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The Morthwest Review

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, Dec. 12th, 1892.

Messrs, E. J. Dermody & Co.

GENTLEMEN—I see by the last issue of the NORTHWEST REVIEW that you have been instructed by the directors of the journal with the management of the same, "the company or 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

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 like best. The sole control I can claim is over the principles they express and I have no hesitation instating 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.

NOTICE.

The editor will always gladly receive (1)
ARTICLES on Catholic matters, matters of
general or local importance, even political
if not of a PARTY character. (2.) LETTERS on
similar subjects, whether conveying or asking information or controversial. (3.) News
NOTES, especially such as are of a Catholic
character, from every district in North
Western 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.

WEDNESDAY, JANUARY 4.

EDITORIAL NOTES.

We regret to learn through the columns her pure soul rest in peace,

The Calholic Sentinel comes to us in a new dress, and looks very nice indeed. The Sentinel is a first class Catholic paper, and is doing excellent work for the cause of religion. We wish it every

The government of official Italy now proposes to refuse the exequator and the placet to all Bishops and priests appointed to administer dioceses and parishes. In other words, that government ganatic marriage was decided upon. desires and designs to make it unlawful for a Bishop or priest to perform his duties

An Episcopalian clergyman, Rev. Charles Stirling, Vicar of New Malden, England, recently resigned his position on the ground that his church was becoming too "Romish." High-Churchism is spreading fast in England. Well It is also understood that the Prince so such pain, for instance, as a heartache, or we can't blame Mr. Stirling, if he thinks his church is going Romewards and he himself doesn't want to go. He is at degree who shall be entitled to all the subdued, like the dyer's hand, to what least consistent with his Protestantism. The absurdity lies with the High-church upon a wife. people, who ought to become Catholics out-and-out, instead of resting content with their bad imitation of the true faith.

Says the Neepawa Register :- "Since this School Question first came up for discussion much has been written about majority and minority rights, but few there are who really know whether the Protestants or Catholics were in the majority when Manitoba entered confederation on the 23rd day of June, 1870. In this connection a volume of the Dominion census of 1871 proves interesting. On page 380, Vol. 4, the total population is placed at 12,228, of whom 5,452 are given as Catholics, and 4,481 as Protestants. The remaining 1,195 are given in a column headed "Religion not Known." It is supposed that this last class consisted chiefly of pagan Indians."

that city by the enforcement of the enactment against immoral houses, have got the cart before the horse. Not by expelling the fallen women from their homes by law, but by converting the impure men who have led them astray, by religion, can the remely be found. Not by driving the victims of debauchery into the streets, will they be reformed; but by instructing them in Christianity, by encouraging them to will to change

Sir William Lawson is very strongly opposed to the retention of Uganda by the English. He puts the reasons of fashion:

"Lord Salisbury claims for the forward policy the support of saints and patriots. I confess that I cannot see it in that light. What is there saintly in mowing down Africans with a maxim gun? What is to Captain Lugard-white donkeys, quite sure that the African company would stay there."

igly side of this affair. Captain Lugard Christians !- Church Progress.

The Catholic American says: So far have the members of the A.P.A. n Detroit advanced in the practice of the Gospel of Hate that they have boycotted the Catholic merchants. They will not buy from them nor from Protestant store keepers who are on friendly terms with them. They have discharged all their own Catholic employees, and have urged all who sympathize with them in their war against the Catholic religion to do likewise. On a recent Sunday, a Protestant clergyman, the Rev. Mr. Wood, rebuked them for their unchristian conduct. saying: "There is now a religious boycott in every phase of life. By and by we won't have Mr. Jones' store or Mr. Brown's store, but a Protestant store and a Catholic Store. Won't you hang your heads in shame when you go by a Catholic store to buy Protestant gloves. Some brothers are now standing in shame on the platform of the church, and instead of preaching the words of Jesus Christ, are telling their congregations where to buy things. I had information last night from prominent men that such was the case. This is disgraceful. We haven't long to live. We shouldn't quarrel in this way. Before any church standard I say manhood and womanhood come first. If you have Catholic neighbors begin to talk to them again to-morrow." How long this persecution is to last and how much more trouble it is to give no ons can

persistent that the family objections to sary, continue it to the close. it were at last withdrawn, and a mor-

These morganatic marriages are of and possessions of the husband. To

he desired to attach to his cause.

The contrast between these reformers, of religion and the Popes who preferred so there is government and submission, to incur the enmity of Henry VIII. and and with this condition a susceptibility Napoleon I, rather than to conntenance to irritation. a violation of the laws of God, is well worthy of being carefully considered by ways. Generally they are the most compromising, no minimizing with them.

