

The Northwest Review

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The Northwest Review

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.

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, May 10th, 1893. DEAR SIR,—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.

Yours and I am in Christ, ALEX. ARCHBISHOP OF ST. BONIFACE, O. M. I.

WEDNESDAY, MAY, 24.

EDITORIAL NOTES.

Ontario has 289 Separate Schools, with 36,168 pupils, and 539 teachers. The number of Separate Schools has advanced from 175 to 389 in fifteen years.

It is a peculiar fact that while many non-Catholics of wealth, and often with the advantages of education, are at all times ready to use their influence against the interests of Catholic education, they never fail to take advantage of Catholic institutions to procure a sound moral training for their children.

The more we look into the unpatriotic position of the Orangemen towards their native land and fellow citizens, the more outrageous their impotent attempt at religious ascendancy and tyranny is. The population of the only one of the four provinces of Ireland in which Protestants are found in any number, Ulster, is 1,619,814, of whom the Catholics number 874,955, and the Protestants and Jews and those of no form of religion number 744,859, and a large number of those non-Catholics are not Orangemen.

Anyone calling himself a Catholic who is afraid to publicly profess his religion, is no Catholic. Such a person would do better to openly confess himself out of the church, because he lacks the moral courage to live up to the principles he pretends to believe.

Both sections of the Irish party in Parliament have joined hands in the fight for Gladstone's bill, and the unanimity of their action is the most encouraging feature of the battle so far.

HE CRITICISES.

Dr. J. M. Rice is a comparatively young man, who, having studied in a German university and acquired a taste for pedagogics, has been delegated by The Forum to visit the several cities of the United States and tell what he thinks of their public school systems. His reports are as a rule deprecatory—even as respects cities like Philadelphia which was supposed to have a "glorious system."

CATHOLIC SCHOOLS.

Agreat many—apparently a majority of non-Catholics appear to misunderstand the position that the practical Catholic must, if he pretends to be a practical Christian, occupy on the school question. The Catholic and non-Catholic while starting out in life from a common knowledge, start out from totally different stand points in their views of that knowledge.

The Catholic starts from a peculiarly Catholic standpoint on this knowledge, as he is compelled to not only unreflectingly know, but to thinkingly realize, that as the soul is the part of him that cannot cease to exist but must live on forever, that the welfare of the soul is consequently of supremely greater importance than that of the body, although the welfare of both is enjoined by the law of God.

The Catholic man and woman realizes that the eternal happiness of the soul of the child that God has given and entrusted to their care can only be gained by instruction in the doctrine, that will lead to the intelligent practice of the laws of the Christian Catholic church, and that this eternal happiness is immeasurably beyond any temporal object here, and this adds new zest to, and new motives for, their love for their child. More, Catholic parents know that if through their fault that instruction is not given and that soul entrusted to them is thereby lost, that the soul of that child lost through willful neglect of the necessary instruction will call at the bar of God's justice for the soul of the parent who caused its loss.

The question is not as to whether the belief of the Catholic in the all-importance of the welfare of the soul and the necessity of religious instruction for that welfare is true; but the question is: Such being the religious belief of the Catholic, to hinder his practice in accordance with this religious belief, is to hinder the liberty of conscience of the Catholic citizen. The truth or error of belief can be no possible part of the question, because no civil tribunal can decide this, the right of the individual to his particular religious belief, the liberty of conscience, is the entire question.

"It is for want of thought" in men that half the disagreements in life proceed, and it is by this "want of thought" that the devil is enabled to strew even so plain a part of the life path of the Catholic with difficulties.

"PROLIFIC CATHOLICS."

If there is one indication stronger than another of the purity and morality of a nation, that proof is found in the fecundity of the people. History amply testifies to this fact. The experience and history of nations clearly point to this. Do you want to know the condition of any nation, its social and moral purity, examine into its natural increase and you will find the surest answer.

people, an immoral people. What, then, does the following from Dalton McCarthy point to: "Now, Mr. Chairman, I was going to say something that might make the ladies blush, but there is no doubt that the French believe that their numerous progeny will some day overrun that of the slower ladies of the west."

Did Dalton McCarthy mean that the ladies should blush for their slowness? There is nothing in the idea of legitimate maternity to make them blush. Dalton may not have meant it, but he paid a deserved compliment to the purity and social morality of the French Canadian women and administered a rebuke to those to whom he was speaking, which was sufficient in itself to justify his fear that it "might make the ladies blush."

Although the remark that when the French outnumber us they will bring us under the rod is as unjust as it is false, yet there is ample room for the opinion that it is only a matter of time when they will outnumber us. The Winnipeg Tribune, in the same issue in which it publishes Dalton McCarthy's speech, also produces the following from Ottawa:

"OTTAWA, April 17.—Statistician Johnston has prepared a statement showing that the increase of Roman Catholics in the province of Quebec for the four decades, 1851 to 1891, was 73 per cent. The increase in other bodies for the same time was 37 per cent."

