

The Northwest Review

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

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

OUR ARCHBISHOP'S LETTER.

St. Boniface, May 10th, 1890.

DEAR SIR,—I see by the last issue of the NORTHWEST REVIEW that you have been instructed by the directors of the journal with regard to the management of the same.

The Northwest Review

WEDNESDAY, MARCH 7.

PRAYER TO ST. JOSEPH.

We come to thee, O Blessed Joseph, in our sore distress, and having sought the help of thy Most Blessed Spouse, we now confidently implore thy assistance also.

We humbly beg that, mindful of the dutiful affection which bound thee to the Immaculate Virgin Mother of God, and of the fatherly love wherewith thou didst cherish the Child Jesus, thou wilt lovingly watch over the heritage which Jesus Christ purchased with His Blood, and of thy strength and power help us in our urgent need.

O Most Provident Guardian of the Divine Family, protect the chosen race of Jesus Christ; drive far from us, most loving Father, every pest of error and corrupting sin; from thy place in heaven, most powerful deliverer, graciously come to our aid in this conflict with the powers of darkness; and as of old thou didst deliver the Child Jesus from supreme peril of life, so now defend the Holy Church of God from the snares of her enemies and from all adversity; have each of us always in thy keeping, that, following thy example and borne up by thy strength, we may be able to live holily, die happily, and so enter into the everlasting bliss of heaven.—Amen.

An Indulgence of 7 years and 7 quarantines for each recital of the above prayer. (Pope Leo XIII August 15th 1889).

As this is the month dedicated to honor St. Joseph in a very special manner, and as there never was a time in the history of the Northwest when Catholics needed his powerful protection more than now, we publish this beautiful prayer in his honor and earnestly implore our readers to cut it out of the REVIEW and recite it every day during this month, in his honor and for the purpose of obtaining his protection.

EDITORIAL NOTES.

The Tribune says "No shrewd man would care to pay half the amount \$60,000 for the Free Press establishment, franchises and all."

We understand that his Grace Archbishop Tache is engaged in preparing one more pronouncement on the schools of the West. It is said that on this occasion his Grace is dealing with the question as recently considered by the Governor-General-in-Council, in reference to the ordinance of 1892 and its effects on our Catholic schools.

Our contemporary, the Antigonish Casket, thus refers to the pamphlet recently issued by his Grace Archbishop Tache: "A Page of the History of the Schools in Manitoba during Seventy-Five Years" is the modest title of a really masterly presentation of the Manitoba School question in its historical aspect.

The great applause given Mr. Martin when he said that he wanted the schools of Manitoba made secular has gratified on the "Christian" sensibilities of the Rev. Dr. King. The rev. doctor has no objection to the thunders of applause that came forth from the same throats when the Catholic schools were abolished.

MR. MARTIN AND DR. KING.

The Rev. Dr. King has taken alarm at Mr. Martin's views of the present system of education in Manitoba. The rev. doctor was one of the men who forced Mr. Martin and the Government of Manitoba to retain the old Protestant schools while helping them to destroy the Catholic schools.

"We have been doing all we can to inform the honorable gentleman of the exact nature of the schools. His Grace, the Venerable Archbishop Tache, in a most convincing and masterly letter, proved that the schools now in existence in Manitoba are nothing more nor less than a continuation of the old Protestant system." He pointed out, and gave facts and figures to show that the schools, the programme of studies, the text books and the religious exercises, now prescribed by the advisory board, are identically the same as were used in the schools of the old Protestant system, and yet we have not yet heard one word of condemnation from Mr. Laurier.

"A school section, which is just the state in miniature, might be absolutely unanimous in desiring the Bible read, it would, therefore, be necessary that all the school section of which the doctor speaks, should be Protestant, otherwise there would be wanting that absolute unanimity without which the rev. doctor's example falls flat and becomes inapplicable."

