

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, similar subjects, whether conveying or asking for information or controversial. (2) NEWS NOTES, especially such as are of a Catholic character from every district in North and West. (3) NOTES of the Catholic Society in Ontario, Manitoba, the Territories and British Columbia. (4) NOTES of the proceedings of every Catholic Society throughout the city or country. Such notes will prove of much benefit to the society themselves by making their work known to the public.

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, May 10th, 1888.

MR. E. J. DERMODY.

DEAR SIR,—I see by the last issue of the Northwest Review that you have been entrusted by the directors of the journal with the management of the same, "the company for the present retaining charge 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 hope that you will obtain a remunerative success. It is enough that the editors do their work gratuitously, it cannot be expected that the material part of the publication should remain without remuneration. 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 think best. The sole concern of mine 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 work 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, JANUARY 7.

EDITORIAL NOTES.

There is no need of counter organizations to combat the new-fangled P.P.A. Secret associations never did and never will produce beneficial results. Their very secrecy is a curse. The Church abhors darkness, and she commands her sons ever to be children of light. The Prince of Darkness rules and controls such institutions as the P.P.A., and his instruments have ever slurred the light.

The Catholics of England claim that the Church is making greater progress in that country than at any period since the "reformation;" and their claims seem to be borne out by facts, and figures. Much of the Catholic growth is ascribed, and justly, to the influence of the late Cardinals Newman and Manning; but no small share of it belongs to the Irish priests and people, who leaving their own land, have kept alive and propagated the faith in England.

Catholics in Canada may now aspire to the stars since the Missionary Board of Loyal Protestant Women's Association has decided to eschew politics, in which it has heretofore interested itself, and to give an undivided zeal to the conversion of Catholics throughout Canada to Evangelical Christianity. So long as these excellent ladies were interested in politics there was never a fear that Canadian Catholics, left to their little superstitions and idolatries, might be eternally lost. Now, with Evangelical Christianity drummed into them by the blue stocking brigade, the flashlight of the purer gospel, on beds of flowery ease, will illuminate them to paths beyond the skies.

It would seem that the vigorous old age of the Holy Father is a special fulfillment of the promise in the Commandment: "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God will give thee." One cannot think of the boyhood of Pope Leo otherwise than as innocent, pious, reverent, and dutiful; and since the death of his parents he has allowed no year to pass without special anniversary services for the repose of their souls. The spectacle of the venerable Pontiff celebrating this Solemn Requiem Mass, after he himself had passed his eighty-fourth birthday, is one which has edified the whole Christian world. The example of Pope Leo, not less than his wise words of counsel, is a special grace vouchsafed to our age.

We do not wish to follow the example of the P.P.A., by placing a stigma on any person or body of persons, and declaring them unfit for the exercise of any public duties, but there is, however, a gang of citizens who are not entitled to any offices, and that's the gang who violate the British Constitution by trying to make religion a criterion of merit or eligibility. The P. P. A. comes under that category. The members of that order take an oath to wage political, social, and commercial war on all Catholics. Just now they confine their nefarious secret conniving to the injury of Catholics. By and by the Jews will suffer, and then they will turn their malevolent attentions to every one outside their own ranks. Poor fools, Catholicism only shines brighter by comparison with their black deeds.

A writer in the American Israelite, of Cincinnati, referring to the recent election for Mayor in Chicago, says: "The endeavor to make political capital out of the fact that Mr. Hopkins is a Catholic is enough to sicken decent people. I am glad he was selected, on that account if no other. The whole country is infected with the insane virus of anti-Catholicism. There are two powerful societies, whose ramifications reach throughout nearly every State, whose members are oath-bound to vote against every Catholic candidate for office. And in many sections they are powerful enough to carry out their object. And in many sections they are powerful enough to carry out their object. What shameful intolerance! What fanatical ignorance! And yet a partisan press and demagogical political tricksters lend their countenance to this bigotry! I have known many Catholics, some have been my intimate friends, and among them all there is not one upon whose patriotism I would not stake my life. Give the Catholic equal rights with his fellow-citizens, and he will show himself fully as good as the best Protestant that ever drew breath, and even under proscription he proves himself a patriot, as Macaulay has shown in his history of England. But what is the use of talking as long as Catholic baiting means bread and butter to the parsons. It is a very large part of their stock in trade."

