

The Northwest Review

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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.

Mr. E. J. Dermody.

DEAR SIR.—I see by the last issue of the Northwest Review that you have been entrusted by the directors of the journal with the management of the same.

I need not tell you that I take a deep interest in the Northwest Review which is the only English Catholic paper published within the limits of Manitoba and the Northwest Territories.

Yours all devoted in Christ,

ALEX. ARCHBISHOP OF ST. BONIFACE, O. M. I.

The Northwest Review

WEDNESDAY, FEBRUARY 24.

EDITORIAL NOTES.

The hard times must have struck the notorious Ingersoll. We read of him lecturing in cities in the Western States—the same worn out lecture—a tune that does not change.

Will not the P. P. A. organs and spouters be morally obliged to bring out, for their special use, a newly revised edition of the Holy Scriptures, since the very opposite of that gospel of hate and uncharitableness, which is the main-spring of all P. P. Aism?

Archbishop Feenan is said to have withdrawn his approbation from the German Catholic paper of Chicago. Its scandalous and repeated attacks on "Irish Bishops" provoked this action.

Our esteemed contemporary, the New World, informs us that the newest thing out is—or is going to be—"a church for all."

The Brandon Sun, like all the other little nobodies, seeks to find an apology for the existence of the P. P. A. by abusing the Jesuits.

The Brandon Mail strongly endorses the P. P. A. and describes Hon. Mr. Costigan as a man with "none too much ability for a councillor in a county township."

If our contemporary wishes to kill the Brandon Mail man, the best thing he can do is to induce some of his P. P. A. friends to give him a bath and fit him up "for a councillor in a county township."

WHOSE FAULT IS IT?

The Brandon Sun expresses its regrets that there should be any divisions between the different sections of the community. The regrets must be mercant and hypocritical, on the part of the Sun, otherwise it would not be using its columns every week for the purpose of, if not creating, at least intensifying that feeling of religious division.

To the statements made by Mr. Prendergast—that in 1891 Sir John Thompson acknowledged and, in a State document, said that should the case fall before the Courts, the minority would have the right of appeal to the Governor-General in Council.

It is not our purpose to become the apologist of either Sir John Thompson or the Government of which he is the distinguished head, but we cannot but feel that Mr. Sifton's statement, that Sir John meant to deceive the minority in this province when he stated that they had a right of appeal to the Governor-General in Council, is both unfair and unjust.

If the Sun be really in a repentant mood, and wishes to serve the best interests of this young province, it will put on sackcloth and ashes for its past sins, retrace its steps, and do all it can to undo the evil it has helped, in so far as such a thing can help, to do.

well as a stumbling block to the growth and development of this province. Let it do all this and demand the restoration of our rights; let it help to give us back our schools, of which we were shamelessly robbed, and we will believe in its sincerity.

SIR JOHN AND THE SCHOOLS.

Strange things often occur in this electric age, but we venture to say that the little scene which transpired in our legislative hall a few days ago was not only strange, but remarkably unique in political history.

He thought the member for St. Boniface had expressed his views with moderation, and he did not wish to enter into dispute with him. The question, as far as this legislation was concerned, was gone beyond them, and he could hardly see the object of his honorable friend in bringing the matter before this House.

This is rhetoric, pure and simple, but it is rhetoric of a kind. It sounds eloquent, but it is not eloquent. The essence of true eloquence is truth.

Mr. Adams' geography is incomplete. It is not up to date. As Protestants claim a monopoly of the Bible and gratuitously give themselves credit for our present state of civilization; as it is repeatedly asserted that the free and enlightened institutions of modern times are the direct result of the wide diffusing of the Scriptures; as Mr. Adams is laboring under the delusion that what is great, good, and free in modern times is the logical sequence of Protestantism, that is, the Bible indiscriminately distributed and privately interpreted, he should have been impartial enough to complete his "moral geography."

for one month the insults and injustice which we have had to endure for three or four years. They would have risen in open rebellion and smashed Confederation and the offending Government in short time. But because the minority is Catholic, and therefore law-abiding, we are treated as though we had no rights except those which a bigoted and persecuting majority may choose to grant us; because we are Catholics the Government of the country has to surround itself with every technical precaution, lest, forsooth, it would be suspected of willingly doing an act of simple justice to us.

A "MORAL GEOGRAPHY."

