

The Northwest Review

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EVERY WEDNESDAY BY

E. J. DERMODY.

Publisher and Proprietor.

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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. (2) LETTERS on similar subjects, whether conveying or asking information or controversial.

OUR ARCHBISHOP'S LETTER.

St. Boniface, May 10th, 1883.

DEAR SIR.—I see by the last issue of the Northwest Review that you have been instructed by the directors of the journal with reference to 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 hope that you will obtain a remuneration for the work which you do.

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.

The Northwest Review

WEDNESDAY, AUGUST 1.

EDITORIAL NOTES.

A scathing exposure of the sophistry of "the Attack on the Catholic Charities of New York" appears in an editorial of The Catholic World Magazine for August.

The recent decision of Monsignore Satolli on the saloon question has made a profound impression all over the country. The leading papers in all the great cities have commented on it.

The president of Clark University, in the Forum warns Protestant educators that the Catholic University at Washington, during the few years that it has been in existence, has accomplished notable results, and bids fair to outstrip all similar institutions in the country when it attains its full development.

The Holy Cross Magazine, the organ of an Anglican community, published at Westminster, Md., seems to be quite honest when it says "it would not help to the reunion of Catholic Christendom for Roman Catholics to forsake their own for our communion or for any religious sect," and later adds: "Still further, to divide the Body of our Divine Redeemer is to ally one's efforts with those of Satan, the originator of all schemes."

"Woe to him who scandalises one of these little ones!"—Catholic parents have often heard these words of Our Saviour, yet how often do we hear of indifferent Catholics doing violence to their conscience, in order not to show themselves Catholics!

A GOOD SIGN OF THE TIMES.

It seems that the godless public school system will soon have a hard stand against the rising religious sentiment of the better element in protestantism. It is the growing conviction that the system, as good as it is otherwise, must prove a failure, as long as religion is excluded.

The effort made in Chicago, to introduce such prayers, religious exercises, and reading matter, which should not be objectionable to either Protestants or Catholics, was crushed at its inception. It is well. You cannot go half way only, and arrive at the goal. Catholics will never compromise; and the infidels and the Jews, even some Christian denominations, will reject such unsatisfactory bungling.

MIXED MARRIAGES.

Mixed marriages are the fruitful source of much trouble to the Church and, too often; the cause of much unhappiness in the family. That some of them are apparently blessed with happy lives, with children reared in the faith, is no reason why they should be entered into.

DUTY OF CATHOLIC PARENTS

It is the office of Christian parents to train citizens of the State and citizens of heaven. If all parents realized and acted fully up to the measure of their responsibility we should almost have a heaven upon earth.

Parents do not realize their responsibility for the souls of their children and hence, too often they fail to set them a good example. That is the first and most important duty of the parent.

The great lesson which parents themselves need to learn is a lesson of mutual concession and mutual forbearance. It is pride, selfishness, self-gratification that leads to domestic quarrels.

Thousands of families are nearly wrecked just for the want of a little self-control, a little humility, a little charity and consideration for each other, on the part of parents.

in the facitae columns, as to the lateness of the hour the daughter keeps company. The trouble of these mixed marriages is the want of restraining power of sensible Catholic parents over their children and their company.

If mixed marriages are to be done away with it must be by bringing home to Catholic parents the necessity of closely watching their children and knowing the company they keep. They should not hesitate to accompany them, particularly their daughters, to the places of amusement they attend.

THE ANGLICAN SYNOD.

The Anglican Synod opened this year at the time when we were plunged in deepest mourning at the death of our late venerable archbishop, and we were thus prevented from giving it that attention which the importance of the address of His Grace of Rupert's Land, especially that part of it relating to education, usually has for us.

It is a matter of regret that the Roman Catholic church in this province in the matter of securing specially favored terms for itself, is opposing even what remains of religion in our schools.

Short as that sentence is, it contains two false and misleading statements. It is a matter of regret that a man occupying the position of His Grace of Rupert's Land should, after these four years of persecution of Catholics, know so little of their position of the question of education.

This mutual arrangement among the various Protestant bodies was voluntarily entered into by themselves without any attempt at coercion on the part of the passers of the first school act of the province.

With regard to the second charge that the Catholic church is opposing what remains of religion in our schools, we would simply reply, the Church in this province have never done so. We objected to these schools, not because of the fact that they were religious.

Kingdom of God and his justice for them as well as for themselves. This is particularly the case in the matter of education. It is to be feared that the old prejudice in favor of the superiority of the public over Catholic schools has too much influence over the minds of many of our Catholic people.