A representative of the Toronto Globe had an interview last Wednesday with the Rev. J. C. Madill, of Belwood, Ont., recently elected president of the Protestant Protective association. Summing up Madill's remarks the interviewer says:

"The conclusions to which the interview led me are that the P. P. A. is founded upon the one idea of spoiling the 'solid vote' attributed to the Catholic Church by the 'solid vote' of the Protestants. Protestants, it is declared, have been ruled by the balance of power which the Catholic Church has held. To rid themselves of this domination it is necessary to organize. This is the broad line upon which the order is formed. Details of the politics are of a minor importance. It is nothing to them they cannot show any crying grievances. The evil, real or imaginary, which they set out to eradicate, manifests itself to them in many small things, the sum of which is large. The order thus adjusts itself into every part of Canada. The platform which its Ontario may not apply to Manitoba, but in fundamental principles, whenever the Papist puts up his head on a political ticket the P. P. A. will knock it down. This order is unchanged whenever it is established."

We scarcely agree with the last clause of the interview, about knocking Catholics down. The P. P. A. does not conduct its warfare in that way. It is composed of a set of political braves to whom the idea of a straight fight—a fair field and no favor—is abhorrent. Its mode of warfare is the sneaking, underground system. Fraud, libel, and deceit are its weapons, and its real object the aggrandisement and enrichment of a few loafers who are too lazy to work and too cowardly to steal.

A NEW PAPER.

We hail with pleasure the advent of The Nor'Wester, the new independent journal under the conductorship of Mr. W. F. Luxton, late editor of the Free Press. Winnipeg was certainly before well supplied with newspapers from a numerical point of view, but there was a sameness about them—a "you scratch me and I'll scratch you" air—which did not tend to promote the free and healthy discussion of public questions. The new journal will certainly break this curious unanimity on the part of the daily papers in Winnipeg. The presence of Mr. Luxton at the head of affairs assures us that the new venture is not in the interests of any log-rollers. Mr. Luxton is too assertive in his own opinions to be at the dictation of any man or set of men, and we believe the watchword of the paper, "Independent, but not neutral," will be faithfully adhered to in its columns.

THE C. M. B. A.

As one of the official organs of the C. M. B. A. we desire to offer to the members of that excellent and truly Catholic association our hearty congratulations on the great success which has attended them in Canada during the past twelve months. They have just completed the first year under the new constitution which gives them separate beneficiary while retaining all other fraternal relations with their brothers in

the United States, and as the change was regarded by many as a very risky experiment, it is gratifying to know that it has proved a great success for, as a matter of fact, 1893 has been the banner year in the history of their organization in Canada. In the first place under the new beneficiary regulation the cost of membership has been very much reduced, fourteen assessments sufficing to meet all the demands of 1893, as compared with twenty assessments in 1892. This reduction in cost is undoubtedly the cause of the phenomenal spread of the association in all portions of the Dominion, which has resulted in the establishment of nearly forty new branches and has brought the total membership under the jurisdiction of the Grand Council to well on to 10,000. There are now six branches in existence west of Lake Superior, of which Winnipeg has two, with a joint membership of nearly two hundred, and the others are located at Rat Portage, St. Jean Baptiste, Calgary and Edmonton. All of these we are glad to say are in a more or less flourishing condition, and commence the new year with every prospect of sharing in the prosperity which is certain to attend the operations of the association as a whole during the coming twelve months. We had hoped that before this a branch would have been started at Regina where there is a good field to work on, and we trust we may soon have the pleasure of announcing that one has been formed there. The C. M. B. A. is a body which should commend itself to every Catholic eligible for membership. It offers the very soundest insurance at the lowest possible rates, it has the heartiest good wishes and approval of the ecclesiastical authorities, and it gives its members an opportunity of enjoying all the benefits of association and fraternity which they need or should desire. We are glad to know that the Catholic people of this city and the whole Northwest are showing their appreciation of the organization by hastening to join it in large numbers, and that from present indications the representatives from this part of the Dominion at the Grand Council to be held in the fall will be able to present as encouraging a report as will the delegates from the eastern province.

PROTESTANT MINISTERS AND THE P. P. A.

