

The Northwest Review

IS PRINTED AND PUBLISHED AT 178 PRINCESS STREET. EVERY WEDNESDAY BY E. J. DERMODY, Publisher and Proprietor.

ADVERTISING RATES. made known on application. Orders to discontinue advertisements must be sent to this office in writing.

SUBSCRIPTION RATES. All Postage is paid by the Publishers. The Northwest Review \$2 a year, \$1 for six months.

Club Rates.—Six copies of the Northwest Review for \$10. Ordering for clubs, the full number of subscriptions, with the cash must be sent at one time.

Agents wanted to carry for the Northwest Review, in every town in the Northwest. Write for terms.

A Catholic correspondent wanted in every important town.

The Northwest Review is the official organ for Manitoba and the Northwest of the Catholic Mutual Benefit Association.

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.

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 am glad to hear that you will obtain commensurate 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, 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 in stating that the principles which they there set forth are sound and ought to be endorsed by every sound Catholic in this country.

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

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

The Northwest Review

WEDNESDAY, AUGUST 22.

From the pulpits of St. Mary's and the Immaculate Conception churches on Sunday last, announcements were made that our schools would re-open on September 1.

In making these announcements the reverend fathers made it a point to show how necessary it was that parents and guardians should see to it that the children should attend at the opening.

We hope that this sound advice will be followed by our people, and that every child of school age will be in attendance.

The Winnipeg Tribune and the Free Press in referring to a meeting held in St. Mary's school house on the preceding Tuesday evening, by the Catholic rate-payers of this city to decide on what action to take in reference to the support of our separate schools, asks if it is a "political move."

There is no political move about it. The education of our children is a duty too sacred to be mixed with politics. All we want is justice and the enjoyment of our rights in this matter, and these we intend having.

"This is a good time for the American missionary to get out of China. There's a good deal of savagery there in war-time, and it is no respecter of persons." —Boston Herald.

Though not very complimentary to the American missionary, the suggestion is a sensible one. There is no good reason why the American (Protestant) missionary should risk his life and the lives of his wife and children by remaining at the post of danger, and he may be trusted not to run any needless risk.

With the Catholic missionary the case is different. He must always be ready, if need be, to die at his post. The good shepherd giveth his life for his sheep.

One of the first fruits of the Holy Father's Encyclical on Unity is the conversion of a Methodist minister in Rome. The Rev. Mr. Fisher, pastor of the American Methodist Church in that city, has been received into the Catholic Church, and it is said that the Pope's letter was the immediate cause of his conversion.

As the Roman correspondent of the Pilot says, "When an American Methodist, who has come to Rome for the purpose of converting the Catholics of that city to Methodism, has the grace given him to become a Catholic, there is certainly no reason to despair of the conversion of any class or number of Protestants."

How is it we never hear of an Irish anarchist? What is the reason the Irish people do not produce this species of madness? There is but one answer—religious training prevents it. Anarchy

as a development," cannot be brought forth in a school system which places God first and the world afterwards.—San Francisco Monitor.

The Colored Catholic young men of Washington are establishing a Catholic club. So it is all the world over, the Catholic Church is the same universal mother, inculcating the same principles, fostering the same grand sentiments, stimulating the same actions, and inspiring the same confidence.

She knows no color, race or country; every human being is precious to her, and she loves them all equally. It is encouraging to know that the Catholic colored young men at the capital are so fervent in their devotion and so zealous in their actions. We wish their club every success imaginable.

"Luther, Calvin and their successors," says the Indianapolis Catholic Record, "made private interpretation of the Bible, the corner stone of Protestantism. Drs. Briggs and Smith are using the principle of private judgment to attack the authority of the Bible. The arm used by the so-called reformers against the Catholic Church is now turned against Protestantism. The Presbyterians found themselves in a tight place; and to keep the building from falling over them, they promptly kicked out of their church private judgment along with Briggs and Smith, and substituted the Catholic principle of 'authority.' This is a sharp way to get out of trouble, but it is not very consistent."

