

NORTHWEST REVIEW

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Northwest Review.

TUESDAY, MAY 25 1897.

CURRENT COMMENT.

On the 11th FAR-FETCHED inst. we announced that the Rev. Father Legal O.M.I. had been appointed Coadjutor Bishop to Mgr. Grandin, bishop of St. Albert, and that a coadjutor had also been given to Mgr. Durieu, bishop of New Westminster. On the 18th, a full week after the issue of our paper officially making these important announcements, the "Free Press", whose joke about contemporaries publishing stale news we duly chronicled in that same issue, solemnly printed the following local item:—

La Presse, of Montreal, states that a letter from Rome announces that "coadjutors have been granted, with future succession, to Mgr. Grandin, O.M.I., bishop of St. Albert, and Mgr. Durieu, O.M.I., bishop of New Westminster. The apostolical letters have been sent. The names have not been given for publication."

We gave the news at first hand as reported directly from the Archbishop's palace, and yet the Free Press, which exchanges with us and generally appropriates some of our items the day after the REVIEW's appearance, had to wait for a Montreal paper to find out less than what we had said seven days before; for we had mentioned Mgr. Legal's name, which "La Presse" does not. We fear our brilliant contemporary has paid the penalty of its sarcasm agent "our contemporaries guilty of putting old papers upon the streets distributing them decently and in order as news." Pride has had a full.

Obedience TO THE POPE.

The General Intention of the Apostleship of Prayer for June, which will have begun before our next issue reaches our readers, is "Filial Submission to the Vicar of Christ." The June number of the "Messenger of the Sacred Heart," which is as usual replete with deeply interesting matter, says: "There are many reasons that occur at first sight why we should pray for a spirit of obedience to the Pope. A brief reflection will make us discover so many obstacles to this spirit, that we may well marvel at the power of God's grace in keeping it alive in us at all. The world is all against it, and hates us for it; enemies of the Church make it a reproach to us, and call us Papists in contempt."

Nothing could be better suited to the present circumstances of Manitoba Catholics than to cultivate and pray for the dis-

positions of mind that make us ready to obey the Holy Father's slightest behest. We are about to receive the visit of his Delegate, who will report to Leo XIII. upon our attitude on the school question. Whatever may be the Sovereign Pontiff's decision we should accept it, as the command of Christ's Vicar, "not because we consider him wise, successful or estimable in the eyes of the world, but simply because he is the Vicar of Christ and bears His person, His dignity, and His authority."

A CAP THAT FITS.

After enumerating various obstacles to this true spirit of obedience, the "Messenger" uses words which, though alluding to a well known set in the United States, fit in wonderfully with the behaviour of certain Catholics nearer home. "Finally there is the obstacle, or, in the strict sense, the scandal, of men about us professing loudly their sentiments of loyalty to the successor of St. Peter, and still minimizing his authority, or limiting it to certain spheres of action, questioning certain of his rights, attributing his conduct to motives of purely human policy; in a word attempting, on a small scale, and in a covert way, to do what out and out rebels to his power have been doing since the days of the arch-schismatic Photius."

FANCY AND FACT About Manitoba.

The praise we lately bestowed upon the Dublin "Irish Catholic" for its noble defence of our stand on the school question must, we regret to say, be withheld, nay must be transformed into the severest kind of censure for its recent article on emigration to Manitoba. In inflicting on our esteemed contemporary the condign punishment of reproducing its entire article in this very country which it ignorantly maligns, and which, on reading it, will feel only pity for, and astonishment at, such ignorance, we are fully aware that the editor of the "Irish Catholic" has been imposed upon by some disgruntled Irishman who, instead of blaming himself, blamed the country for his failure. Here is this farrago of misstatements:

WARNING TO INTENDING EMIGRANTS.

A MONSTROUS SCHEME.

An Attempt to Delude the Peasantry of Ireland.

We feel bound to warn our clergy and people against the working of a nefarious scheme which has been initiated in Canada, and which has for its object the inducing of a number of Irish emigrants to become settlers in Manitoba. Owing to the measures which are being taken to promote the success of the scheme referred to, it becomes urgently necessary that the most effective measures shall be taken to make the public aware of the existence of designs which, if carried into execution, would imperil the spiritual as well as temporal interests of those who became their victims.

Briefly stated the facts are as follows. The present Liberal Government of Canada have recently appointed two Emigration commissioners who are to remain permanently resident in his country. One of these, Mr. Charles Devlin, will be stationed in Dublin; the other, Mr. O'Kelly, in Belfast. Both of these so-called Commissioners are professing Catholics, and have been specially selected because this fact is supposed to be likely to facilitate the working of the plan in which they are employed.