The old year has departed and a new

year dawned upon us, since our last

issue. The year just closed has been an

eventful one in many ways. At its

opening, we were in the midst of a con-

time, to support a system of schools in

every particular and detail Anti-Catho-

lic. We expressed the hope, at the their ways, and by opening to them opening of the year just closed, that the avenues of escape from their wild lives intelligence and manhood of Pritescan they be brought to virtue. And the tantism would punish the Greenway demand must be stopped, if the supply Government for having introduced this is to come to an end. - Catholic American. | bone of discord into Manitoba politics. We felt quite confident that many who were in sympathy with a purely secular school system, and who, under honestly conducted means of attainment, would his opposition in this very emphatic give it a hearty support, would simply accomplished its object. We concluded that the honest manhood of this country would revolt against such a foul deed, and, inasmuch as the honor of Protesthere patriotic in making a railway to tantism was at stake, we believed that hardly a task that may not be made transmit the African chief's—according they would punish the men who were guilty of such an indignity in their nameopera-glasses, and rat-traps? If Uganda But alas! for the good name of Proteswere a paying concern, you may be tantism, we have since learned that its sense of honor, at least in this province, did not reach the point of rectitude in Sir William evidently appreciates the which we placed it. When the time His was a fine spirit, for he was rich in came for appealing to the people, what simply employed Moslem methods of was our surprise to find that the men evangelization, and these against fellow who dragged the name of Protestantism in the mire of political disbonor and in its name, broke the golden rule of Christianity, in not doing unto others as they would wish to be done by, actually appealing to Protestants to support them at the polls for that reason. What was our surprise at seeing ministers of the gospel of peace, mounting the rostrum and appealing to the people to support the Government because it had destroyed the rights of the minority, and compelled. them to pay tribute to the majority. And when we saw the people responding to that hateful cry, and retaining in power the men who, through duplicity, creachery and dishonor, had accomplished that end, we were forced to the conclusion that hatred of Catholics was a that spirit of Christian toleration, justice in this province have witnessed all this were we in the majority. The fight we Greek three hundred at Thermopylae. November "a morganic marriage" with hatred of some classes of the community defense. the object of his affections, the Fraulein have placed us. We are satisfied that Visitor, of the death of Sister Athanasius, Antonio Barth. A duke must not marry such a condition of affairs cannot exist better defending the truth, begins to a lady absolutely without a title, so a long. After the passions of the people mutilate it, minimize it, to attenuate it, title was created for the intended subside, and they can cooly contemplate then he is no longer defending the truth. morganatic wife and she was married the monstrous position the Catholics uuder the title "Fresian von Bartof." occupy, in being forced to pay a tribute tion, a mere human creation more or Fraulein Barth was an actress of remark- to Protestantism simply because they able beauty who gained the affections of are Catholics, shame and humiliation no relation to truth, the daughter of the Duke-Prince at sight, but though | will, perforce, compell them to retire from | Heaven. Prince Regent Luitpold and the family the position they now occupy. Meanof the Duke endeavored by every means | while, we must go on with the struggle possible to prevent the marriage, the for our rights, and commence the year tims through a detestable contact with determination of the Duke was so 1893 as we did that of 1892, and, if neces-LITTLE DUTIES.

"Exactness in little duties," says frequent occurrence in Germany between Father Faber, "is a wonderful source of feeble courage, in order to make it, they Princes and women of inferior rank, it cheerfulness." The little duties of life being stipulated that the wife and the are, perhaps, after all, the most trying, children shall not be entitled to the rank just as our small pangs are the most excruciating. Great pain we can gener- ing Catholicity but a thing of their own make some atonement for this denial of ally endure with resignation, because it the usual privileges conferred by marr- is not continuous; it comes and goes and iage, a dowry is settled upon the wife. comes again; or even if continuousmarrying may afterwards contract a the feeling of remorse—we grow accussecond marriage with a lady of high tomed to it, and our nature becomes privileges which are usually conferred it works in. Thus there have been whole lives of a slow and almost unre-As a matter of course such a practice mitting anguish. But it is the small is allowed only under a Lutheran and acute agonies that tell most severely regime. It was positively allowed by and that try human nature to the utmost. Luther and his colleagues in establishing | There are, for example, the mortifications the Reformation in Germany that the of our daily existence. There are few Landgrave of Hesse should marry a natures without pride, and in the rough second wife while his first wife was experience of daily intercourse with than the toy swords and pistols of the living, and a doctrinal decree was act- humanity a sensitive spot is often ually drawn up and signed by these first wounded. Those who are, in their daily leaders of German Protestantism in activities, subordinate to others are hurt as numerous as the multitudinous hosts which they attempted to show the law- by an abrupt word or humilated by the fulness of such a course. On this the necessity to perform some act that seems practice of the Protestant Princes of beneath their dignity. The tender cuti-Germany is based, so accommodating cle is self love. Every one would be a was Luther to those in authority whom master if he could; but society is not so constituted, and there must be superiors and inferiors, technically at least; and

