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WEDNESDAY, FEBRUARY 19.

## EDITORIAL COMMENT.

### Two Typical Speeches.

What a contrast was presented last Friday to the local House in the two speeches of Mr. Prendergast and Mr. Sifton! The former was a courteous, argumentative statement of facts, so incontrovertible that all Mr. Sifton could say against it was that it was not new; the latter was a cool, audacious concatenation of unsupported denials and unproved assertions. Mr. Sifton has a happy knack of not hearing the good points made by the Opposition; this accounts for his unblushing defence of the fraudulent voters' lists. Taking it all in all, his speech was a very lame performance as compared with the Hon. T. M. Daly's attack in Ottawa and Mr. Prendergast's able support of the remedial bill.

### Cardinal Manning.

Cardinal Vaughan writes to the Nineteenth Century a criticism of Mr. Purcell's recent Life of Cardinal Manning. He shows what a betrayal of trust that Life is, and incidentally he points out that, toward the end of his long career, "senile decay" had obscured in his predecessor "the delicate balance of that sensitive faculty, the judgment." This explains how Cardinal Manning committed the astounding blunder of entrusting his private diary and some of his most confidential letters to so indiscreet a friend as Mr. Edmund Sheridan Purcell. However, regrettable as are the latter's indiscretions, we think good will come out of this atrociously compiled biography: thoughtful men will acknowledge that Catholics are no hypocrites, that they are not afraid to lay bare the failings of their great men. Besides, Mr. Purcell's two volumes provide much excellent material for a future judicious biographer. Here is an epigram of the then Archdeacon of Chichester: Wilberforce, seeing that Manning wavered (before his conversion), proposed to set up a "Free Church" just as the Presbyterians had set up a Free Kirk; Manning answered: "No. Three hundred years ago we left a good ship for a boat; I am not going to leave the boat for a tub."

### A Clamorous Cleric.

The Rev. John McDougall, of Morley, Alberta, writes a long letter to the Calgary Herald on the Separate Schools. Because he wants to have his own way, he will not let us have ours. Because Catholic Schools exclude error, such as his violent oration is full of, he says it limits human thought; so does every ascertained truth limit human thought. Before the source of the Nile was discovered, men had great liberty to think as they pleased about what was then a problem. Now that the problem has been solved, that liberty has been circumscribed by fact. We have the truth direct from Christ through His Church; Mr. McDougall has it not and wants to have his fling looking for it; we don't object to his delighting in the search; what right has he to call us names because

we have found the priceless treasure? He complains that the hierarchy tells us what we should do, and his entire letter is a very loud and blatant laying down of the McDougall law. What credentials has he compared to those of the hierarchy? The Lord Himself said: "if he refuse to hear the church, let him be unto thee as a Gentile and a publican." Which of the two does Mr. McDougall prefer? He says the hierarchy pretends to be "the sole custodian of knowledge and government"; the hierarchy never put forth such a pretention; so long as so-called knowledge and government do not attempt to slay the immortal souls confided to its care, the hierarchy never interferes. Of course Mr. McDougall airs the threadbare trash about a "national system," "unity," "breadth of sympathy" and all such fudge. But "variety is the spice of life." It is the dead-level uniformity of the U. S. public schools that has made the American people the most uninteresting nation in the civilized world. The variety of European culture is one of the factors of its pre-eminence. In Britain especially, to which Mr. McDougall ignorantly appeals, the diversity of school and home training is the principal reason why there is more originality of thought and breadth of culture in the smallest shire than in all the 46 United States. If Mr. McDougall had any breadth of sympathy, any Christian charity, any the slightest germ of Gospel spirit, he would not play the tyrant as he does when he proposes the abolition of separate schools. On the other hand, if he were logical in his quest of unity, he should advocate not only uniform schools, but uniform food, uniform clothing, uniform pay, in a word, downright socialism; for his boasted system of undenominational schools is a long stride towards socialism. It is our views that make for true liberty.

### Sketches From Life.

Read the second contribution of our clever correspondent who visits, pilgrim-wise, out-of-the-way shrines. These sketches are not merely founded on fact; the facts therein are all true. How very American is the dilettante damsel who asks a holy friar to remain kneeling a little longer, so that she may finish her pencil-portrait of him! And then, how touching is that story of the little girl sacrificing her holiday to bring her father to church!

### A Catholic Daily.

That excellent college journal, The Purple, of Holy Cross College, Worcester, Mass., discourses at some length on the need of a Catholic daily newspaper in the English language. It is a pity that so suggestive an article is marred by mistakes that might easily have been avoided. The writer says the "Amerika," published in German at St. Louis, "enjoys the distinction of being the only Catholic daily paper in the United States." Now there are at least six Catholic dailies in Uncle Sam's dominions: five of them, four German dailies and one Bohemian, are named in Hoffmann's directory (1895), pp. 554-9; the sixth is a French Canadian newspaper in the eastern States. Moreover, as the Philadelphia Catholic Standard and Times points out, the Purple critic "seems to think that the Dublin Review is a monthly and ranks it in a merit below the Month," and "he evidently has not seen many of the Protestant weeklies," or he would not say that "it would be easy to name twenty Protestant journals which are incomparably superior to the best Catholic journals published in this country," since "only two or three Protestant religious journals are above mediocrity, and these are rather weekly magazines than newspapers." Finally, he starts out with the assertion that "there are about a hundred Catholic newspapers in the United States." Hoffmann describes considerably over two hundred. This fundamental inaccuracy rather cripples the Purple's estimate of the combined circulation of all Catholic publications as 500,000. It is probably

