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The Parent and the State.

In his address on religion in education at the convention of the National Educational Association, held at Milwaukee, Dr. Lyman Abbot said: "The basis of self-government is self education. This is the foundation of our public school system. We will not trust it to the individual parent or to the children."

By government we suppose the Doctor means the people, who in this Republic are said to govern themselves. Now if the people, that is, parents, are competent to direct the destinies of the nation, why are they not equally competent to direct the education of their own children? In our system of government the administration or law-making and executive power is the mere agent of the people and is legitimate only by reason of its commission from the people. It cannot go beyond the limit of its commission. Any step beyond that limit is usurpation, treason against the constitution. The American people have never ceded to the State their parental rights, nor as Christians can they ever make such a surrender. The right of the parent over the child is divine, as are also the obligations inseparable from that right. By what authority does Dr. Abbott say, "we will not trust the education of the child to the individual parents?"

The Doctor, we suppose, is himself an individual parent. Would he for a moment, consent to have the direction of the education of his children taken from him and given to those in whose judgment and rectitude he may have no confidence? We think not, because we do not believe that he is an unnatural parent, or unwittingly a pagan. The Greek state once required young people of both sexes to appear at certain times naked in the market place, under the pretext of education. Should the Brooklyn educational solons make such a requirement, on what principle could Dr. Abbott protest against this indecent invasion of his family circle while holding as he does that the individual parent must not be trusted to educate his own children.

He may say they would not issue such an order. Very well; possibly they would not. But that is not the question. The question is, does he recognize in them, or concede to them the right to do so? When you grant that the State has the right in itself, and independently of individual parents, to educate, you grant that it has the right to determine the kind of education to be given, and the method of giving it. Should the State therefore, adopt the naked exhibition of youth as a part of its educational method what would Dr. Abbott do? He has given away, or rather denied, his right to protest, for a protest against the exercise of a right is out of place.

There is a fallacy in the Doctor's statement that "the basis of self-government is self-education," if by self-education he means education by the government. That is not the case in this Republic, either in principle or in fact. The revolutionary leaders who established the Republic were more or less men of education, but they were not State educated. They proved that State education was not necessary to establish the government, and they were too wise to adopt the theory that State edu-

cation was necessary to run it. That is a modern theory that has not an iota of reason or experience to confirm it.

The State cannot be better than the elements that compose it. If these elements, the parents, cannot be trusted in the matter of education, the State cannot. Almighty God has, and does, trust the parent, and commands the child to honor and obey him. Any government that intervenes between parent and child and assumes to supplement Divine wisdom by interfering with that command, is at the beginning of its end. It is not wise to permit a hobby to run away with common sense.—N. Y. FREEMAN'S JOURNAL.

The Lambeth Conference.

The great conference of the Anglican Bishops so loudly heralded has come to a close, and so far as the transaction of any real business is concerned it has been of far less importance than an ordinary meeting of Convocation. We do not often assume the rôle of the prophet, but in this instance we must take credit to ourselves for having prophesied with great accuracy. We asserted beforehand that the good Bishops would dine comfortably and do nothing. That is exactly what they have done. The grand schemes for aggrandizing the Archbishopric of Canterbury have practically vanished into thin air. A writer in "The Daily News" has been giving some personal impressions of the Conference, and he tells us that the project of raising the Archbishopric to a Patriarchate was once for all knocked on the head. "It was as distinctly laid down as possibly could be that the Archbishop of Canterbury has no power, save the moral strength his elevated position gives him, over the doctrines or discipline of the American and Colonial Churches. These communions must be allowed to maintain their native autonomy, even though it should sometimes lead to developments distasteful to other branches of the Church. Both Colonial and American Bishops feel that if this was the only thing accomplished, the Conference would be worth its while. They are willing to pay to the descendant of St. Augustine (!) reverence and respect, but they will suffer no diminution of the right to govern themselves in the way that seems to them the best." This is all just as we foretold. The Archbishop of Canterbury has been taught what his place is; the "board of reference" is to have no binding power; and the Bishops wish it to be known that the "Encyclical Letter" embracing the findings of the various committees has no formal authority, and that "no Church in the Anglican communion is bound to act on it or recognize it in any way." Truly a mountain has been in labour and has brought forth—not even a mouse.—CATHOLIC TIMES.

REV. FATHER CHERRIER Pays a Tribute to Labor.

