

Northwest Review.

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"AD MAJOREM DEI GLORIAM."

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REVIEWS.

The Globe Quarterly Review, Feb. 1896.

Mr. W. H. Thorne, we are happy to see, resumes the management of his unique quarterly. When, last October, he announced his retirement, we said that the Globe Review would lose all its interest for us now that he was about to withdraw. As if in answer to this remark, the editor says: "Since my announcement of a proposed change of ownership quite a number of subscribers have requested to have their magazine stopped, solely on the ground that I was no longer to control it. This February number will be sent to all such persons, and after reading it they will probably wish to continue their support as of old." No doubt they will: for this number is keenly interesting, and, as its motto tells us, "for Catholic truth without reserve." The spirit of the editor is apparent in the following paragraph:

In closing the *Globe Notes* of this issue I am moved, of my own volition, to make the following statement, viz., although I have never published anything in this magazine that I knew to be contrary to Catholic dogma, morals or discipline, and though, when in doubt on any point thus involved, I have invariably and of my own choice, submitted the matter to priestly supervision, and therefore am without consciousness of sin in any sense—dear friends have intimated to me that some of my statements have approached very near to heresy; therefore, taking their view of the case, and in view of my own later readings, I here and now retract any and all such utterances, whether my own or those of other writers, and assure my friends and my enemies everywhere, that it is my fixed purpose to be in all matters a loyal servant of the one only and true Catholic Church of the Living God.

This manly humility will be a great comfort to those who dreaded the tendency of some of Mr. Thorne's views.

No less than five of the seventeen subjects ably handled in this number are from the editor's own trenchant pen. The opening article, "Why I became a Catholic" is the straightforward and touching story of Mr. Thorne's long quest of the truth. It breathes in every line childlike ingenuousness and sincerity grappling with the deepest problems of human thought. This sentence neatly sums up his Odyssey:

Thus, through the painful processes of many years, I was led from pious and beautiful, but imperfect Anglicanism, through pious and earnest, but distorted Calvinistic orthodoxy, by way of Unitarian liberalism and scientific pretentiousness, at last to see that the Roman Catholic Church was the most rational, the most philosophical, the most scientific, the most perfect and divine; and in its final utterances, the most perfect and infallible system of human thought, discipline and life the world had ever known, hence the supernatural guide of the soul and the end of all my hopes and dreams.

"A Negro's Letter and Its Answer," by W. H. Council; "Thoughts on the Negro Problem," by C. C. Penick; "In Defence of the Negro," by Artemas Ward, and "A Resume of the Negro," by W. H. Thorne, whose recent strictures on the Afro-American race provoked these articles—constitute a symposium of by no means tame disputants, who "make the feathers fly," and incidentally impart a deal of valuable information. Mr. Penick's contribution is particularly full of facts and figures.

Though Mr. Thorne prides himself on his birth in that part of England which he holds was the proper environment of the matchless Shakespeare it did produce, he does not hesitate to animadvert upon his countrymen in this vigorous fashion:

Regarding Mr. Penick's defense of the Negro to the effect that white men are thieves and liars—perhaps more than the Negro—I grant him readily that it is true. I hold the Anglo-Saxon white race as the most brutal, the most murderous, the most thieving, the most immoral and the most blasphemous of all the races that have ever cursed this world. But the redeeming features of its genius are so ineffably beautiful and majestic that we have to forgive one another and try it again.

The Commercial, Feb. 15, 1896.

The Commercial, is a journal devoted to the financial, mercantile and manufacturing interests of the Canadian Northwest. Supplementary number, Winnipeg, Feb. 15th, 1896.

This annual supplement reflects great credit on Mr. James E. Steen's enterprise and ability. Besides a series of admirable articles on "Openings for In-

dustries in the West," "The Dairy Industry," "Agricultural Development in Manitoba," "Growing Livestock Trade," "Reduction in Freight Rates," "Winnipeg's Grain Trade," "Cereal Milling in the West," "Winnipeg's Largest Industry," "British Columbia Resources," Report of the Council of the Winnipeg Board of Trade, and other interesting items, this number is exquisitely illustrated with views of Manitoba, British Columbia, Lake of the Woods, and especially of Winnipeg's streets, hotels and commercial buildings. Prominent among the last is a well-drawn elevation of Mr. J. H. Ashdown's new and imposing warehouse on the corner of Rorie and Bannatyne streets. As this issue of the Commercial forms a quarto volume of over 80 pages, it is a real mine of general information and statistics concerning Western Canada. Mr. Steen's excellent paper has long been considered the authority on all the commercial interests of Manitoba and its sister province and territories lying westward. Get this annual supplement if you are a business man and want to know just where the country stands.

