

NORTHWEST REVIEW

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At St. Boniface, Man.

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Northwest Review.

TUESDAY, NOVEMBER 9 1897.

CURRENT COMMENT.

The "Progres de Valleyfield" is not far wrong when it points out that language much more severe than Archbishop Cleary's is used every Sunday by half the Protestant ministers of Ontario against the Catholic Church. The editor forgot to add that His Grace of Kingston was simply developing theological truth, while the others are developing ethical absurdities and theological nonsense based on lamentable ignorance of facts.

In spite of the falseness of the rumor on which the Catholic Record's article—the Manitoba School Question—is based, we reproduce it because its line of argument is singularly opportune at the present moment. Nothing could be more at variance with the traditions of the Holy See than to imagine that the Pope who wrote so strongly on the necessity of a Catholic School atmosphere in August could, in November, sanction a system in which either a religious vacuum or mephitic vapors would reign supreme.

Colonel Bob Ingersoll's talent for prophecy is on a par with his talent for reasoning. Three days before the great New York election this infidel swash-buckler prophesied that General Tracy would win and that Seth Low would be third. Van Wyck won the day by an immense plurality, Low was second and Tracy fell more than thirty thousand below half Van Wyck's total. The irrepressible Bob scouts at true miracles and prophecies. One of the greatest miracles would occur if a blatant fool that is so ignorant of the past could ever accurately forecast the future.

A striking instance of the rapid march of British civilization is to be found in the change that has recently taken place at Benin, on the northern coast of the Gulf of Guinea. When the punitive expedition reached Benin, then the city of Blood, in February last, the soldiers were horror-struck at the sight of crucifixion trees and the execution pits. Now, under a British Resident, there is a regular postal service and, more wonderful still! golf links have already been established. Of course life is perfectly secure in what was less than a year ago the home of lawless carnage. Under British rule there is no transition period of revolver-rule between savagery and civilization.

The Casket's editorial on Charles A. Dana is an admirable specimen of our gifted contemporary's judicial temper. Fully conversant with all the facts of Mr. Dana's literary career, the Antigonish editor calmly strikes the balance of his merits and defects. The portrait is complete except in so far as it omits the great New York editor's frank and fearless defence of Irish character and Irish virtues. Moreover, without attempting to preach or dogmatize, this masterly sketch of the Sun's shortcomings as a newspaper indirectly traces

by contrast the course which an ideal journal should follow. We are pleased to note in particular how fully our clear-sighted and profoundly Catholic contemporary corroborates the opinion long ago expressed in these columns, that Mr. Dana's paper was very far from furnishing, as a too lenient Catholic critic once said it did, a tolerable makeshift for a Catholic daily.

Mr. D. L. Moody.

A reporter of the NORTHWEST REVIEW, who was present at one of Mr. Moody's evening meetings, has this to say of the far-famed evangelist. In voice, accent, manner and matter he has absolutely nothing to recommend him. His voice is far from musical and chokes whenever he attempts a climax; nor was it audible in all parts of the hall. His accent bears no traces of refinement. His gestures are awkward or inappropriate. And, as to his matter, the chief peculiarity about it is that he indulges freely in sensational claptrap; he excels in making his audience laugh at hoary jokes. The way he garbled his text was shocking to anyone that is acquainted with the context. He said: "Except a man be born again he cannot see the kingdom of God. He must be born again, born of the spirit, born from above." Now, on referring to John III, 3, 5, we read in the Revised Version: "Except a man be born anew (or from above), he cannot see the kingdom of God", and, when Nicodemus asked how a man could be born when he was old, Jesus answered: "Except a man be born of WATER AND the spirit, he cannot enter into the kingdom of God." Mr. Moody left out the water, although Our Lord put it first. True, this is a common practice with our separated brethren. We have met many Protestants who did not even know that Our Lord spoke of water, that is, the water of baptism, in this text which they thought they knew by heart and had heard thus garbled from their pulpits hundreds of times. But one would expect more honesty from so famous a man as Mr. Moody. If he wishes to explain what the new birth means, he should do so as the Sacred Book does, he should give "the Bible, all the Bible," and not cut the inspired and divine explanation in two, dropping the first half of it. Water is the visible sign of the individual grace bestowed by the Holy Ghost. The text, taken entire, is a striking defence of the Catholic system, the system of outward ordinances quickened by the Spirit. Probably this is why Mr. Moody mutilates it.

But to return to the general impression left by his rambling talk, it is distinctly an impression of disappointment and wonder that such a man should be so famous. It was remarked by more than one Protestant present at the meetings that any one of the many city ministers on the platform could preach a more impressive sermon, could produce a more lasting effect on the audience than Mr. Moody does. He blurts out in a gruff tone smacking of buffoonery a lot of rough and ready illustrations of what ought not to be done; but when he comes as he occasionally, though, very seldom, does to what ought to be done in order to be born from above, he deals in vague and unpractical platitudes.