So our friend Dalton McCarthy was not misstating the situation when he said that he feared that the "slower ladies of the west" were not doing their duty. He might have gone further and said that, notwithstanding the good example which the French Canadian ladies were setting in the east, the Protestant ladies, even in the east were slothful. Dalton McCarthy is not the first public man in Canada that, though given in a spirit of reproach, complimented the people of Quebec with being a pure and moral people.

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And what makes them "lower races? Because they are Catholics, and, therefore, more virtuous. Being more virtuous, they are more prolific; therefore Dr. Smith says, Anglo-Saxon civilization demands their extinction. Because Anglo-Saxon civilization cannot lift itself to the same heights of virtue, in self defence it must extinguish all other races that excite them in virtue. To this proposition of Dr. Smith the Boston Pilot satirically remarked "Why does not Mr. Goldwin Smith write a book to extol these signs of higher civilization and form an Anti-Increase and Multiply Society to propagate his theories among the lower races?"

It being Catholic, makes a race lower, by making it more virtuous, then, both for a moral and religious standpoint, we submit that it is good to be of a "lower race." It is the first time in our experience that we have been told that the immorality of a people gave them superior claims to be called of the "higher race." We must leave to such learned and moral teachers as Dalton McCarthy and Goldwin Smith the task of explaining a proposition so strikingly at variance with all the laws of God and the teachings of Christianity.

QUEBEC VS. ONTARIO.

On the subject of education in Ontario and Quebec, we often hear a great deal said by the average scribbler and platform spouter, in which Ontario comes in for a great deal of adulation, and, of course, Quebec for the very reverse. The amount of indifference to fact which those people display in making their statements, is truly alarming. In their opinion it is not all necessary to go into statistics to show that the French Canadian is of an inferior race to the vast majority of the residents of Ontario.

No test of that is, in the opinion of those people, necessary. And yet, go down to Ottawa, enter the House of Commons, take a seat in the gallery, and glance among the members. In doing so, remember you are in the presence of representatives of the different provinces of the Dominion. Don't forget that you are gazing down upon the representative men of Canada. Do not hurry away. Watch them closely. You can pick out of those two hundred and odd representative men, the members for Quebec—we mean the French Canadian members. And how will you do it? By their conduct, deportment, manners, actions and dress. You will never see a French Canadian member wear his hat, when Mr. Speaker occupies his chair. You will never see him cross his legs or put them upon his desk. You will not see him chew tobacco and squirt the juice in the passages, or on his neighbors polished boots; you will never see him unwashed, uncombed or slovenly dressed. His clothes fit him. The flower in his button-hole bespeaks refinement and culture—in one word, everything about him proclaims him to be a man of education, culture, taste and refinement—a gentleman. What do we find on Ontario in the same House. We are not now speaking of exceptions. We are taking the representatives as a whole, and we say, without fear of contradiction, that the representatives of Ontario are the most ungodly, uneducated and vulgar of any province in the Dominion. Of course, there are some brilliant exceptions, but those exceptions serve only to intensify the rule.

In this regard Quebec is the very opposite to Ontario. While her notably great men may not be more numerous than those in Ontario, the difference between her rank and file men and those of Ontario, in point of education, culture, taste, refinement,—in a word, in everything that goes to make up a gentleman, is so superior that the most cursory observer can discover it at a glance. Do you doubt it; does any prejudice of race come in and try to disabuse you of this impression; do you think it is all in appearance; then, go down among them; get some friend to introduce you, and if you are a man of culture yourself; if you are an educated and observant man, as well as an honest one, your prejudices will disappear, you will be disillusionized and know that the Review, in making these statements, is speaking on a subject on which it is well posted. How do you account for it? Among those French Canadian you will not find a man who has not had a good ordinary education while the greater number among them are college bred, with a good knowledge of polite literature and the classics.

Surely, this cannot be true! Is not Quebec under the heel of the Hierarchy? And is it not true that the Hierarchy's policy is to keep the laity in ignorance? Let us examine the government "Year Book" for 1892. This book is issued by the Dominion government. We find that the average attendance at Public High, and model schools in Quebec, during 1891, was 159,631, being 137 for each thousand of the population while the average at similar schools in Ontario did not exceed 126.

The report of the Minister of Agriculture, in the Dominion government, under whose Department these statistics are prepared, says: "The average attendance (in Quebec) formed a much larger percentage of the total number of pupils than can be found in any other province, the proportion being as high as 75 per cent." Considering that the population of Quebec is more sparse, and the wealth of the people much less than in Ontario, this is a superior showing. What think the Brandon Sun, the Winnipeg Tribune and the other government organs of Manitoba, of these facts. They have net been very sparing in their censure and abuse of Quebec, but if figures don't lie, then they have been lying, like the father of lies himself, about Quebec.

