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*Northwest Review.*

TUESDAY, SEPTEMBER 6, 1898.

**CURRENT COMMENT.**

We do not know whether or not the proprietors of Selkirk Hall got their rent from Ruthven. Rumour says they did not, and we sincerely hope that rumour is right. Anyone who would grant such a scoundrel the use of a hall after the vile speech he made on his first appearance deserves the strongest censure, and respectable citizens will rejoice if these people have been given a lesson which will make them a little more particular in the future as to the persons to whom they rent their premises.

Emile Zola is beginning to find out that it does not pay to insult the Blessed Virgin and her faithful clients. To some friends who recently asked him to what he attributed his present unpopularity, he replied: "I attribute it to my book on Lourdes and have no doubt whatever on the subject. Before writing that book I could publish what I liked; nothing took from my reputation. But what I wrote about Notre Dame de Lourdes turned the tide of fortune against me and now my popularity is so damaged that I doubt whether anything will remain of it."

Let us pray that the Mother of Mercy may, after humiliating this literary malefactor, bring about his conversion.

It looks very much as if Colonel Sir Casimir Stanislaus Gzowski, who died the week before last in Toronto, ought to have been a Catholic. True, Morgan in his "Canadian Men and Women of the Time," says that his father, Stanislaus, Count Gzowski, at the time of the late Colonel's birth, was an officer of the Imperial Guard in St. Petersburg; but there were some Catholic officers, and certainly no Anglican officers, in the Russian army in 1813. Besides, who ever heard of any one but a Catholic Pole being christened with two such names as Casimir and Stanislaus, the names of the two great patron saints of Poland? No wonder a Catholic Polish nobleman said to us many years ago

that Gzowski was a renegade from the faith. In Morgan's book we read: "In religious faith he is a member of the Church of England." If he really died professing Anglicanism after being brought up a Catholic, what a failure his life has been before God, though before men it is a wonderful record of success from poverty and exile to wealth and the highest honors in Canada! Alas! what doth it profit him now that his was the grandest military figure at the Governor General's receptions and that he died a K. C. M. G. at the ripe old age of 85!

An anonymous writer in the ATLANTIC MONTHLY, while bestowing great praise on Gladstone, says that he was never logically strong, and that his most carefully composed argumentative writings betray marked defects of reasoning. This is the view we have always held of Gladstone and all the leading Englishmen who remain Anglicans. Their very persistence in the Church of England shows that, if they are sincere, they cannot be logical. There is no more illogical position in the world than that of an Anglican. The only English non-Catholics that are logical are the agnostics like Spencer and Huxley; but then the groundwork of their reasoning is a gratuitous and unreasonable postulate. With Anglicans the groundwork, viz., the idea of a Church, is in the main true, but the application to their own congeries of contradictions is illogical.

We learn from the Anglican "Church Record," of Vancouver, that the Rev. W. G. Lyon, who was the first Church of England missionary to the Yukon gold fields, was drowned, on the 24th of June, while trying to pick up some packages, in a heavy sea on Lake Labarge. The writer of this note was personally acquainted with this gentle, scholarly and generous man. While at Medicine Hat Mr. Lyon complained to him that his flock did not appreciate Catholic views. He himself seemed to be a most sincere High Churchman, and the writer has often prayed for him that he might see the whole truth. The fact that Walter G. Lyon gave freely of his private means to meet the expenses of what was to him a pious undertaking for the salvation of souls leads us to hope that he may have found mercy at the judgment-seat, and to ask prayers for the repose of his soul. He was about 36 years of age and, we believe, unmarried.

On the first of this month Dr. Orónhyatekha, Supreme Chief Ranger of the Independent Order of Foresters, was voted a bonus of five thousand dollars for his zeal in bulding the Foresters' temple in Toronto: he was also voted a salary of ten thousand dollars a year for the next three years. This astute Iroquois is plucking the Palefaces in grand style. Finding that the surest way to their pockets is the secret society underground path, he has pre-occupied all the points of vantage therein. Besides being the despotic ruler of the Foresters, he is a Freemason of high degree, a Good Templar and an Orangeman. What a strange thing

must be the conscience of such a man, given up body and soul to a system which is the direct opposite of straight-forwardness, openness and fairplay. Evidently the old heathen Indian spirit of craft and cunning is still very much alive in him. But what of his Paleface dupes who pretend to be lovers of simple sincerity and haters of mystery?

**SEPARATION OF CHURCH AND STATE.**

The "Catholic Columbian," of Columbus, Ohio, has so long accustomed us to the solid pabulum of sound Catholic doctrine that an utterance of another kind, in its issue of Aug. 13th, comes upon us with a disagreeable shock.

"While Porto Rico and Cuba were Spanish colonies," says our Columbus contemporary, "there existed in them a union of Church and State by virtue of which the State bore in great part the expenses of the Church, paying the salaries of the bishops and priests and in other ways contributing to the support of religion. That condition of things was not, of course, exceptional in these islands. It obtains in one form or another in all Catholic lands, and even some Protestant countries contribute to the maintenance of the various churches that are represented in them, and to the support of the clergy serving those churches.

The Constitution of the United States, in accordance with which will undoubtedly be framed the government which will prevail in Cuba and Porto Rico in future, forbids such an arrangement, however, between the State and the Church. In consequence of that fact the Catholics of those islands will have to provide for the maintenance of their churches and the support of their prelates and priests themselves. This will put new obligations upon them, and while the changed condition of things may appear strange to them at first, we make no doubt but that these insular Catholics will respond to their obligations.