Last week the readers of the daily press were informed that the Protestant ministers in the British Columbia cities were speaking in no uncertain tones of condemnation of the P. P. A. We have already published in these columns a list of eastern ministers who have also placed themselves on record as opposed to the aims and methods of this organization, but so far as we know only one Protestant divine of this city has yet ventured to say anything on this matter. This exception in the Rev. Alexander Grant, pastor of the Baptist church, who has, in his capacity as editor of the Northwest Baptist, repudiated the dark-lantern association. In this respect we hold that Mr. Grant is entitled to the admiration of every fair-minded and liberty loving citizen of this portion of the Dominion. We have often had occasion to differ with him on matters affecting the history and teachings of the Catholic Church, but we are ready and happy to admit that he has shown an example to his fellow ministers in this matter which it would be greatly to their credit to follow. It cannot be that they are not aware of the pernicious effect which the operation of such a disreputable body must have in any community in which it may obtain a footing. The meagre reports of the late convention at Hamilton which have appeared in the public press should be sufficient to convince them that this is a most undesirable movement, and one would think that being convinced they would lose no time in warning their flocks not to participate in the evil. We commend to their earnest consideration the editorial comments on the association which have appeared in the Huntingdon Gleaner, one of the most vigorous supporters of the late Equal Rights agitation. This paper says "that it is demonstrated that the organization is promoted by a few designing men who rely for success upon working on the fears, suspicions and prejudices of benighted Protestants." Let the Protestant ministers of Winnipeg bestir themselves so that it may be no fault of theirs if the members of their congregations fall into the trap that is set for them. We are told that there are a dozen lodges in the Province of Manitoba, and rumour has it that the greater part of these are located in Winnipeg. It is more than probable therefore that each Protestant congregation has already contributed a certain number of "benighted Protestants" to the organization, and we should think that no minister can contemplate with pleasure the idea that there are members of his flock engaged in the devil's work. In the name of Christian charity we call on these reverend gentlemen to speak out with regard to the association, and we ask this not because the P. P. A. is aimed against our liberties as Catholics, but because it is a diabolical conspiracy which strikes at the very root of religion and society and which if not squelched will have ultimate effects which will not be good for the country.

THE MORE. Protestant ministers and writers are constantly making exhibition of the grossest ignorance when and where matters Catholic are concerned, or, if not of ignorance, then of what is far worse—malice. It seems that the warping effect which bias has upon their minds obscures their judgment and predisposes them to accept or reject opinions, arguments, or even historical facts according as they coincide with or diverge from their particular bias. This seems to be especially the case when they have to do with history so far as it concerns the Catholic Church, for to this subject they do not seem able to bring what Edmund Burke calls, "the cold neutrality of an impartial judge." We have a conspicuous instance of this in the last issue of the Northwest Baptist. A few weeks ago a clipping was published in that paper concerning "a certain priest" in Belgium who rebuked a young man and his sister for reading that "bad book the Bible." We felt that the editor of a religious journal, before inserting such a tale in his columns, should feel himself in duty bound to ascertain that the details were true, and we ventured to take the Baptist to task for not having done so. We knew that it was only a yarn manufactured for the purpose of bolstering up the oft-refuted Protestant tradition respecting the attitude of the Church with regard to the Bible, and this was so palpable that we thought, and still think, the readers of Baptist must be fools if they could digest such a miserable and unhistorical slander. We were willing at the time to acquit the director of the paper of malice in the matter, and to put it down to his ignorance, but the article which appears in last week's issue forces us to the conclusion that there is after all a spice of malice in his ignorance. It was plainly his duty either to substantiate the details of the clipping or admit his inability to do so; or if not disposed to take either of these two courses, the least we had a right to expect was that he would keep silent on the matter. Instead of this, however, we find an editorial in which no proof of the former statement is made, but in which the Baptist goes from bad to worse, and plunges headlong into a sea of ridicule and misrepresentation in an endeavor to reply to our claim that the world is indebted to the Catholic Church for the preservation of the Bible during the long centuries before Protestantism was known.

We read:—"It was so 'preserved' by this 'grand old Church' that the world for generations since God gave it to man scarcely knew there was such a book. It was so 'preserved' that translation into spoken and understood languages was counted a mortal sin. It was 'preserved' by the faggot and the moth." We pass over the tacit admission contained in these words, that the Church was after all the actual custodian of the sacred writings for many generations. If it is true that she was able to keep from the world for generations the knowledge that there was such a book it must be equally true that it was for centuries in her power either to destroy or preserve it, and, as we have the Bible to-day, it shows that she did, as a matter of fact, preserve it. It being, therefore, conceded by the Baptist that the world is actually indebted to the Catholic Church for the preservation of the Holy Scriptures, we will briefly consider what foundation there is for the other statement contained in that portion of the article which we have quoted. Let us go back for 350 years to the great Council of Trent, which was held during the time of the so-called "Reformation." Everyone is aware that printing, which is now such a common thing, had then been invented but little more than a hundred years, and yet before the Reformation broke out there were more than one hundred printed editions of the Scriptures in the Latin tongue. Most people who could read in those days could read in Latin, but provision had also been made for those who were not educated to that extent. In the British Museum, the great library at Oxford, or in any of the great libraries of Europe, may be found copies of the Bible in various tongues, all published before the "Reformation," under the authority of the Catholic Church, and for the express purpose of being read by the people at large. It is quite certain, and admitted by all modern historians who are free from bias, that the Catholic Church was not only willing and anxious that the learned of those days should read the Bible, but that the unlearned also should read it in correct editions. The Church meant to have her Divine message delivered to all alike, whether they were learned or unlearned, and as the bulk of the people in those days were, for obvious reasons, unable to read, it would have been worse than useless to scatter printed Bibles amongst them broadcast, so she adopted many devices for teaching them. As a sample of these devices we would mention the beautiful cathedral of Amiens which is nearly 600 years old. Here there are upwards of 10,000 figures carved in wood representing the history of the old and the new Testaments in the most vivid fashion. They were there for everyone to see and understand, whether they could read printing or not, and it is quite evident they must have been placed there because the

