

The Northwest Review

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Correspondence conveying facts of interest will be welcomed and published. Address all communications to THE NORTHWEST REVIEW, Post office Box 508, Winnipeg, Man.

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 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.

A WORTHY EXAMPLE OF THE SYSTEM. Ignatius Donnelly has been delivering a speech and in it he makes many striking remarks. One was: "I believe that the American system of education can equip a man fully to rise to the highest heights of learning, and all I have in the world I owe to the public school system."

IS MR. DAVIN THREATENING CATHOLICS? We quote the following from the parliamentary report of the Free Press of the 22nd March:

Mr. Davin replied, showing that there was no practical grievance in the Northwest except that of requiring nuns desiring school certificates of examination to come to Regina and Calgary.

Here are some of the principles of which the Catholic schools were stripped (1) They had a Catholic section which controlled and administered their schools and made the regulations that governed them.

Business Men and the A.P.A. The firm of Sibley, Lindsay & Curr is one of the leading business firms in the city of Rochester.

Hot Shot for Chiniquy. Apostate Chiniquy still keeps up his calumnious assertions concerning the clergy and sisters of the Catholic Church.

St. Peter's Loaf. Here is a story about Saint Peter which I heard long ago from a very holy priest, and where he found it I do not know.

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ARCHBISHOP IRELAND AND MR. IGNATIUS DONNELLY.

Poor Archbishop Ireland! He has our most sincere sympathy and condolence in the want of judgment of his friends.

"Oh! save me from my friends; save me from the misrepresentations of unwise and uninformed men." Here are the words of a man that professes to admire him: "that great fight that is raging in the Catholic Church between Archbishop Ireland and Archbishop Corrigan; what does it mean? Why it is Americanism and patriotism on the one side against bigotry and ignorance upon the other."

No one, except a few men who are not Catholics, know anything about this deadly war! No Catholic believes that there is a deadly feud between those two great Archbishops.

Mr. Donnelly would have us believe that on the one side is Archbishop Ireland, Americanism and public schools, while on the other is Archbishop Corrigan, bigotry, ignorance and parochial schools.

Well, the council of Baltimore, the Holy Father, Leo XIII; and Mgr. Satolli, the Holy Father's representative, are on the side of parochial schools, and if Archbishop Ireland is against them, he is not in touch with the teachings of his church nor with its Infallible Head, the Pope.

Do Mr. Donnelly and the other idiots who prate about "that great fight that is raging in the Catholic Church" realize the terrible position in which they are placing the Archbishop of St. Paul? Do they understand that he could not be allowed to retain his distinguished position in the church for twenty-four hours if he professed the sentiments or openly avowed the principles which they attribute to him?

How ignorant they must be of Catholic Unity and Catholic discipline, to suppose that such a diversity of opinion could exist on so vital a question! What an insult to the great Archbishop of St. Paul!

Ignatius Donnelly has been delivering a speech and in it he makes many striking remarks. One was: "I believe that the American system of education can equip a man fully to rise to the highest heights of learning, and all I have in the world I owe to the public school system."

Mr. Donnelly said he did not belong to any church and that what he had to say could not be taken as coming from a prejudiced mind." Here is a man of more than ordinary ability boasting of a system of education that he says can fully equip a man with the highest learning and then telling his audience that "he belonged to no church."

We always supposed that the highest heights of learning was to know God, the source of all intelligence! The American system of education may equip a man with a knowledge of how to get on in the world; it may help him to get the better of his neighbor and amass great wealth and political power; it may help the unprincipled and unscrupulous business man to rob his neighbor and keep out of the penitentiary, but it never has and it never will teach him to love God and do good for the love of the Source of all good.

The little boy who knows his Catechism and understands the simple lessons of morality which it inculcates and the sublime maxims it unfolds, is much better educated "in the highest heights of learning" than all the votaries of the American system of education can ever hope to attain.

Mr. Donnelly says that "all he has in the world he owes to the public school system" and, by his own admission, he acknowledges that among "all he has in the world" is not membership in any religious body of Christians. Therefore we are free to draw the conclusion that this great loss he also owes to the public schools.

"What shall it profit a man to gain the whole world and suffer the loss of his soul, or what shall a man give in exchange for his soul." And yet this man has given in exchange for it, a system of education to which he says he owes all he has in the world! And this man is called "a sage" by his friends and admirers! We do not say that he is not a Christian; we merely give our readers his own words. He says: "I do not belong to any church." We do not judge him, neither do we wish to blame him. He is no better nor is he any worse than thousands of others brought up in the same vicious system of instruction; he is the victim of a pernicious and Godless system of education and, therefore, is more to be pitied than blamed for "not belonging to any church."