And in one sense the Church in Cuba and Porto Rico will be the gainer by the change. It will be freed from dependence upon the State, and enjoy larger liberty. The influence of its priests and prelates will be all the greater, and the people will have the satisfaction of knowing that they, not the State, support their churches and clergy.

AMERICAN CATHOLICS WOULD ASSUREDLY NOT EXCHANGE FOR A UNION OF CHURCH AND STATE THE INDEPENDENT RELIGIOUS POSITION THEY NOW ENJOY, and when the Cuban and Porto Rican faithful realize the advantages of that independence, they will gladly, we feel confident, correspond to the obligations consequent upon its establishment in their islands."

We have quoted the foregoing article in full for the sake of fairness, but what we chiefly object to is the passage we have capitalized. This is directly opposed to one of the most momentous and solemn declarations made by the reigning Pontiff, Leo XIII. The "Catholic Columbian" affirms that American Catholics (and the writer of the article impliedly includes himself) prefer separation of Church from State to union of the two. The Holy Father, on the other, hand in his famous encyclical of February 16th, 1892, to the French people, says: "To desire that the State should separate itself from the Church would be to desire, by a

logical consequence, that the Church be reduced to live according to the law common to all citizens. This situation, it is true, obtains in certain countries. It is a condition of affairs which, though it has its numerous and grave disadvantages, presents also some advantages, especially when the legislator, by a happy inconsequence, still follows the inspiration of Christian principles; and albeit these advantages cannot justify the false principle of separation nor authorize one to defend it, yet they render deserving of toleration a state of things which, in practice, is not the worst of all."

Thus, according to Leo XIII. the best that can be said in favor of the supposed situation of the Church in the United States is that it presents "SOME advantages" as against "NUMEROUS AND GRAVE disadvantages," and that it is "not the worst of all" possible situations. How does that square with the "Catholic Columbian's" preference for separation as opposed to union, a preference for what the Pope calls a false principle which no one is authorized to defend?

We feel sure that our usually orthodox contemporary has not intentionally set itself against the plain teaching of the Holy Father, and that this is but one more instance of the unconscious liberalism with which the American Catholic atmosphere is surcharged. Only, we cannot help expressing our surprise that a Catholic organ, in which the healthy influence of Germain Catholic thought is so manifest, should have, even inadvertently, dropped into the phraseology of that blatant but shallow school which, unsupported as it is by a single eminent theologian, is ever hovering on the brink of heresy.

So much for the principle at stake; now for the practical application. In point of fact there is no country in the world where the State is really and completely separate from some church or other. In the United States in particular the government generally favors some Protestant denomination. Has the Chaplain of Congress ever been a Catholic priest? Did we not hear lately of a regiment, seven eighths of which were Catholic, going to the war without any Catholic chaplain but with a Protestant chaplain? How does the U. S. government treat the Catholic Indian schools? Is there one instance out of a hundred wherein Catholics have been fairly treated by the legislature of Ohio? And yet they kiss the hand that smites them and fail to remember the wisdom of Rome.

Although the advantages of the union of Church and State in Cuba and Porto Rico were continually countermined by Spanish and American Freemasonry conspiring to rob and ruin these fair islands, still the net result is that the Cubans and Porto Ricans have generally kept the faith, that the number of "hickory" or non-practical Catholics there is not greater than in the United States and that there is far more piety among the good ones in the former countries than in the latter, whereas in the United States millions of Catholics have lost the faith because of the prevalent heretical or freethinking atmosphere, and because the Federal

and States governments have systematically discouraged those ministrations of the clergy without which the usual channels of grace run dry.

But perhaps the best fruits of the union of Church and State are visible in the Philippine Islands, though there, too, Freemasonry has considerably thwarted the Church's work. The Spanish religious orders, supported and encouraged by the government, have labored so successfully among the natives that the latter, being prosperous and happy, have increased and multiplied, and seven out of the total eight millions have been baptized; whereas, during the same period, the United States, supposedly separate from any and every denomination, have steadily and ruthlessly exterminated several millions of heathen Indians.

It is all very well for editors in large cities, where Catholics have wealth and numbers, to talk glibly of the blessings of separation; but let them go into those country districts where Catholics are few and poor, as for instance in many parts of the Southern and Northwestern States and of Manitoba and Ontario, and they will realize by contrast what an incalculable blessing it is to live in a land where "society" bends the knee before the Blessed Sacrament, where the true faith is a life-element encompassing every man, woman and child.

The Separation system exposes all the weak-willed, that is, the vast majority, to probable perdition, and turns out a few lusty fighters for the faith, whose virtue, however, is not generally of an heroic stamp. The Union system saves the masses of mankind and produces marvels of sanctity such as are not even dreamt of in non-Catholic countries. We are still waiting for the candidate for canonization that was born and bred under the much-lauded system of separation between Church and State.

**GLEANED FROM THE WESTERN WATCHMAN**

We were dying to get into Cuba three months ago. We are now getting out of it as fast as we can to keep from dying.

Prince Henry spent an afternoon with the Jesuits at Shanghai, and next day sent them his photograph with the words "in friendly remembrance." In this connection it occurs to us to remark that the Centrist majority in the Reichstag is very healthy and strong, thank you.

We are gently breaking the news to the insurgents of the Philippines that if they do not abjure once and forever thievery and barbaric warfare, they will be shot by order of Uncle Sam. Sam is a past grand master in the management of savages; as witness the bones of a hundred extinct tribes scattered between the Mississippi and the Pacific.

It is fortunate for the Reconcentrados that they have had journals to publish their wrongs. If our poor Indians had been similarly favored in the past; had the history of the Reservations been published to the world, our Reservados would be immortalized in song and story as the victims of the cruellest