

# Northwest Review

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A Catholic newspaper in a parish is a perpetual mission. Let all who truly and from their souls desire that religion and society defended by human intellect and literature should flourish, strive by their liberality to guard and protect the Catholic press, and let everyone in proportion to his income, support them with his money and influence, for to those who devote themselves to the Catholic press we ought by all means to bring helps of this kind, without which their industry will either have no results or uncertain and miserable ones

POPE LEO XIII.



SATURDAY, APRIL 25, 1903

## CALENDAR FOR NEXT WEEK.

### APRIL.

- 26—Second Sunday after Easter.  
Feast of the Holy Sepulchre.  
27—Monday—St. Fidelis of Sigmaringen, Martyr.  
28—Tuesday—St. Paul of the Cross, Founder of the Passionists.  
29—Wednesday—St. Peter, Martyr.  
30—Thursday—St. Catherine of Siena, Virgin.

### MAY.

- 1—Friday—Saints Philip and James, Apostles.  
2—Saturday—St. Athanasius, Bishop, Doctor.

## A SOCIALISTIC DIATRIBE.

In our issue of April 4 we reprinted, under the heading, "Democracy," with a few introductory remarks of our own, an editorial from "The Pittsburg Catholic" and extracts from a recent address of the new Archbishop of Chicago before he left Buffalo, on the dangers of Socialism. That socialistic sheet, "The Voice," of this city, is sorely exercised over this article. It fumes and foams at the mouth. So blinded is it by insensate fury that it mistakes the editorial preface of the "Pittsburg Catholic" for the quotations from Archbishop Quigley's address. We had at first thought of reproducing the Voice's screed without comment as the ravings of a madman, and even now we commend it as a specimen of socialistic literature to those of our readers who may have any curiosity in that line; it will be found in "The Voice" for April 10, page three; the date is rather old, but, as we never expect to see any logic or sound judgment in its columns, we seldom glance at them, and did not notice this effusion till a kind friend called our attention to it. However, on second thoughts, we prefer not to sully our paper with such bilingsgate, and so we shall confine ourselves to the only scraps of tangible assertion in this dung heap.

The "Pittsburg Catholic," not Archbishop Quigley, had said: "The pestilential theories of

anarchism and socialism have been carried to the shores of the great Republic by emigrants from Europe." Quoth the Voice: "I would remind Dr. Quigley that Catholicism, with its 'pestilential' dogmas and superstitions, was itself imported, along with slavery, alcohol, syphilis and a few other 'blessings' of that type, not so very long ago, as history goes." Thus does the Voice betray its ignorance of history. Catholicism was not imported; it discovered America, it colonized and civilized Canada in particular 150 years before the advent of heresy made socialism possible.

The "Pittsburg Catholic," not Archbishop Quigley, had written, with a tinge of exaggeration which the more prudent prelate would not have indulged in, about "the safety and permanence of the great fabric of constitutional equality and freedom which sprang from the brain of George Washington." Here and here alone the Voice scores a point by ridiculing the boasted preamble of the Declaration of Independence about all men being born free and equal, a preamble which has never been accepted, save in a Pickwickian sense by the best Catholic philosophers. The Voice socialistic editor writes: "The free thinkers, Paine and Jefferson, had more possibly to do with the said 'fabric' than Washington, but that by the way. What does it amount to anyway? The equality of the millionaire and the miner; the tramp and the trust magnate; the 'freedom' of the breaker boy or the Carolina child factory slave." Quite true, equality even in the United States, nay, especially there, is a sham; but then the Voice overlooks the fact that these extremes of inequality, this tyranny of the monied classes, these crying abuses, are the result of godless education, not of truly Christian training. The only thing that men are equal in is human nature; they are and always will be unequal in rights, capacities, opportunities and talents. The fundamental blunder that underlies all socialistic views is the attributing all misfortunes to this inequality; hence the bootless effort to destroy all inequality, which would be as impossible as the destruction of all varieties among mankind. The real cause of all misery is the non-observance of Divine law first by original sin, the consequences of which will always be with us, and then by actual sin. We may minimize them both by the practice of virtue, but we can never hope for the realization of a socialistic utopia.