An Episcopalian minister, one Rev. W. Adams, has been writing a series of articles on "The Bible. We extract a portion of his latest effusion:— "Tell me where the Bible is," he writes, "and where it is not, and I will write a moral geography of the world. I will show what, in all particulars, is the condition of that people. One glance of your eye will inform you where the Bible is and where it is not. Go to Italy; decay, degradation, and suffering meet you on every side. Commerce droops, agriculture sickens, the useful arts languish. There is a heaviness in the air, you feel cramped by some invisible power, the people dare not speak about it, they walk slowly, an armed soldier is around their dwelling; the armed police take from the stranger his Bible before he enters the territory. Ask for the Bible in the book stores, it is not there, or in a form so large and expensive as to be beyond the reach of the common people. The preacher takes no text from the Bible. Enter the Vatican and inquire for a Bible, and you will be pointed to some case where it reposes among prohibited works, side by side with the works of Diderot, Rousseau, and Voltaire. But pass over the Alps into Switzerland and down the Rhine into Holland, and over the Channel to England and Scotland, and what an amazing contrast meets the eye! Men look with an air of independence; there are industry, neatness, instruction for children. Why this difference? There is no brighter sky; there are no fairer scenes of nature; but they have the Bible. And happy are the people in such a case, for it is righteousness that exalteth a nation."

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to where fetichide, that cruelly destroys the nascent life in the womb, is cultivated as an art. I will show you where infanticide, that robs the new born babe of the life God gave it, highly flourishes. Passing from thence to Copenhagen and Stockholm and Christiania I will show you where gross immorality is above par, and where the number of illegitimate children is beyond computation. Tell me where the Bible is privately interpreted and I will tell you of magnificent cathedrals that have been stolen from their lawful owners, of fertile lands confiscated, of splendid monasteries, those homes of learning and asylums for the poor and oppressed, seized by avaricious Bible interpreters. I will show you magnificent paintings, the masterpieces of great artists, recklessly destroyed and noble marbles smashed into pieces. Tell me who "introduced" the Bible into Europe, and I will tell you who shamelessly violated the solemn vows he had made to God, and was instrumental in having another violate hers also. I will tell you who permitted the Landgrave of Hesse to have two "wives" at the same time. Tell me who "introduced" the Bible and its attendant "blessings," private interpretation, into England, and I will tell you who also had two "wives" at the same time, one of whom he foully murdered; who afterwards "married" and murdered as suit his fancy, and whose blood was, in fulfilment of a prophecy, actually licked up in the streets by dogs. This is what the Bible of Protestantism has done, and is it not a record of which we should be proud?"

This is what Mr. Adams should have said, if he wished to make a truthful and complete presentation of facts. We suggest that he incorporate it in his second edition, if it be called for.

It is impossible to conceive Mr. Adams taking his own statements seriously. We have but scant respect for the police of the Italian usurper, Humbert, and yet we would fain believe that they would not interfere with Mr. Adams' Bible reading and psalm singing, if he was polite enough to mind his own business. But perhaps Mr. Adams uses his Bible as the other Pharisees their phylacteries, and, like his scriptural counterparts, made himself conspicuously offensive by obtruding his private opinions upon others. In this way we can imagine how he might be declared a common nuisance.

Truly, we are constrained to ask, in all candor, is this a sample of public school education? Is the spirit manifested by Mr. Adams the spirit inculcated by all our public schools? Was it in them he acquired his amazing knowledge of the moral geography of the world? What a commentary is his extract on the intelligence of the closing decade of the nineteenth century! But let us not deal harshly with him. He knows not what is in the Vatican, nor what the Vatican has done and is doing for the moral and intellectual advancement of the world, aye, for the world that persecutes it. He must be stupid beyond redemption who could in calm moments pen the words of the above extract. Only a mind obscured by bigotry, or a heart festered by hate, could prompt such slanders. But the Catholic Church must expect to be mocked, insulted, and slandered. Her Divine Founder had no better. The attacks of her enemies will continue, increasing in virulence, until the end, when she, the last surviving power of this world, will chant the solemn dirge of requiem at their tomb.

THE BRANDON "SUN" AGAIN.

The editor of the Brandon Sun is at all times an amusing—well, let us say, gentleman, but when he gets after the Northwest Review he is at his best. There is nothing which seems to be able to lift him to such heights of vituperative eloquence as our unfortunate self. We suppose that he is in a state of doubt as to the best way to deal with our arguments, so adopting a time-honored principle of his profession, he settles the doubt by abusing us. In following that line of argument (?) he, at least, shows that he is conscious of where his great strength lies. He devotes a little over a column to those terrible Catholics and that more than "outrageous" Catholic organ in the Northwest. This article, like all of the kind which decorate its columns when Catholics or their Church are its theme, is made up of misleading statements, and false and malicious accusations.

