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EDITOR-IN-CHIEF.

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SATURDAY, SEPT. 5th, 1903.

SEPT.

- 6—Fourteenth Sunday after Pentecost. Sem.
- 7—Monday—Votive office of the Holy Angels. Sem.
- 8—Tuesday—Nativity of the Blessed Virgin. Dup. 2d cl.
- 9—Wednesday—Office during the Octave. Sem.
- 10—Thursday—St. Nicholas of Tolent. Dup.
- 11—Friday—Office during the Octave. Sem.
- 12—Saturday—Office during the Octave. Sem.

THE ETHICS OF L'ECHO DE MANITOBA.

In a leader of the 27th ult., L'Echo de Manitoba says: "Your right as a voter, you hold it from the society in virtue of a law, which is a contract. That contract gives you the right to vote on the express and formal condition that you shall exercise that right freely and with complete independence of judgment."

"Consequently, it is most evident that a Catholic who professes the obligation of submitting his judgment, in the choice of a candidate, to the decision of his bishop, violates the terms of his contract, since he gives up his free will, a condition essential to the exercise of the right to vote * * * We should very much like to know what the editor of the Echo understands by 'free will' and civil law. Does he mean that the civil law supercedes the law of the church, and that independence of judgment should lay aside the principles of morality as laid down by the Divine Teacher and given as a sacred deposit to His Church, and conduct himself entirely from his own views on the consequence of a law laid down by the civil society? Is that the way Mr. d'Hellencourt understands free will?

Let us make this clear by an example.

Mr. d'Hellencourt no doubt knows the laws of the Catholic Church on matrimony, he knows that the matrimonial union with regards to its sacredness, unity and indissolubility rests primarily on a contract "a natur"; he knows that Jesus Christ has sanctioned the unity of the matrimonial union, and that to sanctify that union, He has raised it to the dignity of a sacrament of the New Law; he knows that the Church, to safeguard the sacred bond of both the law of nature and the sanctity of the sacraments, has enacted many laws to direct both the faithful and the priests in the ministration of that sacrament; he knows furthermore that many civil governments have enacted laws in direct opposition to both the laws of nature and the laws of the Church regarding the unity and indissolubility of the marriage contract; he knows also that every member of the civil society enters into a contract with that society to obey its laws. But will Mr. d'Hellencourt uphold here the principle that "free will" means the exercise of one's judgment, with regard to the civil laws concerning matrimony, independently of the laws of the Church. We hope not! At any rate we claim that such is not the true meaning of "free will."

Here is a quotation from Descartes which we are sure Mr. d'Hellencourt will not refuse to admit: "I confess" he says, "that thinking but of ourselves we cannot but consider our 'free will' as absolutely

independent. But when we think of the infinite power of God, we cannot refuse to admit that all things depend on Him, and consequently also our 'free will.' For it would imply a contradiction to say that God has created men of such a nature, that the acts of their will should not depend on His own; because it would amount to saying that God's power is at the same time finite and infinite: finite because there is something that does not depend on it; and infinite, since it could have created that independent thing."

That clear definition leads to the conclusion that our 'free will' cannot be absolutely independent. Just as Mr. Hellencourt, to return to our comparison, must submit his 'free will' to the church to which Jesus Christ has given power to teach all nations with the obligation for all to obey her, let the laws of the civil society be as they may; in like manner in the exercise of his right to vote, any citizen not only may but must submit his 'free will' to the judgment of the Church, should at any time the law of the state clash with the laws of the Church.

It is true, there are matters in politics that have no relation whatever to the government of the Church, but Mr. d'Hellencourt cannot refuse to admit that such is not the case, for the time-being, in Manitoba. Until the school question is settled, we claim that to submit to the direction of the Ordinary of the Diocese in casting one's vote is not only a right should such direction be given, but an imperative duty. Whoever therefore acts under these conditions cannot be considered as breaking a contract, but simply as understanding better than does Mr. d'Hellencourt what is meant by "free will."

SOCIALISM.

The increase in number of those who call themselves Socialists would more than justify any thinking man asking the question: What is Socialism? We very much doubt whether there can be found one Socialist capable of giving a clear and comprehensive definition of the doctrines he professes.

We know that in the past the history of Socialism was pretty much that of communism. Nowadays it is somewhat different in this wise that it is rather a new political economy issued from the intellectual movement born under the influence of the revolutionary principles of 1789. Its first manifestation came with the ideas of Saint-Simonism. "The Saint-Simonism," said a German philosopher, Chas. Grün, "is a box full of seeds; the box was opened; its contents were carried we know not where, but each grain has found its furrow, and they shot forth from the ground one after another. It was in the first place the democratic Socialism, then the sensual Socialism, and finally communism, to be followed by Proud'hon himself.

"In other words, the Saint-Simonism is a theatrical performance full of emotions and drolleries. The author left this world before his work had been played; the manager died during the representation; then the actors threw off their costumes, took back their ordinary dress, and went each to his home."

The sooner the Socialists of our times decide to return also to their former position in society the better it will be for all. For what Aristotle said of the ideal republic which Plato had contemplated to establish, and in which there were to be a community of wives and goods, may be pretty well applied to Socialism. It is bound to beget not a community, but confusion.