What it is sought to secure is the promotion of Irish emigration to Manitoba, Now, the province named is essentially unsuitable as a place of abode for our people. The land is a kind of Siberia. There are practically only three months in the year, June, July, and August, in which there is any "growing weather"; there are no markets, consequently no pieces for agricultural produce; there are no manufactures and no industries. The population is divided in the proportion of about twelve Protestants to one Catholic, and the former, as is well known, tyrannise over the latter with a bigotry a parallel for which can only be found in the story of our own Penal Days. Deprived of their schools

and possessing but few churches, the condition of the Catholic settlers in Manitoba is indeed deplorable. In many districts the poor people are often without the ministrations of Religion or hearing Mass for six months. What such a state of things means in the time of sickness or of death it is needless to say.

We have thought it right to lose no time in bringing before our readers the facts connected with a project which we regard as reprehensible in the last degree and as demanding the sternest condemnation, wherever such condemnation may have the effect of opening the eyes of the people to the nature of the trap which is being laid for them and which will be baited with seductive promises of free land and free ocean passage and railway travelling. In reality the victims will be doomed to a Godless slavery in a barren and ice-bound land.

One of the best answers we have seen to this violent nonsense is in the "Brooklyn Eagle" quoted in a Free Press editorial, "A Generous Vindication", of the 14th instant. The Eagle is replying to a similar article in the Dublin Nation. Its magnificent defence of Manitoba is worth reading entire. It practically sets this land of ours above any Western country in the United States. "In climate," says our Brooklyn champion, "Ireland has the advantage of the gulf stream, to be sure; but it has not the clear, strong, bracing air of the prairies, nor is the soil so rich and deep and workable. The Red River valley is the finest wheat growing region in all the world." Then the writer adds that the Manitoba towns have all the characteristics of the Western U. S. towns except the roughness of the latter; which is a very delicate compliment from an American paper, although it fails to express the full reality; for, in proportion to the numbers of its population, Manitoba is the most law-abiding and cultured region of the North American continent. There is no other city in Western America of 40,000 inhabitants with anything like the literary atmosphere of Winnipeg. This is explained by the fact that so many people of refinement have congregated here from the old country and from long settled provinces of the Dominion.

Writing on the 17th of May, with the past month's experience of this spring's early vegetables, we stand aghast at the ridiculous assertion that there are only three months of growing weather.

"There are no markets". How is this for a whopper? "Manufactures are growing," says the generous Eagle, "along the rivers... Canadian wheat can now be shipped directly to London... and all the conditions are such as to invite settlement." "There are no industries," says the Irish Catholic; and yet one of our Catholic friends of Winnipeg, has, in the last twelve-month, by investing \$500 in a legitimate retail trade, cleared five thousand dollars. But, of course, he is industrious, thrifty, wide-awake. Immigrants of that stamp always succeed here; the others had better stay at home.

Our climate is one the healthiest in the world. Irishmen do not know how the sun shines till they come here. People with weak lungs are sent here to recruit and they do rapidly. It is a well known fact that consumption prevails much more in climates that are humid than in those which are dry and uniformly either warm or cold.

As to the ministrations of religion, it is true that Catholic settlers are often too widely scattered to have a resident pastor, but we have yet to hear of any person dying without the sacraments because the priest could not reach him in time. It is also true that we are deprived of our schools, but this is almost the only point in which we are the victims of what Mr. Joseph Martin calls "rank tyranny," and in this respect we are not worse off than all our Catho-

lic brethren in the United States. Only, we feel it more, because we have been robbed of the exercise of a constitutional right, whereas the United States Catholics never had any such right. However, the more Irish Catholics come over to help us fight our school battle, the sooner we shall be able to control the local legislature and recover our schools. We are already, not one twelfth as the "Irish Catholic" says, but one eighth of the Manitoba population and we are increasing faster than the other elements. If, therefore, our Dublin contemporary had a really enlightened zeal for our spiritual welfare, it would encourage the emigration of thrifty Catholics to Manitoba. These brethren of ours would find here a large number of descendants of Irishmen, the majority of whom, having come from Ontario counties originally settled by Ulster immigrants, are staunch Protestants and yet not at all unfriendly to Catholics in business and social relations. Fresh arrivals from Ireland will also everywhere meet with Irishmen whose success in Manitoba farming and business pursuits proves how ridiculously false is the assertion that this province "is essentially unsuitable as a place of abode for our people." We need only point, as an instance, to the fact that one of our most zealous Irish Canadian Catholics, Mr. Nicholas Bawlf, is President of the Winnipeg Grain Exchange, the nerve centre of the immense Manitoba grain trade.

ANCESTRAL INFLUENCE.

To the Editor of the NORTH WEST REVIEW.

I have read with interest your references to the descent of Mrs. Robinson of Rat Portage from the sister of St. Thomas of Canterbury and to the fact that she is a convert to the Faith.

