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The Aorthwest Review

OUR ARCHBISHOP'S LETTER.

ST. Bo N. 200 c. 12th, 1892.

Mesers. E. J. Dermody

Gentlemen—I see by the last issue of the Northwest Review that you have been instructed by the directors of the journal with the management of the same, "the company for the present retaining charge of the editorial columns."

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. I hope that you will obtain a remunerative success. It is enough that the editors do their work gratuitously, it cannot be expected that the material part of the publication should remain without remuneration. I therefore strongly recommend to all Catholics under my jurisdiction to give a liberal support to the Northwest Review. It has fully my approval, though, of course, I cannot be responsible for every word contained in it. The editors write as they think proper, they are at full liberty to say what they wish and in the way they like best. The sole control I can claim is over the principles they express and I have no hesitation instating that the principles announced by every sound Catholic in this country.

I therefore consider that you enter a good work and I pray to God that He will bless you in its accomplishment.

Yours all devoted in Christ, †ALEX. ARCHBISHOP OF ST. BONIFACE, O. M. I.

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. (2.) LETTERS on
similar subjects, whether conveying or asking information or controversial. (3.) News
Notes, especially such as are of a catholic
character, from every district in North
Western Ontario, Manitoba, the Territories
and British Columbia. (4.) Notes of the
proceedings of every Catholic Society
throughout the city or country. Such notes
will prove of much benefit to the society
themselves by making their work known to selves by making their work known to

WEDNESDAY, JANUARY 4.

EDITORIAL NOTES.

Archbishop Walsh's letter on "exstatus forever. He is like all the other anti-Catholic lecturers, who were once in the fold, a bad egg thrown out of the basket and smashed; with the usual foul odor from its contents.

The secular press has reaped a rich harvest of news-gossip and speculation out of the agitation over the Catholic school question. It is deplorable to see the question thrust into the public arena, but the Liberals placed it there, and now complain because they have not been allowed to do all the talking.

"Them Catholics must go," says Scott of the Toledo school board. "Between you and I," says a certain superintendent, "I'll drop the action against that editor." Scott was kicked out of the Toledo school board for un-American bigotry. Both deserve dismissal for lacking even the rudiments of the language they are supposed to foster.

The hue and cry raised by the Liberals, that to refuse to accept Mgr. Satolli's school propositions is to resist authority, is begging the question. We have seen or heard of no credentials to the effect that Mgr. Satolli is authority on this point. The hierarchy of this country refused to subscribe to Mgr. Satoll'is propositions. So may we,-Church Progress.

The editor of the Colorado Catholic (Liberal) says that the Archbishops were divided seven to six on the school quescan become Liberal. How 12-7 and the work of religion and education. 1-6 is an arithmetical problem that only a Liberal can solve. Our arithmetic and one is one.

The editor of the Northwestern Chronicle is out in another educational article in the Independent as in his own organ The affiliation is significant. It means that the St. Paul editor finds a congenial purpose. Their fame as teachers is darken the door of any of their schools, habitat in the Congregational mind. He | universal; in the art of imparting know- and, therefore, no room was required to could edit the Independent or the Chroni-cle with equal facility, and his principles all the departments of literature and enument of Manitoba came to the very could edit the Independent or the Chroni-

be none the worse for the stretching.-Church Progress.

And now comes a "press despatch" telling us that Father Corrigan of Newark, N. J., an Irish born priest 'represents the American Sentiment,' and that Archbishop Corrigan, a native American, "represents the foreign element." The writer must experience some difficulty in escaping the foolkiller. As God created all men, His church must be for all mankind.

Some of our secular exchanges have been amusing their readers with head lines about an "American Pope." They. must be the victims of a curiously unintelligent hoax. An "American Pope," like the English Popes, and the Prussian Kaiser Pope, would be a Protestant innovation, as Catholics can have only the one Bishop of Rome for their Pope, he whom Christ appointed His Vicar in the Universal and visible church, who is the spiritual head of all baptized persons in the world.

