

The Northwest Review

PRINTED AND PUBLISHED AT

294 McDERMOTT AVENUE.

EVERY WEDNESDAY BY

E. J. DERMODY.

Publisher and Proprietor.

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.

SUBSCRIPTION RATES.

All Postage is paid by the Publishers. The Northwest Review \$2 a year, \$1 for six months.

Club Rates.—Six copies of the Northwest Review for \$10. In ordering for clubs, the full number of subscriptions, with the cash must be sent at one time.

Agents wanted in every town in the Northwest. Write for terms.

A Catholic correspondent wanted in every important town in the Northwest.

The Northwest Review is the official organ for Manitoba and the Northwest of the Catholic Mutual Benefit Association.

Correspondence conveying facts of interest will be welcomed and published.

Address all Communications to The Northwest Review, Post office Box 508, Winnipeg, Man.

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.

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, MAY 10th, 1898.

My dear Mr. DERMODY. 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, to the company for the present retaining charge of the editorial columns.

I need not tell you that I take a deep interest in 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 manner they like best.

The sole controversy claim is over the principles they express and I have no hesitation in stating that the principles announced by them are sound and should 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.

The Northwest Review

WEDNESDAY, NOVEMBER, 28.

EDITORIAL NOTES.

Time effects many striking changes. Twenty years ago the German Chancellor was busily engaged in a crusade against the German Catholics that was as unwarrantable as it proved vain; and now the office from which he was forced in disgrace is held by a representative of one of Germany's oldest Catholic families.

Some men would make, as they conceitedly think in their small way, the Church more acceptable to outsiders. Really they do hate to be thought bigoted and narrow. Do they not know, as Catholics, that the Church teaches nothing of herself, she merely hears witness to the doctrines taught by her Divine Founder. She has no discretionary power to modify, relax, or alter the law of God. She is but the living testimony, to the truth, the divinely appointed guardian who will never fall.

To hurry to an early Mass on Sunday, so to get through quickly with the obligation, and then pass the rest of the day in idleness and dissipation, does not argue wholesome religious health. There is very little religion in that heart which gives six days in the week to the service of the world and can merely afford a brief half hour on Sunday to the Creator; which, too, would not be given, if it could be avoided without sin.

A contemporary suggests that it is a good idea for Catholics to send copies of Catholic papers to Protestant friends. "Many a convert dates his change of faith from the day when a Catholic paper fell into his hands." True, beyond doubt; and no better paper can be found for this purpose than THE NORTHWEST REVIEW, which is always full of interesting reading, such as non Catholics, as well as Catholics, may peruse with profit.

The various religious societies connected with the Harvard University held a joint meeting one day recently for the purpose of explaining the ends they aim at and with a view of uniting for more effective work. When it came his turn to speak the president of the Catholic Club reminded his hearers that had it not been for the Catholic church the Christian religion would not have flourished and been perpetuated, nor learning brought down to modern times.

The largest Bible in the world is in the Vatican. It is a manuscript Bible and written in Hebrew. It weighs 320 pounds, and there is a history connected with it. Under Pope Julius II., a syndicate of Venetian Jews endeavored to purchase it, offering the weight of the book in gold as the price, but the Pope refused the offer. This is the largest

price ever known to have been offered for a book. Protestants may denounce the Pope as the enemies of the Bible, as much as they please, but we feel certain that no Protestant could ever have been found, from Luther down to Dr. Bryce of Winnipeg, would refuse such a price, for a Bible!

On March 6, 1893, Hugh John Macdonald, member for Winnipeg, said in the House of Commons: "The manner in which the Separate School system was abolished (in Manitoba) was barbarous, brutal and butchery. I believe as has been explained by my honorable friend from Provencher (Mr. LaRiviere) that the proceedings taken by the local government of Manitoba to pass and carry out the school act were such as to give the impression that it was their intention to add insult to injury and to hurt in every way in their power, the feelings of the Roman Catholic minority of the Province from which I came."

The enemies of the Church must certainly be determined to ignore even current events. We all remember the Kulturkampf in Germany when the Chancellor who was said to be an incarnation of "blood and iron," sent out the edict, in imitation of a Heathen Roman Emperor, that "the Catholic Church must go" at least out of that empire. Now we find the German Chancellorship given to Prince Hohenlohe, and now a Catholic Chancellor steps into the place of that "blood and iron" Prince who said that "the Catholic Church must go." The Catholic Church of God is not under the Dominion or power of man, and will go—and then go into eternity in heaven—only when the world ends and there are no more souls to be saved.

