

The Northwest Review

PRINTED AND PUBLISHED EVERY
WEDNESDAY
WITH THE APPROVAL OF THE ECCLESIASTICAL
AUTHORITY.

At 184 James Avenue East.
WINNIPEG.

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

P. KLINKHAMMER,
Publisher,

THE REVIEW is on sale at the following place: Hart & McPherson's, Booksellers, 364 Main street.

ADVERTISING RATES.

Made known on application.
Orders to discontinue advertisements must be sent to this office in writing.
Advertisements unaccompanied by specific instructions inserted until ordered out.
Address all communications to THE NORTHWEST REVIEW, Post office Box 508, Winnipeg, Man.

The Northwest Review

WEDNESDAY, JUNE 24.

CURRENT COMMENT.

Her Majesty's Wonderful Reign.

At twenty minutes past two on the morning of June 20th, 1837, King William IV died, and the present wonderful reign began. Last Saturday morning, therefore, witnessed the close of Her Gracious Majesty's fifty-ninth year as Queen of Great Britain and Ireland and the beginning of her sixtieth year. One only of her predecessors reigned longer, George III, whose nominal tenure of office—for the last ten years were spent in stark insanity and he was perhaps never strictly sane—began on Oct. 25, 1760, and ended with his death on Jan. 29, 1820, thus lasting 59 years and 96 days. If our present beloved Sovereign lives—and there is every reason to hope she will—till September 25th of this year, she will have reigned longer than any other English king or queen. And what a marvellous development of industry, commerce, literature, science and religion especially in England and throughout the world-wide Empire these sixty years have produced! For Catholics in particular the Victorian era has been a period of wonderful progress beginning with the conversions consequent upon the Oxford movement, growing with the growth of Church organization till now, as compared with the various sects of Protestantism, the Catholic Church contains more English-speaking persons than any other religious body. May God bless and prosper the wise and virtuous Lady whose influence in the affairs of the British Empire and throughout the whole world has always been as unobtrusive as it has been and still is most real.

Donahoe's Magazine.

John Boyle O'Reilly is the subject of a loving tribute from Daniel J. Donahoe in the June number "There was no reason, except want of time, why O'Reilly should not take rank among the great poets... The man who could do such work as he did should never have been tied down to the drudgery of toil, as he himself says,

Of the faces lined with scheming
In the throng that hurries by."
The writer quotes a passage from Father Thos. J. Conaty, speaking of him at Worcester soon after his death, which is worth reproducing: "As a silver trumpet sounding the note of human rights, he championed humanity; but his love was not the humanity of a revolution which ignored and blasphemed God, but a humanity which a Crucified Saviour had redeemed and ennobled." William Hopkins writes on the "Man who makes the Newspapers" without a word about principle or virtue, much in the style Charles A. Dana, the polite heathen, would write. By a strange contrast this is soon followed by a truly Catholic picture, by Rohden, of the Baptism of St. Francis of Assisi and by a very

Catholic article on "Preserving the old California Missions." Uncle Baltazza and Mary of the Nation also have the true ring. We are curious to see what the Casket's answer will be to the savage retort of the humiliated editor, who evidently does not know the man he ignorantly spurns. The moral tone of some of Donahoe's illustrations in the text and advertisements might with advantage be raised a few notches. The career of Empress Josephine, in the light of modern research, is hardly an edifying one for Catholics to whom purity is a reality, not a sham as it too often is outside the church. Ethelyn Friend does not know much about the real Josephine.

The Shakespeare of French Comedy

The great success of "Scapin's Tricks" at the closing exercises of St. Boniface College last Wednesday proves that a translation from a genius is worth a thousand creations of mere talent. Moliere is, like Shakespeare, a dramatist of the world, not merely of France or England. His fame rests not on mere words but on the thought, on the picture painted in speech; and as thoughts and pictures are eminently translatable, he loses little if anything by being turned into English. Many who had seen "Les Fourberies de Scapin" played in French on the same college stage by Mr. Roger Goulet and Mr. Saint-Arnaud were fain to confess that the English rendition was quite as good and in some points even better. When it is so hard to find a really excellent modern English play, when most of them are a compound of silly gags and forced humor and impossible situations, what a comfort it is to be able to turn to the ever young, because ever deep and true, masters of the world's stage, whose characters are essentially human and natural, not racial or provincial or artificial.

