

The Northwest Review

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NOTICE.

The editor will always gladly receive articles on Catholic matters, matters of general or local importance, or political subjects, whether conveying or asking information or controversial.

OUR ADMINISTRATOR'S LETTER.

ST BONIFACE, 23rd Dec., 1894. To Mr. E. J. Dermody, Proprietor of North West Review.

MY DEAR MR. DERMODY,— As New Year's Day is coming near at hand, I am glad to be able to send you herewith the heartfelt expression of my earnest wishes for a happy and prosperous year for yourself, and an increasing prosperity for your paper, and an increasing periodical of this Province and the Northwest Territories.

J. ALLARD, O. M. I. Administrator.

The Northwest Review

WEDNESDAY, JANUARY 16.

EDITORIAL NOTES.

In the current Eastern war the Japanese seem to have the sympathies pretty much of the civilized world, but to an unprejudiced observer it would be difficult to choose between them and the Chinese.

The New York Recorder, Republican, in epitomizing the history of the year just closed, has these pleasant remarks: "It is peculiarly fortunate for the Roman Catholics that at this epoch they should have at their head perhaps the most enlightened and progressive Pontiff who ever sat in the Papal chair."

Five days before the death of Canada's illustrious statesman there passed away at New York a man distinguished in military circles in the United States Consul at Charlottetown, P. E. I. from 1886 to 1870.

The holiday season is over; and the time for active work by our Catholic literary societies is at hand. This work consists not only of affording amusement, but of imparting solid information.

If Dr. White, "Supreme Keeper of Records and Seals" of the Knights of Pythias is a fair sample of the intelligence that animates that order, it is about time that not only Catholics but even Protestants of culture and understanding and liberality should leave it.

loyal to the government under which he lives in preference to all other allegiances. This would fail to please the Pope."

This asinine utterance might be expected from an A. P. A. lodge, but hardly from an order that claims to have a number of professed Catholics in its membership, who could very easily set this "supreme keeper" right as to the obligations of loyalty to the State required of members of the Church.

A PROTESTANT TRIBUTE.

In these days when so many columns are directed against the Catholic Church, it is gratifying to note the large number of tributes that are paid her by prominent personages that are not of her fold.

A notable tribute of this sort was rendered the Church last week by the Rev. F. H. James, a Protestant minister, who, lecturing before a Boston audience on evangelical work in China, declared that the devotion and self-sacrifice shown by the Catholic missionaries in that country could not be in vain; adding that "the priests strive to lead the Chinese onward, to improve their civilization and to lift them toward the truth; labor which only the bigoted and ignorant could regard as useless."

The frequency with which these Protestant tributes are paid to the Catholic Church is a very gratifying indication that the days of religious rancor are fast passing away, and that kindlier relations are being established between Christian churches, which no longer hesitate to commend each other's good works.

A FEASIBLE SUGGESTION.

The Press, (Montreal) French Independent Conservative, in an editorial on the Manitoba school question, declares that both Sir John Macdonald and Sir John Thompson had intimated that in the case of a final adverse judicial decision they would find means of modifying the position of the Catholic minority in that Province. It then points out that Sir Mackenzie Bowell, on account of his connection with the Orange order, has advantages over others in the settlement of such a question.

A SIFTING APOLOGIST.

The Winnipeg Tribune of the 10th January, attempts to remove as much of the criminal cloud from the defaulting secretary-treasurer of Sifton Municipality, as it is possible for a public journal to attempt. It says: "Even in the case of the secretary-treasurer of the municipality of Sifton, where a shortage of over \$4,000 was reported by Mr. Smart, we are informed that nobody was more surprised than the secretary-treasurer at the discrepancy, and that he insists that he was not conscious of any wrong-doing."

It may be considered harsh to crush a man when down—but we have already laid the plain facts before the public. But when a public journal like the Tribune attempts to shield a culprit—known and acknowledged to be such, by saying "he (the defaulting secretary-treasurer) did not think he had misappropriated money wrongfully," and "that there might be cases where discrepancies exist, and where the officer was not cognizant of the fact," appears to us only to aggravate the serious charge. If he was a competent official, which all responsible officials are supposed to be, how was it possible for a man of any ordinary common reason, fail to see that he was spending, on his own personal affairs, \$4,422 in excess of his salary.