It has often been remarked that great minds, even when obscured by the mists of passion or irregularities, have in their grandest moments turned toward Catholicity and beheld in the Church the exponent of the sublimest principles and the advocate of the most undeniable Truth.

The following anecdote may serve to illustrate our meaning: "Here," said Lord Byron, on one occasion to a friend, "is a little book on Christianity which has been sent me, and which makes me very uneasy. The reasoning appears to be very strong, and the proofs are alarming. I do not think you could answer them Shelley; at least I am sure I could not, and besides I don't wish to do it. I am no enemy to religion, quite otherwise; the proof of which is that I am having my daughter brought up a good Catholic in a convent of the Romagna; for I think if we are to have any religion we cannot have too much. I am strongly in favor of Catholic dogmas."

The New York News, of July 19th has, the following:— "The doctrine of the proscriptive organization in Canada known as the Protestant Protective Association probably foreshadows a like result to the order in this country. Its leaders were confident of winning in the recent election in Ontario, but on the contrary they were badly beaten. The leading newspaper in the province, after admitting his misgivings about the result, dismisses the association as a people because 'the appeal to prejudice, to passion, to ignorance has been made in vain.'"

Many times have we pointed out that these different organizations of firebrand anti-Romanism are merely spasmodic efforts made by men who behold the shattering of their cause and who cannot devise any rational plain whereby the steady, all-embracing, irresistible onward march of Catholicity can be checked. They are all in vain; a few months, a few weeks, a few days and they are left behind on the great ocean of history, they vanish beneath the horizon, forever, and the vessel of Truth steams on toward the harbor of eternal promise.

Mr. W. T. Stead has an article on the labor war in the United States in July number of The Contemporary Review, written with his wonted force and incisiveness. The article closes with the following words: "The Pope in his famous Encyclical on Labor, laid down doctrines which all Christian Churches every where would do well to lay to heart. But nowhere is there greater need of the preaching and the teaching of that sound doctrine than in this city. Catholic or Protestant it matters little which so long as there is a Church which will assert the eternal law of righteousness and justice and brotherhood in all the affairs of men. Blessed are the peacemakers, for theirs is the kingdom of heaven. Does not seem to offer a sufficient inducement to Christian men to compose these industrial feuds. Perhaps they will wake up to a sense of their duty and their responsibility, when they discover that the failure to make peace not merely forfeits the kingdom of Heaven, but inevitably turns the kingdom of this world into a kingdom of Hell."

THE DOG STAR IN THE ASCENDANT. The Rev. J. C. Madill President of the P. P. A. who in his early days drove a stage between Orilla and Bracebridge, and this occupation he should have stuck to, is not yet over the rabies which contaminates gentry of his limited brains at this season of the year, as witness the following vile and contemptible frothings of this ex-stage driver and whiskey bum.

At the union picnic of various Protestant societies held at Stratford, Ont., on Saturday, Aug. the 18th, Rev. J. C. Madill, president of the Protestant Protective association delivered a stirring address, in which he stated that at the next Dominion general election Sir John Thompson would be elected a lesson. Madill declared Thompson was not premier by the wish of the people. It

was Sir John A. Macdonald who carried the country, and Thompson was merely filling in his time. Thompson could not be elected as Papist or Jesuit and no Papist or Jesuit would be allowed to rule at Ottawa. Before they would submit to that they would fight. Derry over again and give them a taste of the Boyne. He further declared the P. P. A. really held the balance of power in Ontario legislature and could prevent the passage of any Romish legislation.

Like many more of his stripe he should be treated to a bath in a swill barrel, only it would be a sin to use the barrel again.

THE CATHOLIC PRESS.

The Catholic press is frequently criticised, even in the homes of its friends. If it was not, it would be worth little or nothing. Those who indulge in this criticism have only to compare the Catholic Journals with those published in the interests of the sects, to see their mistake. The former are superior to the latter in everything. They have a greater variety of interesting reading matter and cater to the taste of all. The latter are, with a few exceptions, made up of sermons, conference reports, and other dull reading, which is certainly not relished by the average reader.