Ask the various governing bodies of the world what is their greatest anxiety in these times. They will all answer that they want to protect the family and the property. Everybody has a dread of Socialistic doctrines, and yet everyone knows that they are absurd. Whence comes it then that the absurd does produce fear? That power is a result of the moral state of our society whose miseries, sorrows and turpitudes are so vividly described by the advocates of Socialism. Let us reproduce here a page written by a noted French writer:

"Before the St. Simonians and communists," he says, "had dreamed of a social state where would no longer be either father, or mother, husband or wife, but only individuals busy living, eating, sleeping, giving birth, dying with the greatest pleasure possible, other wise men and other doctrines had worked to the annihilation of the family. The evil inclinations of the heart were proclaimed holy, thence religion, modesty, laws, becomingness, were considered as fatal barriers which should be broken open to give a free scope to the irresistible proneness of the heart. But the Socialistic doctrines are aiming at nothing but the consequences of those principles. What proves the terrible corruption of modern society is the immense and universal success achieved by means of those books, which have inflicted the most deadly blow to the family."

"It is no longer Jesus Christ that presides at the sacred union which marks the beginning of the family; it is no longer at the foot of the cross, that symbol of sacrifice and devotedness, that man and woman join their hands and destiny. Those that come to kneel at the foot of the altar do it often, not because of the hope they entertain of finding there a heavenly help, but because of that becomingness which is still in use in a decent society. And not always is that usage respected, for many unions know of no other sanction than the civil tie. But a hearth where Jesus Christ has not his place is not an abode of happiness, but rather a prison wherein are forced together beings who are a curse to each other."

In vain therefore will our statesmen enact laws, in vain will the learned write books against Socialism. Neither these books nor these laws can restore to the family its ancient splendor. Take a glance at our modern society. The home is accursed, so will the society be. Consider the vast question of pauperism, the difficult problem of forced labor imposed by industry, and soon will you realize that the one half of the society is but plotting against the other half. The cry of war is heard in all directions. Every one is watching from what corner the danger is coming, for no one knows the day nor the hour when as a result of a plot planned in the darkness of night it will explode, philanthropy may some day remedy these evils. Be not deceived, philanthropy will never replace Christian charity. "Love one another," not after the teachings of Socialists, but as true Christians have always practiced that heavenly virtue.

Let all Catholics be guarded against the dangers of Socialism. For as a tree is always to be recognized by its fruits, so must we recognize that Socialism has nothing good, since its fruits have proved so bitter and poisonous.

This leads us to wind up this article by extending our sincere congratulations to the people of St. Boniface for their energetic stand to check in good time the efforts of our Winnipeg Socialists to spread the disastrous seed of their damnable doctrines. If Winnipeg were to follow the noble example, many evils might be avoided which threaten our society.

OUR PAROCHIAL SCHOOLS.

The Review takes pleasure in giving room in its columns to the following Washington Letter of the Catholic News Agency, which in certain respects may well be applied to our own system of public and separate schools:

While the Catholic parochial school system is of comparatively recent date, its growth, considering the enormous difficulties that obstructed its progress, has been phenomenal. At the present time there are over 4,000 parochial schools, with an attendance of more than 1,000,000. Many Catholics, blinded by the glitter of the public schools, are still looking askance at their parochial schools, but it is easy to demonstrate that our schools excel the public schools not alone in general and average daily attendance, but also in efficiency of teachers and proficiency of pupils.

In 1900 the attendance at the public schools throughout the country was 13,000,000, or about one-fifth of the population. At that rate the 10,000,000 Catholics of the United States have a school popu-





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lation of 2,000,000, one-half of which attends the parochial, the other half presumably the public schools. The children of 5,000,000 Catholics are, therefore, taken care of outside the public schools, so that the public school attendance is 18 per cent, while that of our schools is over 20 per cent. Of the two-fourths that do not attend parochial schools one-fourth only will have to be provided for. The other fourth will probably go to the public schools for some time to come, by reason, chiefly, of the large scattered Catholic population.

The parochial schools surpass the public schools also in average daily attendance, as the following figures show:

	Av. daily Enrollment.	attend.
Pub. schools...	13,000,000	9,500,000
Paroch. " ...	1,000,000	960,000

It must be explained in fairness to the public schools that a large part of their school population is in the rural districts, where regular attendance is very difficult, especially in winter. The Catholic schools are principally in the cities, where a more regular attendance is possible. But even in the cities our schools make a better showing. In the fifteen largest cities of the country which I selected for purposes of comparison, because their aggregate population approximates the total Catholic population, the average daily attendance is 86, in the parochial schools 96 per cent.

The superiority of the parochial schools over the public schools is becoming more apparent every day. The latter have unlimited means at their disposal, but the curriculum is usually so over-loaded that even their best teachers fall short of the best results. The branches of study in the parochial schools are wisely restricted to the essential fundamentals of education. With all the frills and flourishes, and superfluous "ologies and isms" eliminated, ample time is left for the indispensable drilling and reviewing which alone give success to the teacher and strength to the pupil.

Many cases have already been cited where the pupils of our schools, to whom the examination papers of the public schools were given, made a higher average than

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