

NORTHWEST REVIEW

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REV. A. A. CHERRIF, Editor-in-Chief.

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Northwest Review.

TUESDAY, DECEMBER 28 1897.

CURRENT COMMENT.

We heartily wish all our readers a truly happy New Year. May their good resolves be few but well kept. May one of them beto keep out of debt, especially to the REVIEW. Let them not talk about it but "pony up" punctually.

We believe the *Casket* is mistaken in saying that Mr. Hugh John Macdonald has declared "that the school question is dead, and that neither party in the province will ever again have anything to do with it." If we remember aright, what the Hon. Hugh John did say is that the school question was a dead issue at the time he was speaking. We are not aware that he prophesied anything about the future. To say, for election purposes and in the heat of an election speech, that an issue is there and then a dead one, is very different from saying that the question is dead for ever and aye.

The *Casket* is still more clearly mistaken when it calls the *Nor' Wester* "his party organ in Winnipeg." We happen to know, on the very best authority, that the Hon. Hugh John Macdonald does not consider that paper in any sense his organ. And it is well that he does not; for the *Nor' Wester*, after supporting our school interests for political motives, has of late taken a most unmanly stand. Not content with threatening us, if we don't keep quiet, that what the *Casket* appropriately calls the stone tendered to us by the Laurier-Greenway settlement instead of the bread we claim will be taken from us who indignantly rejected it, our time-serving contemporary goes on to hint "that it would be possible to redistribute the constituencies in such a manner that French influence in the Legislature would be practically wiped out." And, together with this cowardly exhibition of its bullying and persecuting spirit, it reproves the Catholic minority for their ingratitude to the *Nor' Wester*, which has, forsooth, suffered so much for the sake of that minority. This is really funny. We are fully aware that the founder of the *Nor' Wester*, Mr. Luxton, did suffer the most unjust destitution because of his manly fealty to the minority; but unfortunately he has long ceased to control the policy of that paper, and its present attitude proves that self-interest was the motive of its present editors when they chose for a time to put us on the back.

The Encyclical.

It is announced by cable that the Holy Father's encyclical on the Manitoba school question was published in Rome on Christmas eve. Here is the summary as given in the *Free Press* last Friday:—"After recalling the religious history of Canada and eulogizing its scholastic institutions, His Holiness expresses regret at the decision taken seven years ago in Manitoba, relative to the Catholic schools and points out the rights of Catholics, according to the federal agreement. Continuing, the Pope condemns the school system based on religious neutrality, praises the zeal of the bishops displayed on this question, regrets that Catholics are not equally united owing to political passions, and admits that the authorities have done something to diminish the

inconveniences of the Manitoba government school legislation, but His Holiness declares this to be inadequate, and exhorts Catholics to persist in claiming all their rights, though they must not refuse any partial reparations obtainable, with the view to reduce the perils of the education of youth.

In conclusion, the Pope says that in the event of these being unobtainable, Catholics should provide their own schools, and adopt, under the guidance of their bishops, a programme of study, reconciling it with their religion and all literary and scientific progress."

Although we cannot attempt to develop the teaching of this long expected encyclical till the whole document is in our hands, yet we think it advisable to direct attention to one point which may, at the first blush, seem to favor the champions of compromise. Catholics are told that "they must not refuse any partial reparations obtainable." This caught the eye of the title-framer in the *Free Press* office and "Partial Reparations" forthwith became a headline. Partisans might argue that the Laurier-Greenway "settlement," being a partial reparation, should be accepted. But a glance at the principle on which the encyclical is based disposes of that plea. The initial and fundamental principle, in subservience to which the rest of the encyclical must be explained, is that any system based on religious neutrality is condemned. Now the Laurier-Greenway "settlement" having expressly stipulated that religious neutrality must be maintained and that there must be no separation in school hours between Catholic and non-Catholic children, it follows that the "settlement" cannot be deemed a "partial reparation" in the sense of the Encyclical.