The Catholic press is designed for the people. Those who want a Catholic magazine can easily find it. What the Catholic press requires is a more hearty support, moral and financial, from Catholics. The pessimist who says the Catholic press is worth nothing generally does so because it has failed to notice some enterprise in which he is particularly interested, or because it has not advocated some measure which is his pet hobby. These critics are doing a great work for the P. P. A., but they may not realize it just yet. A great many men assert that the Catholic press should be more independent, and yet they are among the first to "stop" their paper because it has been independent enough to differ with them relative to their hobby, or because it has been independent enough to decline to publish some article written by them.

NO SURRENDER!

Some time ago the late Catholic school board of the City of Winnipeg, after struggling manfully for four years to support their schools, while paying their taxes to the Protestant school board; and thinking that the wave of fanaticism which dictated so unjust a policy had subsided, paid a friendly visit to the Protestant school board to see if some temporary arrangement might be made by which the Catholics would be given a portion of their taxes to support their schools. This having proved futile, and both the Local Government and the Protestant school board having offered no other alternative than acceptance of the Protestant schools for their children, the Catholics met in public assembly to consider what course to take. After discussing the subject fully and after hearing from Mr. N. Bawlf, chairman of the Catholic school board, of the manner in which their propositions were received by the Government and the Winnipeg Protestant school board, the meeting unanimously resolved, "that the separate schools of the city be continued and that a committee be appointed to devise ways and means for the said continuance and to report at a meeting to be held this evening."

When the Catholic school board made their proposal to the Protestant school board of Winnipeg, it was falsely and we regret to say, maliciously stated that the Catholics of the City of Winnipeg were offering to compromise their position and accept of the present Protestant schools for their children. It was further stated that the Catholics were only waiting for the death of the late Archbishop Tache to make a compromise. The action of the Catholics of Winnipeg in refusing to accept the present Protestant schools for their children and in determining to keep the Catholic schools open at any cost, rather than accept these schools is the best and most complete answer to these two statements.

Very Rev. Father Allard, who represented the archdiocese of St. Boniface, addressed the meeting. He said: "I am prepared to tell you that you have come to face a difficulty which our late beloved Archbishop foresaw before he departed this life. You know how dear to him were the Catholic schools. I am talking to intelligent men, men alive to the situation before them, and it pleases me to know that you have determined on keeping your schools. The Church will do all she can to help you. We have men in power who are opposed to us. Those same men made promises to us, and they also made laws violating those promises. I am ready to say that a promise was made by the present Premier, Mr. Greenway, and you know how he has kept it. It is consoling to me as Administrator of this archdiocese to see Catholics of Winnipeg so devoted to their schools, and their example will instil courage into outside school districts."

The Very Reverend Administrator of the Archdiocese, in these few remarks, gives a flat contradiction to the statement that the late Archbishop did not foresee and appreciate the very difficulty which is now forcing itself upon the faithful Catholics of Winnipeg. THE NORTHWEST REVIEW always had the most implicit confidence in the prudence, intelligence

and devotion to Catholic principles of the Catholics of Winnipeg and it is not at all disappointed in their noble and generous conduct in upholding the honor and dignity of those religious convictions so dear to us all and so necessary to the spiritual life of their children. Their conduct is in keeping with their former professions and its influence will be felt throughout the whole province.

More than this, their action will show the Government of Manitoba that the Catholics of this province feel as keenly to-day, as they ever did, the gross injustice and the invasion of their rights which it perpetrated upon us when it despoiled us of our schools and forced us to support a purely Protestant system of education. It will also create a sympathy for us among, not only our own people throughout the Dominion, but among those of all liberty loving and fair minded people not of our own faith.

MR. JOHN O'DONOHUE AND THE SCHOOLS.

Mr. John O'Donohue is a great and learned man. Lest any of our readers may doubt this statement, we give it on no less an authority than Mr. O'Donohue himself. Not long ago, when excusing himself for insulting his archbishop, he said, "Me, the Pope, Satolli and many other learned men hold views on the school question different from those of Archbishop Tache." Without in any way questioning Mr. O'Donohue's syntax, we give the quotation in full to prove our statement that Mr. John O'Donohue is a great and learned man.

