

The Northwest Review

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OUR ARCHBISHOP'S LETTER.

St. Boniface, Dec. 12th, 1892. Messrs. E. J. Dermody, & Co. GENTLEMEN—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."

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.

WEDNESDAY, FEBRUARY 15.

EDITORIAL NOTES.

Dr. Bryce says: "How utterly cruel and unpatriotic it is to draw a line between classes in the public school and the separate schools." How cruel, indeed! We are quite sure the patriotic doctor's humane soul revolts at the very thought of these utterly cruel line drawers.

Daniel Webster declared: "I have no conception of any manner in which the popular institutions under which we live could possibly be preserved, if early education were not freely furnished to all by public law, in such forms that all shall gladly avail themselves of it."

The Rev. Dr. Bryce was very unhappy in quoting from Daniel Webster, in support of the present Protestant schools of Manitoba. Were the schools of which Webster spoke Protestant schools? Certainly not! Had they been a system of Protestant schools could they be referred to as being "in such forms that all shall gladly avail themselves of it?"

"This newspaper has also been very unhappy because it declares the public schools are Protestant. It has not been successful in showing in what particulars they are so.

When we say that the above is from Dr. Bryce, our readers will not be surprised at its mendacity. The rev. doctor is rather hard on the bishop of Rupert's Land and the rev. gentlemen

of his own church, when he calls the Protestant schools of not long ago, "the so-called Protestant schools." Why did the Advisory Board adopt the prayers and Scripture selections of the Protestant schools unless it wanted to perpetuate them under an alias? Why did they not adopt the prayers and religious exercises of the Catholic schools, at least, where the Catholics were in the majority? Simply because the one was Protestant and the other Catholic. We cannot waste space in proving the self-evident fact that the schools are Protestant.

ONE OR THE OTHER!

Many people express surprise at the erratic and reckless statements of Dr. Bryce when speaking of educational matters. The rev. doctor does not seem to be above making statements, in language which must either be intended to convey a false impression, or state a downright lie.

What makes the conduct of this rev. doctor doubly mean and inexorable, and emphasizes the contemptibility of his lie is the fact that he is a member of the Advisory Board and therefore, knew that he was morally or actually lying, in saying what he did.

THE PRINCIPLE OF RELIGIOUS INSTRUCTION.

Every informed person knows, the Catholic church insists on the religious instruction of her children, and will make any sacrifice rather than forego that principle.

But surely this justice, on our part, should not be used as a weapon against us! Yet, it is sometimes so used. In his charge, at the recently held synod, the bishop of Rupert's Land has been guilty of thus interpreting our position and using the help which we gave the Anglican Church, in England, to maintain this principle of religious instruction in the schools, as an argument against our contention that the public schools of Manitoba are Protestant schools.

At the very time that Cardinal Manning and the Catholics of England were helping the Anglican Church to maintain or obtain religious instruction in the board schools, His Eminence was also using all his vast influence in trying to get a recognition from the state for his own Catholic schools.

No man can deny this fact. All that His Grace has written and spoken on this subject, amply proves what we say. Yet this is made an argument, forsooth, against the statement we have made, and which we again reiterate, that the public schools of Manitoba are distinctively Protestant.

A FURTHER REVIEW OF HIS LORDSHIP'S CHARGE.

In his charge to the Synod the Bishop of Rupert's Land quotes from William Law. "Now, as Christianity has, as it were, new created the moral and religious world, and set everything that is reasonable, wise, holy and desirable in its true point of life—one might naturally suppose that every Christian country abounded with schools—for the forming, training and practicing youth in such an outward course of life as the highest precepts, the strictest rules and the sublimest doctrines of Christianity require.

at a measure of it and expect that any difficulty should be in the way of religious instruction. But the differences in belief certainly create a very real difficulty. The question is whether the loss from the absence of religious teaching is not so grave that every effort must be made in the interest alike of the child and the state to overcome the difficulty, as far as possible.

But why, may we ask, is "this lofty ideal unattainable"? His Lordship admits that it is nothing more than the Christian ideal! Why then should it not be attainable? Is not such an admission, on the part of the bishop, a confession of the failure of Christianity?

After nineteen hundred years of Christianity, with its civilizing and educating influences, with its divine and lofty aspirations, must we confess that we cannot reach the Christian ideal in education. Certainly not! The ideal which His Lordship says "may be unattainable," is exactly the one that Catholics are striving for in Manitoba and, because the unreasonableness of Protestants deny them the right of carrying it out by law, they are now carrying it out at a double sacrifice to themselves.

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for private reasons of his own, to private Schools. In that case he was on a parallel with Mr. A. B. and C., because he was not required to pay taxes to a school where he could not send his children, had he chosen to do so, as he is to-day, under the present School Act.

SIMPLY BLASPHEMOUS.

The address recently given in this city by a Mr. Ellis and published in the local press is simply blasphemous. It was bad enough that such a man could obtain an audience, in a city of professing Christians, to listen to his terrible blasphemy, without the press giving him that notoriety which is the principal motive actuating such brawling blasphemers.