"How shall the Indians be educated?" asks United States Senator Kyle, of South Dakota, in a paper contributed by him to the October North American Review, and he answers it partly by saying: "Since the days of Eliot, philanthropists have done something towards educating the Indians; though no definite plan seems to have been adopted by the government until late years. Indian children were gathered together by missionaries for religious instruction. These sectarian schools have demonstrated Indian education and are equal to any schools on the reservations to-day, both as to instruction and methods employed to develop pupils. The institutions are all equipped with intelligent, self-sacrificing teachers, often better fitted for such work than those furnished through the government. The difference between the missionary teacher and the government employee is that the former is always imbued with the honest belief that an Indian can be both civilized and Christianized." Senator Kyle comes from the far West and has been to the reservations to see for himself the working of the contract schools.

LOOKING ON THE DARK SIDE.

Why is there so much unhappiness in the world? Some one will answer because there is so much poverty; another will say because there is so much selfishness and pride; and still another will say because there is so much that is wrong. Each of these answers is applicable; but, after all, the real reason is because men will generally look upon the dark side.

There is much poverty and suffering in the world, but it has not been positively determined that the poor are the most unhappy; on the contrary, one often finds in the lowliest homes such peace and happiness. It is safe to say that more than one-half of the misery in society comes from looking at the worst side of everything, from expecting misfortunes that never come. How often do we find men for weeks brooding over some expected disaster, and when it arrives how much less terrible was it than it was expected to be. There are men in every community who seem almost afraid to take a bright view of life. If they have met with a misfortune in business they are quick to make the fact known to their families, but they scarcely think it worth while to talk of their successes. Little do they care for the gloom they take with them to the family circle. Their families hear of every failure of plans, but not of their success.

Life is too short to be spent in brooding over past misfortunes or in anticipating those to come. To live too much in the past makes one morbid and unfit him for the battle of life, and especially does it rob his home circle of the pleasure it is his duty to try to secure for it. The morbid man is not apt to accomplish much in the world. He is naturally nervous, and is apt to be ill-tempered and disagreeable. The world does not like the pessimist, nor does it care to hear of the dark side of human life. The man who "wears his heart on his coat sleeve" is apt to be shunned, unless that organ is filled with sunshine.

If men will only try to remember that time cures many of the ills of life, they will become less morbid and better suited for the struggles they must wage. In this case men should learn from experience, and how often have they seen the desolate hearth relighted with the smiles of happiness, or have they not hundreds of times seen the broken business man restore his fortunes? With confidence in Providence, a light heart, and resolute will, almost any

reverse can be remedied. If men will, in one sense let the morrow take care of itself, they will be happier and stronger, and will thus escape many of the perils by which they imagine they are environed.

ARE THE SCHOOLS TO BE SECULAR.

The Portage la Prairie Liberal, in an article commenting on the petition of the Catholics to the Greenway Government, says:

"Unfortunately our Catholic fellow-citizens do not see eye to eye with us in this matter. They say they cannot conscientiously use our public schools and in proof of this they pay a voluntary extra tax to establish schools of which their consciences approve. A great many Protestants because they cannot understand why a Catholic can object to the present system of religious instruction, jump to the conclusion that Catholics are not sincere in their opposition and that their consciences are not hurt. With these Protestants we do not agree at all. We fully believe, we know that Catholics are conscientiously opposed to the religions exercises now used in many schools. Whether the Catholic children attend to these exercises or not, they are performed by the teacher and the teacher thereby becomes if not a religious teacher, at least a teacher of religion, and if he is a Protestant, he becomes in the eyes of the anxious Catholic parent a possible proselytizer of his children whom rather than see them become Protestants, he would probably prefer to see dead. The schools are not erected or supplied by the state to teach religion, then why should not these conscientious scruples of the Catholic be regarded? We say they should, and we think it too bad that the Protestant majority after receiving the thousand and one proofs they have that they are outraging the feeling—the very highest feelings—of their Catholic neighbors, should persist in forcing religious exercises on them in which they cannot honestly take part and of which they can never think without the thought being accompanied by a bitter feeling of resentment.