Hon. Mrs. Lyttleton Gill pays the following tribute to the Catholic church will never fail of intercessors with God in the December number of the Nine- on their behalf. teenth Century: In old times, so long as the church of Rome retained her sway over the country (England), the indefeasible right of the poor to the ministry of the rich was a fundamental assumption of the social order. Not only was almsgiving, care of the sick, and relief of the needy a part of the duty of every great lady, but each noble family to the sole service of the poor, dedicating her irrevocably by the vows of the

The Rev. Mr. Peters, a Protestant Minister of New York, made a surprising statement last Sunday relative to the decline of Protestantism in the great metropolis. He said: "The Protestant churches have been falling behind in New York during the last twenty-five years. The Roman Catholic church has made rapid strides in the town, until now its adherents number 756,000, and the Jewish* community has increased greatly, within the last ten years more particularly, but the Protestant churchgoing population is not more than 250,-000. Not a single Protestant denomination has kept pace with the growth of the town." The cause of this decline has been accounted for in different ways, Mr. Peters says it is because the Protestants have abandoned the poor and moved their churches up town. Others say they moved because they were compelled to do so, and had they remained in their old localities they would have died out; and that in place of abandoning the poor the poor have abandoned

A Protestant paper in Chicago, the Advance, in an article entitled "The Decay of Faith," asks: "What causes it?" And further asks: "Does Christianity prepare the way for its own rejection?" It answers this latter question in the affirmative, by which answer t condemns Christianity. The key stone in the arch of the Infidelity spreading around us is just here. This Christianity, is not, or is, a false Christianity, and whether its inconsistencies are not plainly driving all logical minds outside of all Christianity. If he would make this enquiry, and alter the above question to: "Does Protestantism prepare for the rejection of Christianity?" the answer in the affirmative would be correct. But that should bring up the further question: Why does Protestantism compel such rejection? The answer to this would preserve them to Christianity, because it would inevitably lead them into the only true Christianity, the Catholic church, Common sense The Northwestern Chronicle says; is all that is required to bring these men back to true Christianity.

THE EXTENSION OF LOYOLA COLLEGE.

Our contemporary, the Catholic Mirror, pays the following justly merited tribute to the Society of Jesus:

Maryland, as well as the whole coun-Society of Jesus. With the first settlers of the State came Father Andrew White and Father John Altham, both members of the order. At St. Clement's these priests offered up for the first time ir. this region of the world the sacrifice of the Mass.

Since then the Catholic religion has extended until it embraces every part of the country. There is scarcely a village without its church, and in the cities there are churches, schools, colleges, hospitals, Catholic institutions of all kinds. The Jesuit Fathers also have

The fact must not be overlooked, however, particularly in these times when is old fashioned and orthodox, and we so much is said of religious toleration. still prefer to say that twelve is twelve that the Jesuit society, whose representatives accompanied the Catholic pilgrims to Maryland, were the first to put the theory into actual practice. Much every honest non-Catholic draw from it? abused, truelly misrepresented, in many countries persecuted, the Fathers of the of Winnipeg never for one instant be-Society of Jesus have ever filled a high lieved that the Catholics would ever

science they have written with admi able ability. But above all have they been noted for their passionate fervor in religion. As missionaries they have penetrated into every land, enduring unspeakable privations, and thousands of them suffering martyrdom.

For more than two hundred and fifty years the Jesuits have performed ministerial service in the State of Maryland. and for forty years they have conducted educational work in this city. The Fathers at Loyola College propose to enlarge their buildings in order to accommodate the great increase in the number of students, and those who would help them can do so by endowments, donations, scholarships or annual subscriptions. Joining the Building Fund will be the most feasible method with many. The annual subscription is \$10, and subscribers will have the benefit of seven Masses every week, and will also participate in a monthly Mass for benefactors, said by every Father of the society over the whole world. The same merits will accompany all the subscribers to the fund after death, so that they

CHURCH TAXES IN QUEBEC.