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bank; he was conscious when the vote on the Separate Schools was called to be on hand, but unconscious when he was pocketing public money. We would like to be charitable, and call it kleptomania, but the reports of the official auditor, one of his own colleagues while in the House, prevents us. Here is the report by Hon. Mr. Smart: "The balance of cash that should today be on hand to the credit of the municipality amounts to \$10,718.99, whereas the only cash I have observed in sight is a certificate from the manager of the Imperial Bank showing a balance to the credit of the municipality in the general account of \$3,296.70. The difference of course, must, or should be in the hands of the treasurer."

A MAN OF GREAT FAITH.

Some time ago we were made the recipient of a most kind and Christian letter from the Rev. Father Foquet, O. M. I., of Calgary, setting forth the great dangers that lurk in a godless system of education and asking our opinion of his suggestion of uniting heart and soul, with the Protestant clergy in insisting on a religious education for the children of this country. We gathered from his communication that his object was to end the sympathy of all Christians in the religious education of the youth of the country and to frown down any attempt of the state to secularize the schools. The suggestion contained a noble and Christian sentiment, which deserved and received our warmest endorsement. But in the face of what has taken place in this province, we despaired of the success of such a scheme. We pointed out to our esteemed correspondent the difficulties which beset his path in carrying out his grand Christian idea of uniting with his Protestant confers in combating a dangerous and cunning foe. We ventured, in a modest way, to suggest to him that his thirty years labor among the savage and uncultured aborigines of the far west fitted him for the task of grasping with the spirit of progress in educational circles in this Manitoba of ours.

We told him that the progress of Christian education in Manitoba debarred his religion from all consideration and only granted to him the right of paying his taxes to support the Protestant religion. We informed him that this state of affairs was brought about at the suggestion of the men with whom he sought an alliance, and is perpetuated to-day by their mandates. What chance of fair play does he expect from men who could, in the name of religion, be guilty of such an outrage and injustice? If he wishes to try his missionary skill on such material we are willing to open our columns to him and even aid him in any possible way, but he must allow us to honestly express our doubts of his success—knowing as well as we do, the men whom we have to deal. If he can touch the hearts of his clerical friends the Protestant sects and enlist their sympathy in a religious education that recognizes the rights of Catholics to educate their children in a religion suitable to their consciences, he will earn the thanks of all right minded men and we will gladly aid him in his task, but again he will permit us to express our doubts of his success. We do not accuse any one of being an inveterate sinner. All we accuse them of is stupidity and dishonesty in their treatment. They were dishonest when they demanded the retention of Protestant schools and allowed the Catholic schools to be abolished, and making Catholics pay tribute to these Protestant institutions, and they were stupid when they supposed that such a thing could last for any great length of time. If dishonesty and stupidity be inveterate sins then they are inveterate sinners. Dishonesty, no doubt, is a sin, but stupidity, such as theirs, is a crime, against the very principles they profess to uphold. "As long as there is life, there there is hope" may be an axiom having great force among missionaries and other simple minded people, but with editors, who are generally practical and discerning, the axiom has only a theoretical meaning when applied to the gentlemen to whom our correspondent refers.

OUR SCHOOLS.

The plain facts laid down by Very Rev. Father Langevin, in his sermon at St. Mary's church, on Sunday, were mere words uttered without due consideration. Being as he is, versed with all the every-day matters of life, his exhortation to parents to see that their children were attentive to their schools lessons and teachings, teachings which if followed in their youthful years, will strengthen them for the world, to battle with adversaries who, through ignorance, often drop remarks which the true Catholic cannot but rebut. The rev. father's remarks suggests a some thoughts on religious teaching.

The watchword of the hour is education, from all quarters arise the cry educate. Education will work wonders, without it we can expect little indeed. This is the slogan. The star of truth arises, but learning is the halo that surrounds it. If education is a political blessing still more is it a religious blessing. Mixed up as all classes of Catholics are with their separated brothers of a thousand creeds, with infidels, agnostics, socialists, it is the height of cruelty not to arm them with fit weapons to fight the battles of faith against its enemies.

