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Northwest Review.

TUESDAY, NOVEMBER 30 1897.

CURRENT COMMENT.

Harold Dixon has a happy knack of pointing a moral forcibly and yet not at all obtrusively. In the American *Messenger of the Sacred Heart* for December he tells how a New England daughter of a Calvinistic minister was converted not by, but in spite of, the Catholics who employed her as secretary. She says to one of them whom she had questioned about the meaning of the Angelus bell: "It is all very beautiful, but you Catholics do not seem to appreciate it." Speaking to her mistress who, worldly and all as she was, affirmed her belief in the Real Presence, though she often went to a fashionable Anglican church, the honest Protestant seeker after truth exclaims: "If I believed what you believe, I don't think I could go anywhere to church, but to the one where He was, and I'd want to be there all the time." Converts in their first fervor certainly seem to realize the unseen as the saints do, and they put to shame lax Catholics. Sometimes, alas! would-be converts are turned away from the Church by the bad example of the Catholics they meet. Cardinal Manning used to say that every step he made towards the true Church was hampered and retarded by the bad example of some Catholic. The fact is we are spendthrifts of the grace of God. It lies so rich and beautiful and easy of reach around us that those who do not reflect and pray and deny themselves cease to value it. Their awakening the first moment after death will be a horribly despairing cry "What fools we were!"

The incident which occurred at Mr. Lister Drummond's lecture, as related in another column, was an unexpected confirmation of the lecturer's statements. He "had laid considerable emphasis on the divergent teaching which he had received from various ministers of the Established Church on the subject of the Lord's Supper," when uprose an Anglican upholding the High Church view on the authority of the Book of Common Prayer. Before the lecturer could put in a word of reply, another gentleman, also affirming that he belonged to the Church of England, protested, on the contrary, that the Prayer Book taught the Real Absence. Then the two Anglicans, at a lecture in a quasi-Methodist church, went at it hammer and tongs. It is really a matter of surprise that no bigot has, as yet, accused Mr. Drummond of hiring these two Anglicans to prove, by a live dispute, the truth of what he said about the divergent teaching of Anglican parsons. Perhaps the public are so used to this divergence that it ceases to impress them as a religious curiosity.

The General Intention of the Apostleship of Prayer, approved and blessed by His Holiness, Leo XIII., for the month that begins to-morrow is Parish Works. In developing this most practical intention, the American *Messenger of the Sacred Heart* dwells especially on the spiritual works of the parish: the

Sunday school with its catechism of perseverance, the importance of serial sermons on doctrinal subjects, the organization and earnest maintenance of the League of the Sacred Heart, of sodalities for all ages and both sexes, the Rosary Society, the confraternities of the Scapular and the Holy Family, the Third orders of St. Francis and St. Dominic, the St. Vincent de Paul conferences, sewing societies for the poor and altar societies. The mere enumeration of these good works shows how wide is the scope and how practical is the bearing of the intention for which the members of the League should pray during this month of December.

Dies Hard.

Some people seem to think that, by dint of repeating an assertion over and over again, they will end by making themselves and the rest of the world believe that it is true. The FREE PRESS, for instance, has often said, during the past four years, that the Manitoba School Question was dead and buried and that there was no longer any such question. Quite lately, forgetting how often it has had to retract this silly statement, it sapiently remarked that there seemed still to be a Manitoba School Question in Rome, though there was no such thing here.

With so deplorable an example of journalistic fatuity before it, no wonder the TRIBUNE could say, some ten days since, in one of its editorial paragraphs:

If the Pope can resurrect the Manitoba School question, he will have worked a miracle.

That miracle was worked and proclaimed by the Tribune itself a very few days later. On the 24th inst. we read in the local Government organ the following scare headlines and telegram:—

The School Question.

Unfortunately it is still a live issue in the world of Politics.

Toronto, Nov. 24.—The Globe says: It is evident that we cannot congratulate ourselves on having heard the last of the school question. Attorney General Cameron's statement in The Tribune that the earlier disposition to make use of the public schools was being abandoned, shows only too clearly that there are influences that are determined to keep it alive. Unwelcome as such a conclusion may be, there is too much reason to believe that even in the federal arena we are not yet done with the Manitoba school question. There exists all the machinery to bring to it to the front and again make it dangerous. The men who forced it on the Conservative party are still in control there.

Truly, this is a very remarkable avowal on the part of the great Liberal organ, the Toronto Globe. Not only is the Manitoba School Question still a live issue, but it is more keenly alive now than it was a year ago. Not only is it thus energizing in Manitoba, but it bids fair to be reopened in Ottawa.