Apropos to the resistence wnich the merchants of Montreal are preparing to offer to the new tax laws recently passed by the Quebec Legislature, the Montreal Witness and the Mail are taking occasion to denounce the alleged burdensomeness contributed at least one of its daughters of the taxes levied thy the Church Fabrique upon the people of that Province. As the Fabrique tax only amounts to one twenty-sixth part of the produce it cannot bear so very heavily as these journals pretend, and it is not levied upon Protestants at all, as taxes are levied in England and Wales upon the whole population, Catholics and non-Conformists as well as Anglicans. Protestants have, therefore, no reason to complain if the Catholic people of Quebec prefer this way of supporting the church. It is a fact that the Protestant people of Ontario are much more heavily taxed for the support of the churches, clergy and charitable institutions than are the habitants for whom the journals we have mentioned profess so much conmiseration. The habitants of Quebec appreciate at their proper value the crocodile tears the Mail and Witness shed so copiously over their benighted condition.-Catholic

TAXED, THOUGH NOT PROVIDED FOR We noticed a very able article in the Free Press regarding the large expenditure of the School Board of the city of Winnipeg during the past year, and not only endorsing it but recommending it to go on and provide yet further accommodation for the pressing needs of the people. About this we have nothing to say, but it recalls this fact to our mind which will show, in words stronger than any we will or can use, the treatment that Catholics have to expect from the Government of Manitoba, or the men who are receiving and pocketing our taxes, but making no provision for our man does not enquire whether the accommodation. It is now nearly three Christianity which he accepts and looks years since Mr. Martin's School Act was upon as true Christianity, Protestant passed. Some time before its passage, and eversince it became law, the publi Protestant School Board of Winnipeg was short of school room. It has not had sufficient class room for the pupils of the Protestants for the past three years, although, be it remembered, that during all that time it has been collecting and appropriating the taxes of the Catholics. Suppose, for instance, that the five or six hundred pupils that are in regular attendance at the Catholic schools in Winnipeg should present themselves for admission any day at the public Protestant schools that are appropriating to their use our taxes, what would they do with us? Where could they place us? And yet, all this time, our money has been falling into their hands to be expended in providing schools in which to educate the children of Protestants. It will not do for the public Protestant School Board to say that they knew we would not accept of any accommodation that they might prepare for us. Such a try owes much to the Fathers of the plea would only add to the dishonesty of taking our taxes and giving us nothing in return. Neither will it do for them to say that they would have provided for us had we made the demand, because, during all this time, they did not supply accommodation adequate to the demand made by their own pupils. The fact of the matter is, that, so far as the interests of Catholics were concerned throughout this whole affair, not the slightest trouble was taken. The Government was actuated by indifference, even to the violation of the most sacred pledges, and the School Board was indifferent to what tion. Even the arithmetic of a Liberal spread over the land, zealously doing became of us so long as it got our taxes. Well, it has been receiving those taxes for some few years, and, even with them, it seems unable to provide proper accommodation for the pupils that have always looked to it for school room. What are Catholics to conclude from all this? What conclusion can