Another phrase has led the *Globe* to scent out from afar the possible formation of a united Catholic party. Our great Toronto contemporary says: "The encyclical expresses regret that 'Catholics are not equally united owing to political passions.' We think this is a matter for congratulation; and it is the Catholics who stand to lose by a disturbance of that condition of affairs. If they form what will be virtually a political union under the guidance of the Pope, they cannot complain if Protestants are solidified in a similar way. It is obvious that two-fifths of the people of Canada cannot compel three-fifths to force separate schools upon Manitoba." And then the Liberal organ goes on, in the usual cant of the upper dog, to preach peace and to denigrate the sectarian quarrels which its own followers have originated. There is just this slight miscalculation in its forecast: Catholics are capable of uniting as they have done in Germany; Protestants are not. Moreover, there is not the slightest danger of sectarian animosity on the part of Catholics; they will never band themselves into secret societies to oppress or ostracize Protestants; they do not even attempt to deprive non-Catholics of any right or privilege; they simply claim what the constitution of the Dominion grants them. The bigotry and animosity is all on the other side. Let the *Globe* preach peace and goodwill to its own fanatical supporters.

The January Intention.

"Vocations to the Priesthood" is the general intention recommended to the associates of the Apostleship of Prayer for the month of January, 1898. What we should pray for is that true priestly vocations be multiplied, that young men of pure lives, solid learning and burning zeal devote themselves to the special service of God's altars and to the spiritual necessities of their fellow men. By praying fervently for this intention we ensure for ourselves and for our children the most precious of all blessings.

Cardinal Wiseman's Life.

The first Cardinal Archbishop of Westminster died almost thirty-three years ago. Shortly after his death, his successor, then Archbishop Manning, collected the materials for a biography, but, owing to the premature death of the Cardinal before he had completed his sixty-third year and the consequent survival of many persons who would necessarily figure in any complete account of his life, Manning deemed it prudent to postpone the publication till his own death. After that lamented demise, Rev. Father Morris, S.J., who, before his entrance into the Society of Jesus, had been Canon Penitentiary of Westminster and thus thrown into daily contact with Cardinal Wiseman, began work on the collected materials; but he had only one chapter written when he himself was called away in the very act of preaching. After Father Morris's death,

Cardinal Vaughan asked Mr. Wilfrid Ward to write the Life, and as we now at last have the long-looked for work before us. We have received the two thick crown octavo volumes of xiii, 579 and 656 pages, direct from the London office, of Longmans, Green and Co., who have but just published them.

As might be expected from one who wrote so finished an account of his own illustrious father in those two famous books, "William George Ward and the Oxford Movement" and "William George Ward and the Catholic Revival," this biography is intensely interesting. The title "Life and Times" may tighten those who remember "The Life and Times of St. Thomas Aquinas" by Roger Bede Vaughan, which a witty theological student once christened "The Life and Times of the Human Race," so irrelevantly comprehensive was much of its undigested erudition; but the fear would be groundless: though Mr. Wilfrid Ward is rich in anecdote and learning of all kinds, he never forgets his central subject, to which all else is made subservient. And what a wonderful man he has caused to live and breathe in his entrancing pages! There have been more profoundly erudite, more scholarly men, greater writers, grander geniuses than Wiseman; but it is very doubtful if any man has been found in any age who touched human life and thought at so many points and so vividly at every point.

He was an Englishman of Irish ancestry, born in Spain, trained to Englishmanliness at Ushaw, disciplined in a seminary in Rome itself, speaking six modern European languages like one who was cradled in each of them, able to converse fluently in Latin, Greek, Arabic, Persian and three or four more of the tongues of the East, corresponding on all sorts of subjects with the greatest minds in all Europe, writing at the age of four and twenty his "Horae Syriacae," a book which revealed an astounding knowledge of the Syriac language and which is still, after seventy years, a standard authority; dashing off by snatches in railway trains, in country houses, at odd moments of scant leisure, that most lifelike of historical romances, "Fabiola," scattering pans and *jeux d'esprit* broadcast in half a dozen languages, while sore beset with disease and unimaginable worry; an ascetic who chronicles how much better his daily meditations are made when he adheres strictly to the minute prescriptions of St. Ignatius's Spiritual Exercises; a fervent Christian who chastises his six feet two of mountainous flesh and yet is a rare judge of good cooking; a wrestler with fiendlike temptations to infidelity during years of spiritual desolation when even that Church liturgy which he loved so dearly had lost its charm, and acknowledging afterwards that this plague, instead of being a danger to his faith, had been simply invaluable as a period of self-discipline in patience, self-reliance and concentration in spite of mental depression; a great starter of ideas and organizer of educational, literary, scientific and ecclesiastical progress, but wofully dilatory in answering letters and in following up the details of business; a fascinating preacher and lecturer, who beamed his first introduction to a pulpit at the Pope's command as the destruction of all his habits of solitary study, as dragging him from commerce with the dead to contact with the living, from books to men; a charming conversationalist, who could by turns let children climb all over him and delight the most learned coeries with his masterly criticism of music, painting, architecture, sculpture, and archaeology; a perfect master of Church ceremonies, for whom a great function was a source of deep gratification, and withal simple as a child, yearning ever and anon for sympathy. All this and far more was Nicholas Wiseman, a great and good, but especially a lovable, thoroughly human being.