The Catholic Church is daily becoming more prominent among the people. The fierce light that is reflected upon her is that of a keen intellectual chivalrous people, longing for truth. It is not the especial privilege of the noble and the wealthy. Its sounds are heard as loudly in the workshop, as in the halls of a university. Arguments are bandied to and fro, sometimes jeeringly, from the palace to the cottage. No Catholic can avoid them even if he would do it, we may rest assured very few Catholics would avoid them if they could. Is it not then a manifest duty to furnish the proper weapons, and still more to teach how to use them. Let it not be understood that pure controversy is to be taught. No but there should be not only a thorough instruction in what is Catholic doctrine, but even the grounds of faith; also the general faculties ought to be so exercised by the discipline of a manly education, as to enable them to defend themselves when attacked, and when necessary to carry the warfare into the enemy's camp.

Think of the perils that surround the Catholic mind, especially the groving and receptive mind of the young. The associations, the meetings, the books, devoted to the ensnaring of Catholic youth. Schools with all their sumptuous arrangements enticing the children of the Catholic poor.

It has pleased God to make use of human ability in furthering the spread of the Gospel, and this law extends through all classes, in all circumstances. Learning and ability do not convert the soul of the unbeliever, but they prepare the soil for conversion, by communicating that knowledge, without which he cannot believe, and by destroying those prejudices which hinder his believing. And so, also, no conceivable extent of human acuteness or information will preserve us from apostasy—grace alone can do this, yet they may diminish the force of temptation to an almost indefinite extent and render it comparatively harmless.

The unbelieving outside choose to assert that Catholics slum the light, that the Church purposely keeps her children in ignorance, but in fact our foes fly from us and our arguments as if our words were poisoned arrows; and wisely, too, in their generation, though not consistently according to their assertions. Not only has Catholic truth all that awful power which belongs to it as divine; but in matter of fact Catholic intellects are found to display a most marvellous strength and subtlety when employed in defense of their creed. Give us educated Catholics and we will have an army of Apostles sent forth to convert their neighbors.

See that religious education commences with the youth, not only the education of the rich but of the poor. For let us understand that the school education of the mechanic and the humble poor is well nigh everything to them. They are not favored with the same advantage of home education as the rich. If they do not learn at school they learn nothing. If they are not disciplined at school they grow up untrained. Force these truths on their attention, let them take hold on the minds of Catholic instructors and we will realize the change which is at once our reward and our stimulus to still wider efforts.

COMMUNICATION.

From A Catholic Missionary.

He Wants Religion Taught in the Schools—The Editor of the Review Despairs Too Easily.

To the Editor of the NORTHWEST REVIEW.

MR. EDITOR,— I beg leave to give you a fair warning. Any one who knows the correspondent you speak of in No. 23, v. x, will certainly say that your editorship has kissed the barley stone. Don't you fear that your friend Dr. Bryce, will be jealous? Could you not keep your editorial barney as your editorial shulelah for his learned reverence? Were it not for you advertising him as you have done, he would be as unknown as I am. At any rate, if you please no more barley for your correspondent No. 25. He has something more serious to talk about with you.

Kindly allow an old missionary to remark that if you had been for some time a missionary, you would not despair as you do of the conversion of the Christian Protestant clergy in the matter of Christian education in Manitoba and the Northwest, and what is more you would have a spark of hope for some of the Masonic Protestant clergymen. "As long as there is life there is hope" is an axiom for Catholic missionaries who do not give up even inveterate sinners; what is the value of such an axiom for editors, I cannot say; but surely you will not rank amongst inveterate sinners. His Grace of Rupert's Land, nor Dr. King, nor the mass of the Protestant clergymen. You may find some fault with their christian charity towards our Co-religionists; you may blame them for their want of foresight on the vital question of christian education; you may pity them for letting themselves be bamboozled by the godless branch of the brotherhood of the... the whole being manifested by petty politicians with a grand air of statesmen. You may regret for the sake of sound education such bonhomie and simplicity in spiritual leaders of Protestantism, whether anglican or Presbyterian; but pray, do not despair of their conversion, they are not inveterate sinners. Moreover your old missionary correspondent could find many other exercises

