

NORTHWEST REVIEW

PRINTED AND PUBLISHED EVERY TUESDAY

WITH THE APPROVAL OF THE ECCLESIASTICAL AUTHORITY.

At St. Boniface, Man.

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Subscription, - - - - \$2.00 a year.
Six months, - - - - \$1.00.

The NORTHWEST REVIEW is on sale at R. Vendome, Stationer, 290 Main St., opposite Manitoba Hotel, and at The Winnipeg Stationery & Book Co., Ltd., 364 Main Street.

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TUESDAY, JULY 26, 1898.

CURRENT COMMENT.

The August intention recommended to all the associates of the Apostleship of Prayer is "Devotion to the Holy Ghost." The members of this Holy League are requested to offer up, during the coming month, their prayers, good works and sufferings of every day in order that the Holy Ghost, the Spirit of love, light and strength may ever dwell in their souls and in the souls of all those who are dear to them.

Read the Mail and Empire's editorial on Anglo-Catholics. Coming from such a source this article is very curious. Its ending is especially characteristic of the religion of compromise. It reminds us of a verger in Canterbury cathedral. He was very chatty and had entertained us about the differences between the Dean and some other local clergy, differences all arising out of the contrast between High and Low Church opinions, when we turned upon him and put the point-blank query: "You laugh at both High and Low Church people; pray, what are you?" "I, sir? I'm 'appy medium." The Mail and Empire is "happy medium." Just what Christ abhorred.

A CLERICAL SCRAMBLE.

During Exhibition week a great many conventions and meetings of various bodies were held in the city and one of them, which received a good deal of notice in the press, was that of ministers of the various sects who met to consider the evils that result from the rivalry amongst the many different denominations. Everyone who has travelled much in Manitoba knows that, whenever a townsite is located on any of our railways, there is a grand scramble amongst the sects to be first on the ground and secure the choicest lots for church purposes, and it is a literal fact that in some of the smaller villages there are almost as many churches as houses, and consequently there are nearly as many forms of

religion taught as there are householders. One can understand that this state of affairs at times becomes somewhat embarrassing from a financial point of view. It is this waste of money that seems to have led to the convention to which we refer. This is evidently looked upon as being the greatest evil that arises from this unseemly competition. Judging from the newspaper reports some very elaborate papers were read, followed by discussions, but we do not gather that anything substantial was accomplished, the only conclusion apparently being that arrangements should be made whereby certain of the sects should retire from certain localities, and that for the future new fields should be left to the undisputed possession of the first occupier. It was easy for our friends to arrive at this conclusion, but we venture to say they will never do anything practical to make a charge. The old rivalries are as bitter as ever and the professors of brotherly love, affection and desire for unity of work and purpose will continue to do good service at future conventions but will have mighty small influence on actual mission work.

UNFAMILIAR FACTS.

Written for the Review.

The inhabitants of the Philippine Islands have been described by Protestant travellers as the happiest people in the world.

Bacon translated his own English works into Latin because he mistrusted the perpetuity of the English tongue.

The Pullman car company recently declared a special dividend of 20 per cent., besides announcing a surplus of one half its capital; and yet travellers are charged two dollars a berth and Pullman cars go half empty.

There are not, in all Victor Hugo's works, one hundred consecutive lines free from nonsense or bathos. Lamartine well called him "the sublime child." The essence of him is childishness; the occasional adjunct, sublimity.

It was St. Louis, King of France, who, by obliging the nobility of England who had possessions in France to choose between their English and French property and allegiance, indirectly hastened the adoption of the English language by the nobility and gentry of England.

Louis Veuillot's correspondence, in several volumes, contains the purest specimens of nineteenth century French prose; but it is so intensely Catholic that the non-Catholic world studiously ignores that storehouse of sparkling wit, contemporary chronicle and matchless French. Not one of Louis Veuillot's master-pieces is ever used in any Protestant or infidel university.

This year 1898 is the three hundredth anniversary of the first appearance in print of the English possessive case, its. It occurs for the first time in 1598, in one of the definitions of an Italian and English dictionary, entitled "A Worlde of Wordes," by John Florio. That this new and convenient form was but

slowly naturalized is apparent from the fact that it occurs only ten times in the whole of Shakespeare's work's.

The seeds of the French Revolution were sown in England by Bolingbroke. Voltaire transplanted the germ to France, which does most of the formative work of Europe; Wordsworth first welcomed the flower and then cursed the fruit thereof.

THE ANGLO-CATHOLICS.

Mail and Empire.

Whatever may be thought of the opinions of the extreme wing of the High Church party in the national Church in England, no one can deny the outspoken fearlessness with which those opinions are expressed. Beyond question, the leaders of the party possess the courage of their convictions, and are prepared to stand or fall with what they hold to be Catholic doctrine. They say they are not Protestants; they abhor Protestantism except so far as relates to the supremacy of the Pope; and with this single exception they repudiate the work of the Reformation, and avow their determination not to rest until all that the Church was deprived of by that movement is restored. Their programme is pretty clearly indicated in a speech by Viscount Halifax before the English Church Union.