There is but one remedy for this state of things—for we take it no religious exercises can be found to which both Protestant and Catholics can agree—and that is to make the schools purely secular. The Catholic members in the local legislature last session asked for this. Their action means such schools will be acceptable to their co-religionists. It is the barest justice to grant them this. To do so does not mean to eliminate God from the schools. There can in such schools be no objection to the readers containing extracts from the Bible—the grandest of books—from the writing and sermons of the Catholics, Bossuet, Massillon and Newman and from the Protestants, Stanley, Farrer and Beecher—from the Koran and the Vedas—so long as nothing but what is moral and uncontroversial and acceptable to all men is placed before the children. We believe the great majority of Protestants are favorable to secular schools on such a basis. The opponents of it are found among certain clergy whose study of ecclesiastical history during the periods of religious persecution and suffering for conscience's sake has taught them; nothing except to be more bigoted and bitter than ever against their fellow-Christians the Catholics. Their brotherly love is turned to gall at the words "Roman Catholic." Is the bigotry of these men to rule the legislature? We hope not and we trust that Mr. Greenway seeing that Catholics are perfectly sincere in their refusal to accept the religious teaching prescribed in our schools will agree to do away with it altogether. Were this done the pending appeal to Ottawa for relief would fail or be withdrawn as it is based entirely on the declaration that our schools as now organized are practically Protestant schools.

We are glad to see that a number of provincial papers, among them the Brandon Times and Mail, are in favor of this solution of the question. The Winnipeg Tribune like the Liberal has always been of this opinion. Whenever the majority of the press strongly takes this stand secular schools will come."

Although there is much in these comments with which we cannot agree, yet there is a spirit of honesty pervading it which is not to be found among the Protestant clergy. The Rev. Dr. King and his conferees in the Presbyterial Synod, will not flinch much to please them in either the picture drawn of themselves, as fossilized bigots of bygone days, or in the certainty that the day is not far distant when they will see their Protestant schools sharing the same fate which they helped to bring upon the Catholic schools. The Catholic schools continue to give the children of Catholic parents a good, sound, Christian and Catholic training, but when the Protestant schools go, as go they must, they will the children of the people of these dishonest and pugnacious preachers, who, like the Rev. Dr. King and the Presbyterial Synod, are, for the second time, threatening the government with annihilation should it dare to secularize the schools, stand.

The Liberal says "we believe the great majority of the Protestants are favorable to secular schools on such a basis." The great majority of Protestants may take no stock in the pronouncements of Dr. King and the Presbyterians; Archbishop Machray and the Anglicans; or the Methodist Conferences, because they may be disgusted with the selfish and dishonest position which these men assume on this question but it looks as these gentlemen meant to frustrate the wish of "the great majority of Protestants, who are favorably to secular schools," if we may judge of their intentions by the warlike paint they put on at the recent Synod of the Presbyterial body. What a commentary that resolution of Dr. King's is on the Greenway gang!

"FIGHTING JOE" AS A PATRIOT.

A few weeks ago we were called upon to consider the claims of the hon. member for Winnipeg to pose as a friend of the French Canadians. In that article, we showed the great modesty and truth of Mr. Martin's claim and the high estimate he must have placed on the patriotism and intelligence of his audience, especially the French Canadian portion of it. At the same meeting, the modest and patriotic soul of the Winnipeg representative swelled with a great and just indignation at being accused, by political enemies, with being an annexationist! Just think of it! The member for Winnipeg, an annexationist! What a wicked world we live in and what a mark of Tory depravity and wickedness, to accuse the great and patriotic member for Winnipeg with being an annexationist! Let us listen to his own version of it, and let these wicked slanders read it, with bated breath, and then go and hide themselves from the gaze of all true and loyal and patriotic citizens. "When I was boy, my father took me to the United States, and although I had won for myself a good and honorable position in that country, although every thing looked bright and promising for me, I felt that I was living in a land of strangers. The flag that floated over my head was not the Union Jack, of glorious memory, but an alien flag. So keenly did I feel my exile from the land of my fathers and so much did I love the glorious Union Jack, that I cast all my bright and honorable prospects to the four winds of Heaven and returned to the land of the dear Union Jack under whose folds I have since lived in peace, happiness and contentment."

Could anything be more simple and pathetic than this devotion of a loyal and loving subject, to his country and his country's flag. And yet, incredible as it may appear, there are men in Manitoba base enough to accuse this devoted patriot and distinguished citizen of holding annexation, and therefore, disloyal sentiments. Nay, more, there are people in Winnipeg, who go even farther and loudly assert that the honorable and loyal member for Winnipeg has been indiscreet enough to give expression to these sentiments in public. We cannot recall any such public statements made by the honorable member, although we have frequently heard these things asserted by others. We have a very high appreciation of the honorable gentleman's veracity and sense of honor; we know that his public record as a man of honor is stainless; we know that he would rather pass out of public life with his stainless record, than to retain power by perfidy, treachery and falsehood. Everyone in Manitoba can bear testimony to what we say? True, there is a well authenticated statement that he once made promises to the Catholic electors of St. Francois Xavier, that if they would elect a Liberal and bring Mr. Martin into power that he would protect them in all their rights and privileges, especially in their schools and the official use of their language. It is told by Mr. James Fisher, who was then president of the Liberal party in Manitoba, in the following way: "Mr. Martin, in a powerful speech, denounced the statements of Burke and his friends as false. He told the meeting that it had never been the policy of Liberals to interfere with the language or institutions of the French Catholic population, and he appealed to them to trust the Liberals, and to support their candidate. At that time I was President of the Provincial Association of Liberals, and Mr. Martin referred to my presence at the meeting, and said I could put him right if he was wrong. He went further, and not only said Liberals had no idea of interfering with these institutions, but he gave a positive pledge, in the name of the Liberal party, that they would not do so. I have always thought that the movement to establish the present school law, abolishing all Catholic schools, against the strong protest of the minority was, under the circumstances, wrong. Personally I made no promise, but I felt as much bound by the pledge given as if I had given it myself."

