

**NORTHWEST REVIEW**

PRINTED AND PUBLISHED EVERY TUESDAY

WITH THE APPROVAL OF THE ECCLESIASTICAL AUTHORITY.

At St. Boniface, Man.

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

The Northwest Review is on sale at R. Vendome, Stationer, 290 Main St., opposite Manitoba Hotel.

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**Northwest Review.**

TUESDAY, MARCH 1, 1898.

**CURRENT COMMENT.**

We hear and read so much these days of projects and proposals for a working arrangement on the school question that we begin to think there may after all be something in the wind. Although we have no reason to believe that any official arrangement has been or will be arrived at, we venture to hope that the governmental authorities will propose a *modus vivendi* which will be in harmony with the Holy Father's encyclical and will also be a tangible proof of that generosity with which they are credited. We are willing to accept substantial concessions and to look for more in the future, until ultimately our just claims be satisfied.

Rumor has it that Sir Wilfrid Laurier will exact, as a *quid pro quo* for the settlement of Manitoba's claim for financial arrears, the fullest possible measure of redress for the school grievances of the minority. If this be true, we congratulate the Premier of Canada on the enlightened use he is making of such an opportunity as seldom offers. To be sure, it is only right that the Manitoba Government should tender the olive-branch in return for so snug a sum as \$800,000 on the credit side of its hitherto embarrassed budget; but the fact that Sir Wilfrid would seize the golden opportunity and turn it to our advantage speaks volumes for the sincerity of his dispositions toward the long-suffering minority.

Le Manitoba puts the following "Three Questions to the Canadians of Quebec": "1. What would a Protestant Prime Minister do if the Protestant minority of Quebec were in the same situation as the Catholic minority of Manitoba? 2. In that case, what would they obtain? 3. What would the Protestants of the other provinces do for their brethren in Quebec?"

Hon. Senator Barnier's recent speech in the Senate, as it appears elsewhere in this issue, is a manly and temperate declaration of our rights. His remarks on the Encyclical are particularly deserving of careful perusal. What a contrast between the courage, constancy and straightforwardness of our able Senator and the timid evocations of some of those who profess to wish to help us. Such frank affirmations as Senator Barnier's will, in the long run, conduce to the triumph of our righteous cause.

**The Condemnation of Zola.**

Joseph de Maistre said long ago that non-Catholic history, in so far as it touched upon the Church, was generally a conspiracy against the truth. This saying applies to much of contemporary history as found in the best secular newspapers. How successfully public opinion may be deceived even on matters that are apparently handled with the most transparent publicity appears from the current editorial comments on the Dreyfus-Zola case. Almost all non-Catholic editors follow each other like a herd of sheep in praising Zola and blackguarding those who condemned him. One local paper, which

occasionally reveals a capacity for independence of thought, this time echoes the non-Catholic shibboleth in this wise: "For Zola there is nothing but admiration among people who esteem liberty and courage." Pure, unmitigated fudge!

Zola talks so much about sincerity and realities and circumstantial evidence that, when he announced his intention of writing up Lourdes, many Catholics were deceived by his professions of good faith and almost began to hope that he might be converted. But the base ingratitude with which he repaid the kindness of the Lourdes missionaries and the deliberate misrepresentations of which he was convicted in his book, "Lourdes," opened the eyes of all well informed Catholics as to his real character. They are now convinced that his pseudo-philosophical theorizing about realism is merely a dodge wherewith to float his obscenities, and that, far from even attempting to represent men and women as they are in reality, he simply panders to the worst passions with a view to filthy lucre. Reversing our local contemporary's dictum, we unhesitatingly declare that people who esteem liberty have nothing but contempt for a man who rivets on his readers the chains of lust, and that people who esteem real courage fail to see any proof of it in the championship of a Jew by a man who is backed by immense Jewish influence and untold Jewish shakels and who knows that the Paris police will protect him from all bodily harm in the prosecution of a gigantic self-advertising scheme. The only courage Zola shows is that of a P. T. Barnum blowing his own horn.