Speaking at the church of the Immaculate Conception Sunday evening Rev. Father Cherrier paid a high tribute to labor and to laboring men and showed to what an extent the priesthood of the church was recruited from the families of those who worked hard for their daily bread. Referring to the deplorable evils which now exist in the social order and the conflict between capital and labor he said the cause was easily seen in the widespread disregard of the teachings of religion, of God and His gospel. He referred to the stupendous labors of the church to organize society in the first days of Christendom and eloquently outlined the services rendered by the old monastic

orders. He shewed how the church gradually brought about the improvement of the condition of the laboring classes and argued that the present deplorable condition was one of the results of the so-called Reformation, inasmuch as since then men had refused to listen to the true teachings of religion and the church had lost the power which she formerly used in a material way for the good of all her children. Religion no longer exercises a beneficial sway over the people and so long as the world refused to turn to religion for guidance so long would the present disorders continue and become intensified. In conclusion he expressed his heartfelt hope that the minds of men might soon be turned in the right direction and that by a universal acceptance of the true teachings of the gospel men should recognize their duty one towards the other. For such a consummation they should all devoutly pray.

The Catholic Foresters.

Mr. L. N. Betourney of Tache Court No 252, St. Boniface, of the Catholic Order of Foresters, and Mr. F. W. Russell, of St. Mary's Court No 276, Winnipeg, have returned home from the Minnesota State Court Convention held at the city of Stillwater, Minnesota, on the 24th, 25th and 26th August. They state that the convention was a most successful one and the reports presented by the state officers shew that the society is in a most prosperous condition in this jurisdiction. During the past year the membership has more than doubled and there are now nearly twice as many courts in existence as there were twelve months ago, with a large number in process of formation. There were upwards of eighty delegates in attendance as compared with twenty at the first State Court Convention held two years ago. The financial statement shewed that the utmost economy is practised by the management of the organization. The delegates assembled on the morning of Tuesday the 24th, and accompanied by the local court and the uniformed Minneapolis Court with two brass bands and a number of banners proceeded in a body to the German Catholic Church, the parade presenting a very imposing appearance. The sermon was preached by one of the most eloquent speakers in Minneapolis, Rev. Father Christie. After the service the delegates assembled in the Music Hall and organized for business, Mr. Russell being appointed one of the State Conductors for the convention. The usual committees were appointed, Mr. Russell being placed on the appeals committee, and the various reports were read and referred. An adjournment then took place to enable the committees to get to work.

In the evening the delegates were entertained at a musical soiree and social. On Wednesday morning the convention settled down to hard work and by three o'clock in the afternoon had got through most of the business. A few amendments of minor importance were made to the constitution and resolutions passed, the most important being in favor of the establishment of a reserve fund. At half past three the delegates were taken through the State Penitentiary and were much interested in what they saw. The convention re-assembled at 7 o'clock in the evening and sat until 12 o'clock completing the business, and selecting the town of Le Sueur, Minnesota, for the next convention. Nine o'clock on Thursday morning saw the delegates again at work and by one o'clock the business of the convention was brought to a close by the election of the following officers:—

Chief Ranger—Mr. C. Egan (re-elected); V.C.R.—A. Richard, of Stillwater; Treasurer—C. C. Belanger, of Minneapolis (re-elected); Secretary—G. W. Stenger, of St. Paul, (re-elected); Trustees—Messrs. W. J. Niemeyer (of St. Paul); Faubert, (of Minneapolis); McNamara, of Minneapolis; Morris, of Jamestown); Mr. F. W. Russell was nominated for trustee but just fell short of election. At the close of the convention the delegates were taken on a carriage drive around the city and in the evening a five hours sail on the Mississippi.

The local delegates state that they were much pleased at the way in which

the convention was carried through and are able to bear testimony to the efficiency of the officers in charge. The state secretary (Mr. G. W. Stenger) is a particularly able officer, and is devoted to the interests of the order. It is earnestly to be hoped that the courts will during the coming year make an effort to increase their usefulness and by adding to their membership put themselves in line with the rest of the courts. There is no reason why they should not have double their present number of members, and the standing of the organization as shewn at the convention should encourage all to extra efforts to add names to their roll.

Awful Parricide and Swift Con- trition.

The murder perpetrated on the 22nd ult., in the Hungarian colony near Whitehood, Assa., and the conduct of the murderer after the terrible deed furnish a remarkable instance of unbridled passion followed by soul-stirring sorrow and repentance.

Andrew Grega, aged 66, had been living with his son, Adam, aged 28, but on the 19th of August the father went over to his daughter's house. On the 21st he returned to get his belongings and stayed all night. The next morning about six o'clock Adam's wife came to him in tears complaining that the old man was taking away not only his own chickens, but also several others that belonged to his son. Adam remonstrated with his father, a very strong, stern and over-bearing man. The latter insisted on taking the chickens and slapped his son's face. Adam thereupon said, "Hit me again." The old man did so, and the son repeated, "Hit me a third time," and a third time the father smote his son's face.