INDIAN CATHOLIC MISSIONS.

Sometime ago the Northwest Review had an editorial on the Northwest Baptist, in which we said:

So far as we know, the Baptists have never spent one dollar in attempting to civilize the Indians.

To this our contemporary replied as follows:

It was well that our contemporary confined the range of this charge to "so far as we know." (1.) "Civilizing" Indians is not what the commission of Jesus Christ requires of His people. "Evangelize" and "disciple" are the words He uses, as near as they can be rendered. Perhaps the Northwest Review does not know the difference. (2.) If the Northwest Review is prepared to subtract the amounts received by the Catholic church from one government or another, in one form or another, from the sum total spent nominally by the Catholic church on Indian work in North America and state the remainder, we will furnish figures of amounts spent by Baptists without ever having received one dollar from any government in any form towards the Indian work they have done. The dense ignorance of a statement such as the above by the Review is next to hopeless.

Passing over its play on the words "civilize," "evangelize" and "disciple," together with its choice and complimen-

tary remarks about our hopeless ignorance, we come direct to the pith of the question—viz: what the Catholic church has done for the evangelization of the Indians in "North America." "North America" is a very large place, and the various statistics covering the period of four hundred years, which mark the time when the Catholic church first began the evangelization of the Indians, are very voluminous and not easily got at. On the 17th of March, Bishop Spaulding of Peoria, at the St. Patrick's Banquet in his episcopal city said:

"The Catholic church has been in America since the memorable 12th of October, four hundred years ago, on which Columbus gave a new world to Christendom; and from the day when Las Casas, the Dominican monk, noblest and most humane of men, stood with heroic courage between the cruelty and greed of his own powerful countrymen and the helpless, harmless natives whom they oppressed, Catholic priests who labor in the cause of God and man have never been wanting here. Before the Cavaliers had made settlements in Virginia, before the Puritans had landed in New England, Catholic missionaries were at work as the pioneers of civilization and Christianity in the present territory of the United States. It was neither commercial enterprise nor royal ambition, says Bancroft, which carried the power of France into the heart of our continent; the motive was religion. Religious enthusiasm founded Montreal, made a conquest of the wilderness, of the upper lakes, and explored the Mississippi. From Quebec to the Gulf of Mexico, from the Atlantic to the plains of California.

These men led the way through these interminable wastes and first coined the air of these vast regions into words of peace and love, of humanity and goodwill; and if little trace of their labor remain, it is because the races which they evangelized have disappeared before the ruthless march of the white man, until but a remnant is left. More than two hundred years ago Father Marquette offered the Sacrifice of the Mass in the presence of more than twenty thousand Indians, gathered on the plain which lies at the foot of Starward Rock; and near where we are now assembled Father Gravier, laboring among the Peorias, began to keep a journal on the 20th day of March, 1693, two hundred years ago, less three days. This, as far as history throws any light on the subject, was the first Peoria Journal, and its editor met with much opposition from the Medicine men, who excited sedition against him, in which he received a wound from the effects of which he died. Our Peoria doctors of to-day even our doctors of divinity, are a more peaceful and humane set of men; unless, as some of my friends seem to think, I am an exception, and remain true to the war-like spirit of my predecessors, the Medicine men. If so, it is probably due to the fact that I am a Kentuckian, a son of the dark and bloody ground."

This was the case all over the continent of America. The Catholic missionary, carrying the gospel to the remotest parts of vast unknown and unexplored regions, was the first to evangelize and civilize the Indians of half a world.

Who could give statistics of the cost of this mighty effort, who could measure by dollars the labors, sufferings, and sacrifices of those noble missionaries? We would need the "Recording Angels" help to reveal it to the public gaze. The man who could be so narrow of mind, or so ignorant of history as to ask us to measure within the narrow limits of dollars and cents the work of the Catholic missionary; the man who could imply that the efforts of Catholic missionaries among the Indians were contracted within the limits of government aid, is either so hopelessly ignorant or so maliciously blind, that it were useless to try to enlighten him. To the ignorant and uneducated he may pass off his slanders but to the student of history, or to even the ordinarily intelligent reader of it, his statements write him down a slanderer or a fool. For the author of that statement there is no third explanation. Let us pass over the past four hundred years of missionary work in North America and come down to that portion of it which caused this discussion, viz. the Northwest. By so narrowing down the circle we may be able to answer our Baptist friend—at least so far as any help received from the government goes. Since 1820 active Catholic missionary work has been going on here, and during all that time the Catholic Missionaries never received one dollar from the government of Canada or the Northwest. Neither directly nor indirectly did they get any help, as a body of Christians, from the government. For the first sixty years they labored and spent their lives best energies in evangelizing those Indians. For the better carrying out of this they established schools for the education of the Indians. At the time the government undertook to make grants to these schools (we think it was in 1882) the Catholics had one school in existence for seven years and another for about two years. The fact that the government gave some aid to those schools, does not warrant the Northwest Baptist in saying that that was giving money to the Catholic church; it means simply