Zola represents the preponderating influence of Semitic finance supported by international Freemasonry and infidel journalism all over Europe, as opposed to what the *Tablet* calls all the best elements of the French nation—the aristocracy, the army with its Catholic traditions and the bulk of the Catholic population. On the one side are sincerity and love of country, on the other the Lodges with their control of the money-market and the press. "The same occult and all-pervading influences," says the *Tablet*, "bind the organs of opinion in other countries to the sacred cause of Dreyfusism. The English," and we may add the Canadian and American secular, "press advocate it almost without exception, and *The Times*, whose Parisian correspondent is a race-fellow of its hero, heads the hue and cry to the beating of the big drum of *pro Justitia* rhetoric."

These servile followers of a journalistic watchword would do well to explain, if they can, two suspicious circumstances that completely nullify all pleas for the innocence of Captain Dreyfus. The first is the fact that three years have been allowed to elapse, three years of suffering by the prisoner on the Ile du Diable, before an agitation was raised for a revision of the sentence; and yet all the evidence produced at the trial could have been brought forward three years ago, as no fresh facts were elicited at the trial. The second suspicious circumstance is that the movement for revision of the trial is subsidized by the financial masters of France. This looks very much like a selfish job put up by Zola in order to fill his own pockets and to acquire still more of that notoriety which is the very breath of his nostrils.

**Father Rene, S. J. Leaves For Paris.**

The Rev. J. B. Rene, Apostolic Prefect of Alaska, sailed on Saturday on the French liner *La Gascoigne*. He is going to Paris and Rome to obtain from the heads of the Society of Jesus, to which he belongs, at least ten more assistants for work in the Klondike. Speaking recently of the present conditions in the gold regions, he said:—

"It is not known here that we now have a finished building in Dawson City, a hospital, a schoolhouse, and a church. They are not very pretentious buildings, being built of logs, as all the houses there are. The hospital is two stories high, and is under charge of Father William Judge of Baltimore. It has twenty-six patients, who are nursed by the miners. Think of it! Those robust, hardy miners, after digging for gold, go to the hospital and care for their fellow-miners.

"Six Sisters of St. Anne started from Montreal to act as nurses and teachers but they became stranded in the lower Yukon and had to return to Kosirefsky. They will reach Dawson City as soon as the weather permits.

"My predecessor, Father Piscalosi, died recently at Juneau, from apoplexy, brought on, I believe, by overwork among the miners. He was sixty years old, and a man of great energy.

"I have greatly at heart the establish-

ment in the centre of Alaska of an agricultural institute to teach methods of raising all kinds of vegetables and also cattle and reindeer, and to cut and dress lumber. It will be a great benefit to the natives and the entire territory.

"The miners in Dawson City are elated over the prospect of soon having an orchestra."

**The Policy of Cardinal Wiseman.**

To THE IRISH ECCLESIASTICAL RECORD for February the Rev. W. Barry, D.D., contributes an article in which, working upon the lines of Mr. Wilfrid Ward's *LIFE OF CARDINAL WISEMAN*, he shows how thoroughly the Cardinal knew his age, and how well adapted to its wants was the policy he pursued. From this thoughtful article we permit ourselves the following extracts:

To me it appears that Mr. Ward has raised a vital issue, not only in his last far-reaching and speculative chapter on "The Exclusive Church and the Zeitgeist," but from his very setting out. In exhibiting Cardinal Wiseman as a preacher, a controversialist, a ruler, and a restorer, he has traced the lines upon which the first Archbishop of a new Catholic England desired that the movement of recovery should go forward; he has drawn out a policy, and directed our attention to principles of such high importance, if we once accept them as our own, that no ecclesiastical statesman or student, no public writer in the orthodox camp, no theologian or metaphysician, who dreams of being heard outside his college walls, can afford to pass them over in silence. If the Cardinal knew his age, the methods which he pursued in the hope of winning it deserve our closest examination. Nor will they lose in power or persuasiveness should it be demonstrable that in following them, as he did, through a most varied and enthusiastic career, this great cosmopolitan and father of the Church in our day was one of a number whose thoughts and designs have at length had the seal of authority set upon them by Pope Leo XIII.

In a season of change, when old things were passing away and the new were putting forth buds of promise, he had become "an absolute Roman," with Rome's large tolerance for the new and her steady gaze on the old, choosing rather than creating, indifferent to all varieties as long as the unity of the spirit in the bond of peace was preserved.