That point being settled, we ask those who are indignant at Mr. O'Donohue's latest pronouncement on the school question; who is better qualified than he to speak authoritatively on this question? If any one doubts this, we again refer him to Mr. O'Donohue: "Me, the Pope and Satolli" should furnish authority enough to satisfy any one, even though he throw overboard the "many other learned men." When, then, so great a man as Mr. O'Donohue writes a letter to the Protestant school board of Winnipeg, no one should be surprised. He says:

"I write to express my satisfaction with the course pursued by the City School board re the request made by the late Catholic school board. I think the request were unreasonable as regards the amount of money asked, and still more so in asking to retain the present Catholic teachers, as they are not qualified for English-speaking teachers. In my opinion the great requirements of our Catholic schools is the necessity of qualified English-speaking teachers. Those of us that require to give the benefit of a proper French education to our families have ample opportunity to do so by sending them to St. Boniface I would have liked to see our Catholic School Board asking our City School Board to take over the Catholic Schools at a fair valuation or low rent, to employ and pay qualified English Catholic teachers, and make the schools strictly secular during school hours, and to adopt the system of teaching as done in Ontario and approved of by the Educational Department and accepted by the late Archbishop Lynch. To this system the most scrupulous Catholic or member of the City School Board could not object in fairness. I hope both School Boards may, in the near future, meet and agree on lines similar to the above, and in that way settle the vexed school question as far as Winnipeg is concerned."

Some of our readers may think that it is strange to find a Catholic expressing satisfaction at the course of the Protestant school board in refusing to give the Catholic school board a portion of the taxes paid by Catholic tax-payers for the support of their schools. This objection only shows that they are not in the same boat with "Me, the Pope and Satolli." Why should they be so narrow in their views! Whatever Mr. O'Donohue's claims to Catholicity may be (and who will doubt that they are the very best, when he levels in such good company as "the Pope and Satolli") no one can question his broadness on this question. This is owing to his greatness and his learning. From the very first, Mr. O'Donohue has been expressing his satisfaction with the course pursued by Martin & Co., in violating their promises to the Catholics and robbing them of their schools. He has been on terms of the greatest friendship with Mr. Joseph Martin and has never lost an opportunity of becoming his obsequious apologist for all the insults he offered the Catholics of Manitoba. We do not say this in a spirit of criticism, but merely to point out to those malcontents how broad, great and learned Mr. O'Donohue is. What right have those Catholic tax-payers to ask that a portion of their taxes be used in educating their own children? Mr. O'Donohue "thinks the request was unreasonable," and Mr. O'Donohue is unquestionably a great man. Mr. O'Donohue thinks the present teachers are not qualified for English speaking teachers. In our opinion Mr. O'Donohue is an authority on this point, as will be seen in the quotation from that learned gentleman "Me, the Pope, Satolli, and many other learned men." It will not do to say that the Catholics of Winnipeg are the best judges of the qualification and fitness of the teachers of their children. Under ordinary circumstances such might be the case; but a Catholic community having in their midst so eminently learned and devoutly practical a Catholic as Mr. O'Donohue; one who is on such intimate and friendly terms with "the Pope and Satolli," should accept his word for it, and humbly re-

quest him to select for them teachers qualified to teach English, as spoken by Mr. O'Donohue.

But how eminently practical as well as learned is Mr. O'Donohue! He would "make the schools strictly secular during school hours." How wise and great and original is Mr. O'Donohue! How ungrateful and unkind, the Catholics of Winnipeg! Rather than accept Mr. O'Donohue's plan and drive God out of the school during school hours, and accept the qualified (?) English speaking teachers with religious principles to snit Mr. O'Donohue, those head-strong, misguided and generally perverse Catholics prefer to go on as they have been doing for the past four years. Oh! misguided people! Oh! great O'Donohue!