The rev. doctor says, "I approve of the existing system of unsectarian education." And, are we to draw the conclusion that because the rev. doctor approves of it, that, therefore, it is unreasonable and in fact presumptuous for anyone else to disapprove of it?

During the last session of the Dominion Parliament, the talented and able leader of the Opposition, the Hon. Wilfred Laurier, in speaking on the Manitoba school question, said that if, as was stated, the schools of Manitoba were Protestant schools, he would oppose them and denounce them from every platform of every Orange Lodge in Ontario.

A WORD WITH MR. LAURIER.

The Hon. Joseph Martin, M. P., delivered a lecture on education before the members of the Liberal Club in this city on the 20th February. All who know Mr. Martin know that he has a straight and emphatic method of saying just what he means, regardless, we might almost say, indifferent, to the feelings, sentiments or prejudices of his hearers or the public generally.

MR. MARTIN'S LECTURE.

Many of the most intelligent and thinking men, those who are accustomed to look beneath the surface and not be carried away by the fads and follies of an age that is chiefly distinguished for its superficiality—believe with Mr. Martin that the State should only give what is known as an elementary public school education; to go beyond that is to take money from the people at large in order to fit a certain small proportion of the public to earn their living in some special directions.

"He was himself not satisfied with the school act, and has never been so. He had made a strong effort to have the public schools controlled by the Government really made national schools with religion obliterated. And he was now more convinced than ever that that was the only school which could be justified as constitutional."

"The rev. doctor sets so much value on it, is admitted by Protestants to be their absolute guide and rule of faith; it would, therefore, be necessary that all the school section of which the doctor speaks, should be Protestant, otherwise there would be wanting that absolute unanimity without which the rev. doctor's example falls flat and becomes inapplicable."

Must not Mr. Laurier be convinced after these emphatic words of Mr. Martin, in which he expressed his dissatisfaction with the school act because he could not succeed in making the schools national "with religion obliterated."

While we are the strongest possible advocates for a thorough secular and religious or moral education and would regret to aid, in any way, the banishing of religion from our schools' yet we fully appreciate the logic and force of Mr. Martin's position in dealing with the present school system in Manitoba. If we must have only one system of schools in this country, to which Protestants and Catholics alike must attend, those schools must be neither Protestant nor Catholic schools—they must be stripped of any and all religion.

There is no middle ground on which Catholics and Protestants can meet, in matters of religion, therefore, we say, that if they must meet, it must be on neutral ground, that is on a ground outside of and free from any religion, however small. So far, we agree with Mr. Martin. We would infinitely rather send our children to a school entirely stripped of religious thought, than send them to a school where Protestantism was taught, as prescribed by the advisory board.

Public opinion, common sentiments of honesty and the most rudimentary ideas of justice, will demand that Catholics be not compelled to pay taxes to a Protestant system of schools. And when that day comes our Protestant friends will realize that they made a grave mistake when they demanded a concession from the Government which was alike unjust and dishonorable on the part of the receivers and the givers.

The Family Medicine.

Trout Lake, Ont., Jan. 2, 1890. W. H. COMSTOCK, Brockville. DEAR SIR:—For a number of years I used and sold your "Dr. Morse's Indian Root Pills." I consider them the very best for "Family Use," and all my customers speak highly of them.

the keen competition of abler and better qualified men they are miserable failures. Had the state given those men only an elementary education, and not unfitted them for filling the position in life best suited to their talents, they might have happily filled the programme for which providence had intended them instead of proving miserable failures in unsuitable occupations.

We must, however, as a matter of principle, take grave exception to Mr. Martin, when "he says that he denies the right of the state to deal with the questions of religion." By this, Mr. Martin means that the state should not allow religion in the schools.

The state has no right in the matter of education beyond seeing that the children growing up receive a secular education, and, as long as that secular standard is satisfactorily reached, the state should not interfere with the desire of parents to give their children a religious education agreeable to their conscientious views.

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THE FREE PRESS AND QUEBEC.

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