THE ELECTIONS.

The great contest is over and the people of the Dominion have decided to take the risks involved in the government of Canada for the next five years by Mr. Laurier and his friends. The government which has done so much for the country have been beaten but certainly not disgraced for they have fallen with their faces to their foes and nobly battling for the maintenance of the constitutional rights of minorities in general and the Catholic minority of Manitoba in particular. The most regrettable feature about the result from our point of view is the fact that the worst blow has been struck by the Province of Quebec where the Government most certainly had a right to expect better treatment. We are, of course, perfectly aware of the influences which have given Mr. Laurier so large a majority in his native province, where the people have been first led to doubt the sincerity of the Government regarding the school question and then to believe that better terms could be obtained from Mr. Laurier and Sir Oliver Mowat. We do not however hesitate to say that Quebec should have stood by the Government, and that they did not do so has been a great disappointment to the minority in Manitoba.



HON. HUGH JOHN MACDONALD.

In the city of Winnipeg the result was as follows:

Hugh John Macdonald	2,961
Joseph Martin	2,835

Majority for Macdonald 126

This statement is the record of a great and glorious victory achieved by the

champion of religious liberty and sound British constitutional government over the apostle of persecution, racial strife and disloyalty. The contest which thus closed with the triumphal return of Hugh John Macdonald was no ordinary political fight, but was a struggle between ignorant bigotry on the one side and educated fair-mindedness on the other. It was more even than that for, as far as the defeated candidate and some of his friends were concerned, their whole plan of campaign was a most disreputable business, the recollection of which will bring the blush of shame to the cheeks of many of them when, the heat of the battle having subsided, they are able to calmly call to mind the tactics which they employed and the methods they adopted. Without a single plank in their platform that could recommend them to the favorable consideration of the intelligent and patriotic class amongst the electors, they simply worked to win by arousing the basest passions that can animate the human mind. Obloquy and insult were called to their aid; lying and the worst forms of deceit were made use of to blind the people; and as the campaign proceeded they became more and more reckless. It is, therefore, a matter of sincere congratulation that they received a rebuke which they will not soon forget and which will forever stand as a warning to any who may be tempted, to follow in their footsteps. As Catholics we especially rejoice in the return of the clear and high minded Hugh John Macdonald for in electing him the people have not only sent to Ottawa a representative of whom any constituency might well be proud, but they have also declared to the Dominion at large that they are satisfied that the Catholic minority of this province are suffering under a grievance which must be remedied. It is, to our mind, no small thing that the metropolis of the west, now that the real facts of the case have for the first time been publicly discussed, has nobly recognized the righteousness of our cause and emphatically declared that justice must be done. We congratulate Mr. Macdonald on his victory. He fought a good fight and considering the forces arrayed against him his grand triumph puts him to-day in the front rank of the public men of Canada. We predict for him a long and useful career in the service of his country, and we look forward to the time when fortune shall again smile on his party and his great ability and excellent qualities will meet with the reception they are entitled to—in a word we believe he is destined sooner or later to be premier of the Dominion.

As to Joseph Martin we desire to say but little. The old proverb runs: "Say nothing but good of the dead," and he is not only politically dead but buried not to rise again, and never did we participate with so much pleasure in any public function as we did last night in the festivities connected with his burial. We have reason to believe that not one of his old colleagues at Ottawa will regret to hear that he will sit there no more as member for Winnipeg, and as for the people of this city we are confident the time will soon come when they will wonder how it was that such a miserable failure could ever have been selected as the representative of this metropolis.

In concluding we would add that the Liberal party will now have the opportunity of their lives to shew that they are not the enemies of the North West which they are pictured as being. We trust that when they lay their programme before the people in it will be found something for the advantage of this country, but we are sadly afraid that such will not be the case and that as far as public works are concerned Manitoba will be in the background for the next few years.

