

The Northwest Review

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E. J. DERMODY.

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The Northwest Review is the official paper for Manitoba and the Northwest of the Catholic Mutual Benefit Association.

Correspondence conveying facts of interest will be welcomed and published.

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NOTICE.

The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, even political or of a party character.

DEAR SIR,—I see by the last issue of the Northwest Review that you have been instructed by the directors of the journal with reference to the management of the editorial columns.

I need not tell you that I take a deep interest in the Northwest Review, which is the only English Catholic paper published within the limits of Manitoba and the Northwest Territories.

I therefore strongly recommend to all Catholics under my jurisdiction to give a liberal support to the Northwest Review. It has fully my approval, though, of course, I cannot be responsible for every word contained in it.

The editors write as they think proper, they are at full liberty to say what they wish and in the way they like best. The sole control I can claim is over the principles they express and I have no hesitation in stating that the principles announced by them are sound and ought to be endorsed by every sound Catholic in this country.

I therefore consider that you enter a good word and I pray to God that He will bless you in its accomplishment.

Yours all devoted in Christ, ALEX. ARCHBISHOP OF ST. BONIFACE, O. M. I.

The Northwest Review

WEDNESDAY, SEPTEMBER 13.

EDITORIAL NOTES.

The colored parish of Chicago has recently been strengthened by the organization of a Ladies Catholic Benevolent association, the only such organization composed entirely of colored Catholics in the United States.

The Pittsburgh Catholic says: Remember the sermon you hear is not applicable to your neighbor. It is meant for you. How many people say: "The priest spoke a true thing to-day, and I hope neighbor Blank will take notice and do better." Take it to yourself. It was you—you.

The tendencies Romeward in the church of England is attracting the serious attention of many of its devotees. Archdeacon Farrar sees the undoing of the work of the so-called reformation "the reformed church becoming a reflex of Rome in everything but name."

A negro convention denounces the barbarous lynching of men of his race. They must use their influence, their example, to teach their people to avoid the horrid crimes, that furnish the pretexts for these awful acts.

Legal circles have been considerably agitated over the recent decision of an English Chief Justice, to the effect that minister of the Gospel must reveal confidential communications when asked to do so in court.

The revocation of the decree of expulsion against the Jesuits is imminent in Germany, and the members of the society will return after their long exile. This is the usual history. They may be

expelled, but they invariably come back. This intrepid and devoted order, so much maligned, is a most valuable force, as even those not friendly to it have admitted.

A CONFESSED COLLAPSE.

Some twenty years ago now, when the individual who was once so meritoriously known as Father Hyacinthe, the eloquent preacher of Notre Dame, after a number of lapses, infamously violated his sacerdotal vows and made a mockery of the marriage sacrament, those who are always ready to applaud the rebellion of a Catholic priest, predicted that in the role of a reformer, M. Loyson would speedily build a powerful national church, antagonistic, of course to the Catholic creed, in France, and prove another Martin Luther.

Whether or not, at any time in his later career, M. Loyson himself entertained any such notions as these is something of which he alone is qualified to speak. If he ever credited the false assurance of those who encouraged him in his revolt against the Catholic church, the manner in which French Catholics ignored him and his teachings must have soon cured him of his folly; and his late years of labors have been looked upon as ridiculous failures, unworthy of any public notice.

The complete collapse of the anti-Catholic movement which M. Loyson inaugurated when he broke his priestly promises, though known to the world for years back, is now publicly confessed by the ex-Carmelite himself, who, in an article contributed to the current issue of the Contemporary Review, and entitled "My Testament," openly confesses that all his efforts of the past twenty years have resulted in naught, and that the "Old Catholic" movement in France has proven an utter failure.

One cannot read this confession without a sentiment of pity for its author, who sacrificed for nothing so promising a career, and who fell so low from his high position in the hour of temptation; and yet the humblest Catholic in France or outside of that nation, could at any time during the past twenty years, have assured M. Loyson that the end of his revolt against the church would be such as he now confesses it has proved.

