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Northwest Review.

TUESDAY, MAY 10, 1898.

CURRENT COMMENT

In publishing a complete verbatim report of Mr. Marion Crawford's lecture on Leo XIII. we do not pretend to endorse each and every one of his opinions. For instance we do not share his somewhat disparaging view of Pius IX. and his immediate predecessors whom he calls "politically insignificant;" nor do we look upon Victor Emmanuel as in any sense a "hero King."

"Le Manitoba" of last week reprinted from some obscure sheet an item about the Klondyke Catholic missions which ought not to have received the hospitality of its columns. We feel sure that this must have escaped the notice of its able and prudent editor, Mr. Joseph Bernier. We have ascertained that there is not the slightest foundation for the rumor that there is a conflict of jurisdiction between the authorities of the Oblate diocese in which the Klondyke lies and the Jesuits who are now in Dawson City. His Lordship Bishop Grouard assured us quite lately that he was on the best of terms with the missionaries of the Society of Jesus in his diocese, to whom he had granted, at their own request, all necessary faculties. Moreover, hearing that the Superior General of the Canadian Jesuits was in town, we interviewed him on this subject and were informed by him that, when he saw the Prefect Apostolic of Alaska, Very Rev. J. B. René, S. J. at the end of last January, the latter assured him that there was a thoroughly amicable understanding between his missionaries and the Oblate Bishop of Athabasca—Mackenzie.

JOURNALISTIC ENTERPRISE

The Very Rev. J. B. René, S. J. Prefect Apostolic of Alaska, left New York for Europe in February last. The "United Canada" of April 23rd announces this departure in these words: Rev. J. B. René is a passenger on the French line La Gascogne, which left Saturday for Havre." Which Saturday? One would think it was the Saturday preceding April 23, whereas it was Saturday, Feb. 5, just eleven weeks before. Evidently a forgotten old clipping was thrown in to fill up a gap.

Rev. Fathers Culérier and Lepine, O. M. I., stopped over here last week on their way to St. Albert.

Marion Crawford's Lectures.

Mr. Marion Crawford's first lecture in Winnipeg on "Italian Home life in the Middle Ages" was decidedly disappointing. Our readers may have guessed as much from some remarks we made last week. Had we not heard and enjoyed the second lecture, we should have been inclined to think that our Catholic contemporaries in the United States had indulged in unmerited praise of Mr. Marion Crawford simply because he has a gentlemanly English accent. Being used to that accent here, we are not dazzled by it so far as to overlook other deficiencies. And there were several deficiencies in that first lecture. The lecturer seemed quite uncomfortable even awkward, for the first half hour. Gradually, however, he succeeded in interesting the small but select audience lost in the magnificent distances of a hall that can hold fifteen hundred people. He showed himself a master of historic detail, as he portrayed the daily life of Rome in the beginning of the fourteenth century. But, like so many modern non-Catholic historians, he completely failed to give the prevailing atmosphere of the Middle Ages. He dilated on the dullness of the life. Such a view is really astounding in a Catholic who is so well informed on Catholic matters as he proved himself to be in his lecture on Leo XIII. The most vivid impressions left by that first lecture were (1) the intolerable dullness of the period, (2) the reckless disregard of human life. And these points were dwelt upon with a frigid insistence on detail that amounted almost to cynicism. Now we cannot for the life of us understand how an Age of Dullness could have produced such splendid churches all instinct, even to the very gargoyles, with an atmosphere of mirth and joy. And as to cruelty and frequent murders, these are not by any means general characteristics of even Italian life during all the Middle Ages, they apply only to the stormiest period of that epoch.

The only way we can account for the tone of Mr. Crawford's first lecture is that he underrated both the intellectual status and the fair-mindedness of Winnipeg. Coming from the States, where Canadians are held in ignorant contempt, he had no means of knowing that Winnipeg is one of the most critical cities in the western hemisphere. Lecturers who carry all before them in great cities of the neighboring republic often fail to please the more refined taste of our fellow citizens, who represent the elite of all the other provinces of the Dominion. Perhaps also he may have feared the reputed ultra-Protestantism of the mass of the people. But the masses would not go to hear Mr. Marion Crawford, and of those persons who would go many must have read the praise bestowed on the Middle Ages by Deans Maitland and Waddington, by Neander and Carlyle. And in point of fact the spontaneous applause of pretty much the same overwhelmingly Protestant audience the following evening, whenever he made a striking point in favor of Leo XIII., proves that his hearers would have liked to catch glimpses of the nobler aspects of the Middle Ages.