We shall never grasp Wiseman's ruling idea if we fail to understand this politic but sincere acquiescence in men's human qualities, so long as they did not run counter to any truth of Revelation. He was perfectly tolerant because he had learned to be orthodox in the Roman sense: large with the exquisite good-nature and the fine balance that belong to a system in whichever phase of history has its assignable position. His first impulse could never be to anathematize a novel growth in the world around him, but to see whether it would not bear grafting on the Roman olive, and give its fruit and its richness to the sanctuary. The genuine Roman spirit is neither sectarian nor syncretist; for it relies upon a tradition that knows its own; and by long practice it has learned the wisdom of waiting, until light descends from all sides to illuminate the question at issue. In matters so delicate, and as momentous as they are full of perplexing subtlety, haste is more to be dreaded than the longest delays. For submission to the Church's *magisterium* secures the faith; and it lies in the nature of development that contributions of knowledge will be frequently made by those without. All judgment, even that of the murring master, has its needful preliminaries, which, while they are indispensable, cannot be forced, and will not be anticipated.

Catholics in England lagged behind the age and seemed to stand aloof from Rome as much as from England whilst a movement appealing to antiquity was arising in the Established Church. In his lectures at Moorfields Wiseman met this movement.

He had set in the forefront of the battle not detached squadrons of arguments on a hundred points of doctrine, but the one argument which was, and is, decisive—namely, that there must be, in matters of religion, a supreme, visible, historical authority as the safeguard

and the witness of revealed dogma, from which authority there can be no appeal.

Abroad, the logic of the matter was more clearly seen on both sides; authority made its claim against the omnipotence of individual reason or Private Judgment, and Private Judgment resisted. But there was no confusing issue of antiquarianism which could masquerade, though a disembodied ghost, in the onward shows of an Establishment. Religious minds at Oxford, haunting libraries, lived in a realm of shadows; they opposed Antiquity to Authority, never observing that it is only by the power and prerogative of Authority now present that Antiquity does not fade away from the millions of struggling mortals who cannot be scholars and whose life is moulded by action, not by erudition or the fathers. To bring this controversy, otherwise interminable, to an issue, Antiquity itself must be made to pronounce, by one regal sentence, in favour of Authority as its living voice. The sentence was extant in St. Augustine. There had been Anglicans of the fourteenth century, as there were Donatists of the nineteenth—Bishops and churches and local usages, and appeals to times past, exactly the same in both provinces, Carthage and England. But St. Augustine was Antiquity; and he, the greatest of the fathers, had cut through all these questions with a statement of simple fact. Schism, he said, was apostasy; and to be divided from the visible Church was to be a schismatic: "Quapropter securus judicat orbis terrarum bonos non esse qui se didicant ab orbe terrarum, in quacunque parte orbis terrarum."

Then came the sermon at St. Mary's, Derby, in 1839, "which might have been printed in October, 1845, as a summary or preface of *DEVELOPMENT*," in which Wiseman brought home the theory of development of doctrine and practice "to the Christian consciousness with startling vivacity." "If the Old Testament proceeded by way of growth and expansion, the New has not lost this quality of life."

Religious belief does not alter in its essence, but it grows and expands, and has its full effect according as circumstances allow. "The germ only existed in the beginning"; still, as that germ was a living thing, it contained within itself developments of the grandest compass. "Through the medium of the affections, as much as through dogmatical investigations," the mysteries of the faith reached their perfect stature; nay, hereby itself brought out their meaning. Here is a view, we may confidently pronounce, which for the stationary or crystallized Church, whether of Anglicans or Russians, substitutes a doctrine of progress which it makes not so much a part as the whole of our creed, and declares to be the secret whereby, as Catholics, we maintain ourselves under the stress of opposition, as well as advance in the spiritual life.

This was startling to many who had lost hold of living questions. Wiseman therefore established *THE DUBLIN REVIEW* for the treatment of such questions, endeavoured to raise the standard of ecclesiastical education, and restore the splendour of the liturgy. He encouraged and protected the converts from Anglicanism.

Wiseman did not commit himself willingly to any violent extreme. He was not the man to overlook the importance to Catholicism in fact of acquaintance with modern criticism, with literature and languages, with physical and mental science, as it is cultivated in the great schools of France or Germany, with Oriental studies, explorations, and documents. But it was his misfortune that opportunity never came to him of training disciples or raising up a succession of learned men.