"THE PROTESTANT PROTECTIVE ASSOCIATION."

The Winnipeg daily Tribune is our authority for saying that there exists in this city and throughout the province, a society known as "the Protestant Protective Association." The supposition is that the Protestants of Manitoba need protection from the awful and blood curdling designs of their Catholic fellow citizens, and this association is, therefore, organized for this patriotic motive. We are told by its chronicler and, for aught we know, its own special organ, that it works in the dark; that its officers and its members are unknown to the citizens; that all its mandates and the deeds of its members are kept profoundly secret. That is easily accounted for, for who but the most depraved would even want to admit of his connection with so despicable and cowardly an organization? Who among the citizens of Winnipeg, no matter how bigoted and narrow he may be, would not fear the ridicule and shrink from the contempt of all honest men by openly and publicly identifying himself with an organization with objects and motives so mean? The Catholics of Manitoba form about a seventh of the population of this province; they are a law abiding and peaceable people; by recent legislation, they have been robbed of many of their rights and privileges and compelled to pay taxes to the support of Protestant institutions. Although these laws were both unjust and unfair the Catholic population quietly obeyed the laws while appealing to constituted authority for protection. Yet it is necessary to protect sixth-seventh of the population of Manitoba from this peaceful minority? Is it any wonder that those protectors of Protestants should wish to hide, by oaths of secrecy, their mean and cowardly designs?

Among some of those designs are the following. It is only necessary to read them over to appreciate them.

(1) No Catholic, no matter how well qualified, should be elected to any position in the gift of the people. (2) No Catholic shall be appointed to any public position, either in the gift of the government, or any other corporation. (3) The members bind themselves to boycott all Catholic business men or any one who deals with them. Liberal minded Protestants, who scorn to be dictated to by this "Protestant Protective Association," are no less an object of the hatred of those workers in the dark than the genuine proscribed Catholic. And all this at the close of the nineteenth century! All this the result of the enlightenment of the masses in our boasted public schools! All this in the sacred name of Christianity! Surely Protestantism should be proud of this, its youngest son who comes forward, with war paint and tomahawk, to defend it against a small and peaceful minority. Surely six of those braves, in warriors costume, will succeed in deterring any designing (and who among them are not designing?) "Romanist" from murdering his Protestant fellow citizen. We say "murdering," for surely no lesser motive could induce a "Protestant Protective Association" to work in the dark in fear and trembling.

A CHRISTIAN MOTHER'S LETTER.

Some months ago, it was our sad duty to record the death of Minor Bowles, eldest son of Major Bowles, until recently a resident of our city. Minor was a great favorite, especially among his school fellows and teachers, and the news of his death cast a shadow over the hearts of many of them. He died during the absence of his mother, who was on a visit to Winnipeg. The grief-stricken mother, wrote a letter to Father Drummond, of St. Boniface college, where her late son had spent some years, after graduating from St. Mary's school. That letter, while showing the tender Christian mother's resignation to the will of God, marks also her gratitude to the good Christian Brothers who had the early training of her boy, as well as for the Jesuit Fathers who watched over his collegiate training. His death was so beautiful and so in keeping with his Christian education, that this grateful mother's heart overflows with sentiments of love and gratitude to the men in whose care her son had been trained. We were so touched by the letter that we prevailed upon Father Drummond to permit us to notice it, as an encouragement to all Catholic parents to give their children a good Catholic education. We make quotations from this letter:

"Rev. and Dear Father Drummond," "Knowing how anxious Minor's lifelong guides and instructors must be to know how he entered the dark valley, only physical disability has prevented me from asking before your prayers and good offices for his soul and giving you the precious, thrice precious assurance that he died as you would all have prayed for him to do, resigned, even glad, fearless, and without a murmur, one with his God, who made death easier for him than we could have dreamed it could be."