would be considered a disgraceful act of perfidy, if done to a scavenger or chimney-sweep, becomes an act full of merit and honor when done to a Catholic. Is it fair, then, to condemn Mr. Martin for committing an act, which, under ordinary circumstances, would be considered disgraceful, but which, when done to Catholics, becomes an act so meritorious that it receives the unanimous endorsement of the leaders of Protestant thought in the province. When reverend and learned doctors, in synods assembled, endorse and approve of Mr. Martin's conduct, and use the machinery of their churches to perpetuate the dishonest and disgraceful act; when the moral and religious tone of the people descend to the use of such disgraceful tactics, should Mr. Martin be blamed too severely. We believe that such morals and such religion create such agents, and bring them into prominence.

"TURN THE RASCALS OUT."

For many years past the secretary treasurer of the municipality of Sifton has been Mr. Edward Dickson, M. P., an out and out supporter of the Greenway Government.

Let our readers should have forgotten the existence of this western legislator we will remind them that he is the same Mr. Dickson, who, during the debates in the House on the School Act of 1890, informed his hearers that he had in his possession a petition signed by many influential Catholics residing in the parish of Oak Lake, asking him to support the abolition of the Catholic schools. Time and again the Conservatives challenged him to lay the petition on the table; and exhausted every device known to legislative assemblies to force its production. The government invariably shielded him and he declared from his place on the floor of the House that he dared not produce the petition as the Catholics who signed it would suffer great injury at the hands of the priest. The priest in this instance was the late Father Bernier, a man of the most gentle and timid nature. Since this little episode Mr. Dickson has lived a life of retirement from the public gaze and the pages of Hansard will be searched in vain for his eloquence, but his vote was always recorded when the Catholics of the province were to be further opposed or insulted.

For some time past rumors have been rife in the municipality that there was a screw loose somewhere, and at last the council was forced to take action. This took the form of a petition to the Local Government for a special audit of the municipal books. The Hon. James A. Smart received the appointment of special auditor and made a searching audit, extending over the period from 1st January, A. D. 1887, to 1st September, A. D. 1894.

The report has been presented to the council and by its order printed and circulated. From this it would appear that after making all allowances possible the Greenway Legislator has pocketed four thousand four hundred and twenty-two dollars and some cents. In order that the government organs shall have no room to charge us with writing of what we do not know we will give Mr. Smart's own words:

"The amount due by the treasurer to the municipality is made up as nearly as I can estimate it as follows: Taxes not credited down to 1892, \$400.00; taxes not credited in 1892, \$433.00; in 1893, \$380.00; balance of government grant in 1892, \$335.00; balance of seed grain payments, \$312.00; debit to government on seed grain debentures, not paid, \$500.00; licenses not credited in 1892, \$99.00. The balance therefore is made up in the credits of 1894 which I am not able to specify; but I fancy it all other pertains to the payment of taxes.

"The balance of cash that should to-day be on hand to the credit of the municipality amounts to \$10,718.99, whereas the only cash I have observed in sight is a certificate from the manager of the Imperial Bank showing a balance to the credit of the municipality in the general account of \$8,296.70. "The difference of course must, or should be in the hands of the treasurer."

These, remember, are not the words of some bigoted Catholic or brutal Tory, but the verdict of the sacred custodian of the stuffed buffalo and the Red river cart in the annexe to the bar of the Manitoba hotel at the World's Fair. Before we proceed we would like to remark that Mr. Dickson's books contain an entry which purports to record the payment of the above sum of \$500 to the Local Government, as a payment on seed grain debentures. It is true, however, concerning this particular payment, Mr. Smart says, in another part of his report, that it "was not verified by my statement from the government." Can it be that Greenway & Co. have played the confidence trick on the legislator from the west? If it should simply be a question of Mr. Dickson's word against Mr. Greenway's we should prefer to believe the former.