beside the short-sighted simplicity of the Protestant clergy and God fearing laity, to lighten their guilt in blundering as they do, when they admit principles which Joe Martin and Faulstich, with the help of Brother Goggin, will carry through, pulling down the Protestant churches, and giving no doubt, a rough shaking to the Old Church; but we know they cannot pull it down. Well then, why not let godless education amongst the Protestants pull down their churches, and we, Catholics, stand the shaking? Your old missionary correspondent, although he has lived thirteen years amongst cannibals who pointed their guns four times at him, shudders at the idea of the flood of hoodlums, tramps, cow-boys, socialists, dynamites, nihilists and all other offsprings of godless education, which would overrun these rich plains of Manitoba and the Northwest. He would rather see the Catholic follow what he read somewhere of Cardinal Manning. The Cardinal was a thoroughbred Englishman, an earnest, enlightened and farseeing patriot. They say he was opposed to the disestablishing of the Anglican Church, because the Catholic church was not in a position to replace it as yet, for the masses of the English people. His Eminence shuddered at the idea of the English masses being left godless. He knew that rationalism, deism, pluralism, materialism leave a people without fear or love of God, which Anglicanism and Presbyterianism cultivate in the hearts of their children. The godless schools would fill up these few countries civilised natives without fear of God and no more fear or love of man than the first aborigines here. You seem to me, Mr. Editor, too much astonished at the want of feeling of justice amongst our Protestant brethren of the clergy; may I draw your attention to what seems to me an excuse for that want. In the Protestant English version of the Bible, you do not find the words "justice," "just" but the words "righteousness," "righteous," where you find these words "justice," "just," in your English Catholic version. The Protestant translators seemed afraid of these words "justice," "just." I heard an Englishman very learned and raised in the Old Country, make the rather uncharitable remark that the translators of their patrons and benefactors had so much of the spoils taken from the English Catholics, faithful to the old faith, that they dreaded the word "justice" in their Word of God or the Bible. The exceptions to this general rule are indeed so few that they seem to confirm the uncharitable inference. I must prepare for the holiday. A merry and a happy Christmas, Mr. Editor. Your old missionary correspondent.

L. FOQUET, O. M. I. Calgary, 29th Dec. 1894.

The Queen and the Canadian Premier.

A highly gratifying feature in connection with the sudden death of Sir John Thompson at Windsor Castle was the kindness and liberality of mind displayed by the Queen when she learned that the dead Premier was a member of the Catholic Church. Her Majesty at once ordered that Father Longinotto, of St. Edward's Catholic Church, Windsor, be sent for, and on his arrival a short service was conducted in the room near the Victoria tower, where the remains were laid. Moreover, the Queen ordered Lord Hawkesbury to represent her at the solemn Requiem Mass which was celebrated two days later at St. James's Spanish-place, London. Father Longinotto, also at the desire of the Queen coming from Windsor to be the officiating priest. The numerous Catholic subjects of Her Majesty throughout the extent of the vast British Empire will look upon these acts of the Queen as one of the corporal works of mercy bestowed by her on the remains of their fellow-Catholic. The bigot who howl whenever a priest is permitted where Protestants hold power may well learn the object-lesson given them by the head of the Established Church; and the service itself will help to remind them of historic Catholic ceremonies performed from its earliest days in the Thames.—Catholic Times, London, Eng.

People who smoke, while preparing for confession, should make a little sacrifice before entering the confessional. While the odor from an old pipe is at all times disagreeable to those who do not indulge in the luxury, it is made doubly so by conveying the smoke scented air into the confessional, where the priest, who has probably not yet broken his fast, his stomach is naturally weak. Besides, there are women and young people to be considered. This hint is not intended as against the indulgence in "the pipe of peace," simply as a piece of pasing thought.

The expected encyclical from Pope Leo XIII, addressed to the archbishops and bishops of the United States, is now ready, and will be transmitted through the usual channels in a few days. It treats principally of the authority and powers of the Apostolic Delegate, Mgr. Satolli, who is confirmed and strengthened in his position.