A CORRECTION.

Some time ago we re-produced from the columns of the True Witness of May 13th an article entitled "Catholics in politics," which was credited to the

Catholic Record, of London, but from a paper of the same name published in the United States. We gladly make this explanation in justice to our Canadian contemporary.

The Archbishop at Whitemouth.

We had a lovely feast on Sunday, and which will not be forgotten for a long time in poor little Whitemouth. The chapel was crowded to its utmost capacity, and his Grace made a good and lasting impression on each and every one present. The singing was good; we sang the Mass in C. The people put trees on both sides of the walk from the road to the Church, which made it look very pretty and Mr. Tobin's welcome on white goods written in gold and placed in the arch at the gate made it look very nice indeed. At the Church Mr. Tobin read an address to his Grace which I enclose. I need hardly say how pleased we were to receive his Grace. Little Master Benedict Tobin sang a song of welcome while his Grace was getting ready for Benediction. It seemed to please the Archbishop very much.

ADDRESS.

In behalf of the Catholic community of the parish of Whitemouth, I am requested most cordially to welcome you on your first pastoral visit amongst us. As your Grace no doubt is aware, there are only seven or eight heads of families here, and including their children, we could bring the number up to about thirty-six. When we reflect and take into consideration, the large number of parishes that constantly require your Grace's spiritual attention, and those parishes covering such a large area of this fair province, and consequently the vast distances you are compelled to travel in order to administer the spiritual requirements, constantly making demands upon you, we have a right to say may God speed you in your good work to accomplish unity and good fellowship among your people, and also mankind in general. It becomes us to encourage you by our good acts and to follow the doctrine of our church, that you can safely say: "My little flock in the parish of Whitemouth, under the guidance of our good Father Allard, can be counted among my best people." We are heartily thankful to receive our good Father Allard's spiritual attention so regularly, and we take this special opportunity of stating to your Grace that he is liked by all and his kind manner and religious training must have its good effects. Trusting in later years when this settlement grows larger that your Grace will live to see a fine large church here and instead of only seven or eight to receive holy confirmation there will be an increase of tenfold. Then we hope to be able still to welcome you in a more gorgeous manner but with no more loving hearts than we do to-day.

E. B.

TRUE IRISH CATHOLICS.

We have more than once pointed out the parallel that existed between the situation of the Catholic Liberal members of the late Canadian House of Commons with respect to the Remedial Bill of last session, and that of the Catholic Irish Nationalist members of the Imperial commons in relation to the Salisbury Government's present Education Bill. We have shown how the support of the Salisbury Government by the Irish members on this question involved a much greater sacrifice than the support of the Government at Ottawa by the Catholic Liberals would have done. Yet the former did their duty as Catholics, while the latter, with few exceptions, sacrificed their religious principles to an expected party advantage. They voted against the principle of the Bill on the miserable pretext that they did not approve of its details. Now there were details of the English measure which the Irish members disapproved of; yet the following extract (small caps ours) from the speech of their leader, Mr. John Dillon, in the debate on the second reading of the Bill, shows what their duty was, and what was the duty of those Catholic Liberal members at Ottawa who voted, spoke or wrote against the Remedial Bill:

"I am not in the least ashamed to confess that it is with a sense of the deepest pain that I go into the lobby to-night against those who have been our allies, but I would say to my friends the Non-conformists of England, that in this matter we have no choice. Taking the Bill, with all its imperfections upon its head, AND I THINK THEY ARE MANY, because it appears to me there are many clauses in the Bill which betray far more of a political bias against the political Non-conformists than any zeal for the voluntary schools, and ON THESE CLAUSES I think we shall have the pleasure of supporting our old allies, but taking the Bill as it stands, with all its imperfections upon his head, what is the PRINCIPLE of the Bill? What is the professed principles of the Bill? To remove from the Catholics of this country and also from other religious denominations what I hold to be and what every Catholic must hold to be an intolerable injustice—persecution for conscience's sake. So long as it is confined to the principle of

saying "Yes" or "No" to this attempt at undoing this great injustice and stretching out some helping hand to the Catholics of this country, I and those who sit with me on these benches have no possible choice in the matter. WE MUST VOTE FOR THIS BILL AND IN COMMITTEE WE SHALL DO OUR BEST TO MAKE THIS BILL A REAL ATTEMPT TO UNDO THIS GREAT INJUSTICE and to make it possible for the religious schools of this country to maintain their existence and increase their efficiency."