and the Protestant majority of the pro- their point of view, we quite agree with vince both believing this way; both them. Poor Dalton McCarthy could being satisfied that they were about to speak very feelingly on that point to this impose a burden on the Catholics for friend of his, for has he not found this something which they knew beforehand same Quebec "too much" for him on the Catholics would not accept or use many an occasion? Those French Canawhat could have been their object? dians are a bright, intelligent, hardy, Simply one of spoilation! Had the humorous, and, above all, and before all, Government deliberately and maliciously a most tenacious race, able and willing made up its min-1 to force the Catholics to maintain their rights against all the to bring up their children in ignorance malice and hatred of all the Dalton it could not have done more than it has McCarthies from here to Jericho. And to accomplish that end. The state pretends that its only object in making ure swords with them long ago and the educational laws is to prevent illiteracy among its citizens, and yet it deliberately living and fairly happy while Mr. and maliciously destroys the only schools where Cutholics will consent to educate their children, and compels those Catholics to either accept an impossibility or pay a fine to support Protestant schools. Such conduct goes to show that whatever interest Manitoba may have and nothing can ever resurrect him. It in the education of its Protestant citizens the Government is determined to do all has made Dalton McCarthy's impotent in its power to prevent its Catholic citizens from enjoying a similar blessingunless they accept the boon at the sacrifice of a principle dearer to them than life itself. How long can such a disgraceful state of affairs continue? We know not! But this we do know; it cannot endure long unless every spark of man- therefore, "one Quebec is enough for the hood, honesty, honor and respectability has forever departed from our midst. In the empire where moderation and tolthis state of the world's progress such an iniquity as taxing one class of religious belief for the propagation of another's empire." Quebec is the only place that, is out of the question. Godless secular has always recognized the rights, schools may and probably will be the outcome, and when they do come the dis- the empire, therefore, "one Quebec is honest leaders of Protestantism who enough for the empire." Quebec is a approved and endorsed the present iniquitous law, will have to bear the odium of them.

same conclusion. With the Government | for the empire?" Judging Quebec from

MR. RUSSELL'S VISIT, A Mr. Russell, M. P., for one of the

visit to Canada, ostensibly for the purpose of examining into the workings of our Federal and provincial constitutions, but in reality for the purpose of baulking the Honorable Edward Blake in his efforts to have a similar constitution given to the Irish people. This object, at first thinly disguised, soon became a naked fact to everyone in Canada. Mr. Russell's object, then, was not to find out the beauties of our constitution and the harmonious manner in which it worked to crush the weak and destroy their in this country. He did not come here rights by the power of a brute majority; to impartially examine into our Canadian affairs; to see how admirably and opposed to that of Quebec; is it not, smoothly the machinery of our constitu- | therefore, an honor to Quebec to be tion works when oiled by justice, toleration, moderation and equal rights to all, but rather to spy out all the little annoyances and misunderstandings caused by a few misguided bigots or disappointed politicians, in the hope of presenting their views and opinions to the people of England as those of the Canadian people. In this he will be sadly disappointed. He will find confronting him on the floor of the Imperial House of Commons, one of Canada's ablest sons-a man thoroughly acquainted with all things Canadian, a man before whom it will be a dangerous protean in its presentations throughout thing to whisper anything against the the world, and to the casual observer, fair name of Canada, a man superior, in every sense of the word, to any of the of things, it may not seem to manifest men representing Mr. Russell's opinions If any one doubts the truth of what we say regarding Mr. Russell's mission to Canada we have only to refer him to the company which ne kept while in this country, and to his own public utterances. Perhaps in no place in Canada can there be found so much ignorant intolerance and rowdyism, in proportion to the population, as in the city of Toronto. It has become famous in the history of Canada for this peculiar distinction. Well, directly to Toronto did Mr. Russell go. There is much to be gained by first impressions, and, from its past distinctions in Mr. Russell's line of business, he well knew that he could count upon a hearty and fraternal greeting in the "Queen city."

No sooner did he reach Toronto than he made the acquaintance of Mr. Dalton McCarthy. This, in itself, forboded no good and looked a little suspicious, but Mr. Russell's first meeting and apologizing to him for having voted twice for Irish Home Rule, in the Canadian House of Commons, "because in both instances it was on the eve of a general election," we well knew what the object of Mr. Russell's visit was. It was (1) anti-Irish and (2) anti-Catholic. Anti-Irish and anti-Catholic are convertible terms, in the same sense, in English politics, as anti-French Canadian and anti-Catholic are, in a certain narrow political circle, in Canadian politics. What, then, more proper than to find the leader of the anti-French Canadian presiding at the first meeting of the 'distinguished" visitor who came to this anti-Irish and anti-Catholic cause across