Liberty of speech is, we well know, the boast of all Englishmen and great and weighty reasons alone should cause its curtailment, but we submit that in a Christian community, where the holy attributes of God is revered; where the civil authorities invoke His Holy Name and acknowledge His Supreme Authority over His creatures; where ninety-nine out of every hundred in the community believe or profess to believe in One Living and True God, and acknowledge Him as their Creator and Sovereign Good, surely it is not asking too much of His creatures to protect that Creator from the insults and indignities of a red mouthed blasphemer like Mr. Ellis.

Although we know that many will differ from us on this subject and say it is better to allow those fellows full swing, yet we believe that in a Christian land, under Christian government, the name of God and His Sacred Prerogatives should be made to be respected or at least protected from insult by every man woman and child in the community.

"MANITOBA AND MGR. SATOLLI."

Under the above heading our esteemed contemporary, The Catholic Register of Toronto says: Catholics should understand clearly that the pronouncement of Mgr. Satolli on the School question of the United States has nothing whatever to do with Manitoba, or with school matters in Canada.

And then the Rev. Dr. goes on to give the following examples "to show that it is not "outrageous" to compel Catholics to pay taxes to the public schools. He says: "Well, Mr. A. pays a large amount for public school taxes and sends his son to the boy's school at St. John's, and regards it as perfectly right."

"This is just about as honest and just as anyone could expect Dr. Bryce to be. He would have the public believe that there is a parallel between the case of that "certain well-known Roman Catholic" (whose case is the case of all Roman Catholics in Manitoba) who "was compelled to pay taxes to the public school and then contribute for the education of his children in a private school" and Mr. A. B. or C. It is, as we said before, about as honest a parallel as the political and rev. doctor is capable of making, especially when Catholics are in any way affected.

Now, one of the things Canadian Catholics claim is the civil right to Christian education; and one of the things they hold is that Christian education cannot be had in public or partly secular schools. But, say our learned editors, becoming for the time, more dogmatic than the Delegate and more papal than the Pope: Mgr. Satolli has settled all this. He has approved the public schools in the United States; therefore Catholics may use them with a safe conscience there. Why not here? Such is their argument?

It is plausible and insidious, but it is all wrong. The premises are wrong; the conclusion is wrong; the consequence and the inference are wrong. Mgr. Satolli has not approved public schools in the United States. He permits Catholics to frequent State schools for secular instruction in certain circumstances and with certain conditions; these circumstances and conditions to be determined by the local ecclesiastical authorities.

Here are the words of Leo, written to the Archbishop of New York, and repeated by the Delegate in his address on education: "We further advise you to strive earnestly that the various local authorities, firmly convinced that nothing is more conducive to the welfare of the commonwealth than religion should, by wise legislation, provide that the system of education which is maintained at the public expense, and to which Catholics therefore contribute their share, is in no way prejudicial to their conscience or religion.

If our non-Catholic friends who profess admiration for the Pope and the Papal Delegate would carefully study these weighty words and look into these things clearly they would find a thing confirmative of the arguments used by Catholics for the civil right of religious education. But the all-important fact to be remembered is, that Leo's letter was to the Archbishop and Bishops of the Province of New York, and that his representative, Mgr. Satolli, is Delegate to the United States only. The address of Mgr. Satolli was presented to the Archbishops of the United States at their meeting held in New York, and the official report of that meeting tells us—of that the address was accepted, but that it was "read" and duly weighed by the Archbishops; and after having duly weighed the contents of this document the conclusion of the American Hierarchy was this: "Resolved—To promote the creation of Catholic schools, so that there may be accommodation in them for more, and if possible, for all our Catholic children, according to the Decrees of the Third Plenary Council of Baltimore."

Such was the effect of the Delegate's address on those for whom only it was intended, and who alone were competent to apply its practical suggestions. So that in the solemn judgment of those who are the divinely appointed guardians of Catholic education in the United States, the school question in that country remains precisely where the Council of Baltimore placed it.

The second important thing to bear in mind is this: That even supposing the practical result of the address and the practical conclusions of the Archbishops were different, this would in no way affect the Manitoba School question, or the rights and duties of Canadian Catholics. There is no ecclesiastical annexation between the United States and Canada; and neither the practical decisions of a permanent Delegate to the United States nor a unanimous disciplinary declaration of the United Catholic episcopate of that country has any effect or authority in the Dominion of Canada.

"Nor is there place for even a *pari argument* from a similarity of cases; for the cases are not only dissimilar, they are diametrically opposite. The question in the United States, the modification of State law and national custom, so as to give Catholics educational freedom. In Manitoba, on the contrary, there is question of legalizing and enforcing a provincial enactment which will coerce the consciences of Catholics and deprive them of long-existing and legally-acknowledged rights and privileges. This is only one of the many essential differences between the two cases."

The only valid argument then to be drawn, the only useful lesson to be learned, from the latest phase of the school question in the United States is that Catholics, when in the minority, know how to maintain their civil right to educational equality and religious freedom. And it would be well for our legislators, politicians, and those who pretend to lead public opinion in the Press, to remember that the Catholics of Canada, when in the minority, know how to defend the rights and privileges they have, and to recover those of which they have been unjustly deprived.