that the government, recognizing the good work which the church's missionaries were doing for the state, said "we will give you so much per head, or otherwise, for every Indian ward of ours that you will educate in the duties of citizenship." But the missionaries of the Catholic church in the Northwest, neither directly nor indirectly, ever received one dollar from the government to aid its evangelization of the Indians, or to help in any of its purely ecclesiastical work. Those missions are supported by the fund raised by the church for the propagation of the faith and by the gifts and offerings, otherwise given, by the faithful. At some other time we may resume this subject and show our Baptist friend what the church spends annually on the evangelization of the pagans of all lands.

MANITOBA COLLEGE ADDITION.

Address of Congratulation by Rev. Father Drummond.

It is not often that we have occasion to open our columns to the doings of our separated brethren, therefore it gives us great pleasure this week to join in the congratulations which have been offered on all sides to the Rev. Dr. King and his associates on the propitious opening of the new wing of Manitoba college which took place on Friday evening last. This event marks an epoch in the history of that institution, and is therefore of interest to every friend of education in this province, and particularly to that large number of our readers who feel that the future of this portion of the Dominion depends in no small degree upon the intellectual advantages given the rising generation. The improvements have been carried out on an extensive scale, the addition of the new wing meaning in reality the doubling of the size of the building, and besides this the old portions of the college are to be entirely remodelled. The public in general were invited to attend the opening proceedings and upwards of 800 ladies and gentlemen were present. The proceedings in Convocation Hall were opened by chief Justice Taylor, the chairman of the building fund, who was supported on the platform by the Bishop of Rupert's Land, Chancellor of the University; Dr. King, Professors Hart, Seringer and McLaren; Dean Grisdale and Canon O'Meara, of St. John's College; Dr. Sparling, of Wesley College; and Rev. Fathers Drummond and Kavanagh of St. Boniface college. The chairman addressed the gathering on the circumstances connected with the new building and the history of Manitoba college. Following him addresses of congratulation were delivered by the representatives of the other colleges present, and it will interest our readers to know that one of the neatest and most pleasant of these addresses, as well as one of the most appreciated, was that given by Rev. Father Drummond on behalf of St. Boniface college. On rising to address the meeting the reverend father met with a most cordial reception, the cheering being loud and prolonged, so much so that it was some time before he could commence. He was in his usual happy vein, and the points of his address certainly took with the audience, who listened to him with the very closest attention and marked their appreciation by liberally punctuating his remarks by hearty laughter and applause. We regret we are only in a position to give his speech in very condensed form. He said:

He would claim no very close connection with Presbyterianism, except from the fact that his father was born in the north of Ireland, where the mission of the presbytery was to teach the Papists to read the Bible. He felt he was amongst friends and was representing one of the commonwealths that formed the republic of the university. They pulled remarkably well together and rejoiced at each others successes, as he did to-night in the present grand development. He believed strongly in an efficient system of tuition. Lectures were all very well but the near presence of a kindly councillor, as guide, philosopher and friend was invaluable to the average student, and he was deeply convinced as were probably his colleagues at the present season of examinations, that the average student was not a genius. He had a close bond of sympathy with their distinguished and most illustrious principal, particularly in the teaching of philosophy, which Dr. King carried on in so superior a manner with the surest earnest of ultimate success. Philosophy filters the highest springs of learning down to the lowest depths of intellectual training by logic and even metaphysics. Dr. King had proved himself not merely a metaphysician, but also a man of figures, and there were evident points of his practical ability. He evinced his philosophical interest in his students, inasmuch as he heard some of them discussing on a railway car the great ontological proof of the existence of God. He wished them God speed, and desired for them the love of truth and the love of philosophy as the science of wisdom. Principal King then briefly thanked those who had spoken for their kind expressions and the proceedings terminated.

The Pope is, "de jure," King of the Papal States in Italy—that is, he is King by right. These formed his temporal possessions for over a thousand years, and no throne or dynasty on earth had a clearer title to possession than had the Pope. He was deprived of his possessions by the father of the so-called Italian King, Humbert. But when Humbert and all his following are rotten in their graves the Pope will still reign!

Mary A. Daley, who died recently at Terre Haute, Ind., bequeathed all her property, both real and personal, to the Poor Sisters of St. Francis Seraph of Perpetual Adoration, of Lafayette, Ind., for the use and benefit of St. Anthony's Hospital at Terre Haute.