

Northwest Review

"AD MAJOREM DEIGLORIAM."

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There is some dissatisfaction with the law in the province of Quebec. A family of twelve children is not considered a first class family there. There are lots of others in lower Canada who have twice twelve children, and one of the applicants for the bounty has given proof that he has three dozen children, all alive and blooming. One of the most distinguished politicians in the province is the twenty-sixth child of the same father and mother.—Pittsburgh Catholic

A GREAT FUNERAL ORATION.

Bishop LaFleche's Eloquent Words on the Lamented Archbishop Tache.

Circumstances prevented us from giving to our readers the text of the funeral oration delivered by Mgr. LaFleche at the obsequies of our lamented and dearly loved Archbishop, the late Mgr. Tache, we now take the liberty of producing the closing passages, which are as follows:

But behold a formidable cloud suddenly appears in the horizon and seems to threaten the prosperity and welfare of the colony—however the prudence and the wise counsels of the vigilant and firm Pastor maintained in order and in submission to lawful authority the populations entrusted to his care, by pointing out to them the regular means they ought to take to obtain from the constituted authorities the redress of their grievances.

And lo! A new cloud has arisen on the horizon more formidable than the first, for it threatens in its very basis the work of his whole life, by attacking the principles upon which must rest the future welfare, the peace and prosperity of the whole nation. I mean the moral and religious education of youth by the teaching of Christian principles which make men honest and good citizens. I now come to the third period of the apostolic career of your lamented Father, the period of the glorious although sorrowful fight which he had to carry on against adversaries formidable by their number and their power; to secure for the youth entrusted to him the preservation and maintenance of the Catholic schools such as they had always existed since the beginning of the colony. In spite of his old age and his grave infirmities, his conscience did not allow him to recede before this formidable struggle in which nothing else than the religious and social welfare of his people was at stake.

I must therefore expose here the principles upon which must rest man's education to secure his religious and social welfare, such as they have been laid down by the Creator. In fact man is what education makes him, the savage is the man without education, the barbarian is the man in whom a false education has perverted the most generous instincts of human nature, and the civilized man is he to whom education has given true notions on the duties that he owes to God, his Maker; to society whose member he is, and to civil and religious authorities constituted to direct him in the path of truth and justice which protect all the rights of its members. For it is an oracle of Holy Writ that "justice and peace have embraced each other," and it is by observing the rules of justice that societies will grow, prosper and reach their end. "It is good for man to have borne the yoke" of obedience "from his youth" and the Prophet Jeremiah proclaimed that truth in the face of the ruin brought upon his unfortunate country by the bad education of his people's children. It is therefore certain, in the eyes of reason and of Christian teaching, that the education of youth is one of the most important questions which ought to occupy a people's attention. But who is appointed to give that education to youth? Here I must point out to you a fundamental error on this most important question, an error which was proclaimed at the time of the great French Revolution in the last century by the Revolutionists who had undertaken to destroy the social and Christian order in our ancient Mother Country, France. This error proceeds from the proclamation of the so-called rights of man that was aiming at nothing less than to expel God from society and to establish thereafter social order exclusively on human authority. And it is from thence that one of the most famous Revolutionists, discussing the question of education, has formulated this fundamental error, proclaiming that the child belongs to the State before it belongs to the family, and what is more astonishing, is that this error, opposed both to natural and christian law, has been accepted by a people so intelligent and so profoundly penetrated in all its legislation with the Christian spirit, as the French people.

What is not less astonishing is that at the present hour there are to be found a great many men who call themselves Christians and even Catholics who maintain as an indisputable dogma that the education of youth belongs to the State and not to the family or to the Church. This error is an evident violation of natural law. No, the child does not belong to the State. It belongs to those to whom God has given it, that is to say to the parents in the order of nature and to the church in the supernatural order. She has become the Mother of the child by the Sacrament of Baptismal regeneration. It is the very law of nature, acknowledged, proclaimed and practiced by all nations and in all times, even by people fallen into the most grievous errors on their duties towards God. Always and everywhere it has been considered as a sacred duty for parents to bring up their children in the religion which they sincerely thought to be the best, and God himself has always commanded the parents to bring up their children in submission to His holy law.