It would be a miracle of grace if he did belong to any church after graduating from such a system, unless he had an intelligent and pious home training, whose religious atmosphere would defy the worst lessons of the system in which he was educated. Truly, indeed, is Mr. Donnelly a deserving disciple of the highest order of the American system of education; "he belongs to no church."

WHAT A MARE'S NEST! What an amusing gentleman is the editor of the Brandon Sun. His nose must be "Roman," not only in shape but in instinct, because it is always scenting after some little scandal affecting Catholics. Of course, we are human and have our scandals as well as our separated friends. Occasionally we

have, even in Manitoba, some ignorant or malicious individuals who call themselves Catholics and yet betray our cause to the enemy. That is nothing uncommon. The Judas stock is not run out and is not likely to while the thirty pieces of silver are forthcoming.

But the Brandon Sun has a very special liking for the Catholic renegades and is ever ready to take them in its tender and loving embraces. If the stock is not large enough at home, it is never averse to going to a distance to find them. We have known our contemporary to go down to Mexico, South America, or even further to get a slap at the unfortunate objects of its hatred.

Well, then, that long nose has led it down to Cincinnati, where it has discovered a veritable Mare's nest. It alleges to quote the following from a Roman Catholic journal in Cincinnati. It would be more satisfactory, however, if our contemporary would give the name of the journal, because we have found that the Sun is not alone stretching its imagination when striking at the hated "Papists" or "Romanists" as it usually politely calls us. Here is the quotation: "We will indeed have now and then a grand Catholic. We will occasionally receive a brilliant and extraordinary convert (converted by reading not by example.) We will have here and there an exceptional community of sober, exemplary Catholics. But that we will ever as a whole, as a class as a people (present conditions remaining) stand on a social and intellectual level with the Protestants of the country! Never! I say never!"

Then our contemporary goes on to inform us that the author is an honored lady of the Roman Catholic church and a niece of the highly respected and learned Archbishop Elder of Cincinnati. It is true that a maiden, who claims to be a niece of the Archbishop of Cincinnati, wrote a paper which was read before the Catholic Congress at Chicago, along the same lines as quoted by the Sun, but it was generally and promptly repudiated by the ablest and best talent present and the statements of the writer were proven to be false in fact and, therefore, erroneous in their conclusions.

This old maid blue-stocking, smarting under the deserved castigation which was given to her untruthful remarks about Catholics, is essaying a reply, and our long nosed contemporary approvingly endorses her statements, because it finds or thinks it finds, in them an endorsement of its many and vile mis-statements against us. It dearly loves good company and never fails to shove itself into the company of an Archbishop, whenever it can. It has also a most deliciously cheeky way of making the unfortunate Archbishop, into whose company it has forced itself, agree with it in all things, even though in doing so, it makes the Archbishop say what he never dreamt of saying. It therefore says "We have no doubt that many of the prominent and thoughtful Roman Catholics are quite in harmony with the attitude of Archbishop Ireland and ourselves in this matter."

This is hard on the Archbishop but it is very consoling to the Sun. We thought that our contemporary was endorsing Miss Blue-stocking, "who is an honored lady of the Roman Catholic church and a niece of Archbishop Elder," and yet he says that "many prominent and thoughtful Roman Catholics" are quite in harmony with himself and Archbishop Ireland. We thought that the whole article of the Sun was directed to prove that Catholics instead of being "prominent and thoughtful" were "illiterate and criminal." We are told that the brilliant editor of the Sun once was entrusted with the duty of crown prosecutor and instead of bringing the charge against the prisoner at the bar, he actually had the sheriff charged with the offence. This is the man who sits in judgment on Catholic intelligence and Catholic "illiteracy!" The standard of intelligence that could not distinguish between a prisoner charged with a crime and the unfortunate officer in whose custody he was placed, is, to say the least, unfit to sit in judgment on any class in the community, much less on a class against whom, he was taught from childhood, to entertain feelings not in keeping with the highest sentiments of a Christian.

We would advise our contemporary to go once more afield and try to get someone of more importance than a disappointed old maid to bear false witness against us. If the real truth was known, probably the greatest fault this blue-stocking has against Catholics lies in the fact that none of them saw anything sufficiently attractive in her to ask her to change her name.