Dalton knows this. He ventured to measresult is that the French Canadians are McCarthy is an outcast in the political life of this country. He may and, no doubt, will cause a certain amount of trouble and keep alive a wretched spirit of dissention among a few uninlightened fanatics, but he is politically dead, dead, is this knowledge of his own folly that rage so fierce against the French Canadians. Were it not for Quebec, what a field could not be opened up for the propagation of his narrow and fanatical ideas? Canada would become a place where Catholics could not live. Quebec renders such a thing impossible and, empire." Quebec is the one place in eration have always had a peaceful home; therefore, "one Quebec is enough for the political and religious, of every class in province that, while it treats all minorities, within its limits, with every kindness and consideration possible, expects that an equal justice be granted to minorities in the other provinces, therefore, one Quebec is not only enough Irish constituencies has been paying a for the empire, but it is too much for a certain class of narrow minded intolerant bigots in Canada. It is an honor to Quebec to be selected from among all the other provinces of confederated Canada to be thus insulted by men like Dalton McCarthy and Mr. Russell. Those men have established for themselves a public reputation for narrow intolerance and have, in their respective countries, sown the seeds of race and religious passions; they have endeavored their policy, in this regard, is directly singled out for condemnation by such men?

LIBERALISM AS IT IS IN THIS COUN-

Liberalism, while essentially one and the same everywhere, presents various aspects in different countries. In its essence it is the denial of the supernatural in whole or in part, but that denial takes a local coloring from place or circumstances. The traditions, customs, prejudices, idiosyncrasies of a people reflect it at various angles. It is who fails to probe below the appearances tself at all where it in reality exists in its subtlest and therefore most dangerous

In America it would scarcely seem to exist at all, so ingrained is it in our social conditions, so natural is it to the prevailing modes of thought, so congenital is it to the dominant religious notions about us, so congenial to the habitat of the Protestant sects. Indeed it is a very constituent of the pseudorelicious and pseudo-moral atmosphere we daily breathe. We can hope to escape its taint only by copious and frequent draughts of orthodox doctrine, by the strictest intellectual vigilance, fortified by supernatural grace. Its aspect in this country is peculiar and fraught with especial danger to the negligent either in faith or morals. Its chief manifestation in the United States is in the form of what is popularly called non-sectarianism. It is a fallacy, when we saw Mr. McCarthy presiding at generally laid down as a fundamental truth, that one religion is as good as another, that every one has the right to believe what he pleases; that differences in creed are after all but differences in forms of expression; that everyone may select his own creed or sect according to his taste or altogether repudiate religious beliefs, and finally, that religion is a thing entirely apart from civil and social life. This of course is secularism

in its various degrees, the denial of the supernatural. In practice this principle shapes itself into social and civil life directly or indirectly working out to the prejudice of and anti-Catholic cause in Canada religion and morality. Civil marriage and divorce, mixed marriages and the consequent degeneration of family life, country as the representative of the false business-standards, morality in general pitched on a low key, a vicious the ocean? It was as natural that those literature, a materialistic journalism, two men should fratranize as that water catering to lax thinking and lax living, should find its level. And it was only a religion publicly mocked, scoffed, denied natural consequence of the meeting of two or held indifferently, all this coldly such great statesmen, bent upon the pat- regarded as a matter of course, a necessriotic and lofty resolve of preserving the ary expediency condoned and applauded empire from those dangerous and pesky on the ground that it is the fruit of Catholics, that they should take up the liberty. But the most virulent effect French Canadian question. Was it any crops out in the prevailing educational wonder that thosewise Soloas came to the theory. Here liberalism manifests itself wonder that thosewise Solons came to the theory. Here therains manifests itself an enemy who appears his dearest conclusion "that one Quebec was enough in its most direful and fullest effects, for friend.—Church Progress.

it denies to religion the very sphere where it has the strongest right and fullest reason to use its widest and most lasting influence, viz., in the mind of childhood. Secularism with the instinct of a foe, has here most positively and triumphantly asserted its claim and, under the disguise of strict impartiality and even patriotism, has banished religion from the school room.