This arraignment of an evangelist whose sayings fill whole columns of the daily papers wherever he goes may seem presumptuous on our part; but we can testify that we are only voicing the confidential remarks of intelligent Protestant friends, of whom many were heard exclaiming: "Surely this is not Moody; there must be some mistake; this cannot be the Moody we have heard so much about." And they averred that this man is far inferior to Messrs. Hunter and Crossley and still more so to the Rev. Mr. Grubb.

How, then, does it happen that

the secular papers are so loud in his praise? How did it happen that Barnum fooled the people so successfully? Simply by unblushingly advertising himself. Mr. Moody thrives on a reputation originally acquired by sensationalism, well chosen hymns and Mr. Sankey's beautiful voice. Though this last is now but imperfectly echoed by Mr. Burke, the memory of it and "The Sweet By-and-Bye" fills the imagination of an expectant public always ready to follow popular fads. Knowing this, the newspapers cater to this infatuation. They gravely assert that the hymns are sung by all the audience, when in reality not one person in two hundred joins in the singing. The most influential newspaper in Winnipeg confides Mr. Moody's talks to one of the best reporters in the world, a man who could write a far better sermon than Moody ever could, and who, while carefully eliminating all the coarser illustrations and verbal slovenliness of the speaker, polishes off the happy hits. Verily, the world likes to be deceived. St. Paul was right, when he wrote to Timothy: "A time will come when they will not endure sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables."

Last May, Fathers Doherty and Devlin preached for a fortnight in St. Mary's Church sermons which, for matter and manner and especially for the lasting effect produced were immeasurably superior to Mr. Moody's talks, and yet the newspapers grudgingly granted them a five-line item now and then. Is this honest?

Archbishop Cleary's Mandate.

The Catholic Record makes some very pertinent remarks on the violent denunciations indulged in by the Globe and other Protestant organs against Archbishop Cleary's recent mandate. It points out that there is a vast difference between friendly intercourse with Protestants in secular concerns and communication with them in matters of worship. The latter is an implicit approbation of their errors and is therefore opposed to the purity of the Catholic faith; the former is merely an exercise of Christian charity. This distinction is evident in the conduct of Archbishop Cleary himself. While affirming, as he has a right to do, that Catholics should not countenance by their presence heretical rites, he is socially "on the most friendly terms with every class in the community. This was acknowledged by the Kingston Whig" directly after the Archbishop's mandate. "The editor of that paper is in a position to write more intelligently on matters pertaining to His Grace of Kingston than an editor in the Queen City" or—we may add—in any other place.

This point has been ridiculously overlooked by a nominal Catholic writing last week to the Free Press. The election of Protestant members of parliament, mayors and premiers is absolutely irrelevant in this question. The very Catholics who have so generously elected them, and who will elect them again if they remain worthy of their choice, draw the line very strictly at religious intercourse and would never take part in Protestant worship. The two spheres—the secular and the religious—are separated by a bridgeless gift. It is hard for Protestants to realize this, because they profess that one religion is as good as another; but those of our separated brethren who have any breadth of mind ought to understand the Catholic point of view that there is but one Church and that paltering with religious error is really a deadly sin, because it impugns the veracity of God Himself.

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in religious principles and at the same time most tolerant in regard to the victims of error. The fact that we are always ready to help and elect worthy Protestants, and that we do so much oftener than they return the compliment, proves that we know how to distinguish between flabbiness in religion and kindness in dealing with our fellow-men.

The Bishop Of Prince Albert

At St. Boniface College.

His Lordship Bishop Pascal, O.M.I., kindly consented to give the students of St. Boniface College one of his charming talks about his northern missions last Wednesday evening. For half an hour he held their open-eyed attention, their only regret being that this most interesting "causerie" was so short. All the members of the Faculty were present.

The intrepid Oblate missionary related his journey last summer to Cumberland House and thence to the great Reindeer Lake through Pelican Lake. As this region is a vast network of rivers and lakes, the entire journey is made in canoes with frequent portages. Last summer he had to make twenty-seven portages each way. On Pelican Lake he narrowly escaped drowning. He was crossing this large sheet of water in a bark canoe, with an Indian. They were at least a mile from the nearest shore, sailing merrily along with a fair wind on their quarter when suddenly the paddle with which the Indian was steering broke. In a moment the frail canoe was broadside to the waves. His Lordship leaned over to windward, but in spite of all his efforts the canoe became so full of water that the gunwale was only one inch above the seething white-caps. Fortunately the Indian recovered another paddle in the nick of time. His Lordship bailed for dear life, feeling that he never could swim to land in that wild waste of water, and they were soon out of danger.