Yet, without once quoting Archbishop Quigley—the Voice man evidently lost his temper before he got to the prelate's address—he ends with a word of warning: "Socialism, despite archbishops and others, is inevitable and necessary" like the measles or small-pox, which few die from and most people recover from. "Our friend had better reconsider himself. If he and his class are complaining the worst that may befall them is that they work for their living," as Archbishop Quigley has always done with much more vigor than the agitator that writes against him. "But, if they withstand a justly incensed and exasperated people, 'their blood be on their own head.'" These concluding words of the Voice scribe constitute the favorite argument of him and his class—brute force culminating in murder. Well, the Church is accustomed to martyrdom. She wore out the Neros and Diocletians of the first three centuries, the Elizabeths and Robespierres of more recent times; she is quite prepared to see her champions martyred by misguided mobs; but she is immortal like her Head, and the common sense of

mankind will one day acknowledge the truth of Archbishop Quigley's contention—wisely ignored by the Voice—that she is the best friend of the workingman as she always is the Church of the poor.

## Clerical News

His Grace the Archbishop of St. Boniface, accompanied by Rev. Father Theriault and Mr. Mireault, left for Balgonie last Saturday and thence went to Montmartre, where Father Theriault remains in charge.

The Very Rev. A. Dugas, V.G., went last Saturday, with Rev. Father Poirier, to visit the new parish of St. Adelard, 15 miles from Teulon.

Rev. Fathers Thibaud and Lorieau, E. M. I., arrived from France last Saturday and are awaiting orders from their superior, Rev. Father Boutin, E. M. I., who will confer with them at the Archbishop's House. They do not know how soon their own houses may be closed in France. Father Thibaud sang High Mass at the cathedral last Sunday.

Rev. E. Proulx, S. J., left last Saturday for East Grand Forks, Minn., where he conducted the Sunday services, and whence he was to go on to Grand Rapids, Minn.

Rev. Father Campeau, of St. Eustache, and Rev. Father Claude, C. R. I. C., were guests of the Archbishop at the end of last week.

Bishop Moeller, who was appointed to the see of Columbus, Ohio, April 6, 1900, has now been transferred to Cincinnati as Coadjutor of Archbishop Elder.

The new Bishop-Auxiliary of Westminster, the Right Rev. and Hon. Algernon Stanley, was consecrated in the Church of St. Gregory, in Rome by Cardinal Gotti, Prefect of the Propaganda, assisted by Archbishops Stoner and Merry del Val.

Rev. Father Allard, O. M. I., of Fort Frances, was a guest of the Fathers of St. Mary's this week, returning home on Friday.

Very Rev. Father Lacombe, O. M. I., V. G., of Calgary, and Rev. Father Lestane, O. M. I., of Macleod, are now at St. Albert consulting with his Lordship the Right Rev. E. Legal, O. M. I., on the interests of the St. Albert diocese.

Rev. Father Proulx, S. J., returned from East Grand Forks on Wednesday, the 22nd.

Rev. Fathers Lavigne, Gendron, Jubinville and Lalonde were at the Archbishop's house this week.

Two Brothers of the Cross of Jesus, from France, were the Archbishop's guests this week.

Sacristans will kindly note that there is a mistake in the "Ordo" for April 27. The color is red, not white, and St. Fidelis of Sigmaringen was a martyr, not merely a confessor.

It is hard to keep up with even the clerical immigration. "Les Cloches" of April 14 gives, in its diocesan statistics, 127 priests, but the Jesuits are one more than marked therein (10 instead of 9), and two more Enfants de Marie Immaculate have arrived since, so that the number is now (April 23) 130—the total given in "Les Cloches" is not warranted by the separate items. The total of

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Sisters, obtained by the addition we made of the separate figures, gives 208, but the Sisters of Mercy have lately received one more nun from Montreal, and the five Sisters of Providence at Rat Portage are omitted; so that the total is really 214.

Rev. Father Chaumont, O. M. I., was here this week; so also was Brother De Byl, O. M. I.

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