Without making a caricature of his subject as Mr. Purcell has done for Cardinal Manning, Mr. Wilfrid Ward has not spared us the recital of Wiseman's shortcomings. True, they were all extremely venial; there is not one selfish fibre in his whole giant frame, no, not the shadow of any meanness in his generous soul. We feel, after reading this work, that we know all about him, that nothing has been kept back.

We shall have more to say later on of "The Life and Times of Cardinal Wiseman." It is an almost inexhaustible mine. Meanwhile we would merely express our conviction that this is, for Catholics especially, but also for all non-Catholics who wish to know the great movements of our age, the biography of the nineteenth century.

The first edition of the Life and Times of Cardinal Wiseman, by Wilfrid Ward, is already exhausted, though the book is an expensive one—24 shillings—and has been out only three weeks.

CORRESPONDENCE.

To the Editor of THE NORTHWEST REVIEW:

Sir,

Permit me in reply to your courteous criticism of my letter in your last issue to offer a word of explanation, and to correct some misapprehensions which my words seem to have given rise to. I stated that the Catholic people of Winnipeg have hitherto lacked anything of a DISTINCTLY LITERARY character to encourage and foster intellectual growth and achievement. I was fully aware at the time that the St. Vincent de Paul, the C. M. B. A., the Catholic Order of Foresters and other societies are and have been for some years in this city, but these organizations are by no means DISTINCTLY literary. Hence in the words of one of its organizers such a society as the Newman Literary Guild has been "a long felt want among the Catholics of Winnipeg."

If these societies fulfilled all the requirements in this particular what would be the sense in this organizing a guild to meet a want already amply supplied?

Again, nothing could have been further from my mind than the notion that organizations of a social, literary, or charitable character have ever ceased to exist in the Catholic Church, and I regret very much if my language was so ambiguous as to be susceptible of an interpretation consistent with such a view. I referred in my letter to those guilds which existed in such numbers and flourished so widely in certain parts of Europe particularly in England and the Teutonic countries during the middle ages. These guilds as you are aware were abolished in Protestant countries at the time of the so-called Reformation under pretence of their being superstitious foundations. Were I to conclude that henceforth organizations for purposes of charity, education, or social improvement were non-existent in the Catholic Church I would assuredly be as one who "had eyes and could not see."

Once, more in regard to the presence of ladies at the meetings of the Guild, I do not remember setting up Protestants as models for us to imitate. I had rather in mind the work of similar organizations in Catholic circles in certain points of Eastern Canada, whose noteworthy examples I feel we could do worse than copy, believing as I do with all due respect for those who may differ with me that it were more in accord with the eternal fitness of things that we should encourage the mingling of our young men and young women in social and literary intercourse, than by discountenancing it, virtually lead them to cultivate the society and friendship of those outside "the household of the faith."

VOLO BENE.

Editorial Note: Our correspondent's explanation is quite satisfactory, but we still cling to the persuasion that woman's sphere is the home circle. Anything that withdraws her from the blessed influences and occupations of home life is a delusion and a snare. If, when a young girl, she gets into the habit of gadding about to literary societies, she is very likely to grow up into a negligent mother. And, as to the advantage of such gatherings in the way of future marriages, we have always found, in a somewhat extended experience, that the happiest marriages have originated in friendly visits to the girl's own home under the approving eye of her parents.

Christmas Services.

The midnight Mass was everywhere largely attended and was remarkable by the great number of communions. At the Cathedral the first High Mass was sung by Rev. Father Messier with Rev. Father Bellevue as deacon and Abbe Maillard as subdeacon. His Grace the Archbishop preached at the third Mass at 10 A. M.