"He took cold while bathing" etc. On Wednesday the doctor pronounced his sore throat diphtheritic and on Thursday he was worse. Friday he told his sister Susan he would die soon, that day he hoped, as it was the day our Lord died; that we must not grieve for him, as he had often prayed to die young, for the temptations of life would be very hard to resist and he would be so happy in heaven. He said he wished I could be with him. It brought the tears to his eyes to speak of me, but it was God's will and I could not save him; he had his call to go. He told her she must comfort his mother for she was not strong and would grieve for him."

"Between ten and eleven that Friday night, as he had wished, he fell asleep and before midnight his heart ceased to beat. My brave boy died like a saint, a hero, unselfishly thoughtful of others, hiding his own agony. His fortitude, his cheerful vivacity, his unexacting, uncomplaining spirit deceived all and caused his death to be altogether unexpected. He went to Holy Communion a few weeks before his death. It must be encouraging to the priests of Winnipeg to learn that a soul has been harvested which they had tended. Minor was too old not to have committed faults. Pray for him and ask the prayers of his friends for him and for us all. I hope the prayers of all the congregations will be asked, and of all the priests and nuns and of our revered and sainted Archbishop Tache and of all the missionaries who are kind enough to retain any recollection of us or of dear Minor. My thanks and gratitude are due the kind Christian Brothers as well as to our good priests for their successful efforts to train Minor. May they have an earthly and a heavenly reward is the daily prayer of a sorrowful but not despairing mother."

UNITED CANADA AGAIN.

United Canada calls us "antique and stupid" and accuses us of being in a "high state of excitement and anger." The dishonesty of our contemporary may have moved us to indignation, but never to anger. Calling names is not the sign of a strong cause and generally hurts the party using them more than anyone else. We may be "antique" and even "stupid" but we are not malicious, nor will we knowingly pollute our columns by stating falsehoods to forward the cause of any political party. Our brilliant contemporary calls us "stupid" because we "do not know that Mr. Dalton McCarthy after calling the French 'Canadians' a bastard nationality," and leading the war against the French language and separate schools, had all that time his choice of any portfolio in the conservative government. Not a vice-Presidency of an organization, but the roll of dictator. He refused all because his party was afraid to make him premier." If this constitutes stupidity, then, indeed, we are densely stupid. We never heard that the late premier, Sir J. A. Macdonald ever offered to abdicate in favour of Dalton McCarthy but we have heard that Dalton McCarthy has been knifing the Government ever since the late Sir John A. Macdonald took Sir John Thompson, the present premier, into his cabinet in preference to himself. We have also heard that Sir John Thompson had the audacity to form a government without consulting Dalton McCarthy. We have further heard that Dalton McCarthy gave this as a reason why he had broken with the party with which he was identified for a life time. Stupid as we are, we do know,

(1) that Dalton McCarthy never occupied a portfolio in a Conservative government; (2) that he left that party because the premier did not consult him when filling portfolios; (3) that, shortly afterwards, the said Dalton McCarthy was found speaking to a resolution, moved by Mr. J. Israel Tarte, and alleged to have been so cunningly written by Dalton himself that both those patriots could speak to it; (4) that the object of that resolution and of these two distinguished colleagues and statesmen, was to knife the government from their respective standpoints, the elasticity of resolution allowing them to do so without compromising themselves with their friends. Although antique and stupid we are able to grasp those few details. It is not necessary to ramble into the field of speculation and bare assertion to be seized of those facts.