On one point only is the Globe mistaken. Not that mysterious "machinery" to which it darkly alludes, but the force of Catholic and fair-minded Protestant opinion will bring once more, at least, if not many times more, the whole issue into the federal arena. The thing must be set right sooner or later.

Law-abiding Canada.

Our great Winnipeg daily, the Free Press, has very sound views on many questions, however much we may regret its straddling propensity on others. One of its strong points is the superiority of Canada over the United States in the maintenance of law and order. We quote from a recent issue in which the editor takes the Brooklyn Eagle to task for misunderstanding the real state of affairs in the Klondike.

We are surprised to see in an Eagle article such ignorance of facts. As a reason why the American Government should take a hand in policing that region, it says: "In the history of every mining region there has been at the beginning much lawlessness and ruffianism, and it has been necessary in self-protection for the majority of the miners to war on the criminal element.

In lack of courts Judge Lynch presided at all trials and passed sentence." And again: "Up to this time the Klondike has been comparatively quiet, one or two braves have been hanged...." There has been no mob lawlessness in the Klondike; neither one nor more braves have been hanged. The general statement is true of mining settlements in the United States, but it is not true of Canada. In the old Cariboo days law and order followed fast on the heels of the miners, and one constable sufficed for a territory large enough for an empire. In the whole history of those times there was not a single case of mob violence.

Here let us interject a more detailed statement of the facts. Cariboo is in British Columbia. When the first rush took place to the Cariboo district in 1858, Judge Begbie promptly hanged a white man for murdering a Chinaman. This astounding reversal of American mining traditions put a stop to all contempt of human life, even of the life of the 'heathen Chinese.'

What happened then in British Columbia has happened, more or less, in every other British colony. Lynch law has never been recognized in Australia or Africa, however 'wild and woolly' might be the miners and frontiersmen. The reason of the difference probably is that Americans have not preserved, in all its integrity, the British love of law and order. Some years ago the N.Y. Sun remarked that the criminal legislation of the United States tended to favor the criminal rather than the law-abiding element. The Free Press continues:—

Under the administration of government in Canada mob law has never been recognized as a necessity, and Judge Lynch is unknown. While the gold excitement was still confined to the American regions of Circle City and Forty Mile Creek, the Canadian Government dispatched a troop of Mounted Police to guard the border and preserve Canadian territory from the taint of lawlessness. When the rush was made to the Klondike, order had already been established: Canadian law was ahead of the miners, and stood on the threshold to welcome them to a country whose atmosphere Judge Lynch could not breathe and live. The Klondike is only a few months old, yet the entire paraphernalia of civil and criminal administration is being pushed through to Dawson, and will arrive and be ready for service long before the rush of next spring. In the meantime our Mounted Police are protecting life and property.

The Americans can assist in the good government of that country by helping to keep out criminals and effectively policing their own territory. The Eagle recognizes this and urges its Government to take action. A patrol of the Yukon River will be a necessity, for however the miners go in, that is the route by which the gold will come out, at least for a year or two, until steam communication is established through Canadian territory. Convoys may also be necessary from St. Michael's down. Detectives stationed at the sailing ports of San Francisco, Seattle, and Portland, and the landing ports of Taiya, Skagway, and St. Michael's could do much to prevent the importation of known criminals. The Eagle is again in error, however, in asking that a "liberal extradition treaty be negotiated as soon as possible," for the greater convenience of criminal administration. As Yukon is Canadian territory and Alaska American, and as between Canada and the United States there is already a liberal extradition treaty, another cannot be required.

Reply to the Nor'Wester.

The Nor'Wester backs up its theory of accomplished facts with a formidable array of historical instances. Though they are undoubtedly well worked up, they fail in this that they do not run parallel to our school question. The first point where they diverge is the dividing line between immutable religious principle and mutable political expediency. The Church may and does sometimes accept accomplished facts in the domain of pure politics; but, when religious interests are at stake, as in the present unjust occupation of Rome, she never recognizes such usurpation, and, while submitting to brute force she protests against it and bides her time.

The second point of divergence between the Nor'Wester's precedents and the school case is this. We have in our favor a recent judgment of the highest tribunal of the Empire: nothing of the kind can be put forth as a plea by the French legitimists, the Polish pa-

triot, the Carlists, the New Brunswick and United States Catholic parochial schools, and least of all, the partisans of the Stuart dynasty.