A striking contrast is afforded by the general impression Mr. Marion Crawford produced in his second lecture. Both the audience and the lecturer had improved on acquaintance. The former had got used to the latter's somewhat constrained manner, in fact they rather liked his avoidance of anything like conscious elocution or rhetorical tricks. They felt and showed a keen relish of his gra-

phic pictures, his searching analysis of character, his wide range of contemporary history, his occasionally irrepressible and delicate humor. His Catholic hearers now at length recognized him as a true son of the Church, as they heard him bravely facing the most knotty problems of the present Pope's administration, as they saw him so careful of sound doctrine that, when he came to sum up his view of the Temporal Power, he read the very words of an encyclical by Leo XIII.

For the past fortnight this lecture on the Whiterobed Prisoner of the Vatican has been discussed by Protestants in clubs and street-cars and drawing rooms, and all agree that it is a most complete and at the same time a most lifelike picture of a great and good man.

We Catholics feel that we owe a lasting debt of gratitude to the great novelist for having spoken of our Spiritual Head in a way that is sure to dispel much prejudice. We may aptly repeat here what the AVE MARIA says: "The Vicar of Christ as he really is was revealed" to Mr. Crawford's Protestant "auditors for the first time, and the Church herself presented in a new light." The lecturer knows how to reach a non-Catholic audience and open their eyes. Several leading Protestant ministers of Winnipeg hung on his every word and gave him hearty applause.

Although Mr. Crawford makes no effort to commit his lecturers to memory and speaks without notes, yet by dint of repeating this one about a hundred times in different parts of America the very words have become stereotyped in his mind, as we gather by comparing the verbatim reports of U. S. Catholic papers with the verbatim report made here. Thus the lecturer has secured verbal finish while remaining delightfully and almost naively natural. Incidentally also, these lectures show how utterly unspoiled, how modest and unassuming a great and popular writer may remain

LEO XIII.

Continued from page 1.

fast which consists almost entirely of coffee and goat's milk—that mountain taste has clung to him since he was a boy. Then begins the work of the day, which lasts from before 8 o'clock until 2 o'clock in the afternoon. He not only directs all letters connected with the Catholic Church in general, but he oversees the Vatican household. He knows every thing that goes on. He receives in audience, and besides that, he keeps himself constantly acquainted with European politics and constantly in communication with his own political agents, the Nuncios, in the various courts of Europe. At 2 o'clock he dines.

What is hard to understand is, that with hardly any nourishment he can maintain such unceasing efforts and such a vast expenditure of energy. It is said of him by his physician that what Leo XIII. eats in a week would not suffice him in a day. After his dinner Leo XIII. goes down into the Vatican gardens, whenever the weather is fair. He is taken down from his apartments in a modern elevator, from which he steps into a Sedan chair and is carried to the gardens. When he drives, his carriage waits for him at the gate, a simple brougham, such as any ordinary personage in Europe might have. One hour after dark no matter at what time by the clock, he retires to his private apartments. After prayers he is generally left to himself, and he reads, writes, and occupies himself until about 10 o'clock. Then he has a simple supper, a very light meal, and after that he goes to his own room and is not disturbed again until

6 o'clock the next morning, though he spends much time in reading writing, study and keeping himself informed upon political conditions in the world at large.

Leo XIII. is more than a statesman; he is an eminent modern Italian poet. And though his reputation as a statesman will hereafter outshine his reputation as a man of letters, his verses will in the future, I think, rank high in the literature of his country. His favorite poets are Virgil and Dante and Virgil was Dante's favorite poet. The Pope has a good verbal memory and can quote long passages from his favorite authors.

He reads great deal of modern literature, even novels and newspapers. Nothing is ever cut and handed to him but articles of importance are often marked to attract his attention. Like all other men whom I have ever known who have attained to anything like greatness, and it has been my good fortune to know several, he does his writing with his own hand and only dictates unimportant matters to his secretary. All of his wonderfully eloquent encyclicals are autograph letters which are afterwards printed in the Vatican press, which is a very modern place provided with every kind of modern machinery for artistic printing. Leo XIII. has opened the archives of the Vatican to scholars after they had been closed for centuries, and he has caused to be produced fac-similes of some of the most beautiful manuscripts in the Vatican.