A very large and representative meeting of the Catholics of the city answered the call of Rev. Father Langevin, of St. Mary's and Rev. Father Cherrier, of the Immaculate Conception, to the Brothers' school house on Hargrave street on Thursday evening last, to discuss the best course to pursue in regard to the maintenance of our schools.

Mr. J. J. Golden was elected chairman and Mr. O'Connell Powell was elected secretary. The address given by Mr. N. Bawlf stated the way things are, so clearly and well that we take pleasure in giving a short synopsis of it below taken from the Northwest of Wednesday, the 15th inst.

Business like in every particular, clear in detail as is characteristic of him, we trust all who are interested in this most vital question will give his words that consideration they deserve and that all Catholics will endorse the sentiments which are here expressed:

"Mr. Bawlf addressed the meeting at length. He said that some short time ago a deputation from the Catholic School Board waited upon the Public School Board and made an offer to them as follows: For the sum of \$13,000 they (the Catholic trustees) would hand over their schools to the Public School Board for the ensuing year. This amount would cover all expenses, such as salaries fuel, etc. An arrangement could be made whereby the schools under the new regime could be closed at 3 o'clock in the afternoon, instead of 4 o'clock, thus giving the last hour to religious instruction, without violating the spirit of the existing law. Under this arrangement it would be necessary for the present Catholic teachers to obtain provisional or temporary licenses. The School board referred them to the Department of Education, who alone now had the power of granting provisional permits to teach. They accordingly waited upon the Government and after stating their position were told that an answer would be given later. "We did not hear from the Government," Mr. Bawlf said, "until the matter appeared in the Free Press, and then we were told that nothing could be done for us; but that if we so desired we could send our children to the public schools where they would be cared for."

The Attorney-General said to me that he had always done what he could for the Catholics, and I was forced to contradict him. The Government do not intend helping us. They asked us 'What assurance have you got that if this grant were made the school difficulties would be settled?' I answered that we would give no assurances whatever. The government are unwilling to help us nor will the Public School Board do anything, unless permitted by the Department of Education. I myself believe that the Public School Board would comply with our wishes, if they could, because by granting us what we asked they would solve the difficulty of taking care of our children at the least possible expense and as everyone knew the taxpayers of the City were already grumbling against the heavy expenditures of the School Board." Mr. Bawlf then went into several details concerning the past and future finances of the Catholic schools. He said that the minimum amount necessary for the maintenance of the Catholic schools for the coming year would be \$3,500. In this estimate Mr. Bawlf said that he was not by any means asking an amount adequate to the needs, and he drew attention to a possible misconception of the difference between this amount and the sum asked from the Government. It was a case, he said, of continuing the Catholic schools and the teachers were willing to do their work for a mere existence, because they felt that the Catholics of the City were already contributing to the public schools as well as to their own schools. Mr. Bawlf then referred to the school lands, and said that the Catholics of Manitoba had as much claim to those lands as Prof. Bryce under whose instruction "Joe" Martin acted in the Dominion House. "But what we do object to," said Mr. Bawlf, "is the appropriation of the City's funds for the support of the Collegiate Institute. If the Government want a State institution let them have one. Last year \$25,000 was expended for the Collegiate Institute; \$13,500 of this was for salaries. The Government contributed \$3,000 and the City paid the balance. If the public schools are what they are claimed to be, there is no necessity for a Collegiate Institute. We object to paying for such an institution; it is a case of the laboring class paying for the education of the children of the aristocracy. If that institution is to be continued, it should be self-sustaining."

What we want to do now is to stand firm together, let us throw aside any little personal feelings we may have and give an unqualified support to our spiritual leaders, and echo the sound talk of Mr. Bawlf.

Let us all speak and act as one body in this most sacred duty viz: the moral, mental and spiritual education of our dear little ones, and whatever decision is arranged at by our lawful pastors and leading Catholic people, loyally to support them, irrespective of political or social differences. The men using their influence are men worthy of our entire confidence as being sound practical

business men who have no axes to grind.