We do not feel any strong objection to be considered "antique." There are so many respectable customs and habits that are antique, or, in fact, unknown, to our contemporary, that we rather delight in being called antique, were it only for the purpose of distinguishing us from it. For instance, it is not an antique custom for a Catholic journal to insult the Catholic Hierarchy of Canada, as our contemporary does when he states "It is to this day a standing joke with the leaders of the conservative party that 'all the bishops and all the orangemen are Tories.'" It is decidedly "modern" to find a Catholic newspaper using its columns for the ignoble purpose of an alleged "standing joke," which is a positive libel on the bishops of Canada. When the Catholic schools were attacked in Ontario, were the Bishops found on the side of Catholic schools or Toryism? When Premier Greenway assured Archbishop Tache his government would not betray the Catholics or interfere with their language, schools, or constituencies, was he received in a spirit of peace and courtesy or in that of a political opponent? What was the result of the Archbishop's kindness? Five out of the six Catholics constituencies elected followers of Mr. Greenway. When any Catholic interest was attacked, were the bishops ranged on the side of religion or politics? We wish we were able to return the compliment paid us by our contemporary and say that it was only "stupid" in making such a statement, but we fear that malice or ignorance better describes its position on that point. It cannot be so stupid as not to know that the venerable hierarchy of Canada have always been faithful guardians of the rights, both religious and civil, of the children of the church; that their wisdom and moderation, in all things, have been distinguishing characteristics of them; that their lives have been one continued act of devotion to the best interests of their people; in a word, that their lives and actions expressed all that is best, greatest, and noblest in our country.

Our contemporary pays Toryism altogether too high a compliment in saying that "all the bishops are Tories." If United Canada would accept a word of advice from its "antique and stupid" contemporary, we would say: "Let not your zeal for the interests and success of your political party, betray you into the crime of sneering at or insulting the bishops of the Catholic church. In an individual it is a grave mistake; in a Catholic newspaper it is a crime. They are placed over us by the Holy Ghost to be our guides. As the ways of the world are not the ways of God, so may the wisdom of the world differ from the wisdom of the bishops—His representatives—even though that worldly wisdom may have so high an exponent as the editor of United Canada. Our Holy Father has more than once traced the line of duty which is to be scrupulously followed by those who aspire to the honor of Catholic Journalism. In all charity we would suggest to United Canada to carefully read, study and follow those instructions of His Holiness. We are now done with this unprofitable controversy. It is not an edifying spectacle to see two Catholic journals so engaged when there is so much good to be done for the honor and glory of Holy Church. The Catholic church was the first to consecrate this land to the honor and glory of God; her missionaries were the first to carry the light of the gospel to its shores; her martyrs were the only ones that shed their blood in testimony of that gospel, therefore, her children have, by these presents, rights, civil and religious, as sacred and as great, if not more so, than any other class in the country. We number in this country two millions, in five millions of a population. No power upon this earth can succeed in doing us a lasting injury provided we be true to ourselves, and when our rights are attacked or threatened, stand up as one man, without regard to politics and say; "hands off." The Catholics of Manitoba have been despoiled of their rights and the supreme moment has arrived when it is the duty of every Catholic in the country to stand by us. To be persecuted is our misfortune to-day; it may be yours to-morrow. If our enemies can succeed here, be sure it will be an encouragement to yours in the near future.

It is not necessary to be of one mind, politically, to be of one mind, when our religious rights as well as our civil

status, as Catholics, are threatened. Our position should be; perfect freedom in politics; perfect unity in religion and death to any party or policy that seeks to make a political football of our sacred rights and privileges. Surely there is ground enough for difference and even partisanship, in the fiscal and other opinions of the parties, without making a football of our rights and privileges as Catholics. The Northwest Review may be only an "antique and stupid" thing, but it is thoroughly honest and fearless in its defence of what it considers right. We may make mistakes; that is because we are human. We may too, be hasty or to warm in our language; that is because we feel so keenly anything that may tend to weaken or destroy our hope for relief from the intolerable position in which we find ourselves placed by our persecutors. Let us assure our contemporary that our interests in the success of either political party begins and ends with safe guarding our constitutional rights.

Mr. J. S. Ewart, Q. C., on the School Question.

J. S. Ewart, Q. C., who was counsel for His Grace Archbishop Tache, in the Manitoba school case, has a masterly article in the Canadian Magazine for July on the question in debate.

He commences by pointing out many opinions which have been held by eminent men in all ages, but which were afterwards proven to be wrong, some of which were thought to be certain, being accepted on account of the authority of those who propounded them, and most of which would be now at least tolerated by the public on the principle that "no one nowadays thinks of interfering with opinions."