much nearer 1,000,000; which—allowing six readers to each paper, a fairer estimate than the writer's four—would give as many readers as are to be found (excluding infants) in the entire population of the U. S. However, making due allowance for these mistakes, the Purple truly says that the only thing "lacking to bring about the establishment of a great Catholic daily is the will." Precisely so; get the willing man, and the undertaking will prosper. If a Catholic millionaire, like Mr. John Brisben Walker, instead of frittering away his business ability in publishing the un-Catholic and flimsy *Cosmopolitan*, had the grace and the Catholic spirit to put a part of his fortune into a Catholic daily, he would soon make it a success, besides doing something that would be of use to him and others in the next world. The real difficulty is that the average English-speaking Catholic in the United States has not the deep religious conviction of those noble German Catholics to whose example the Purple points. Semi-Protestant notions and prejudices and Liberalism in religion play havoc with his practice of Catholic duties. He is ready, he says out loud, to die for the faith; but, unfortunately, he has no Christian piety, he does not frequent the sacraments, his trust is not in God, but in himself and in a traditional pride in his religion, of which he knows too little. What he needs most is conversion to a Christian life and contempt for all un-Christian shibboleths. Convert him and he will straightway insist upon his Catholic daily. Meanwhile Catholic weeklies and monthlies and quarterlies are, as our Holy Father says, "perpetual missions" to those that read them.

### "The New Dispensation."

One of the greatest obstacles to the practice of the Catholic virtues of humility and self-denial, without which the wished-for Catholic daily will ever remain an impossibility, is the claptrap of a certain superficial and untheological school about "the new dispensation," as if Leo XIII, who is proverbially devoted to Our Blessed Mother, who has given new life to the venerable Third Order of St. Francis, who has called Freemasonry "Satanic," who is more medieval in his philosophy than any of his predecessors, could possibly advocate "bringing the Church into harmony" with the age. So much the worse for the age if it does not bring itself into harmony with the Church. Those who have adopted the contrary course, who are fond of coquetting with the champions of error, have succeeded only in putting back for some twenty years the cause of Catholic education and in arousing the A. P. A. Even their missions to non-Catholics, albeit praiseworthy in purpose, are lamentably barren. We do not hear of a single conversion as the result of lectures to one hundred thousand Protestants. Brownson knew better, when he said: "Preach to Protestants as you would to bad Catholics." The old-fashioned mission preachers of one single province of one religious order in the U.S. from Sept. 1894 to Easter 1895, baptized just three hundred converts from Protestantism or Infidelity. But they don't prate about "The New Dispensation."

### WHY QUEBEC WILL NEVER RETALIATE.

Fear has been expressed in certain quarters lest, in the event of the remedial bill not passing or becoming ineoperative, the Quebec Catholics might retaliate by cutting off all government grants from the Protestant schools of that province. This fear is quite groundless. No such wrong could be perpetrated there, simply because the Catholics are too intelligent to be imposed upon by fanatical agitators, who would have no leverage of popular ignorance to work with. The reason why an iniquitous measure like the Manitoba Schools Act of 1890 can be assented to by a Protestant majority is their astounding ignorance of Catholic matters, which casts an impenetrable veil

over the popular vision. Between the realms of Catholic faith and Protestant opinion hangs a cloud, luminous and transparent to the Catholic, ominous and opaque to the Protestant. The former gives the latter credit for sincerity, though he knows him to be mistaken; the latter—we are speaking of course of the average Protestant, not of the few broad-minded and well-informed adherents of the Reformation—looks upon the former as a fool or a knave, though he cannot make good this strange view.

This ignorance of Protestants is a truism among Catholics. Men who trust you implicitly in business will be found to entertain the most ridiculous notions of your Catholic belief. The incompatibility of these notions with the fact of your being trusted never strikes them, because they live in an atmosphere of religious chaos and contradiction, where logic has no resting-place for the soles of her dainty feet. Catholics may live in the same house, may even be members of the same family as Protestants, and yet be most absurdly misunderstood. The natural man cannot understand the supernatural man. They move on planes that never meet, though he on the higher has a clear view of the lower plane.