The Owl, February, 1896.

This first-rate college journal is particularly interesting in its editorials. Speaking of the Catholic College Press, in reply to a criticizing contemporary, it says that our college papers "are free from that air of self-sufficiency and presumption with which some of our Protestant contemporaries scarce in their twenties criticize their superiors, dictate their duties, and even make them the butt of coarse jokes. They aim at literary perfection first of all, not at local gossip, spring poetry and silly vapors about the glory of college pow-wows." Of our school difficulty, the editor says, echoing the famous words of our late lamented Archbishop: "We are of those who think that no question is finally settled unless its solution harmonizes with the eternal principles of honor, good faith and justice." The contributions from the students are quite in the line of college studies, not altogether beyond the reach of youths (as are so many of the pretentious efforts of our college periodicals), and they bear unmistakable evidence of boyishness. In a word, the Owl is what it ought to be, a fair reflex of thought and life in a flourishing university.

Catholic World, March, 1896.

An unusually bright and at the same time pregnant number begins with a very striking article, all too brief, on "The Organic Composition of the Church." Mr. James Golf first quotes Mr. Herbert Spencer's description of the analogies between individual plant organisms and social organisms; then he shows how their author, in his reference to previous perceptions of similar analogies, quite overlooked the most remarkable of all, those which are so beautifully drawn out by St. Paul in the fourth chapter to the Ephesians, and by the Evangelists comparing the church, styled the "Kingdom of God," to a seed growing into a perfect organism. The invisible artist who thus produces growth from within is the Holy Ghost. "A divine organism means that revealed truth and grace are lodged primarily in the whole body as such, and that through it God enlightens and sanctifies the individual—in a word, that organic unity is the appointed condition and means of our receiving the privileges of the Gospel." Very Rev. Father Hewit, Superior General of the Paulists, contributes an original and captivating summary of Cardinal Manning's career, in which he styles him an ecclesiastical statesman, and incidentally exposes the absurdity of the church branch theory. The "Talk About New Books" is more than usually good. However, we question whether the 'talker' has really read one of two very distinct works which he seems to confuse. He evidently labors under the delusion that the Comedy of English Protestantism, lately published by Benziger Bros, is the same as The Comedy of Convocation, which appeared some thirty years ago. The latter was by that merciless satirist, the late T. W. M. Marshall; the former is by Mr. A. F. Marshall and is really far less of a satire than the older and more famous work. The new book, which we have read with much profit and will soon re-

view, is a magnificent defence of Catholicism, coupled with cogent reasons why a reunion of Christendom on a Protestant basis is a chimera.

Catholicity in the Transvaal.

Johannesburg to-day, as we learn from the Catholic Herald, contains some 4,000 Roman Catholics, mostly of Irish extraction. The natives are also a great many of them, Catholics. Of churches they have two, one in the town, the other in Fordsburg, a suburban district. They are served by five priests of the order of Oblates of Mary Immaculate, Father Schoch being Prefect Apostolic of the Transvaal. The clergy number amongst their ranks one Irishman, Father De Lacey (Superior) from gallant Tipperary, who is exceedingly popular with all classes in Johannesburg. Claims of land were bought some two years ago for building a new church, but subsequently the building committee decided to buy a fresh claim, the former being too near the busy part of the town; it was then decided to sell the original plot of land, which two years ago was purchased for £12,000, and some weeks ago was put up for auction on the Exchange and a bid of £44,000 was refused by the Fathers. The congregations consist of prosperous merchants and miners, the latter being a numerous part of the Johannesburg Catholic community. The Marist Brothers have an exceedingly large school, the attendance averaging 500 pupils, Catholic, Protestant and Jew having their children educated by these teachers.