THE ANARCHISTS. One of our daily contemporaries says of the Anarchists who are now alarming Europe. "What does it mean? Why should such things be, and what is to become of a society where, after the ages of education, of civilization, of religion, such evidence of black and brutal barbarism still exists?"

These are questions that demand the serious consideration of men until they can plainly answer them. The forefathers of the present Teuton and Frank once terrorized the civilized East, until the hand of the Church stayed them and the Church took them within her embrace and Christianized and thus civilized them, and finally so raised them as to make the vice of to-day impossible among them. Their forefathers blotted out the civilization of Rome, but when the Church converted and civilized them the Church produced in those very barbarians a civilization as much more splendid than the Roman civilization was greater than the barbarism that overthrew it. It is because that large masses now antagonize that Church that civilized their forefathers that our civilization is—most naturally and inevitably must be—itsself attacked and endangered. It continues:

"In the midst of our pride over man's advance from primitive savagery into the high light of lawful liberty and all it brings, such deeds as this awful murder seem to tell us that the savage has not been any where civilized off the face of the earth, but still remains, flourishing his bloody knife, the same blind, implacable, brutish creature as in the earliest age and darkest time."

The spiritual part lost its control over the animal part of the nature of man when Adam fell, and these two parts of man's nature wage continual warfare though under control by means of the truths made ever present to the intellect and will by religious sanctions, and then strengthened and brought into effective operation by grace. "The savage"—that is, the animal in man—can be "civilized off the face of the earth," but only by Christianity. This condition is both actual and ideal. Actual in that it is the actual condition of a greater or lesser number of people in proportion to the greater or lesser Christianity practiced among them, and is the condition of vast masses in the Catholic Church that Christianized and civilized the forefathers of all of us; it is also ideal as well as actual, in that no idea can transcend it in individual beauty and perfection, or in beneficence to society.

The "savage" result of the fall of man, seen in "bloody knife" and "brutish" instincts, was never at any time absent from the civilization of Rome or the more ancient civilizations of the East, outside of Judaism, during all the Heathen centuries. That "savagery" was not "primitive" in man, but large portions of mankind followed the animal part of their nature and retrograded to it after the fall, and the Church of God alone has power to rescue the Teuton and Gaul and Goth from the retrogression, and the Church did rescue our European forefathers, and when men lapse sufficiently back from that Church they become "the same blind, implacable, brutish creature" as our forefathers ever were. Without Christianity even the veneer of our civilization would finally go down and disappear. Our Christian civilization is, of course, impossible of perpetuation in any land not possessing a Christian atmosphere and as Christianity decays some of its happiest features must all but disappear.

This is the situation.

An "Ex-Nun's" Retraction.

A Letter From the Notorious Sarah McCormack.

We have been requested, says the Liverpool Catholic Times, to publish the following statement of Sarah McCormack, who recently lectured in Scotland as an "ex-nun," and who is now anxious to repair the evil she has done. The document demands no comment. It speaks for itself.

SARAH MCCORMACK'S RETRACTION. "I, Sarah McCormack, who have falsely called myself the White Nun, wish to make this statement. I was born of Catholic parents, brought up in the Catholic religion and attended St. Margaret's Catholic school, Airdrie, from the time I was seven years of age until I was fourteen. I worked for one year in Airdrie weaving mill and then took a situation as general servant in Glasgow. I was as servant or as mill hand that I lived until September, 1893. I then met Mr. ... He induced me, for the sake of making money, to lecture against nuns and convents and he gave me a book called 'Maria Monk' telling me to read it and obtain my facts and knowledge of convents from it. I have since learnt that the statements in that book were proven to be utterly false by the daughter of the authoress. I wish to state solemnly and publicly that I never was a nun, that I was never in a convent except when I went there for an hour in the evening to receive instruction, and that all my statements about nuns and convents were taken from that book given to me. I now wish humbly and publicly to beg pardon for all the scandal I have given, to implore forgiveness of those I have slandered and to devote my life to penance and reparation for the past."

A fire in the C. P. R. freight shed at Moose Jaw, was discovered Thursday morning and in a very short time the building was completely destroyed together with the large ice house adjoining.