The little duties are trying in many

his excuse that he was tired of the daily phalanx around it, that not all the legbuttoning and unbuttoning; the act of ions of earth and hell combined can putting on his clothes in the morning budge a single inch. They make no him, as we may suppose, to the degree whose single aim, disgaised or open, is tention for our right to educate our indolent spirit. His remark he wished the enemy is by nature implacable, and it? children without having, at the same to have taken in a figurative and his flag of truce but a cunning device of comprehensive sense; he was not only treachery. tired of dressing and undressing, but of all the other daily daties in the round of existence, even of eating and sleeping; and so he sought the sleep from which is not only useless to the good Christian he should not be obliged to get up. The leparture of such a man was no loss: of life and was not constituted to enjoy its pleasures.

Father Faber implies truly that the little duties may be made a source of pleasure. How? By exactness we may revolt at the dishonesty, duplicity and find them a well-spring of cheerfulness. treachery by which the Government Our habit is to do them carelessly—to hate them, in fact-when by performing tnem with attention we would find in them a means of genuine gratification and even delight. There is, indeed, really agreeable, if we will think what it means and why it is done. We do it, however, in a slovenly way, thoughtlessly, and it becomes perfunctory and a bore. There was a celebrated man who said he had never been bored in his life. resources. His mind to him a kingdom was. Every situation is overflowing with suggestion if we will only apply our minds to the consideration of it. And thinking is the keenest of pleasures; but we must think of what we have in hand at that moment.—The Catholic

AN ILLUSION OF LIBERAL CATH-OLICS.

Amongst the illusions entertained by a certain class of Catholics, there is none | midst, not only those who openly profess more pitiable than the notion that the the principles of Liberalism, but also truth requires a great number of defenders | those who have deceived themselves and friends. To these people number into believing that a conciliation between seems a synonym for force. They imagine that to multiply heterogeneous who are known as Liberal Catholics.qualities is to multiply power.

Now, true force, real power in the physical as in the moral order, consists in stronger element in the religious life of intensity rather than in extension. A many of our separated brethren than greater volume of matter equally intense evidently produces a greater effect, not and fair dealing, of which they are wont by reason of the increased volume, but to boast so loudly. The Catholic minority | by virtue of the augmented intensities contained in it. It is therefore a rule of in the year just closed, and they find sound mechanics to seek to increase the themselves in much the same position extenson and number of forces, but alat the beginning of this year as they did | ways on the condition that the final a year ago-..still forced to contend for result he a real augmentation of their right, justice and fair play. They find intensities. To be content with an the arrogant majority just as unjust, just | increase without consideration of the as unfair, and just as implacable as they value of the increment is not only to were a year ago. We are heartily sorry accumulate fictitious force, but to expose for this, because we are most anxious to the powers, which one does possess, to be be on the friendliest terms with our paralyzed by the congestion of an un-Protestant brethren. We are sorry-indeed | wieldy mass. The millions of Xerxes that they are forcing us to contend for constituted a force of tremendous our rights. We would sooner die than extension, but they were of no avail do to them what they are doing to us, against the vigorous intensity of the

Our esteemed contemporary the Cath- are making for our rights has been forced | Faith possesses a power of its own plic Record thus describes a morganatic upon us, and we regret it though we which it communicates to its friends and marriage. A despatch from Munich cannot help it. We are conscious of defenders. It is not they who give the announces very much as a matter of right on our side, and nothing shall ever truth power, but truth which charges course that Duke Ernest Ludwig, of make us cease agitating against the dis-them with its own vigor. This on the Bavaria, contracted on the 23rd of graceful position into which the religious condition that they use that power in its

If the defender, under the pretext of

He is simply defending his own invenless beautiful in appearance, but having

Such is the delusion of which many of our brethren are the unconscious vic-Liberalism.