—The Casket.

UITLANDER CATHOLICS.

The Uitlanders are those new comers to the Transvaal who see nothing good in the ways and government of the Boers, but who want their own way in everything. If they can't rule, they'll ruin, and start a little Jameson revolution—only to be ignominiously spanked into good behavior.

There are Uitlander laymen who think, if they are not consulted about putting a scuttle of coal in the church furnace, that they are being ignored, and that they are being allowed no part in the affairs of the congregation! There are other Uitlanders who don't like this priest, nor that priest nor the other priest, and wonder why the ordinary doesn't delegate to them his power of assigning the reverend clergy. Others would like to "call" a priest, as some of the sects do their parsons; forgetting, seemingly, that the divine Sacrifice and the sacraments depend in nothing for their efficacy either on the popularity, or on the elegance, or on the eloquence, of the human vehicle for the transmission of their saving graces.

Again, there is the lay theologian Uitlander. His specialty is the reserved case. He is ready at a moment's notice to prove that the ordinary is guilty of heresy. He is indignant that in free America, one who is willing—willing in his way—to make his Easter, may not do so whilst he wilfully flies in the face of the diocesan regulation as to sending his children to the public school. The idea of refusing absolution to one who persistently attends public balls, and who will not promise to desist, but who nevertheless, expresses all manner of general contrition, is repulsive to this Thomasian Uitlander. It is true, nevertheless, that Prince Ferdinand asked the Pope's permission to receive Easter Communion in the Catholic Church; and that His Holiness refused the request unless there was a recantation.

Riding boldly down the line, comes the secret society Uitlander. What old fogies these priests are, why try to enforce obedience to the Pope's edict about secret societies! It was all very well for the Pope to issue that edict, harassed as he is by those infernal Italian Masonic infidels; but man-alive! such stuff doesn't go in this country. When I die my lodge buries me respectfully, and gives my widow and orphans two thousand dollars to keep the wolf from the door; what would the Church do for them? Besides, I am in another lodge where my insurance is \$5,000. Sure, why should the Pope forbid societies like these? There's nothing in 'em but friendship, charity and brotherly love.

This Uitlander is not the first to sell his birthright for a mess of pottage. He ignores the fact that he may have equally as safe insurance in several Catholic societies as he has in the prohibited society. He ignores the fact that as a Catholic, he may not participate in any other form of worship; and that as a partner in the prohibited society, he is part and parcel of the ritual services of the lodge, which are not Catholic, sometimes Protestant, and other times infidel. The Uitlander is a downright apostate. He is not a heretic, for he still has the faith, but he has betrayed his faith for a price.

This liberal minded Uitlander has the big head. In fact, his mind is broad enough, as he claims, to see good in all churches. No one is more regular in attendance at church than he is, but he can hardly resist getting up and leaving the church when he hears a priest inveighing against mixed marriages, whilst in the next pew sits a friend of his whose husband was converted after marriage! Doesn't that give the answer to the narrow-minded position of the Church against mixed marriages? That old law was intended for barbaric ages when Christian Parthenias had to avoid being out after sunset lest they be carried off by a warrior, and forget their faith in the camp of Ingomars.

This same liberal minded Uitlander would see no harm in paying public tribute to a secular matter, such as a public lecture, to a scoundrel who had attacked the good name of every Catholic woman. The women should crown such an Uitlander. His chivalry is worthy the lyre of Walt Whitman.

The Uitlanders are many, and are from many countries; but in the Trans-