Lord Halifax says that "the obligation of the Church of England to teach the whole faith, not merely such portions of it as appealed to the prejudices of the hour, was recognized as the very basis of her authority." And in what followed the meaning of this statement was made plain. He went on to declare that "her right to say or sing mass with the old ritual, except in such particulars as she had expressly forbidden, was practically acknowledged." "It was quite certain that lights, vestments, incense, and the mixed chalice would not be given up." But he gave his large audience to understand that they ought not to be satisfied with these things. "It was necessary," he said, "that present wants should be met by the sanction of additional services and collects." Among those wants he particularized "authorized prayers for the faithful departed, the reservation of the Blessed Sacrament for the communion of the sick, the duty of restoring the last unction, the obligation of maintaining the indissolubility of Christian marriage at all risks." It will be seen by these brief citations that no half-way measures will satisfy Lord Halifax or the party of which he is the acknowledged leader and spokesman. "Protestantism or Latitudinarianism"—for these terms are used as synonymous—is to be got rid of, as Lord Halifax would say, at all risk. What is not the least remarkable thing about the speeches delivered at this meeting of the English Church Union was the free handling that both the bishops and the Prayer Book received from the several speakers. It was made quite plain that neither of these was to be permitted to stand in the way of this grand reactionary movement. Lord Halifax excused, if he did not justify, the extremes to which certain advanced ritualists had gone, in their zeal to restore the

Church to what it was before the Reformation, by casting the blame in part upon the bishops. "If individual priests had stretched the limits of their responsibilities," he asked, "was it not partly due to the fact that the authorities of the Church had done so 'little'?" His Lordship drew a distinction between the authority of the Episcopate, which they all were ready to obey, and "the exercise of that authority to bolster up decisions of the Privy Council, or when excited by popular tumults." Of course, the inference is that the bishops do such things; and that the chief shepherds of the Church, who are influenced by such unworthy motives, are not worthy to receive anything like implicit obedience. Among other things, the Dean of Rochester said: "The bishops, who ought to have led them in the great battle for the restoration of Catholic truth, and frequent and reverent worship, had rather opposed and hindered them"; and he gives them a broad hint that if they are to have the respect and obedience which is due to their office they must turn over a new leaf and adopt a radically different policy. The Rev. Arthur Cocks, of Brighton, speaking on behalf of a vast number of advanced men, said: "They would sacrifice every ceremonial tomorrow if the bishops would give them the whole Catholic faith and doctrine. They owed their duty first to the Catholic Church, and then to their bishop, so far as he was a true and lawful exponent of Catholic doctrine. They were not law-breakers if they disobeyed bishops who asked them to disobey the Catholic Church. The only judge of expediency was the parish priest himself. If he put a lamp in front of the statue of the Blessed Virgin, it was no business of anyone but himself and those immediately connected with him."

It must be obvious to any person who will take the trouble to consider the matter that if the union represents with anything like fairness the principles and policy of the High Church party generally, and if the other parties in the Church of England—the Low Church and the Broad Church—have not entirely lost their vitality, and are not equally uncompromising in their spirit, the historic Church is face with one of the most important crises in its history. The question, however, will scarcely affect the Church in Canada. Here the old struggle between High and Low has settled down into a moderate Churchism which goes to no extremes.

A GROSS TRAVESTY OF JUSTICE.

(Special Correspondence the Freeman's Journal.)

ROME, June 26.—It is not at all likely—nay, it is fantastically impossible—that such a thing will ever happen, but for the sake of adequately expressing my feelings let us suppose it:

Your correspondent gets an autograph letter from the Holy Father summoning him to the Vatican. He goes. He is received at the great bronze doors, a group of distinguished prelates conducts him up Bernini's great

staircase, he is introduced into the presence of the Holy Father, the Cardinals—Rampolla, Satolli, Vannuttelli and others too numerous to mention—make way for him with more deference than they would show to the greatest of crowned heads. Then His Holiness says: "St. Kilian More, we have a proposition to make to you which you will accept or reject just as you see fit. It is this. You are to receive an income of \$ 2,000,000 annually and may have any of the Roman palaces you select for your residence; besides we will send you some of our choicest pictures and manuscripts from the Vatican. In return for this you will become an Italian Catholic journalist and rigidly walk in the footsteps of your confreres. What do you say?"

For a moment or two St. Kilian More's eyes would blink dazedly before the regal offer, but after that he would be obliged to answer sadly: "Holy Father it is impossible—either Your Holiness would depose me or the Italian government would send me to jail for twenty years in less than a week."

The Catholic journalists of Italy are good, clever, loyal men. I have not a word to say against them, but they have lived so constantly under the lash of tyranny for the last thirty years that they have accustomed themselves to write about the most flagrant outrages and injustice in a milk-and-water tone that would sicken the stomach of an American Catholic.

These reflections have been produced in me by the trial of the Rev. Don Albertario, the editor of the Osservatore Cattolico, of Milan. Don Albertario was perhaps the brilliantest man of late years in Catholic journalism. From our point of view, it would be perfectly ridiculous to describe him as violent or extreme, but he was certainly a thorn in the flesh for Italian liberalism, whether in the government or in the press. But Don Albertario was more than a journalist; he devoted whatever time was left him from his paper to giving conferences, religious social and economic, around Milan, until his name became a household word all over Italy. On the occasion of his sacerdotal jubilee in 1894 he was the recipient of congratulations from a large number of Cardinals—among them Mocenni, Rampolla, Parrocchi, Sarto and San Felice—and from almost every bishop in Italy. His views about socialism were pithily expressed more than a year ago when he declared in the Osservatore that he would help the liberals with all his might if it were a case of choosing between them and the socialists.

When the troubles began to break out in Bari, Florence, Naples and Milan recently, he wrote strong advice to the people to refrain from violence. I might fill the whole Freeman's Journal with proofs of his innocence of any complicity in the riots—indeed, no serious proof was ever alleged against him.

Well, Don Albertario was arrested about a month ago and tried last week. He has been sentenced to three years' imprisonment and to a fine of \$200! A grosser outrage upon the liberty of the press or of the individual has rarely been perpetrated in our times, even in Italy.