Hereupon he shows that it is a mistake to suppose that this principle is universally acted upon, and that the spread of education itself has not made men tolerant of the opinions which run counter to their own. An utterance of a well-known Presbyterian divine is adduced as an example to the effect that, "It should be made an unpleasant thing for a man to call himself an infidel."

From this and other circumstances he infers that "Cocksure and its brood 'with fierce emphasis' are still dragging the world." He desires that this spirit will "burn itself out," but he has little hope that it will do before several centuries more shall have passed. Asperities have indeed been rubbed down, and men are not burning or falling one another just now as they did in rougher times, yet the "old intolerant spirit is still alive manifesting itself and dominating as far as it can, in strict conformity with the softened manners of the times."

We cannot, indeed, agree with Mr. Ewart in the inference which might be drawn from his expression that "human thought is, even at the best of it, upon social and religious questions, far from being infallible." We must remember that on many religious questions human thought has been directed and enlightened by revelation, and to the extent in which it has been so enlightened the conclusions are infallible. Nevertheless we appreciate and admire the tolerant spirit with which Mr. Ewart writes, and we must be tolerant of the opinions of others who disagree with us, even if we are absolutely certain of the truth. We may use persuasion and argument to convince them, but we are not authorized even to propagate the gospel of Christianity by the force of fire and sword. For still greater reason should we not force our crude opinions upon our fellow-men.

Mr. Ewart enumerates a number of men's pet theories such as Imperial Federation, Militarism, Sabbatarianism, the abolition of alcoholism, all of which have strong arguments in support of them; but he points out that there are also strong arguments in favor of the opposing views, and he makes a strong appeal that those who embrace contrary opinions on these matters should have liberty. So also in the matter of religious belief the fullest liberty should be accorded. It is indeed a necessity that this should be the case in a community such as we have in Canada where there is so much diversity of belief.

Applying these principles to the question of Education Mr. Ewart says: "What does the principle of liberty require? This, and nothing more, that parents should not be required to subscribe to the school rates, and at the same time have their children taught some 'ism' that they abhor, and on the other hand, that where the parents of all the children in any school desire that an 'ism' should be taught, taught it ought to be. And I shall add that when I speak of unanimity I mean practical unanimity, and not such as would make it necessary to include all mere eccentric or isolated opinion of every ordinary or extraordinary sort. We can never expect to have theoretical perfection in the application of even undoubted doctrines to all possible conditions and contingencies. . . . In the community are many people who desire to have particular 'isms' taught in the schools. Liberty requires that children should not be taught 'isms' to which their parents are opposed. But at the same time liberty does not require that children should be allowed to grow up entirely illiterate. Liberty further requires that where the parents of the children of any one school desire that a particular 'ism' should be taught, taught it ought to be. And it further requires that in arranging the schools reasonable facilities ought, if possible, to be given for the combination of such children in separate schools. It would be the antipodes of liberty that such combination should be prevented in cases in which it did not materially interfere with the efficiency of other schools."

In the case of Ontario, Mr. Ewart draws from his contention the following practical conclusions, the substance of which cannot be reasonably impeached:

"In that case, what does the principle of liberty require? Merely this, that opportunity should be given for the combination of Roman Catholics in certain of the schools; if that can be done without disturbing unduly the efficiency of the other schools. They desire that an 'ism' should be taught to their children. By all means let it be so if it costs nothing or very little to other people. Liberty to them and all others should be accorded, even at some expense to the community, for one of the objects of our institutions is to afford as much individual liberty as is possible. The opportunities they desire may, without loss to the community, be given to them in two sets of cases: 1, where the population is sparse, and yet mixed. In these cases there will be room for two sets of schools. 2, in districts where the population is dense, but entirely Roman Catholic. Against the propriety of granting facilities for separate schools in these cases, there can be nothing said without intolerance and the breach of the most cherished principles of liberty."