They imagine, with blinded good faith, that they are defending and propagating Catholicity. But by dint of accommodating it to their own narrow views and say, more acceptable to the enemy, whom they wish to overcome, they do not sary than the fact that we see the Baptist perceive that they are no longer defendmanufacture which they naively call the Presbyterian with the Congregation-Catholicity but which they ought to call alist, etc., etc. There cannot be any by another name. Poor victims of selfdeception, who at the beginning of the people or they would not be exchanging battle, in order to win over the enemy pulpits, and the fact is, there is not. We wet their own powder and blunt the edge and the point of their swords! They are further reasons than this to prove do not stop to reflect that an edgeless and pointless sword is no longer a weapon but a useless piece of old iron, and that wet powder won't fire.

Their journals, their books. their discourses, veneered with Catholicity but bereft of its spirit and its life, have no more value in the cause of the faith nursery.

To an army of this kind, be it ten times preferable a thousand times over. This Name. They go into the deadly, imm- of their religious teaching. inent breach and never flinch. No The preachers of Pittsburg, who have those who regard the Protestant Reforming important and cannot be dispensed with. They plant their banner on the topmost sought to exterpate the social evil from mation as the work of Almighty God. There was a suicide once who gave as height and form a solid, invincible tention to its direct question: "What, papers.

Of this we will become more and more convinced, if we consider that an alliance of this kind with a false auxiliary in the midst of the combat, but moreover it is most of the time an actual an alliance, will find themselves so in:peded that free action becomes impossible. They will end by having camp is to betray the citadel. It was not until the Trogans admitted the fatal wooden horse within the city walls that Illium fell. This combination of the bad with the good cannot but end in divide Catholics, and all this to the benefit of the enemy and our disaster.

Against such a course the la Cirilita Cattolica, in some remarkable articles. has emphatically declared, Without the proper precaution, it says, "associations of this kind (Catholic) run the certain danger, not only of becoming a camp of scandalous discord, but also of wandering away from their true principles to their own ruin and the great injury of religion." And this same review, whose authority is of the greatest possible weight, in regard to the same subject says: "With a prudent understanding, Catholic associations ought chiefly to take care to exclude from their Liberalism and Catholicism is possible, Church Progress.

THE QUESTION ANSWERED.

The Winnipeg Tribune, under the heading "A Question to answer," approvingly quotes the following from the Teronto Week :--

Just what is that something in the at mosphere of a public school which a good Catholic should fear to have hi children breathe, and just what is that quality in Catholicism which would be endangered by breathing that atmosphere? When we have clear ideas or these points we may be in a bet er po sition to determine whether and what means the danger can be removed and the injustice remedied. For our own part, we should be sorry to believ that there is, in this country and in this age, any such irreconcilable antogonism between the Christian faith of Protestants and that of Catholics as is implied in the atmospheric illustration. Take another Grant that the illustration hold good and that justice demands the separ ite school system for Catholics. their conscientious scruples alone to be regarded. Anglicans who regard on public schools as "the establishment of niddle class dissent" no doubt think Anglican children. Seeing that the great majority of the Protestants are Pedobaptists, there is no doubt a Pedo-Shall we, then, have separate schools for Anglicans and Baptists, and for every other denomination which objects to something in the atmosphere of the pub lie scoools? It is not sufficient to show that there are objections to a given system if one is unable to recommend a bette one. But one question at a time is perhaps enough. What, then, is the injurious element in the atmosphere of the public schools which renders it impossible that they should be neutral, and to what particular article in the faith of Catholics is that element so antagonistic that they

ought not to be asked to telerate it? The "rot" about Anglicans, Pedobaptists and Baptists, is beneath notice, and is dishonestly put iorward in the vain hope of creating a grievance where none exists. It is most dishonest in every way. And what greater proof is necesexchanging pulpits with the Methodist: the Methodist with the Presbyterian deep religious differences between those would also remind the Week that there that it is merely beging the question in setting up such a plea in regard to the different denominations. They could have had separate schools here if they wanted them, but they refused them, and agreed on a basis in every way satisfactory to themselves. Having agreed on a basis of Protestantism acceptable to all the Protestant denominations, it follows, as a logical conclusion. that those schools are Protestant denominational schools, because they teach of Xerxes, a single platoon of well nothing that is objectionable to any Proarmed soldiers, knowing what they are testant denomination, but, on the condefending, against whom they are trary, everything that is acceptable to contending and with what arms they them. It is, therefore, the most miserparison between the position of Catholics, is the kind of soldiers we need. This is and that of the various Protestthe kind who have always and will yet ant denominations who, as we have do something more for the glory of His shown, are a unit on all the essentials