people were familiar with the stories they illustrated, other devices were—paintings, sculptures, and—better than all—sermons preached by thousands of priests. We can go back to more than seventeen hundred years ago tracing the Bible in the hands of the Catholic Church, until we come at last to the time when the Church was, so to speak, underground—to the church of the Catacombs—where there may be found surviving to this day pictures on the walls representing stories from the old Testament and the new. It was the Church which put the two books of the Bible together and declared them to be the written testimony of God, it was the Church that not only preserved the sacred writings for so many centuries before printing was discovered, but was zealous and alone in defending it from all attacks; and it was the Church which first took advantage of the discovery of printing to have the Bible put into the hands of the people at large. The Bible is in fact the creation of the Church as the witness to the inspiration of its various parts, and to-day when, as a prominent member of the Anglican church writing on the recent encyclical has said:—"Protestants in all directions and Anglicans also are defaming the Scriptures and doing their utmost to destroy all faith in them the Pope comes forward with no uncertain sound to reassure the hearts that are nearly breaking with grief under the teaching of dissenting professors and Anglican dignitaries." It is the head of the Catholic Church who at the close of the nineteenth century reasserts that the Holy Scriptures are "without error" because "being written by the inspiration of the Holy Ghost they have God for their author." The watchful Pontiff indicates the senseless vagaries and numerous errors which characterize both Protestants and rationalists in their treatment of the sacred text, which they have so muddled and defined that in most cases what was the word of God becomes merely the word of man. Against the errors of such teachers—and they may be found in all the sects—the warning voice of Rome rings loud and clear as the venerable successor of St. Peter proclaims to the world that the Scriptures not only contain but are in very truth the Word of God. The Church of the 19th century is truly the Church of the 1st century—she continues unchanged and unchangeable even as her Founder; and the wholesome influence of this powerful voice amongst the distracted sects may be already surmised from the manner in which it has been heard by so many who, while they are not of the fold, are bearing grateful testimony to the much needed words of warning to all those who dare to tamper with the inspired message.

Yes, Mr. Baptist, it was the Catholic Church which "gave you the Bible." You have unfortunately made a bad use of it, you use it in a mutilated form, you and yours are daily growing to regard it less and less as the inspired word of God, and the indications are that it will be owing to the unflinching courage of the Catholic Church in defending it that it will be preserved in the future as it was in the past. You say:—"The Northwest Review adds insult to injury by adding 'and gave it to you.'" But although you have the good fortune to live in what you call "the enlightened nineteenth century" you have "read history" to very little purpose if you really, in your heart of hearts, believe what you say.

Blessing a Printing Office.

A peculiar event took place at Three Rivers, last week, viz. the blessing of a newspaper office. The Trifurian, the journal interested, thus refers to the event:—"His installation being almost completed and the repairs which he had to make to our establishment being ended, our proprietor, Mr. P. V. Avotte, like a man careful of his responsibilities, and being conscious of his duties as a master who believes and acts accordingly, invited his Grace of Three Rivers to come and bless his different workshops. "Monsignor consented with good grace to the desire, and with that perpetual goodness which tempers the austerity of his life and the authority of his word, he called us together all around him in the editorial office of this paper. Monsignor, who was accompanied by Canon Cloutier, curate of the Cathedral, after having recited the customary prayers, made a tour of the different departments, which he blessed, while he said the 'Miserere.'"

A Word to Young Men.

One of the meanest things a young man can do is to monopolize the time and attention of a young girl for a year or more, without any definite object and to the exclusion of other gentlemen, who, supposing him to have matrimonial intentions, absent themselves from her society. This dog-in-the-manger way of proceeding should be discontinued and forbidden by all parents and guardians. It prevents the reception of eligible offers of marriage, and fastens upon the young lady when the acquaintance is finally dissolved, the unenviable and unmerited appellation of "flirt." Let all your dealings with women, young man, be frank, honest and noble. That many whose education and position would warrant our looking for better things are culpably criminal on these points is no excuse for your shortcom

ings. That woman is often injured or wronged through her holiest feelings adds but a blacker dye to your meanness.