A convent is established in the "Belgravia" of Johannesburg, where the Sisters of Nazareth attend to the educational requirements of Catholic girls. Besides these schools, there is a mixed school attached to the church, and a large Catholic club for the young men. The hospital attendants are the Sisters of Nazareth and nothing but praise is heard of the tenderness and sympathy of these nuns to the patients, religion making no difference. Smaller churches will also be built at the following suburban districts—Doornfontein, Braamfontein, Joubert Park and Jeppes town. As to the report that two clergymen, bearing Irish names, had been arrested in Johannesburg, the only Irish clergyman whose name the correspondent of the Herald gave was Father De Lacey, and neither of the gentlemen who were arrested bore this name. The Sisters of Nazareth referred to, are of course well known as having a branch house at Hammursmith.

American Protestantism as Characterized by an American.

The Christian Cynosure, which is published by the "National Christian Association," has many severe things to say of the Secret Societies, and of their influence on the churches. For instance: "Secretary W. B. Stoddard says, in his private letter, what has impressed some of us for years, that the Lutheran and other churches of foreign origin are the most to be relied on in the battle with secretism. They are not so contaminated with this evil as our American-born churches. Their religion has a depth of principle and piety that, to a large extent, protects them from the taint of this national evil." Again: "A Baptist minister, who claims that he is such in order to be consistent with the Bible teaching, and then joins a lodge where the Bible is a mere book of the law, like any Mohammedan or pagan book, stultifies himself and abdicates his position."

"A Congregationalist minister who holds to Congregational policy should be a hard subject to remain contentedly under Masonic government which calls itself pure despotism and condemns private judgment." And here is another:

"Reverend B. F. Roberts in his notable speech before the Conference of Christians, in the First Methodist church, Chicago, said: 'If we knew it, we are in the first stages of the French revolution. The reign of anarchy is upon us. We are under its reign now. We say the people rule in Chicago, but the clubs really rule in Chicago.' Again he said: 'Secret Societies are a standing menace to our free institutions. They

accustom those belonging to them to the language of nobility; their Grands, their Noble Grands, is not the language of freemen, and the men who act under them cannot be freemen. They are bound and shackled hand and foot. One of these societies has a large, well-drilled, well-armed military organization. If a crisis should arise, as may arise in our political affairs, such an organization would very easily seize the reins of power. There would be nothing to prevent it.'"—N. Y. Catholic Review.

Ministers Acting the Fool.

This extract from the Christian Cynosure shows the earnestness and the persistence with which many of the churches are exposing the Secret Societies. It says:

"How can any man professing to be a minister of Christ and claiming to be intelligent and honest, give his consent to join the Free Masons, by having his clothes stripped off, a rope tied around his neck, blindfolded, led up against a door, perambulated around the room, half clothed and half naked, kneeling upon his naked knee, putting his hand on the Bible and swearing the most horrible oaths that ever stocked a cannibal or curdled the blood of a savage? This is the initiatory performance of Free Masonry. Such is the ignorant, superstitious gauntlet through which a minister of the Gospel passes, that he may fly his Christianity as a tail to the Free Masonry kite. This he passes through to give his Christianity a back seat. He claims that he became a Free Mason in order that he may have a chance to make Free Masons Christians."

"How any minister, going through with such a performance can stand up in a pulpit, or upon a platform, and look into the faces of intelligent and refined ladies and gentlemen, is an incomprehensible mystery. Freemasonry is the superlative of immodest ignorance, the essence of superstition and the infamy of savagery. The minister who goes in to it and swears he will have his throat cut if he reveals any of the secrets, knows he does not intend to do anything of the kind, unless he be insane or a fool."

If all this originated in a Catholic journal, the bulk of the religious papers would be shocked, horrified at the insinuation that honorable Masons should be accused of doing such indecent and disgusting acts, in admitting new members into the organization. These papers do not know the half of what is true but cannot be published. The candidate has to take thirty degrees before he becomes a Perfect Mason, because at his initiation he could not be trusted with the real secret. Some who can be depended upon get to the top by rapid strides, the majority, who make the "Grand Masonic Army" never get there, because they cannot be trusted with the secret: "A Government within a Government."—N. Y. Catholic Review.

Bringing Protestants to Church.