Reindeer Lake, Mgr. Pascal says, is much larger than people generally suppose, being over two hundred miles in length. It is connected with Hatchet Lake, where the height of land parts the waters of the lake in two opposite directions, one set of streams going towards Hudson Bay and the other to the Mackenzie River basin.

On one occasion when he and his men had to cross a large lake, the wind was so strong and the waves so high that the Indians dared not venture forth in their small bark canoes. They had given up all hope of reaching the next Mission in time for Sunday when they were delighted to see far off coming across the troubled bosom of the lake two or three huge canoes, each large enough to carry a dozen persons in safety, bravely riding the storm. With these the Bishop was enabled to reach his destination, whence this unlooked for assistance had providentially come.

At the north of Reindeer Lake, His Lordship met for the first time a tribe of Montagnais Indians. Now Mgr. Pascal was formerly a missionary among the Montagnais, whose very difficult language he has mastered, and it is well known that all the Montagnais are Catholics, the whole nation having embraced Catholic Christianity. Their simple piety is wonderful. So we can imagine their delight when for the first time they saw a Bishop in full pontificals among them. All those who could received Holy Communion and those who had not yet been confirmed received that strengthening sacrament. This was evidently the most consoling episode of Mgr. Pascal's three months cruise.

After these and many other interesting recitals, His Lordship took his evening meal with the Fathers of the College, whom he again delighted with anecdotes and traits of Indian character.

The Hospital Bazaar.

During most of the last fortnight a great Bazaar was in progress in aid of the St. Boniface Hospital. It was held in the old McIntyre Rink and we are very much pleased to be able to chronicle that it was, on the whole, a great success. There are two points of view from which an event of this kind has to be considered, viz., the artistic and the financial; and when we say that the Bazaar of last week was a success we do so bearing both these points in mind. As to the first, viz., the artistic consideration, we venture to say that never before has a more beautiful and varied assortment of articles been exhibited at a bazaar in this city. The three fancy tables representing the parishes of St. Boniface, St. Mary and the Immaculate Conception were literally loaded down with the choicest of goods, exquisite oil paintings, valuable works of art, gold and silver ware, fancy work, and articles of almost every description and certainly too numerous to be described here. Whilst praising all we may be permitted to speak in an especial manner of the table representing the Immaculate Conception Parish. It was quite evident that the ladies of the north end had worked hard and earnestly in preparing for the event and they succeeded in getting together a collection which was a striking testimony to their energy and devotedness.

Besides these tables there was a commodious dining room and refreshment tables where a staff of ladies were most untiring in their attentions to their patrons; and in another part of the Hall might be found a fish-pond which caused endless amusement and was each evening the centre of an enormous crowd. Notwithstanding the indifferent weather the attendance throughout the week was most satisfactory, and on some of the evenings when the crowd was particularly large and the band of the St. Boniface Industrial school was present the scene in the old rink where the affair was held was a most animated one. The bazaar was several times favored with the presence of His Honor the Lieutenant Governor and party and during the week it was visited by many of the leading citizens of all denominations, who responded most generously to the appeals of the ladies whose business it was to dispose of the articles to the best advantage. From a financial point of view, therefore, the bazaar was a also success, and the Review has much pleasure in congratulating the ladies in charge on the result of their labors. The St. Boniface table was presided over by Mrs. Judge Dnubc, assisted by Mrs. S.A.D. Bertrand, Mrs. Pambrun Mrs. Leveque and Mrs. Forget.

St. Mary's table was in charge of Mrs. N. Bawlf who found her principal assistants in Mrs. Adair, Mrs. L. O. Genest, Mrs. Dixon, Mrs. McIntyre, and Miss Smith. The Immaculate Conception table was under the superintendence of Mrs. F.W. Russell ably assisted by Mrs. J.A. McInnis, Mrs. A. Ingo, Mrs. C.O'Connell, Mrs. G. Germain, Mrs. J. Landers and Miss O'Connell. Mrs. Lecomte had charge of the dining room assisted by Mesdames Lambert, Prieur, Guilbault, Lemieux, Berube, and a number of others whose names we are unable to give. Mrs. A.L. Auger looked after the fishpond, and quite an army of young ladies of the three parishes rendered valuable services. One and all are deserving of the greatest praise for the untiring manner in which they devoted themselves to making the bazaar a success, and we are quite sure that each one of them will find sufficient recompense for their arduous labors in the reflection that they were working for, and have rendered great aid to, one of the most deserving institutions in the Province.

Our St. Boniface Artist.

Abbe Maillard, whose portrait of Archbishop Langevin has been so much admired at the recent bazaar, is at work on a magnificent altar painting for the Church of St. Pie in Southern Manitoba. St. Pius V. is represented kneeling be-