I believe in many cases of conversions among Protestants that if their pedigree were examined it would be found that some one of the English Saints had a particular interest in the convert by virtue of blood relationship.

I admit I am not quite clear as to the identity of the Theobald Walter who married the sister of the Saint.

Surely the founder of the family—Theobald Walter—whom I understood you to refer to was the brother of Hubert Walter, Archbishop of Canterbury and Lord Chancellor of England and was married to Maud de Vavasour. This Theobald Walter had a son who is described by Henry III as Theobald fil Theobald (in Patent Roll No 4 of Henry III, Membrane 5.) This may have been the person who married the sister of St. Thomas.

It is remarkable that there should be so much mystery concerning the history of this great family of Fitz Walter, but its origin is still a matter of dispute among genealogists. Lord Arthur Hervey champions the cause of those who would derive the family from that of Hervey of Suffolk, while Mr. Glanville Richards in his "History of the House of Glanville" as confidently asserts it is derived from that of Glanville and closely allied to the great Chief Justice Ranulph de Glanville.

Others again have founded upon an examination of the Charters of the Abbey of Rivers in Yorkshire a theory that the family of Walter or Fitz Walter is identical with that of De Folkeston which is supposed to be an alias for that of "Espece", which founded the Abbey. Another Thomas—the Blessed Thomas More—is represented in this diocese by the descendants of a sister.

Burke in Vol. II of "The Colonial Gentry," under the caption "Manbey of Oak Lake" says "William J. Manbey of Oak Lake" "etc married, May Elisabeth eldest daughter of Francis William" "Breach of, etc. Mrs. Manbey," "through her great grand mother" "Mary Anne Donne (wife of Thomas"

"Breach" daughter of William "Donne of Colts Hall, Co. Norfolk," "by Anna Maria, daughter of" "Charles Barnwell of Mileham, Co." "Norfolk is descended from Dr." "Donne, Dean of St. Paul's (temp. "James I) and from the sister" "(wife of Chief Justice Rastally)" "of the Blessed Thomas More."

Mrs. Manbey is also a convert and probably owes the gift of faith to the Blessed Thomas More.

Yours, etc.

"Genealogist."

14 May 1897.

Review's note on the foregoing.

Had our correspondent read our comment more carefully, he would have noticed that we did not say that Mrs. Robinson was a convert; in fact she has been, we believe, always a Catholic. What we said was: "she has been blessed with the true faith." However, "Genealogist's" point about converts being prayed for by saintly ancestors still holds good, since it was a special Providence that brought her in her infancy into that fold from which her forefathers for three hundred years had strayed.

This letter comes as a curious confirmation of an assertion made in our leader on "Fancy and Facts about Manitoba"; "Genealogist" mentions one of the very many cases in which people of gentle blood and honorable ancestry have made their home in our prairie province.

The Taxil Fraud.

"Whom the gods wish to destroy they make mad." The ancient adage recurred to our mind as we read Leo Taxil's shameful confession of his imposture and his blasphemous conduct. We never believed in Taxil and we do not believe the whole of the Vaughan myth. The gentleman who acted as our Paris correspondent had frequent opportunities of estimating Taxil's character, and during a visit which he paid to this country we asked his opinion of the convert from Freemasonry whom we even then suspected of insincerity. The reply was "Oh, he will put together any cock-and-bull story for the sake of making money." Since then we have never had faith in Taxil, and we are sure that of the Catholics who have read his so-called revelations many felt as we did. It was eight months ago the "Kölnische Volkszeitung" explained in detail how the "Diana Vaughan" swindle was elaborated by Taxil and Dr. Hacks, alias Bataille. Taxil's latest story is like the rest, largely made up of lies. For instance, he told his audience that the Bishop of Charleston made a special visit to Rome for the purpose of contradicting his report as to Luciferian scenes in the Masonic temple of that city. The statement is untrue. The Bishop considered the report as almost too absurd for any notice whatsoever, but having met our American correspondent, he suggested that it might be worth while to expose the falsehood in the columns of THE CATHOLIC TIMES, and this was done. So with various other assertions contained in Taxil's speech at the Hall of the Geographical Society, Paris. The only matter for astonishment in his last performance is that he should so to speak, have killed the goose that laid golden eggs. But, no doubt, he could scarcely do anything else, being pressed by inquirers. Our Paris correspondent says it is now rumoured that he intends to lecture in England. If this be so, he will discover that he is making a grave mistake. We are convinced that the Protestant Alliance itself would not touch him.—Catholic Times.

An Ingersoll Audience.

From the Chicago Journal.

An Ingersoll audience is one of the most unsatisfactory exhibits that is possible to humanity. It includes some people who are present merely out of curiosity, but for the most part is made up of atheists—men and women who think they think because they deny.