Perhaps, however, the most conclusive answer we can give is borrowed from the Nor'Wester's own columns in its issue of June 10th, 1897, not quite six months ago. Though the following purports to be a despatch from Montreal, the heading which was added to it in the Nor'Wester editorial rooms shows that the editor of that paper heartily endorsed, if he did not inspire, a message urging resistance to the Greenway school law. This endorsement will be all the more evident to those who remember that this despatch appeared while Mgr. Merry del Val was in Winnipeg; it must have been intended for his perusal and we happen to know he did peruse it.

All Canada would have cause to hereafter Discredit the Hierarchy.

Montreal, June 9.—There is but little credence given here to the rumor in circulation that Monsignor Merry del Val, the papal delegate, will report to the Vatican in favor of the Laurier-Greenway school settlement. One in close touch with the ecclesiastical authorities informed your correspondent that Rome will never give its approval to that settlement, for by so doing it would deal a heavy blow to the church in Canada. After all the fight made by the hierarchy, and after all the preaching on the matter of conscience, Protestants would be inclined to laugh at the actions of the bishops, should the Vatican disapprove of their course, by bowing to the Greenway school law. Nothing can be gleaned so far from the utterances of the papal delegate, and till he speaks or makes his report, all rumors about an amicable arrangement must be taken only for what they are worth.

Welcome Words.

Our valued friend of "THE CASKET" thus appreciates our tribute to its masterly article on the late Charles A. Dana.

Commendation from a source whose judgment one values is always gratifying. Now it may seem odd to those who know no other measure of journalism than the yardstick,—but there are few, if any, critics whose favorable opinion we prize higher than that of *The Northwest Review*. The reason for this will be evident to anyone acquainted with the editorial page of that paper. We cannot, then, but feel flattered by its estimate of a recent article which it pays us the compliment of reprinting.

That remark about the yardstick is unfortunately very necessary. Superficial people measure the value of a newspaper by its size. Our experience tells quite the other way. Three of our best and most thought-provoking exchanges are among the smallest; we mean *The Casket*, *La Verité* and *The Review* (of St. Louis). We might almost say the converse holds true, viz., that the most elaborately printed and voluminous Catholic papers are the most devoid of interest. No amount of capital can make up for the absence of originality, and by originality we mean in this case the power of throwing light on unobserved aspects of Catholic truth.

Our Antigonish contemporary, after quoting our comment (see *Northwest Review*, Nov. 9th), explains what we meant by "judicial temper" in words we would fain make our own.

We prize this all the more highly inasmuch as the quality it gives us credit for—judicial temper—is one which we consider an indispensable necessity in anyone who attempts to direct public opinion, and one which, unfortunately, is most conspicuously lacking in the press of this continent. It is not that our journals take sides—that is most reasonable and proper. We have no use for the opinionless, milk-and-water individual or newspaper whose constant aim on all burning questions is, as Cardinal Newman would say, to "steer safely between the Scylla and Charybdis of Aye and No." But it is the surrendering of the judgment: the blind prejudice; the preliminary inquiry as to the ownership of the ox before expressing an opinion upon the going—it is these that disgust us with so many of the would-be guides of public opinion. We do not speak of the party press; the public has long since

ceased to expect anything but blind servitude from it. We refer to something higher in the scale of journalism. What we want is the calm judicial mind that can see the good qualities of an opponent or the mistakes of its own side; that can judge of actions without reference to whose interests they were intended to subserve; that—to take an instance to which we referred in this connection some months ago—will not denounce Dr. Jameson as a robber and an unspeakable wretch, while exalting William Walker as a hero and a patriot, or vice versa.

In connection with the foregoing we venture to print the following extract from a letter written on the 11th inst. by Rev. Father Dawson, O.M.I., the bright and warm-hearted editor of the *MISSIONARY RECORD*. Referring to our issue of October 26th, he writes:

I am greatly pleased to read such very kind words about the little *Record*. Many thanks for your too complimentary remarks.

I always read the *Northwest Review* eagerly, and (as you must have noticed) carefully. Indeed it is one of my best sources of information, for my own special purpose.

But I am always in admiration of the paper as a whole. Such a small journal, and in such a poor state financially (I suppose), yet with so much evident intelligence and education at the back of it as to compel the attention of some of the ablest men in America!

Encouraging words like these from such competent judges are, we need hardly say, a very full compensation for the indifference of some Catholics nearer home, who have not enough intelligence to appreciate our humble efforts.

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