That Catholics should not feel the effects of this relaxing atmosphere is scarcely to be hoped for. With the air so strongly impregnated with poison it would be difficult indeed to keep the blood healthy. In not a few instances they have fallen victims to the plague, and if not always out and out corrupted they become not a little tainted. Hence we find amongst, if not a large, at least no small number an easy disposition to compromise or minimize their faith in points of doctrine or compromise. The natural tendency in human nature to escape friction and avoid antagonism is unhappily in most instances a ready factor in the direction of concession.

To apologize or excuse, extenuate, to soften, explain away this or that point of faith, practice or discipline easily follows from a habit of thought contracted from perpetual contact with Liberalists, with whom everything takes precedence of faith and supernaturalism. This especially where Liberalism eschews aggressive action and with a cunning, either satanic or worldly wise, bases its treacherous tolerance upon a supposed generosity of mind or breadth of view. When the supernatural is vaguely identified with the superstitious, faith with credulity, firmness with fanaticism, the uncompromising with the intolerant, consistency with narrowness, for such is the current attitude of secularism around us-in these adjuncts it requires courage, fortitude and the consolation of the assured possession of truth to resist the insidious pressure of a false public opinion. Unless supernaturally fortified and enlightened, human nature under this moral oppression soon gives way to human respect.

Such are our Liberal surroundings in this country. We cannot escape them. But we are in duty bound to resist their fatal contagion with all the powers of our soul. If we hope to preserve our faith intact, to keep it pure and bright in our souls, to save ourselves from the malign influence of a deadly heresy which is daily leading thousands to perdition, we must be guarded and vigilant in its presence. Amidst a host of swarming foes our armor should be without flaw. no weakness from greave to helmet, our weapons well-tempered, keen and burnished, not only to ward off the hostile blow, but ready to deal a telling stroke home wherever the enemy's weakness exposes him.

It is because we live in the midst of

such perplexities, where the ways are

devious, where snares are laid for every footstep to entrap us unawares, that we require to be on our guard in a twofold way, first, by means of a life of grace, second, by means of an enlightened reason, which may shine out over our path as a guide-to ourselves and a beacon to others. In an especial manner is this a need in our country, where Liberalism pretends to be the champion and guardian of natural reason laying its snares to entrap the unwary and the ignorant. Not in violence but in a treacherous friendliness on the part of Liberalism does the danger lie. A well instructed Catholic, who thoroughly comprehends the rational grounds of his faith and who understands the character of Liberal tactics under our national conditions. can alone successfully cope with the enemy front to front. Ultramontanism is the only conquering legion in this sort of warfare. It is the vanguard of the army to surprise the enemy at his own ambuscade, to mine against his mine and expose him before he has burrowed under our camp. Ultramontanism is Catholicity intact, armed capa-pie. It is Catholicity consistent in all its parts, the logical concatenation of Catholic principles to their fullest conclusions in doctrine and practice. Hence the fierce and unholy opposition with which it is constantly combatted. The foe well knows that to route the vanguard is to demoralize the entire army. Hence this rage and fury against the invincible phalanx which always stands armed. sleeplessly vigilant and eternally uncompromising.
In this, above all other countries, do

Catholics need to be watchful, constant and unshaken in their faith for the disease of Liberalism is ever epidemic in our midst. Its assault is perpetual, its weapons invisible save to the enlight-ened eye of a resolute and undaunted In Europe, at least on the continent, Liberalism is violent, aggressive, openly breathing its hatredand opposition There the war is open, here it is concealed; there the battle-field is the public arena in civic and political life; here the contest is within the social, business and even domestic circle; there it is declared foe against declared foe, here it is friend against friend, even brother against brother and all the more dangerous in results because friendly social or domestic relations endure without injury amidst the struggle; dan-gerous to the Catholic because these various ties are so many embarrassments to his free action, so many bonds of affection or interest to chain him. Therefore must he be all vigilant, therefore should his courage be great, his attitude firm and bold, for while his circumstances make him friendly to his foe, he must wage a deadly battle for his faith. His task is doubly difficult, he must conquer