A distant parallel to this may be found in the difference between the knowledge of a gentleman and the ignorance of a boor; we say a distant parallel, because it seldom happens that the boor is so ignorant of the gentleman's ways as the average Protestant is of Catholic ways. But it will do for the purpose of illustration. A gentleman who really wishes to enter into the minds of ill-bred people with a view to improving their condition finds it extremely easy to think down to their level: "facilis descensus Averno." But the incorrigible boor, the man that no contact with gentlemen can refine, has the oddest notions of the gentlemanly mind; he thinks all gentlemen are triflers, vain idlers, proud contempters of the masses, sinks of moral iniquity, or at least he cannot have the remotest conception of the tenderness, gentleness, patience, forbearance, high thoughts and aims of the true gentleman. And if the boor meets with a well-educated gentleman, he probably despises his book-learning and prides himself on his superior knowledge of some trade or mechanical pursuit. He has not a dream of what art, literature, scholarship, the charm of classic language, the ecstasy of poetic rapture may be to the gentle, refined and intellectual man.

Similarly, the average Protestant elector is so ignorant of things Catholic that he is ready to believe the most sweeping calumnies of the glib demagogue. With his childhood fed on the vilest slanders about Papiets, with his youth and manhood drilled in the traditional lies of Protestant popular histories, he would indeed be an exceptionally brave man if he were to break through the trammels of prejudice and think for himself. What can he know of the soul-satisfying beauty and coherence of the Catholic faith, of the peace that sweetens self-conquest and humility, of the gladsome presence of the Holy Ghost in the shriven soul?

This is the only way we can explain how it is that the average Protestant in Manitoba, though fairly intelligent in worldly affairs, does not see the injustice of forcing Catholics to pay for schools they conscientiously condemn. If he saw that it was wrong, we feel sure he would not support such a measure. It is his ignorance and his prejudice growing out of ignorance that prevent him from seeing. In his case the wrong does not spring from malice but from sheer blindness.

No such difficulty bars the way to the average Catholic's comprehension of the Protestant position. Most readily does he take it all in, because it is on a lower plane. Like the typical gentleman whom Newman so admirably describes, he is "merciful towards the absurd." This is particularly true of Catholics throughout the Province of Quebec. They are constantly proving their generous intelligence by electing Protestants to positions of trust and honor, as they lately elected by acclamation a Protestant mayor in the "priest-ridden" city of Montreal. It would,

therefore, be absolutely impossible so to work on their prejudices as to make them elect a government that would deprive Protestants of their rights. The Catholics there have no prejudices to be played upon; they give their Protestant brethren full credit for thrift, business habits and whatever natural virtues they may possess. As to Protestant ignorance in matters religious, Catholics, however much they lament it, do not despise its victims, because they know that invincible ignorance is the only chance of salvation for those who are left to the "uncovenanted mercies of God."

### SHAMELESS GALL.

"If under similar circumstances a clergyman of the Protestant church were to use such language towards our Roman Catholic fellow citizens, the country would be made too hot for him to live in, as the people of his own persuasion would denounce him from one end of the country to the other."

It is quite unnecessary for us to tell our readers that the above utterly false forecast is clipped from an editorial of the Winnipeg Tribune. Without the circumstances being similar, and without any provocation from Catholics, the clergy of the Protestant denominations in Winnipeg have been guilty of language and conduct towards their Roman Catholic fellow citizens, a hundred fold more insulting than anything said by the Catholic clergy of any part of Canada, even assuming that everything charged against the latter was true, which it is not. It would be easy for us to furnish, from the columns of the Tribune, abuse enough from the Protestant preachers of Winnipeg to fill a whole volume. The politicians of Manitoba in abolishing Catholic schools and fastening upon us a purely Protestant system of education, after having pledged their honor not to do so, were guilty of an act of public immorality such as has never been equalled by any civilized government in this century, and from whom did they obtain the highest and strongest indorsement? Examine the columns of the Tribune for the past five years; look up its reports of the various synods and conferences and the public and official records of the various Protestant sects; read the sermons, lectures and multitudinous utterances of the Protestant clergy of Manitoba, and there you shall find a reply to our question. It mattered not to these moral and religious teachers of the majority that the government of Mr. Greenway violated every code of honor and honesty; trampled under foot every solemn and unsolicited promise made to the Catholic minority; waded through every form of treachery and duplicity in accomplishing the abolition of our schools. These politico-clerics became the apologists of Mr. Greenway and in every way in their power indorsed and approved his action. From pulpit, platform, and synod or conference, came forth the same unvarying and hearty indorsement; while from these same vantage-grounds rang out the most wicked and malicious misrepresentations of the Catholic conscience. We were represented as a superstitious, ignorant and priest-ridden lot of fools who did not know what we wanted. We were told that our consciences were "mere perverted sentiments" and that we were such poor weaklings, that it was an act of charity for our Protestant robbers to protect us from the evil designs of our priests. Every form of impudent advice; every term of insulting ridicule; every kind of contempt which ignorance or malice could dictate was directed against us. Because we were a weak minority, these kind, benevolent and loving teachers in Israel saw an opportunity to offer further insults to our many injuries. It was a noble and manly way of teaching us the beauties of Protestant tolerance. It helped to demonstrate to us what treatment our children might expect in the schools of these Christian gentlemen, were we to forget what we owed to them by sending them to the Protestant schools. When the lights of Protestantism accused us of being a priest-ridden and ignorant lot whose consciences were likened to a loathsome equine disease, what could we expect from the children of such teachers? What respect could we hope for