The Pope is very rarely seen in public. Those solemn, gorgeous, ceremonies, which used to be the delight and wonder of thousands of people who flocked to Rome at Easter and Christmas, have all been discontinued since the fall of the temporal power. Now and then on the occasion of a great pilgrimage, the Vatican displays all its ancient pomp and splendour, the like of which is not to be seen elsewhere in the civilized world, or in barbaric Asia either, where there is still so much splendour surviving. Only twice a year regularly does he appear in the Sistine Chapel and it is hard to get admittance to those functions which take place on the anniversary of his predecessor's death and his own coronation, two dates occurring close together.

[Having described the pope's private apartments, the throne room, the library, the reception rooms, and the simplicity and economy of the internal management of the Vatican household, Mr. Crawford went on to say:]

All those vast sums of money which flow in to the Pope from all parts of the world are held as a kind of floating account current, in trust for the benefit of the Church. Thus the Vatican becomes a great accumulator of money and a great distributor of it all over the world and this leads to a curious condition of affairs. The money is invested in securities, and when cash is required the securities are sold. Leo XIII. invests all those sums of money in Italian national bonds, and the sums are so large that it is actually the Pope, the natural political adversary of the Italian Government, who makes the price of Italian Government securities in the money market—a fact perfectly well-known in Italy, and it shows a good deal of faith on both sides.

The head of the Catholic Church to-day must be a modern man—a modern statesman, a modern administrator. He must be able to lead men as well as to guide, able to deal with political difficulties as well as to cope with heresies, and above all he must be the Church's wise, practical steward as well as her consecrated head. Leo has been an active man, not a contemplative one, all his life, and the great acts of his pontificate have dealt with political and social matters as well as theological.

His reign has been a long opposition to anarchy, against which he alone in Europe as found something to oppose in the shape of Christianity, Christianity as a whole, Christianity as the only possible basis for a stable society. In the course of that long struggle he has necessarily done things which have sometimes called upon him the criticism of his enemies. It has been said that his direction to the French Catholics to accept the Republic, is inconsistent with his action in Italy where he counsels the Catholic to take no part in elections; but those who say that forget that the great question of the temporal power has never been involved in France, while in Italy it is still an unanswered question, not a question which can ever involve a great struggle again but an unsolved political difficulty for which a solution must be found before the conditions of modern Italy can be considered absolutely stable and acceptable to all parties.

The question of the temporal power in the present day resolves itself into such a small matter that it may be considered almost ridiculous. It comes down to the possession of a small territory; the Popes hold they should have that—a strip 500 yards wide running down to the sea would solve the difficulty; but the large part of the trouble lies in guaranteeing its possession to the popes. It would have to be guaranteed in such a way that they might feel it would never be taken from them again. I will read the words in which Leo XIII. defines the question:—

"To recognize the sovereign rights of the Pontiff and to replace him in a state of real and true independence, would be to take away from the Catholics of the other countries of the world all motive for considering Italy as the enemy of their common Father: for it is merely through a feeling of faith and by the dictates of their conscience that they lift up their voices in common consent to claim liberty for the supreme Pastor of their souls." (Letter to the Italian people, Oct. 15, 1890.)

There you have the whole question in a nut-shell. In Russia the first article of belief with every orthodox Russian is that the Emperor is the head of the church and state alike and the Emperor of Russia is just as much the consecrated arch-pontiff of the Russian Church as the Pope of Rome is of the Catholic Church. Take another instance, look at England. The position of Queen Victoria is practically to a great extent a pontifical position with regard to the established Church of England, of which she has the appointment of the bishops and archbishops. That is distinctly a pontifical position.

Let us take one more case—that of Prussia under the May Laws. The appointment of every Catholic Bishop and Parish priest was subject to the approval of the King of Prussia who was also the Emperor of Germany. These laws have been swept away but their tendency was to create for a Protestant King a Pontifical position with regard to certain Catholics who chanced to be his subjects. I have brought up these cases simply to show that in modern Europe in monarchies there is a sort of feeling that it is wise and right and best for the country that the head of church and state should be one person, that in some way these powers should be united, in the same individual, and these things being so, it is unfair that the Popes should be blamed so bitterly for having protested against the seizure of Rome. That seizure was a usurpation, so far as they were concerned; it has been called a great incident in the unification of a free people; but since the "unification" the Popes have behaved with great