There is in the world no human authority capable of releasing, before God and conscience, the parents from this strict obligation, and any law, any human decree which infringes upon sacred rights of parents in the education of their children is an outrage upon natural law and is in no way binding in conscience before God; such laws and decrees cannot be enforced but by a strange and tyrannical abuse of power. The Saviour Himself has proclaimed this truth at the beginning of His evangelical preaching when He said: "Man liveth not by bread alone, but by every word that proceedeth from the mouth of God"; it is in answer to the temptation of the devil who asked of Him to change stones into bread, if He was the Son of God. The devil then proposed to supply the various wants of man, and even to gratify his pleasures. Such was the devil's programme in the education to deny that the perfecting of matter is not really useful to man but he proclaims that it is not sufficient. Thus all these wonderful inventions of which our country is so proud today, railroads, steamships, telegraphs, telephones are undoubtedly very useful to man, but it is not sufficient, and a man of genius who would find today the secret of changing stones into bread, would be certainly looked upon as a great benefactor of humanity, yet he would be only realizing the devil's programme and still one should add with the Saviour; it is not sufficient.

What else is necessary to man? He needs the Bread of the Word of God which gives to his intelligence the light of truth, and to his heart the strength of virtue. Therefore, I repeat, any law or any human decree which tends to hinder or to suppress the liberty of the parents or of the church in the control which they must exercise on the moral and religious education of their children is an outrage upon the natural and the Christian law.

Nay, in our country this liberty of the parents and of the Church has been solemnly recognized and guaranteed by the authors and founders of the Canadian Confederation, which would have never been assented to without this guarantee in the Federal Act, by which it has been established. Therefore for us Canadians, members of the Catholic church, any such law or decree constitutes a third violation, the violation of the constitution of our country, which solemnly guarantees to us the respect of that liberty and of these rights. Does this mean that the State has nothing to do in the education of children? No, the State has a very important duty to fulfil with regard to the education of children; it must help the parents in the natural or spiritual order to fulfil more easily this grand mission entrusted to them by the Creator and Redeemer, but the State must not encroach on the rights of the parents, and take charge directly of that education to the detriment of the rights of the parents. No wonder therefore if the Venerable Archbishop, whose death we deeply lament today, with the perfect knowledge of these rights of parents and of the Church, found energy enough in his heart as a Bishop and Pastor and a Father, in spite of his advanced age, the exhaustion of his strength and his constant sufferings, to fight this fundamental error which aimed at nothing less than to tear from him the most tender part of his flock, youth, whom the Saviour had blessed with so much kindness, and of whom He has said: "Suffer the little ones to come unto Me," I do not hesitate to affirm that, in this heroic struggle which you all know, he acquired the merit of martyrdom, since undoubtedly the hard labor that he had to undergo, joined with his sufferings had contributed to a great extent to aggravate his illness and to shorten his days. He has thereby given proof of the most perfect charity in giving his life for the welfare of his people and especially for his people's children. Yes, venerated Colleague and Friends, you have been able to say with the great Apostle of the Gentiles, at the approach of death. I am near the end of my course, but I have fought the good fight, and I have defended and kept the Faith as well as I could, for the rest, there is laid up for me a crown of justice which the Lord the just Judge will render to me at the last day. Of this we have the most assured confidence, Venerable Friend, and it is for us the truest and the most solid consolation in the great sorrow we feel at this moment of a separation so sad to the hearts of all your children.

The foregoing was delivered by Mgr. LaFleche outside the door of the Cathedral of St. Boniface, with nothing but an umbrella to protect his aged and hoary head from the scorching rays of a June sun. Those who were present on that occasion and who listened to the eloquent words of that patriarchal Prelate, came away filled with feelings of love and affection towards him who journeyed so far to speak over the bier of a brother Bishop.

For Charity Sake.