Papineau and Chiniquy.

La Minerve, a French paper published in Montreal, referring to the Papineau incident, says of this now notorious apostate and his bear-leader, "Rev." Dr. Chiniquy:—"Louis Joseph Papineau, the famous tribune, brought up in the atheist school of the encyclopedists of the eighteenth century, ended his career ignominiously. It would have been better for him to have never been born than to have had such an end. His indomitable pride brought him to the threshold of eternity without asking pardon from the One who created him. Papineau set a terrible example, which, alas, has deleterious fruits. "Woe to him through whom the scandal cometh," says the Holy Scriptures. We find to-day a sad application of these words. The father had defied God on his deathbed. He grieved, filled with terror and scandalized all those who believed in eternal truth. The son has just abjured the faith of his fathers he has put upon himself an indelible stain. Both have placed between themselves and the race that so long followed the former an impassable gulf. Nothing is wanting in the shame of the son of the agitator. "The one who presided at last night's ceremony in St. Catherine Street Presbyterian Church, amidst the sound of hymns, is that whitewashed sepulchre, that prevaricating priest, rotten to the very marrow of his bones; that shameless high liver, who broke all his vows, who soiled those around him, while at the same time saying his Mass; who preached temperance in order the better to wallow in licentiousness; who, in the confessional, learned the secrets of human failings only to make use of them; who, having no other means of blackmailing but apostasy, has ever since been constantly carrying his crimes through every clime and vomiting insult upon the holy religion of which he was for a long time the unworthy defender. It is unnecessary for us to say that his name is Chiniquy; that this reprobate man has become an object of horror among our people, and that he never treads Lower Canadian soil, a soil covered with the blood of martyrs, but holy water is sprinkled to wipe off his diabolical footprints. That renegade has once more complained of La Minerve, which is implacable for men of his kind. His insults are a praise of us, just the same as we would consider his praises as insults. We are not done reviving his remorse, if he is still susceptible of having any. "A Papineau becomes the victim, the prey of Chiniquy. What a debasement, what a gloom for us, what a national humiliation! Let us bow down our heads and cover ourselves with ashes. Let us pray and ask pardon from God for having drawn upon us such a terrible punishment. As regards the other Papineaus, one obscure and the other famous, there will no longer be any terms severe enough to connect with their names. These men betrayed God and their blood. Let them be held in disgrace by all believers and by all true patriots."

All About Monks and Nuns.

The Catholic Fireside of Liverpool, England, tells of a project taken in hand by the English Catholic Truth Society, that is worthy of commendation and imitation. The Catholic Truth Society has at last taken the matter of providing suitable literature for combating the abominable pamphlets on the subject of monks and nuns, which are purveyed at a well known emporium for such literature in Paternoster-row, and distributed by the emissaries of the Protestant Alliance and similar bodies. Canon Poran's lecture at Portsmouth, under the attractive title of "All About Monks and Nuns," has been amplified into an excellent penny pamphlet, and "The True History of Maria Monk" appears in similar form. This latter is mainly a reprint of an article which appeared many years ago in the Dublin Review, and meets with great detail the charges made by the unhappy, notorious Maria. Certain matters of later date, however, are added, and an appropriate quotation from Cardinal Newman brings the pamphlet to a close. These should be distributed or sold wherever one of the "rescued" or "escaped" nuns makes her appearance. Some years ago Mrs. Harper published, through Burns and Oates, her autobiography, under the title of "Maria Monk's Daughter," in which she gives as first hand the history of the "Awful Disclosures" of which her mother was the putative authoress. The wretched woman who lent her name to the work, largely the fabrication of others, who wanted to make money out of it, took to drink and died in a madhouse.

Her Indignation.

A pretty little woman came out of a big dry goods store the other day. Her eyes were flashing fire, and her face was flushed with indignation. "Why," she said, "I just saw a man do a thing in that makes my blood boil. I went over to the dress goods counter, and found him there sitting on a stool and letting his wife stand. When I came along he got up and offered me his seat. And his wife stood there meekly, and never said a word. If he'd been my husband I would have snatched him by the back of the neck."

Rheumatism Cured.

Soldier's Cove, N. S., Jan. 30, 1893. W. H. COMSTOCK, Brockville, Ont. DEAR SIR:—Your Dr. Morse's Indian Root Pills are the best medicine for rheumatism that I have ever used. Last spring I was troubled greatly with it in my leg; I used one box of Morse's Pills and was cured. Yours gratefully, ALLEN CAMPBELL.