Here is one of its statements, in reply to our defence of the Very Rev. Dr. Langevin, in calling the act of the Greenway Government, by which it dishonestly appropriated \$13,000 of the Catholics' money, robbery. The Sun says: "The facts are, the Catholics failed to appropriate that sum of the public monies which had been entrusted to them to pay for certain specific purposes. Instead of applying it to the purposes named, it was withheld to be used in other ways. The government discovered the facts, and required its return to the public treasury, where it most assuredly belonged. The Catholics gave a cheque for it, and now they call it a 'robbery.' It is difficult to understand the moral obliquity of men who dare thus express themselves in public. Many will continue to believe that the Catholics were not so dull as to suppose they had any right to retain the money when it was no longer possible to apply it to the purposes for which it had been received. What can be said for the honesty of these? By what name does the law

characterize the act of misapplying trust monies?"

There is a paragraph, every sentence of which contains an ignorant or malicious lie. It is a lie to say the Catholics failed to appropriate the public monies which had been entrusted to them to pay for certain specific purposes. The facts are that the Catholics entrusted with this money were using it in a perfectly legal and just way, and wholly in conformity with the objects for which it was entrusted to them. The Protestant and Catholic sections of the old Board of Education were voted certain monies for certain purposes. The act under which this money was paid contained a clause authorizing both sections of the Board to create a reserve fund by setting aside, yearly, a certain percentage of said monies, to meet urgent demands for school purposes, such as the payment of teachers. Not one cent of that money was ever appropriated for any purpose other than that for which it was voted. Under this law the Protestant section of the Board had accumulated a reserve fund of over \$9,000, which they held at times for the same purposes as did the Catholic section. There was no secret about the matter. The monies were shown in the printed reports of the respective sections of the Board, laid before Parliament, and passed and approved of by it. The Brandon Sun simply told a lie when it said that the Catholics, "instead of applying it to the purposes named, it (the money) was withheld to be used in other ways." It lies again when it says that the Government discovered the facts and required its return, etc. It would be rather a difficult thing for the Government to "discover" something that did not exist. "THE FACTS" are that the Government asked the Catholic section to give them a cheque for the amount; they did so on the promise that it would be returned to them. The Government did not keep its promise, but instead of doing so, passed an act legislating the Corporate Body that had a right to that money out of existence. In other words, the Government obtained possession of the money under false pretences, and after committing that dastardly act of robbery, lest they should be made to disgorge their ill-gotten gains, killed the parties whom they robbed. The Government had no more right to demand the return of that money than we had, but the Catholic section believed they were dealing with men of honor, and not robbers, and paid over the money in good faith. Had they known, as they do now, that the men with whom they were then dealing were unprincipled knaves, they would have refused, as they were empowered to do, to pay it over. These are the facts, Mr. Sun, and you are welcome to all the comfort which such conduct brings to your honorable (?) friends. To use your own words, we ask, "What can be said for the honesty of these? By what name does the law characterize the act of misapplying trust monies?" By what name does the law characterize the act of obtaining money under false pretences? If an ordinary individual did it it would be called robbery. When a Government does it, should it be called by any other name? Where, then, is the "outrageous, attack," where the "exhibitions of bigoted intolerance and colossal impudence" of which the cultured and amiable Sun accuses us? It must surely exist in its own "moral obliquity" or malicious imagination.

"But the cold nerve of the organ is brought out clearer in the structures it ventures to make on the P. P. A., when contrasted with its rebellious language in another column. One of the capital objections to the P. P. A. is that any man holding a public office and connecting himself with it is not loyal to the constitution under which the Government that engages him exists. The Review can not be ignorant of the fact that it has been charged again and again, and pretty generally believed, that Roman Catholics in general and Jesuits in particular owe their first allegiance to the Pope and the Church. It is in charge in not well founded the Review ought to adduce without delay reasons sufficient to disabuse the public mind."—Brandon Sun.

Here, again, the Sun exhibits its ignorance or malice. The editor of the Sun must have been trying to qualify for the position of superintendent of some Sunday school, and, therefore, turned his ponderous intellect on to acquiring some of the precious slanders generally found in Sunday school libraries, about what those horrid Catholics believe. According to the Sun, those amiable P. P. A. associates are a band of patriots whose only object in life is to protect the country from those dreadful Catholics because they owe their first "allegiance to the Pope and the Church." It is true that Catholics owe a spiritual allegiance to the Pope and the Church, but that spiritual allegiance is the best safeguard that can exist to make us true in our temporal allegiance to our sovereign or temporal ruler. The Church and the Pope places upon us, as a matter of conscience, to be truly loyal to our temporal sovereign in all things pertaining to her crown or person. And the history of this country and every other civilized country bears testimony to this teaching of the Church. The history of Canada, especially, proves the truth of what we say. When the progenitors of those