Through the efforts of members of the Humane society and through the very laudable spirit shown by those in charge of St. Boniface hospital, the homeless, blind boy has at last found a refuge. Before the civic authorities took the case in hand, the Humane society requested the St. Boniface hospital to give him a warm, comfortable shelter for the winter. As the boy was a native of St. Boniface, and as the sisters are always prompt and tender in their deeds of charity, the request was acceded to several weeks ago. When the civic authorities undertook to manage this case it was thought by the society that perhaps he would be placed in some institution where training would be given him. Awaiting the action of the city the society and the hospital deferred action. Mean-

while the boy wandered around the city streets, exposed to cold, ill treatment and hard usage from street imps. Apparently the lefurely way in which assistance came from the city, wore out the patience of those interested in the welfare of the lad, and last Saturday a member of the society took him to the St. Boniface hospital where he was kindly received and will be safely housed for the winter. Afterwards admission may be secured for him to some training institution, as, apart from blindness, his other faculties are bright and unimpaired.

BE A REAL CATHOLIC.

Mixed Marriages are Seldom What they Seem at First Sight.

A Catholic priest, a short while ago, stated publicly that he had resolved never again to officiate at the marriage of a Catholic and Protestant, since his experience had shown him that the number of such unions turning out badly is great, and he could not reconcile his conscience to being instrumental in multiplying them.

Doubtless many other priests feel the same; but they are obliged to perform these marriages or see the couple united by a Protestant minister, or, possibly, even a magistrate, in which case there is absolutely no provision made to save to the faith of the children.

Many marriages between Protestants and Catholics have indeed been happy; but these are where the Protestant is of liberal mind and has no prejudice against the Catholic faith. But for the Protestant member of the firm many more of these marriages ought to be so, for the essence of Protestantism, as professed, is perfect freedom of conscience and practice. In other words, so long as you are a Christian, it is of no consequence, in the mind of the genuine Protestant, to what particular church you belong. Hence, if the Catholic partner prefers to have the children brought up Catholics it is well and good and no subject for quarrel.

But very different is it with the Catholic, to whom religion is vital. The Catholic absolutely cannot yield; the Protestant, indifferent on the subject, in simple right, is bound to do so.

The Protestants are nearly all willing to do so in the happy dawn of courtship, love eagerly lends the tongue vows, and promises are paid out without stint, and while a different condition is formed.

Says a writer, discussing the subject: "In the case of persons who have a religious temperament the matter becomes more important in later life. There is progression in piety, and what seems of no grave importance to the young becomes an absorbing thing as life advances. To a woman who loves her husband and loves her church, it is a source of regret that he does not share her faith and that their devotions are carried on apart—he at one church, she at another. Later in life, if they continue to love each other, the regret reaches the degree of sorrow. When the children come into the question there is apt to be an increase of sorrow, even if there is no controversy."

The Protestant, especially the Protestant husband, after the children are born, begins to look at the matter for the first time seriously. All his old-time prejudices return, and he modifies his original expression by saying that all the churches are the same—in the field of Protestantism; the Catholic church is something different.

Our writer remarks: "The question is apt to arise as to whether there was any right to pledge the faith of the children at a time when judgement was not ripe and was influenced by the eagerness of the lover. It may not be often that all this will interfere with the love of husband and wife, but only those who become strongly attached to their faith can know how deep a sorrow may grow out of it. The chances of happiness are greater when persons of the same faith are united."

A Catholic, a real Catholic, even though "hickory" in practice, obliged to submit to see the children brought up Protestants, can not but suffer torture. To love them and know that they ought to be within the fold and are not—possibly are not even baptized—must be a source of secret anguish, because the conscience is a reminder of whose fault it is. Who that is wise would run these risks?

Catholic Notes.

The Ave Maria is authority for the statement that a nephew of Professor Huxley, the distinguished scientist and skeptical writer, has been received into the church at Buenos Ayres, by Father Constantine, C. P.

"The Site of the Garden of Eden" is the title of a lengthy and ably written article in the current number of the American Ecclesiastical Review, from the pen of Rev. Father Zahm, C. S. C. The learned writer, after r-viewing the various theories put forward by scholars and men of science respecting the manner of man's origin, and the place and time of his first appearance upon earth, thus concludes: "Where the Euphrates, therefore, empties its waters into the Persian Gulf, or at a point not far remote, was it that 'The Lord God planted a Paradise of pleasure from the beginning wherein he placed man whom he had formed.' This is the sacred spot where tradition, history, and science, with no uncertain voice, designate as the land wherein lived the men of the 'Golden Age,' as humanity's first and fairest and happiest home."