Mr. Ewart speaks, of course, as a Protestant, who has not himself the conviction that Catholic teaching is based upon the divine command of Christ to His apostles to teach His truth to all nations. We maintain that the divine commission makes it obligatory on pastors and parents to co-operate in affording a religious education to the rising generation. The principles of liberty laid down by Mr. Ewart make it incumbent on the majority to leave us free to do so whenever and wherever we are conscious that we can do it without interfering with the liberty of our Protestant neighbors to do likewise, if they will.

Applying these same principles to the case of the Catholics of Manitoba, Mr. Ewart quotes the Rev. Dr. Bryce, a prominent Presbyterian clergyman who is bitterly opposed to Catholic education. The doctor said recently: "Out of seven hundred and nineteen districts in Manitoba, when the Act of 1890 was passed, ninety-one were Catholic. Of these, all but a very small percentage are in localities almost entirely French."

The fact is that in four only of these ninety-one districts is the population considerably mixed of Protestants and Catholics. Why, then, should Catholics be debarred from teaching religion to their children, if the just requirements of the State, that the children shall be fairly educated in secular branches, be observed? Only intolerance can throw an obstacle in the way; and this is what the Greenway legislation has done.

Mr. Ewart remarks that large numbers of really believing Protestants in Manitoba would be glad to accord liberty to the Catholics if they could but get a little of it for themselves. He attributes the persecution to which the Manitoba Catholics have been subjected mainly to the intolerance of those who most loudly proclaim their love of universal toleration—those who "deem religion not to be of the highest importance"; that is, those who either avow that they are sceptics, or are really dominated by scepticism, though they repudiate it in public.

It is a fact that sceptics are generally intolerant of religion, just as "Rousseau required all his citizens to be tolerant, having first directed to be exiled or executed all who would not subscribe and live up to his profession of faith."

It will be readily understood from this that the Manitoba Catholics who are now struggling for the maintenance of their schools are the true friends of liberty, while those who have imposed upon them the Greenway restrictions are really intolerant or intolerant oppressors, notwithstanding their professions that they are the friends of freedom, civil and religious.—Catholic Record.

Catholic Notes.

There are four Indian boys studying in an Indian normal school for the priesthood.

Sister Lamartine, of Naples, Italy, has been elected Superior-General of the Sisters of Charity.

Mr. Albert Reinhart, a prominent young lawyer and a society leader in Cincinnati, is about to enter the Dominican order.

Barron Schlenk, of Mertenburg, one of the most distinguished writers in Germany, has abjured Protestantism and entered into the Catholic church.

A cable dispatch from Rome says the pope on Friday gave an audience to a number of American priests, and promised within a few days to provide for the occupation of all vacant dioceses in America.

The Jesuit Fathers of Philadelphia have decided to build a spacious pavilion at the shrine in Auriesville, N. Y. The pavilion will accommodate 2,500 persons.

An investigator recently made as to the origin of the Angelus has revealed the fact that the custom of praying three times a day at the sound of a bell goes back to about 1235, if not to 1096, and possibly earlier.

Sister Adelaide, of St. Cloud, Minn., died in that city at St. Raphael's hospital last week. Sister Adelaide was at St. Cloud's for several years; she had been in poor health for a long time and was only 40 years of age when the Almighty called her to a higher sphere. The remains were taken to St. Joseph, by a number of the Beneficent Sisters of St. Cloud, for interment.

Father Frederick Brooker, has left Rome for America with letters from the Pope to Mgr. Satoli and Cardinal Gibbons, and is commissioned also to present to the cardinal a portrait of his holiness. The portrait is carved in stone and is set in a frame of gold studded with precious stones. The whole work was done by the vatican artificers and is a masterpiece of its kind.

To rise in the morning with a bad taste in the mouth and no appetite, indicates that the stomach needs strengthening. For this purpose, there is nothing better than an occasional dose of Ayer's Pills taken at bed time.