The Papal Jubilee.

Rt. Rev. Bishop Marty has addressed a letter to the people of his diocese in regard to the Pope's jubilee and collection, from which we abstract the following:

"Our Holy Father, Leo XIII, will celebrate the golden jubilee of his episcopacy on the 19th of February, which this year falls on the first Sunday of Lent, and has extended to all his children throughout the world the loving request to join him in the celebration and unite our joyous thanksgivings and fervent supplications with those of his own heart."

"On the 19th day of February, 1843, he received episcopal consecration by appointment of Pope Gregory XVI, of blessed memory, at the hands of Cardinal Lambruschini, secretary of state of his holiness, and then went as papal nuncio to Belgium, where he remained three years. Returning to Rome he assisted in June, 1846, at the coronation of the newly elected pontiff, Pius IX., who put him in charge of Perugia, one of the most important dioceses of the papal dominion, containing 199 parishes, 17 of which are in the cathedral city. He governed his people with a firm and loving hand through the stormy period which saw Pius IX., exiled by the revolutionists and his whole dominion filled with moral and material ruins. His wisdom and his charity gradually succeeded in restoring the temporal and spiritual prosperity of his flock, and Pius IX., rewarded his merits by making him a cardinal on December 19, 1853. Notwithstanding the secret machinations of the enemies of Christianity up to 1870, and the open hostility of the Italian government after the spoliation, the faithful shepherd continued his work with eminent success until September 3, 1877, when Pius IX. called him to Rome and made him cardinal camerlengo, whose duty it is to supervise the financial affairs of the Roman church and to act as its administrator after the pope's death until a successor is appointed. Six months later, February 7, 1878, Pius IX. died. On the 20th of the same month the camerlengo was elected to succeed him and took the name of Leo XIII. Since that day he has been "lumen in celo," a light from heaven for the church and for the world. He began to give testimony to the light in his first encyclical published on Easter Sunday, in which he presents Christ as the teacher and physician of mankind, depositing in His church the doctrine and remedies which will obviate and cure the evils afflicting individuals and society in every age. Ever since Leo has continued to spread this divine light by a series of encyclicals bearing on the problems of our times; on Christian philosophy, whose chief exponent we find in the angelic doctor, St. Thomas of Aquinas on Christian life and conduct, whose principles are exemplified and established by St. Francis of Assisium; on Christian matrimony; on the liberty of man; on the principles of civil government; on the duties of citizens; on the rights of labor; on socialism, communism and nihilism. At the same time he has organized, propagated and developed the activity of the church in all parts of the world, he established friendly relations with nearly all governments, he brought several oriental churches back to the center of unity, he restored the hierarchy of Scotland, of Bosnia, and Herzegovina and of the East Indies, he erected 26 archbishoprics, 74 bishoprics, 45 vicariates apostolic, 10 prefectures and several hundred missions and religious as well as educational institutions in Africa, Asia, Australia and America. He promoted and directed provincial councils, and called the archbishops and bishops of several countries to Rome in order to consult with them on important ecclesiastical questions. In 1884 he assembled the archbishops of the United States in the Eternal City to prepare with them the following year in order to provide for proper legislation for all the members of the church, and to harmonize the forms and institutions of canon law with the circumstances of our times. He promoted and sanctioned the erection of the Catholic university and made our cardinal its chancellor. In the Columbian year he not only invited all nations to unite in thanksgiving for the discovery of the new world, but he sent his best beloved pupil and most trusted friend to represent him at our celebration, and has just now appointed him as his first permanent delegate in the United States, creating thereby a new center of unity, a safeguard of stability in progress, regulating liberty by lawful authority and grounding the American church most firmly upon the rock, against which the gates of hell shall never prevail. In addition to all this, the Catholics of Dakota owe Leo XIII. a special debt of gratitude because he has erected, in July 1879, the vicariate apostolic of Dakota, and in November 1889, the diocese of Sioux Falls.

The bishop enumerates the indulgences to be gained on the occasion of the jubilee and urges the faithful to offer generous contributions.—From N.W. Chronicle.

His Grace, the Archbishop of St. Boniface has ordered that the Te Deum be chanted at High Mass in all the churches of the Archdiocese on next Sunday in thanksgiving to God for the great blessings bestowed on our Holy Father, Leo XIII.

Charity of the Church.

Learning, science and art flourish in the church now as they have ever done. The charity of the church, which is the active love of God, still constrains her children to nurse the loathsome leper and tend the dying, to raise the fallen and to console the afflicted. It nurses the Sister of Mercy on the battlefield, and operates secretly, but none the less effectively, in the village hamlet—staunching the widow's tears, and following all the windings of the poor man's grief. Amidst the clash and the turmoil of the 20th century which have rent the seamless vesture of Christ, the Catholic church stands immovable and unchangeable, founded on the rock, which is Christ, secure in His promise: "Lo I am with you always even unto the consummation of the world."