THE PONTIFF. How luminous stands out the Church of to-day, not only in this country but in Europe, tempest-tossed with anarchy, socialism, and infidelity. There is one great central figure in civilization who commands the respect, the attention, the consideration of every lover of order, that is the Grand Old Man of the Vatican—the Supreme Pontiff, Leo XIII. He sees the deluge sweeping onward, its threatening waves mounting skyward, and in their engulfing course about to submerge humanity. If they are to be stayed, he alone has the power to proclaim "Peace be still." He speaks for order, for justice, for unity, for individual

and public existence, for liberty and for hope, for light, though hid in darkness. He shows the foundation stone on which society must rebuild itself, religion enthroned, which is the only true re-assertion of the most essential rights of the parent, of the man, and of the citizen.

The world is entering on a new era, the fruit of the many revolutions by which it has been agitated. Democracy has uplifted itself, the Pontiff places the Church there as a mother over its cradle. She protects this infant who has so many enemies; she endeavors to enlighten this young benefactor of the race, who has many flatterers. Timid ones, who fear the world and its cruel ways, may say this is a rough and perilous duty, but the Church has discharged others equally arduous. Will she succeed? God knows. If she does not succeed, one should tremble to contemplate what will befall the world. If she does not succeed to what will these people come who are thirsting for independence, and who are every day becoming more rebellious against all authority. What end of those unbridled desires, of those ambitious follies, of those avicious passions, save the infinite miseries of anarchy without end, of despotism without control, of war without repose?

The fever of independence is but a disordered power, which in masterly hands may be made to produce the most admirable effects. This is the aim of the Pontiff. He wishes to give this torrent a regular channel, and a peaceful course, that its waters may roll onward, pregnant with the seeds of order and of life, instead of destruction and of death. He would have the world blessed with freedom, every man using his liberty as a heavenly gift entrusted to him for the safety and the glory of the eternal principles of justice and of charity. The Pontiff pleads before the tribunal of mankind for everything that is worthy of piety, of respect and of love on earth. He defends the principles of civilization, of all morality, of all order, against the snare of an incredulous philosophy. He is the defender of the rights of the family. He defends the poor against the shackles of monopoly. He defends the integrity and the privileges of true democracy altered by sophistical interpretations, and all these things which he defends form in respect of the present and of the future the grand interests of universal society. Behold the cause of the Church, of liberty, voiced by Leo.

IS MR. DAVIN THREATENING CATHOLICS? We quote the following from the parliamentary report of the Free Press of the 22nd March:

Mr. Davin replied, showing that there was no practical grievance in the Northwest except that of requiring nuns desiring school certificates of examination to come to Regina and Calgary. This had been remedied. He explained the principle and working of the school ordinance, a matter not generally understood by the house, creating much amusement by hoping that after his explanation Mr. Tarte would now understand the subject, a further agitation of which would have a contrary effect to that desired and would result in the introduction of a Martin bill in the Northwest.

Assuming that the able, popular and talented member from Regina is correctly reported by the Free Press, there are two statements clearly brought out in this report: (1) that no practical grievance existed in educational matters in the Northwest Territories, "except that of requiring nuns desiring school certificates of examination to come to Regina and Calgary. This had been remedied," and, therefore, does not exist, according to Mr. Davin's statement; (2) Any further agitation of the aggrieved minority, instead of affording a relief, "would result in the introduction of a Martin bill in the Northwest"—that is, the abolition of the educational rights of the Catholics. We do not believe and would be sorry to suspect Mr. Davin of expressing a threat against us, but whether his language implies a threat or expresses a fear that the Catholics of the Northwest Territories, by demanding justice would receive injustice is immaterial. In either case the words are suggestive enough and clearly point to the fact that Catholics must be content to see their rights and liberties persistently minimized or practically destroyed lest, forsooth, these rights and liberties be ruthlessly confiscated! It behooves Catholics to seriously ask themselves, where is this thing going to end? On what ground do they stand? Do we enjoy any rights and privileges which will be respected? When a member of Parliament will get up in the House of Commons of Canada and tell the representatives of our two millions of Catholics; when 41 per cent of the entire population of this Dominion can be told that if they insist on fair play and justice for their friends in the Northwest Territories, that that demand for simple justice "would result in the introduction of a Martin bill in the Northwest," that is, the confiscation of all our rights, what are we to think? That must surely open the eyes of our Catholic members to the sad condition to which our rights and liberties are exposed in this Northwestern portion of Her Majesty's Dominion of Canada. If the Catholic members of the House be not blind to every sense of justice or so entangled in the meshes of party politics, they cannot but realize the sad drift of public sentiment in this country

as far as it relates to the rights and privileges of their co-religionists. But experience, that relentless teacher, has taught us the sad lesson that little of honesty or justice is to be expected when the safety of political parties is to be conserved.

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