WHAT OUR "CO-TEMS" SAY.

Brisk Clippings From Some of Our Bright Exchanges—Various and Interesting Opinions on Many Subjects.

Hamilton Herald.

Margaret L. Shepherd, the ex-high priestess of the anti-convent crusade, has decided to abandon the lecture platform and her great struggle in the cause of truth and righteousness, and will shortly assail the public with a play written by herself called, "Tried by Fire," the main incidents of which are taken from her own checkered career. Margaret will play the part of sweet and lovely heroine who is tried, and like all first-class heroines she will turn up in the last act in a black dress with an expression of pain on her pallid countenance to let the world see that beyond a burn or two here and there the trial has left her uninjured. Mrs. Shepherd's flop from the lecture platform to the stage is due to the advice of her physician, who told her, she says, that she had to stop lecturing, and he would be a mean man who would insinuate that she quit because lecturing had ceased to be profitable.

Brantford Expositor.

Mr. Clarke Wallace's decision that "The AWFUL Disclosure by Maria Monk" is a book fit for importation under the customs law, shows that that law is powerless to prevent the ingress of obscene literature. A more gratuitously obscene work, as well as a more false one, could not be presented for Mr. Wallace's opinion. But the P. P. A. must be kept good-humored, even if it should be at the expense of Sir John Thomson's feelings.

Pembroke Observer.

While Father Chiquy was preaching in Shawville a week or two ago he denounced the ritualism which has crept into the noble grand old Church of England. This has raised the ire of the Rev. James L. Flanagan, Church of England incumbent of Viorne, Pontiac, and he is out with a letter criticizing Chiquy somewhat strongly. He admits that "there is ritualism in the Church of England, and there some men who abuse the liberty by her." He sails into Chiquy for having as he expresses it, with a gentle, kindly hand cast a mantle of obscurity over the ritualism, hereby and false doctrine which is convulsing Presbyterianism, to-day." Thus and thus human nature will come to the surface in unexpected places, although this is the end of the nineteenth century.

Episcopal Living Church.

"If Christendom is to remain Christian 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. This is the contest which is going on at present over a large portion of the Christian world." Professes a belief in religion should realize before it is too late that the Catholic Church takes the proper stand in this matter. Making the educational system utterly secular mean, the turning out from the school of thousands of young infidels who will have no respect for religion. What will be the result? Anarchy.

Huntington Gleaner.

"Anything more unjust or more un-Christian than the sentiments here expressed by the head of the P. P. A. we never met. They are repulsive to and will be energetically repudiated by every right minded Protestant. The claim of every British subject to a voice in the government of the country the P. P. A. deny. They want to introduce a theological test for citizenship. A man may be a drunkard and morally vile, but if he professes to be a Protestant he may be Premier. A good man, if he be a Catholic is to have no voice in ruling the destinies of his country. That is P. P. A. doctrine. The very design Mr. Muir attributes to the Catholics of seeking supremacy, and for which he so unflinchingly condemns them, he unblinking tells us what he aims at for Protestantism. To taboo any man on account of his religious belief—to say that because of his creed he shall not bear a part in governing the country—is the rankest tyranny and bigotry, whether uttered by ultramontane or P. P. A. We do not want in Canada either a Protestant or Catholic Government but a Government that will administer its affairs without regard to creed."

The End is Near.

Ex-Premier Honore Mercier of Quebec is slowly sinking and his end is only a question of a few hours.

Father Garceau, of the Jesuit order, called and presented the following telegram just received from Rome: "The Holy Father sends with all his heart the apostolic benediction to the sick 'Count Mercier.'" (Signed) CARDINAL RAMPOLLA.

Archbishop Fabre called on the dying man. Mercier received "the Sacrament from the hands of Father Garceau and Extreme Unction was administered to him.

The cause of the beatification of Christopher Columbus, will again be brought before the Congregation of Rites in October.

A number of prominent Catholic ladies of Chicago have organized the Illinois Charitable Relief Corps. The object of the society is general charitable work and the visitation of sick in public institutions.