Having disposed of this part of the Week's sophistries, we now turn our at-

then, is the injurious element in the atmosphere of the public school which renders it impossible that they should be neutral, and and taking them off at night had wearied alliance, no compromise with a fee, to what particular article in the faith of Catholics is that element so antagonistic of insanity. Here was an impatient and the destruction of the truth. They know that they ought not to be asked to tolerate

In our reply, we would say that much depends on what kind of a school our contemporary means by the word "newtral." Does it mean by "neutral" a school in whiel no religion is taught, and no God recognised; or does it mean a school in whiel the bible is read, and prayers said, and religious instruction he had no conception of the real meaning embarrassment to him and favorable to given which is prescribed by and in the enemy. Catholic associations hamgenerally? We are at a loss to know which of those schools the Week means. by the designation "neutral." Of course a genuine "neutral" school must ignore all their energies crushed under a deadly all religious teaching, for the simple reason that it is impossible to teach it, except under one of two forms, Catholic or Protestant. But this does not seem to hold good with our contemporary, if we judge it by its rant about Anglicans, Pedobaptists, Baptists, &c., and we have evil results. It brings disorder, confusion, no doubt it will be found among those who pretend to believe that a purely Protestant school may be logically called "neutral." Well, we are opposed to "neutral" schools because they are godless, and to Protestent schools because they are anti-Catholic. Is not this a sufficient reason for any reasonable man? Is not the Protestant religion, which is taught in those schools anti-Catholic? Why is the word Protestant used, and what does it mean? Does not its very name mean a protest against Catholicity, and if so, are we not justified in calling that religion anti-Catholic? And yet, ye gods! the Week, a Protestant paper of supposed culture and intelligence, soberly and solemnly asks the question, "What, then, is injurious in the public (Protestant) schools, which a good Catholic should fear or object to? Why does not the wise and learned Week ask us at once, what is there in the atmosphere of the Protestant church injurious to the faith of Catholics, or what particular element is there in it antagonistic to Catholics?

The Protestaint churches and their teachings are objectionable to Catholics for the very same reason that Protestant schools are objectionable to us-viz.; because they are, in feeling, sentiment, teaching and action, opposed to us; they are anti-Catholic and teach that the church which we hold dear, and the teachings which we know to be true, are "damnable idolatries." We believe that the teachings of the Catholic church are the infallible laws of God, and we object to have them, cailed "damnable." We object to have our children taught in a school in which this "injurious element" prevails. But We have another and a greater objection to these schools and it is this; they are not only, as in the case of purely secular schools, irreligious or godless and, as in the case of Protestant schools, anti-Catholic, but they fail to give that definite and true religious and moral instruction which the Catholic conscience of the parents of Catholic children deem to be essential to the their atmosphere very unhealthy for Anglican children. Seeing that the children. Whether rightly or wrongly, that is the conscientious belief of Cathpaptist taint in the public school atmos. olics, and it will not do for our Protestant phere which is objectionable to Baptists. | friends to say that we are wrong in thinking so, because that would be assuming a right to judge us by their own standard of right. They may honestly think that it would be better for our children to be equeated in Protestantism, but we do not think so and, inasmuch as the children are ours and not theirs, common sense and, justice should tell them that their belief, if carried into practice, would be an intolerable interference with parental rights, which no civilized community could endure. As well might they say that it would be better for Catholics to be Protestants and then turn around and tax Catholics to support Protestant churches. Could the Week see anything in such an atmosphere "injurious to the faith of Catholies?". Could the Protestant churches assume such a position towards Catholics without being charged with injuring the faith and destroying the liberty of Catholics? We think not, and yet this is, in fact, what they are doing to us when they require us to su pport Protestant schools, in which the Protestant religion is taught to all the child ren attending them. It will not do to say that Catholics need not be present at those religious exercises. Why should Catholics be placed in such a position, or winy should they, any more than Protestants, be deprived of religious instruction,? In one word, why should they be, required to accept Protestantism or loay a heavy penalty for not accepting it. That is the exact position in which they are placed in Manitoba to-day. Yet such reputedly respectable papers as the Toronto Week has the supremie indecency to ask, "to what particule, article in the faith of Catholics is theat (Protestant) element so antagonistic that they ought not to be asked to tole rate it?" Should any fight in order to defend the truth, is able kind of duplicity to make any com- French Canadi an newspaper in the proince of Quebec, ask such a question of our separated brethren, we would be the very first to cry out, shame! There must be something radically wrong in the public conscience when such a question can be asked by one paper and approvingly quoted by another without bringing sharne and disgrace on the