From enquiries we have instituted it would appear that though the auditor's report was long since presented to the municipal council Mr. Dickson has repaid not one cent of the money he has appropriated. We are indeed informed that the council has accepted his promissory note for the amount of the shortage. If this should prove to be true we can only say that its members have utterly failed in their duty to the com-

munity; their duty to bring the guilty one to justice. We observe that the special auditor addresses his report to the Hon. J. D. Cameron as municipal commissioner. There can therefore be no doubt that the whole facts of the case are well known to the government. Can the government hesitate to instruct the Attorney-General to commence criminal proceedings forthwith against the defaulting treasurer. We challenge Mr. Greenway to give this matter his special attention. If he is too busy himself he might appoint Mr. Jerome who has such a nose for a municipal scandal, a special commissioner to investigate the affair. Among the suggestions of Mr. Smart as to the method of book-keeping to be adopted by the municipality in future is one "That where any officers of the municipality are travelling on account of municipal affairs detailed accounts of expenses should be rendered." It is a pity that they are not referred to the accounts of the Manitoba Commissioner at the World's Fair. It would have been useful as a specimen although the haysees in the Sifton council may not understand the force of such items as "show cases and maps."

Good Reading.

Among the good works that claim a paramount in our day and in our country is the work of Catholic education. Save the school! is the cry that comes from every Catholic heart. And, indeed, considering the means and circumstances of our Catholics generally, the call has been nobly answered. But with all the zeal of our pastors and all the sacrifices of the faithful, our hopes will be, in many instances, doomed to disappointment if we solace ourselves with the belief that all is done when we have built a school and contributed to its support. The education of our youth does not end with their school-days, and their future career will depend upon the larger education of domestic and social surroundings, and upon that which they will seek for themselves by their reading as they grow to maturity.

Here we come upon the important question: "What shall they read?" For read they will, at least most of them. Here, consequently, we are met by the thought of the great responsibility that lies upon us all. Parents cannot provide the proper reading for their children unless the proper reading exists. It belongs then to us, as a body to see that such reading be provided; far only our united efforts can secure this boon for them. The work is a noble one, and is worthy of our most disinterested and persevering efforts. It is a work to which we have been repeatedly exhorted by our supreme Pontiffs, by our Bishops, by Councils of the Church, all unanimously proclaiming the vast importance of the Apostleship of the Press, Father Ramiere, than whom no man has in our day has more fully realized the importance of the work done by the press; a man, too, who has fought the good fight with consummate courage and unflinching perseverance, had this to say about it: "After the holy ministry of the Catholic priest, there is no nobler Apostleship, but, likewise, there is none more self-denial and constant, that lays one upon to sharper and more unjust attacks, to more painful wounds, to more bitter hatred and more trying disappointments. We entreat the Sacred Heart of Jesus to console, to encourage and strengthen those who, for its glory, affront these dangers and fight valiantly for it with the pen, no less meritoriously than if they had combated for it with the sword."

An Instructive Book.

We are in receipt of a beautiful and instructive little book published at New York, entitled, "The Ceremonies of the Holy Mass Explained." In its pages will be found an English version of a most striking and lucid explanation of the great drama of the altar. The Holy Sacrifice of the Mass. This valuable and much needed work is from the pen of no less an authority than the learned Jesuit, Father Schoupppe. It should be in the hands not only of those who celebrate the divine mysteries, but also in the hands of all who assist at them. A careful study of its contents will be productive of much good for all classes of readers. It sheds a flood of hallowed light on the symbols and ceremonies employed in the Holy Sacrifice and presents them more beautiful, more venerable, and more sacred than ever.

The translation of these admirable studies of the great Jesuit, although done in moments snatched from the time of a visitation of a large parish, has brought the translator much pleasure and instruction. He humbly trusts that both the clergy and laity will hail with delight the publication of this little treasure of modern Catholic literature, intended as it is to increase love and reverence for the great central act and feature of Catholic worship, the Holy Sacrifice of the Mass, its ceremonies and symbols. A distinguished author not of the household of faith, seeing but dimly and "as through a glass," considered the Holy Sacrifice "the only genuine thing of our time." How great should not our love and appreciation be, we who are daily partakers of "the oblation offered up among the nations from the rising of the sun to the going down of the same." May God speed this little book to every Catholic home, is our fervent wish. Price 25 cents.

A little fellow had been seriously lectured by his mother, and finally sent into the garden to find a switch with which he was to be punished. He returned soon and said, "I couldn't find a switch mamma, but here's a stone you can throw at me."