He was full of plans for this object, but his failing health hindered their active prosecution:

Between Wiseman and Manning there was no difference of tactics. They both knew and felt that the day of isolation must come to an end. Nevertheless, in range of outlook and accuracy of vision, it will be difficult to deny that Wiseman was superior. He did not regard life or literature, the arts or the sciences, with a coldness such as the born Puritan finds instinctive in himself; constitutionally, he was more sanguine than severe, but he would have justified his views on the Roman principle, which has in it a wealth of sunshine, and is tolerant because it has learned what Mark Pattison truly calls, "the highest art—the art to live." That is an art which, since the Reformation had its way, is not much cultivated among Englishmen. They are full of movements and counter movements;

but their religion has too often aimed at suppression instead of regulation, nor has taken into account the joy of life. It would be incumbent on one who was reviewing Wiseman's policy at length to show what I shall here briefly indicate—how it was of the same texture as that which will make Leo XIII. a great historical name among Popes and reformers.

**Are Our Public Schools Safe?**

The encyclical of the Pope on the Manitoba school controversy furnishes occasion for the following warning in *THE WESTERN CHRISTIAN ADVOCATE* (Meth. Episc., Cincinnati):

"While we have little sympathy with denominational as against public schools, we confess to an admiration of the fidelity of the Roman Catholics to childhood. Protestants are slow to realize the tremendous perils and possibilities of the child life. Let the church hold its youth until the sixteenth year, and its influence over them ends only with death.

"There is danger, in our consent to undenominational education, that the reaction shall reach the yet more dangerous extreme of atheistical education; that the Bible ruled out of the schools shall be equivalent to the Bible condemned by the schools; that prayer ignored shall be profanity tolerated.

"In certain sections of our cities the danger of the infection of immorality is imminent and dreadful. Children from the slums and tenement-houses, with no conception of modesty, profane and vulgar and sometimes indecent, and yet not knowing that they are such, native to sin and vice, are seated side by side with delicate and modest little girls from the best Christian homes, protected only by the watchfulness of overworked teachers. There are ward-schools in every city where child-exposure is fearful; both sexes herded together, with ever-present opportunity of exchanging notes and pictures, impure and deadly.

"Parents who can afford it, and many who must sacrifice in order thereto, will send their children to private schools, where such exposure and danger are reduced to a minimum. But only the few can do this; the great majority in such wards must choose between education under these perilous conditions and no education worthy the name.

"What should be done for these is to separate the sexes, in every grade including the high school, certainly in all grades below the high school. This reduces the danger at least one half. If parents would faithfully visit the schools which their little ones are compelled to attend, a sentiment would be created speedily powerful enough to demand and secure the needed changes."

EDITORIAL NOTE: There is little in the foregoing declaration of a Methodist religious paper which we do not heartily endorse. We are particularly pleased to see that our Protestant brethren are beginning to realize the necessity of separating girls from boys. But *The Western Christian Advocate* must be very unsophisticated indeed if it really believes that children from the slums are the most dangerous classmates. The perfumed and beribboned daughter of the wealthy is often far more insidiously vicious, and on the other hand multitudes of Catholic children from the slums are as pure as their guardian angels. One great truth, however, the *Advocate* brings out forcibly when it says: "Protestants are slow to realize the tremendous perils and possibilities of the child's life;" so slow indeed that one would think they had forgotten all about their own childhood or had never known what it is to examine one's conscience. The fact is no man can know either himself or his fellow men unless he makes a practice of examining his conscience with a view to confessing his sins. The childlike ignorance—affected or real—of the non-confessing world is a daily marvel to the practical Catholic.

**Lenten Services.**

At the St. Boniface Cathedral there will be, every week during Lent, sermon on Tuesday evening at 7.15 and Stations of the Cross on Friday evening at the same hour.

In St. Mary's Church, Winnipeg, the evening services are at 7.30. On Wednesdays there will be a short sermon, the rosary and Benediction; on Fridays Stations of the Cross and Benediction. These services will take place in the Church. On the other week days there will be at the same hour night prayers and blessing with the ciborium in the sacristy.

In the Church of the Immaculate Conception, Winnipeg, there will be night prayers every evening at 7.30 with Stations of Cross on Friday.

An editorial on the late Archbishop Cleary is unavoidably crowded out of this issue.