It is certainly ill-judged to invite Protestants to visit Catholic services for the gratification of their mere idle curiosity. And it is doubtful whether the viewing of Catholic ceremonies without any previous knowledge or intuition of their meaning is calculated to impress Protestants favorably. Not understanding the words or movements of the priest at the altar, they are apt, in the conceit of ignorance, to have their prejudice respecting the idolatry and superstition of the Catholic Church confirmed.

So intelligent an observer as Macaulay, on his first visit to a Catholic Church during Mass, describes the services as "mummeries." Subsequently, while in Rome, he seems to have informed himself as to the meaning of the ceremony, and as a result, his diary exhibits more liberality and teachableness. He notes his attendance for some mornings at the sacrifice of the Mass, and chronicles that he is "now pretty well able to follow the service" in a prayer book.

There are some Protestants who are Catholics in feeling and instinct. To such the services of the Church are an attraction and an incitement to investigation. Burnett, author of the "Path Which Led a Protestant Lawyer to the Catholic Church," was decisively impressed by a Midnight Mass at Christ-

mas. But he had previously devoted much time to reading religious and controversial works and was, perhaps, already intellectually convinced.

There is a solemnity and religious awe about the Divine Sacrifice that will not fail to impress a certain class of minds; but those minds are very rare among Protestants. It is usually apathy, callousness, idle curiosity and worldliness that are willing to witness the Catholic ceremonies. Instances of sudden conversions upon beholding the lighted candles, the incense and the imposing ceremonies of the altar, are chiefly confined to works of fiction.—Catholic Citizen.

Lady Wilde.

Lady Wilde, who lately died in Paris, was in her time an influence in Irish affairs. Her stirring songs contributed in a very large degree to keeping alive the enthusiasm of the Young Ireland party. The death of this highly cultivated lady who was known as the "John Fanshawe Ellis" and "Speranza" of the Nation, recalls an incident which shows her character.

When Gavin Duffy, in '48, was arrested and tried in the Dublin court house on a charge of treason-felony, one of the indictments levelled against him was that he had written and printed in his paper an article headed "Jacta Alea Est" (The Die is Cast), which the crown charged breathed treason in its every line. Great was the surprise of the court, though, when, as soon as this indictment was levelled against the prisoner, there rose in the galleries, where she had been seated, an intent listener to all the proceedings, a tall, slender woman of graceful and lady-like appearance, who stated in clear and distinct words that penetrated every corner of the room, that she, not Mr. Duffy, had written the article and should be held responsible for it.—Exchange. It must have been a great blow to her to die while her wretched son, Oscar, is still in prison for unspeakable offences.

A Foundling Hospital.

The Sisters of Charity, of St. Boniface, are undertaking a most charitable work which cannot fail to meet the sympathy and encouragement of the public in general. We know that there is no class of humanity that is not assisted by these valiant daughters of Venerable of Mother D'Youville. At present it is the most helpless and abandoned of all that will find protection and care in their new Foundling Asylum. Owing to repeated demands and the absolute need of such an asylum, the Sisters opened one on the first inst., near their convent in St. Boniface. The only funds they have at their disposal for this work, are those furnished by Divine Providence, and as no one will doubt the immense good such an institution will do in this locality, we trust many will show their appreciation in a substantial manner. Any contribution will be most gratefully received by the Sisters.

Masonry as a Sect.

A recent writer in The American Mason, who appears to have all the lore of a thirty-three degree brother, tells the Masons that the Bible is not in Masonry as an essential.

"Prior to 1730," he says, "it was neither a part of the furniture of the lodge nor a 'great light,' and the 'book of constitutions' guarded by the tyler's sword' was all that was borne upon the altar. It is about this time that we find the introduction of 'furniture' as we now understand that term, and it was not until thirty years later the Bible began to be designated as a 'great light.' Belief in the Bible is not and never has been a landmark, for the ancient charges expressly enjoin the brethren to be of the religion of the country where they reside, and in the Mohammedan lodges of the East, held under warrants of the Grand Lodge of England, the 'Koran' symbolizing 'the book of law,' is to-day borne upon the altar as one of the 'great lights.'"

This writer would advise the brethren to be Mormons in Utah and Fire Wor-

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