At St. Mary's and the Immaculate Conception, Winnipeg, confessions were heard almost up to the Midnight Mass and communions were very numerous.

At St. Mary's the music of the Mass was chiefly Hummel's; at the Immaculate Conception it was Leonard's. At St. Mary's the celebrant was Rev. Father McCarthy, O.M.I., the deacon Rev. Father Grenier, S.J., the subdeacon, Rev. Father O'Dwyer, O.M.I. At the Immaculate Conception Rev. Father Lebel, S.J., was celebrant.

At Gretna Rev. Father Wood-utter officiated in the cosy and tastefully decorated new church, the choir being assisted by a few outsiders, Miss L.O'Brien, of Neche, presided at the organ; her sister with Miss L. Tennant played the mandolin; Mr. Malo, choirmaster of the Neche Catholic Church, gave "Minuit Chretien" in excellent style.

In St. Cuthbert's, Portage la Prairie, Rev. Father Chartier, S.J., sang the High Mass at midnight and preached. There were fifty five communions. Miss Irene Haggarty, the organist, was ably assisted by Miss Gilman, Miss May Mawhinney, Mr. Carpenter and Mr. Beynon.

In St. Augustine's church, Brandon Rev. Fr. La Rue, S.J., sang the Midnight Mass and preached five times on Christmas Day and the following Sunday. The singing and music were very good and reflect great credit on the pastor, Rev. Fr. Jubinville.

Resolved to agitate.

Irish World.

They have resolved in Ireland to vigorously agitate the Catholic University question. A committee has been formed to make arrangements for the holding of a representative public meeting in Dublin to press upon the Government the necessity of meeting the Catholic claim, by introducing in the next session of Parliament a measure embodying the principles which were enunciated in the recent declaration of the Catholic laity, and which have since been practically indorsed by the First Lord of the Treasury, with the concurrence of representative members of all parties in Parliament.

The First Lord of the Treasury referred to is the Right Hon. Arthur J. Balfour. This Tory leader and Cabinet Minister has repeatedly declared that the Catholics of Ireland have a grievance in the matter of university education. He has said that the existing state endowed universities in Ireland are not such as Catholics can conscientiously make use of. He has said with regard to one of them, viz. the University of Dublin (Trinity College) that if he had a son to educate he would certainly not send him to a college as Catholic in its methods and spirit as that (Trinity College) is Protestant.

Mr. Balfour has made these declarations and admissions, which mean that the Catholics of Ireland are not only deprived of university education, but are compelled to help to pay for the university education of the Protestant minority. It is not so long—a little more than twenty years ago—since they (Irish Catholics) were forced by law to pay taxes for the support of the Protestant Church. That robbery and outrage on the Irish nation was put a stop to by Mr. Gladstone. The robbery and outrage of having to pay for university education for the Protestant church people while having none for themselves, are still inflicted on the Catholic body, and the Government, though admitting the injustice, declines to give redress. Mr. Balfour is afraid of the Orangemen. He says that for the present he can only be a "missionary" in the cause. What is he a Cabinet Minister then for? And why, therefore, does he and his colleagues insist on ruling Ireland? The business of a government is to do justice—to apply a remedy when a clear case of wrong is made out. It is not to be "missionaries" that men are put at the head of governments, but to carry on the practical work of securing justice and administering justice impartially to the people. If Cabinet Ministers cannot or will not do this, they are unfit for the work, and should throw up the job.

But Mr. Balfour and Lord Salisbury will do neither one thing nor the other. They will not do justice to the Catholics of Ireland in the matter of university education, nor will they allow the Catholics to do it themselves, which they would very soon do if they had Home Rule, and do it, of course, without injuring their Protestant fellow countrymen in the smallest degree. A very considerable section of the Protestants of Ireland are favorable to and have openly declared in favor of, the Catholic demand. It is only the Orange lodges that object, and because of the opposition of this intolerant faction—a minority of a minority—Mr. Balfour remains a "missionary" in relation to the claim of Catholic Ireland for justice in the important matter of university education.

Under the circumstances there is only one thing for the Catholics to do, and we are glad to see they are about to begin. The committee for the meeting,