Adam, beside himself with fury, saw an axe close by, seized it and with it felled his father to the ground, raining blow upon blow till his father was dead. Then and then only did he realize what he had done. Turning to his wife, he exclaimed, "I have killed him; I must atone for this crime, I must give myself up." So, bidding adieu to his wife and child, he walked 24 miles to Whitewood, where he gave himself up to Constable Quinn, saying, "Do with me what you will, hang me; I deserve the worst punishment."

Then he asked for Rev. Father Page, O.M.I., made his confession and next morning received Holy Communion, remaining so long for his thanksgiving that his friends had to interrupt his broken-hearted prayer.

Adam now remembered that he had had a quarrel with his sister, and sending for her, he went through with her the Hungarian ceremony of kissing hands in token of reconciliation. The next moment all the pent-up agony of his conscience-stricken soul found vent in a wild, uncontrollable fit of sobbing and wailing. His great frame shook as the sobs burst from his heaving chest. Not only did his sister weep with her erring brother, but the constable himself, after showing Adam into another room where he could give way unobserved to his deep grief, was heard to say, as he wiped the tears from his own face, that he could not help loving that repentant and warm-hearted man.

Gold is cropping up everywhere. One of the latest finds is on the shore of Lake Wawa, five miles from the Michipicoten river. Would Fr. Lejeune of the Kamloops Wawa kindly inform us if there is any philological connection between the two names.

Architectural Sterility.

Irish World.

A staff writer in Reynolds' Newspaper (London) remarks that "nothing is a more striking evidence of the want of faith in the present generation of State churchmen (in England) than the fact that, with the exception of St. Paul's, built to take the place of the old St. Paul's, burned down in the Great Fire of London they have built no magnificent temple to God."

This is a noteworthy and suggestive fact. Who built the great temples, then, for there are several of them in England? The writer in Reynolds' tells us. "All the English cathedrals," says he, "were built ages ago by Roman Catholics; yet although the population has increased thirtyfold since their erection, no single new building of equal importance has been raised. The ugly, fawdry, jerry-built churches which have been 'run up' remind us more of rough nursery toys than of religious fanes. If we are to judge the depth of their religion by their style of ecclesiastical architecture then, indeed, it is one of the most gilt ginger-bread faiths that the world has known."

It need hardly be added that in the matter at least of the erection of great church fabrics the same may be said of the State Church and its disestablished successor in Ireland. All the noblest ecclesiastical structures of that country are the work either of Catholics "ages ago" or of Catholics of our own time. The grand old cathedrals now in Protestant hands were built in the days when all Europe was Catholic. That Irish Catholics now have a like spirit of zeal for the beauty of God's house is attested by the magnificent new cathedrals which have sprung up in Ireland within the past half century.

The Bishop of Hawaii and the ex-Queen.

Monsignor Robert, Bishop of Panopolis, "in partibus," and Vicar-Apostolic of the Sandwich Islands, acted with commendable prudence in declining to accede to the request of ex-Queen Liliuokalani when she requested him to receive her, almost immediately after her enforced resignation of control, into the Catholic fold. The Vicar-Apostolic shrewdly, and as it would seem, correctly, surmised that the chief motive of the Queen's desire to be known as a Catholic was to enlist the Catholic Church in the efforts she contemplated for the regaining of her former power, and he wisely decided that he would not and could not commit the Church to any such efforts. The fact that almost immediately afterwards the Queen joined a Protestant sect, whose bishop has since gone to England in the hope of getting the Anglican Church to help her attempts at restoration, vindicated Monsignor Robert's action and made it plain that the Queen's "conversion" to Catholicity was far from being sincere.—CATHOLIC NEWS (ENGLAND.)

Now and a Year Ago.

The Globe gives the following list of prices of some of the leading staple products of Canada at present compared with a year ago, which show a good advance:

	Now.	One Year ago.
Ontario winter wheat 76		60
No. 1 hard Manitoba,		
Fort William.....88	62	
Oats.....22	18	
Peas.....44	44	
Export cattle, per lb.....4½	4	
Granulated sugar.....4½	4½	
Butter, dairy.....12	11	
Cheese.....8½	8½	
Hides.....8½	6	
Wool fleece.....19	19	

This shows an advance in the ten articles given of over 21 per cent. compared with the prices current for the same articles a year ago.