Forsooth, because there seems some likelihood that the rights of the Catholics to just legislation in the way of their schools, in Manitoba will be granted. Mr. Martin has begun his fighting talk. Just one word, Mr. Martin, "Look out, when you cross the river, that you don't hang yourself up in the middle like a steer on a fence, neither able to hook with your horns nor kick with your hoofs."

The chance of the hour lies with the Grenway Government to put no obstacle in the way of the Catholics getting back their lawful school system. Taking it away

was an abuse of political power. They should make no opposition to measures that are demanded in the cause of justice by the Catholic minority of this province. It was bad taste on the part of Hon. Mr. Sifton, in the course of an interview, to state that he would not hear of any suggestions from the Federal Government in case of a reverse decision by Her Majesty's Privy Council. Loyal "advisor" you must be, Mr. Sifton.

Every Letter in the Alphabet.

There is a verse in the Bible which contains every letter in the alphabet, and it is said there is only one such. It is the twenty-first verse of the seventh chapter of Ezra, and reads: "And I, even I, Artaxerxes, the King, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra, the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily."

A VICTORIA CO. MIRACLE.

The Story of an Ex-Rieve of Carden Township.

Seventeen Years of Intense Suffering from Rheumatism—Local Physicians and Treatment in Toronto General Hospital Called to Help Him—How He was Restored to Health and Activity.

From the Lindsay Post.

There are few men better known in Victoria county than Mr. Richard Fitzgerald, who was one of the first settlers of the township of Carden. He was elected to the honorable position of reeve of that township for twelve successive years, and filled the position with so much acceptance to the people that he was pressed to continue in office for a longer time but was compelled to decline the honor. It therefore goes without saying that Mr. Fitzgerald is not only known to all the residents of the township, but that his word is considered by those who know him to be as good as his bond, and that upon anything he may say the most implicit confidence may be placed.

When young, a stronger or more hearty man could not be found, but possessed of an iron constitution, he did what too many are prone to do, neglected his health, and exposed himself to all sorts of weather, often in the pursuit of his calling as a farmer being wet to the skin for hours at a time. A little over seventeen years ago he found that he had contracted rheumatism of a muscular form, and each succeeding day found him in a worse condition. He applied to the local doctors in his neighborhood but received no relief, and was then induced by them to apply for admission to the general hospital at Toronto for treatment, and was in that institution for several months, until he became disheartened at the want of success attending his treatment and returned home, as was thought, to die. By this time he was thought to be in a worse condition than when he first contracted the disease, and he was forced to spend the greater part of his time in bed, and when able to get around at all it was only with the aid of a stout pair of crutches. When he attempted to raise to his feet his legs would crack at the knees like sticks of wood, caused, as the doctors told him, by the fluid in the joints being completely dried up. He was constipated to a fearful degree. When he retired at night there was not sufficient blood in his veins to keep him from falling intensely cold, and in order to keep him warm his daughter knitted him woolen leggings and lined them with soft wool. Several times his family, portion of whom reside in Michigan, were summoned home to see their father for the last time, as he was thought to be on his death-bed. Finally, after suffering as much bodily pain as would have killed an ordinary man, and at a time when he had not set his foot on the ground for a year, he was induced by his son to give Dr. Williams' Pink Pills a trial, as he had heard of the many remarkable cures made by that remedy. It was after much persuasion that he was induced to give them a trial, as he had then spent a small fortune in medicines and different modes of treatment under which he had steadily grown worse, and he had despaired of finding anything that would help him. At last he began the use of the Pink Pills and had not taken them long before he began to notice decided improvement in his condition. Continuing their use he found he could get around much better than he had been able to do at any time for many years, and after a still further use of Pink Pills he was entirely relieved from all rheumatic pains, and is now a woeless to himself and all who knew him. Mr. Fitzgerald is now 70 years of age, is able to walk to Kirkfield every day, and is enjoying better health than he has had since he was first affected.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tried felling therefrom, the after effects of a grippe, diseases depending upon humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions, and are a specific for troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature. Dr. Williams' Pink Pills may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Brockville, Ontario, or Schenectady, N. Y., at 50 cents a box, or six boxes for \$2.50. The prize at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.