enquiry, I can learn nothing further about him.

No. 9. "In 1894, the Rev. Father Lambert, New York." Again is the information very vague, giving color to the suspicion that it is purposely so, in order to foster the impression that the celebrated Father Lambert, the vanquisher of Ingersoll, is the priest intended. Some months ago a priest in New York whose name was not Lambert, seceded from the church and thereafter called himself "Father Lambert." It is unnecessary to say that the celebrated Father Lambert is still a faithful priest of the church and is known to many Catholics of Ottawa as the editor of the Philadelphia Catholic Times.

This "list of abjuring priests" has been circulating for the last six months. It appeared in the Toronto Empire in a letter signed "A. K." on the 10th February last, lacking the name of "Father Lambert" who had not then abjured. I feel no delicacy in offering information regarding these "abjuring priests" because I find that from time to time the list undergoes changes. For instance, that published in the Empire contained the name of the "Rev. N. C. Cantwell of—." The Journal's list omits this name, as also does a list published in the Gazette of St. John, N. B., of 20th inst. Why this omission? Was his residence not sufficiently specific? Surely the Rev. N. C. Cantwell of—is as well known to Canadians, and can be as easily identified as the Rev. Don Ramon Attacho of Vinnelas and Velez! I think, however, I can supply the reason for the omission, and a little information about the Rev. N. C. Cantwell of—at the same time. This "abjured" made a specialty of getting converted to various forms of religion, and was convicted in the American press of going round, from church to church, and raising money on the strength of his conversions. After he had been well exposed, as a last resort he called on Archbishop Corrigan of New York, for the purpose of being "reconciled to the church." He failed, however, to produce any evidence that he ever had been a priest, and after an unsatisfactory examination, the archbishop dismissed him.

Trusting early to be favored with a revision of the "list," I remain yours, WILLIAM C. DES BRISAY, Sec. Catholic Truth Society of Ottawa, Ottawa, August 26.

Too Smart.

He was a sharp young book canvasser who wished to show his smartness by quizzing an old farmer, and began by asking him if there were any pretty girls in the neighborhood. "Yes," replied the old man; "there's a dreadful sight of 'em so many that there ain't half enough respectable fellows for 'em all, and so some of 'em are beginning to take up with book canvassers and such like trash." The young man did not follow up the subject.

THE GOSSIPING GIRL.

Oh, a gossiping girl with artless smile, 'Tis a pleasant sight to see, As she talks of her neighbors faults meanwhile With a savor of charity. "You haven't heard," she exclaimed with a sigh, "Oh, yes, it is really true; I'm sure no one more surprised than I— She was such a fine girl, too!" Oh the gossiping girl is an innocent thing. And she has for us all a charm: With her tongue that carries its deadly sting. For she never means any harm. I once knew a fellow, the best of men, Whom I counted my life-long friend, But he married a gossiping girl, and then Our friendship came to an end.

Catholic Notes.

The name of the new church at Sixty-third street and Lancaster avenue, Philadelphia, Pa., of which Rev. James A. Mullin is pastor, has been changed from St. Mary Magdalen to that of "Our Lady of Lourdes."

Mrs. Celinda Whitford, a wealthy widow of Baltimore, Maryland, who died recently, bequeathed nearly all her large fortune to charitable and religious organizations connected with the church, part of it going to India and Pennsylvania. She leaves the Catholic University at Washington and St. Agnes Hospital at Baltimore \$50,000 each.

In Youngstown, Ohio, recently, five young women took the solemn vows of poverty, chastity, and obedience and pledged their life work to the Ursuline Order of nuns. They were Mary Canavan, in religion Sister Scholastica; Hortense Pantot, Sister Mary Louis; Margaret Clemens, Sister Hildegrade; Celia McCabe, Sister Margaret, all of Youngstown; and Harriet Breen, of Berea, who will be known as Sister Irene.

The second volume of the memoirs of Theodore de Bernhardt, lately published reports that once Marshal von Moltke said: "The fact of the matter is we ought all to return to the fold of the Catholic church, whose great superiority consists in the fact that it has a head, a supreme, undisputed authority, who has the mission to decide for the whole world, and to stifle in its germ every doubt and every movement of rebellion. It is in the Catholic church alone that one finds the certainty that only dogma can give. She acts more powerfully on the imagination than the Protestant church. The priest enjoys in his parish that authority which his position as representative of God should make necessary; in a word, he reigns over his parish in a manner impossible to the Protestant pastor." The grim old general, no doubt, wishes now that he had followed the light that made radiant to him the one true church of Christ.

In view of the Encyclical of Leo XIII. it will be interesting to quote the following passage from a letter which Cardinal Manning addressed to the Rev. Dr. Lunn editor of the Review of the Churches, on October 30th, 1897: "In May, 1848, I saw and spoke for the first time with Pius IX. He questioned me at length about the Christianity of England, and about the multiplicity of good and charitable works done by Anglicans and Dissenters, ending with the Quakers and the great prison reformation of Mrs. Fry. He then leaned by in his chair and said as if to himself, 'The English do a multitude of good works; and when men do good works God always pours out His grace. My poor prayers are offered day by day for England.' Since that time every year has multiplied all kinds of good works in England. There can be no doubt that an especial power of the Holy Ghost has breathed and is still breathing over our people. I gladly repeat the words of Pius IX., for I rejoice over the good works which cover the face of our country. My daily prayer is for England, and so far as it has been in my power I have shared your good works and united with your peaceful and benevolent aims. In the words which open your first number I heartily agree. You say, 'The tendency of religion in our day is towards reunion.' There has grown up in the last fifty years a vivid sense or instinct that division is evil, and the source of evils. The desire, and prayers for the reunion of Christendom have created movements and organizations both in the Anglican and in the Dissenting bodies, and your Review of the Churches is its latest and most resolute manifestation."

Wit and Humor.

"Nurse—'Sure, ma'an, the twins have been making a fuss all day, ma'an.' Mrs. Olive Branch—"What about?" Nurse—"It's because they can't have a birthday piece, like the Smith children next door. They think they have been cheated."

—Mrs. Henpeck—"On the 25th of next month we will celebrate our silver wedding. Don't you think we ought to kill the fatted calf and ask in the neighbors?" Mr. Henpeck—"Kill the calf! I don't see how the unfortunate animal is to blame for what happened twenty-five years ago."

"Did you see the beginning of the trouble?" asked the judge of a witness against a man who had struck his wife. "Yes, sir; I saw the very commencement of the difficulty. It was about two years ago."

"Two years ago?" "Yes, sir. The minister said: 'Will you take this man to be your lawful husband?' and she said, 'I will.'"

Wife—"Dear me, you can never find a thing without asking me where it is. How did you get along before you were married?" Husband—"Things stayed where they were put then."

She Was Fully Satisfied.

They had been engaged for several months. "My life," he whispered one evening, "have not the qualities which make me acceptable to you been sufficiently tried to satisfy you of their genuineness?" She hesitated only a moment. "Yes," she answered firmly. "A fortune that can survive such a year as the past has been must be pretty solid."

"Darling, I am yours." "The clock ticked noisily and the flames crackled in the grate." Success in Life.

depends on little things. A Ripans Table is a little thing, but taking one occasionally gives good digestion, and that means good blood, and that means good brain and brawn, and that means success.