All good Catholics desire the prosperity of Catholic institutions and especially of our Catholic schools and colleges. But how can we expect those schools and colleges to flourish if we withdraw our patronage and support and contribute to the success of Protestant institutions by sending our children to them?

The atmosphere of the Catholic college or school, we acknowledge, will not necessarily make saints or even good, practical Catholics of all the students, but the fault will not be in the atmosphere—the religious influence of the college or school but in the student himself.

After Confederation, the question of education had to be fixed by an act of Legislature, or in other words, the Legislature of the province had to provide the various schools then in existence, as well as others that might be necessary to carrying on their functions.

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manner the Presbyterians had a perfect and justifiable right to keep and maintain their own denominational schools, with entire and complete immunity from taxation for any of the other schools.

Now, this being the case, we would ask His Grace to point out to us, if he can, wherein did we get more "special favors" than either the Church of England or the Presbyterians.

We have shown in plain English that all religious denominations in Manitoba at the time of Confederation were guaranteed their schools; that they all received the same measure of immunity from supporting other schools; that no right or privilege that was granted to one was withheld from the other, how then, in the name of truth and common sense can any honest man or body of men say "that Catholics were specially favored," by such a fair, just and equitable arrangement as the above clearly is?

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in the history of this province and the Church never opposed it. But during these twenty years those schools were honestly called, what they really were—Protestant schools, and the religion in them was prescribed by the Protestant Board of Education, and for the use of Protestants.

COMMUNICATION.

High River Industrial School.

To the Editor of the Northwest Review.

Sir,—Kindly insert the following in the columns of your valuable paper: Among the many places that the band of the High River Industrial school visited Anthracite was signally honored.

Anthracite, Aug. 25th, 1894.

A FORTUNATE GIRL.

The Subject of Sincere Congratulations From Her Friends.

Was Thought to be Sinking Into a Hopeless Decline—How Her Restoration to Health Was Brought About—An Example Worthy of Imitation by Other Young Ladies.

A number of reports have reached the Gazette office of marvelous cures effected by the use of Dr. Williams' Pink Pills. To satisfy a legitimate public curiosity about a fact which, if true, should be proclaimed to suffering humanity, the Gazette requested a reporter to go to Rock Forest and investigate the fact in the case of Miss Maggie Simpson, who was said to have been restored from a very low condition.

Upon communicating the purpose of his visit the reporter was informed by Mrs. Simpson that her daughter was, at that time, absent at the Sherbrooke Convent where he might easily interview her.

Upon his return to Sherbrooke the reporter called upon Miss Maggie Simpson at the Congregation de Notre Dame Convent. Miss Simpson is a handsome blonde of seventeen years, of prepossessing manners and winsome address, whose clear, rosy complexion, full round merry face and bright eyes are a source of delight to the beholder.

"Since the age of fourteen up to last spring I had been gradually losing health and strength, without our doctor being able to do anything to help me. For a year preceding my case got to be desperate. I was constantly troubled with headache, my lips were of a livid paleness and sometimes perfectly blue for want of blood; I had to gasp for breath upon the least exertion; I had become a living skeleton and had lost my strength to the extent that I was unable to walk upstairs. I had become discouraged when my doctor could not offer any relief and I found that I was rapidly sinking into a hopeless decline.

"A friend recommended Dr. Williams' Pink Pills, but I had tried in vain so many different kinds of medicine that I lost confidence in any further experiment. Very fortunately my mother insisted upon my trying the pills. It was but a short time before I could see that they were doing me good. I continued to use them without interruption, and when I had taken six boxes I was completely restored to my former perfect health and strength. My mother, however, insisted that I should continue the use of the pills until I had used nine boxes. These I had finished taking some time last summer.

When I returned to the convent, at the opening of this autumn after a long absence through my illness, those girls who had previously known me were astonished at the transformation that had taken place. I frequently have occasion to be amused by the amazement of former friends and acquaintances that I now chance to meet. I can tell you I don't lose an opportunity of recommending Pink Pills to them. I always keep a box on hand, and whenever any of my convent friends are ill I am always ready with a sure remedy. When the girls, as they often do, make the remark to me, "Oh, Maggie, you are a fortunate girl to be so happy and jolly," I tell them I am making up for lost time."

The gratifying results following the use of Dr. Williams' Pink Pills, in the case of Miss Simpson, prove that they are unequalled as a blood builder and nerve tonic. In the case of young girls who are pale or sallow, listless, troubled with a fluttering or palpitation of the

heart, weak and easily tired, no time should be lost in taking a course of Dr. Williams' Pink Pills, which will speedily...

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