

The Northwest Review

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OUR ARCHBISHOP'S LETTER. ST. BONIFACE, May 10th, 1892.

DEAR SIR,—I see by the last issue of the Northwest Review that you have been entrusted by the directors of the journal with the management of the same.

The Northwest Review WEDNESDAY, OCTOBER 25.

EDITORIAL NOTES. The fiftieth anniversary of the founding of Holy Cross College, Worcester, Massachusetts, will be observed between November 1st and 10th next.

Unfortunately, there are many who are willing to overlook the great good a paper may be doing, but are quick to point out some slight error which can easily be remedied.

The article entitled "The Reign of Lawlessness," in our last issue, was clipped from the Catholic Review, of New York, and not credited to that able journal by an error of the printer.

The world at large is slowly realizing the fact that education without moral instruction is almost worse than no education at all.

The position of the church toward secret societies is said to have been one of the principal matters discussed at the meeting of American Archbishops which took place at the residence of Archbishop Feehan in Chicago on Tuesday.

How profoundly different from the barbarism of the A. P. A., are the close

words of one of the resolutions of the Catholic Congress held in Chicago last week. "We appeal to our fellow citizens of all religious denominations to teach the rising generation to love, honor and fear our common Creator and to instill into their hearts sound principles of morality, without which our glorious political liberty cannot continue."

An English paper having asserted that Cardinal Vaughan acknowledged the validity of Anglican orders, his Eminence has written a notable letter, in the course of which he says: "The sentiments of charity and sincere respect which we feel for the many zealous and estimable men who labor in the ministry of the Anglican and Dissenting bodies are happily a matter altogether independent of any recognition of canonical status."

A STRANGE CLAIM TO SUPERIORITY? The Rev. Dr. Douglas, of the Methodist church recently said:

"It is thus seen that the outcasts of Europe and the inferior races of this continent are going in two generations to possess the land, and all by reason of the crime that accepts marital relations, but rejects the responsibilities through devices that I refuse to suggest or name—a crime that strikes at the very heart of the church, as well as in the world, vicious and degraded."

According to the Rev. Dr. Douglas "the outcasts of Europe and the inferior races of this continent are less 'vicious and degraded' than the 'superior' race whose crimes are causing their extinction. We would like to know where the superiority comes in? If 'the outcasts of Europe and the inferior races of this continent are going in two generations to possess the land and all by reason of the crime of the 'superior' race, it follows that the inferior race is less criminal than the 'superior' race and, therefore, in the providence of God, deserve to replace their more criminal brethren."

IN A FALSE LIGHT. We note among many of our exchanges from the United States, a disposition to believe that the people of Canada, especially those of the Province of Quebec, are languishing for annexation.

We note among many of our exchanges from the United States, a disposition to believe that the people of Canada, especially those of the Province of Quebec, are languishing for annexation. It is strange, indeed, that our Catholic contemporaries, who should know something of the history of the Catholic province of Quebec, should select for ripe annexationists the most consistently loyal race in the whole dominion, to the empire. It is true that quite a number of French Canadians, much against the advice of both their spiritual and political guides, have gone over to the New

England states, enticed thereto by the large wages paid in the factories. This is equally true of Canadians from the other provinces of Canada. Since the hard times began, there those French Canadians are returning again in large numbers to their own province, thus showing that their hearts are in their old homes. The French Canadians, as we said before, are a consistently or, we might more appropriately say, a persistently loyal race to the empire. We say persistently, because they have persisted in remaining loyal to English connection and the empire, even in the face of ill concealed and unreasonable hatred for themselves and their religion, by the English speaking people. It was a French Canadian statesman, Sir E. P. Tache, late premier of Canada and chairman of the meeting at which the confederation of the provinces of Canada was accomplished who said, that "the last gun fired in defence of British rule will be fired by a French Canadian," and those patriotic words expressed then as they do to-day the sentiments and feelings of the French Canadian race in Canada. Surely our Catholic contemporaries, edited as they are by men of education and note, cannot be ignorant of that fact in the history of their own country, as well as ours, that Canada would have long ago belonged to the United States, were it not for the valor and the loyalty of the French Canadians. When the treachery and the disloyalty of those of English birth and the Protestant faith stood ready to betray to our Yankee friends this portion of the empire, French Canadian prowess and French Canadian faithfulness saved Canada to the empire. These facts in the history of both the United States and Canada seem to be forgotten. We cannot much blame our friends in the United States for forgetting them, but we do blame the bigots of to-day for forgetting them. Many of them are but the spawn of those traitors and yet they are, save the mark, ultra loyal Canadians who see or pretend to see nothing but danger to the empire, because sons of those French Canadian sires, who stood in the breach in the hour of danger, are allowed to enjoy constitutional rights with themselves. If ever French Canadians should forget their allegiance to the Crown of England; if ever they abandon that loyalty to British connection, it will be because of the intolerable hatred, the blind bigotry and the insane conduct of those brawling brood of traitors, who, like their forefathers, would rather disrupt an empire than allow a noble and loyal race to enjoy, equally with themselves, constitutional rights for which they fought and died. Let us, then, assure our Catholic confederates on the other side of the line that they sadly misread the signs of the times when they think they see an annexation tendency in the French Canadian province of this Dominion. And let us also assure the people of Canada that the man, be he demagogue or statesman, who would raise a religious or racial war in the country, for the ignoble purpose of injuring the French Canadians, is nothing more or less than the worse enemy to this country and a traitor to the empire.

"THE GENERAL SYNOD AND THE SCHOOLS." Under the above heading our contemporary, the Catholic Record of London, Ont., presents the following views to its readers.

The newly-constituted General Synod of the church of England in Canada passed the following resolution in regard to religious teaching in schools: "That in their judgment religious teaching in our Public schools is absolutely necessary in order either to fulfill the true purpose of education, or to conserve the highest interest of the nation at large."

This motion, which was adopted by a unanimous vote, embodies the principle always contended for by Catholics, but the Catholics were left alone to fight the battle for freedom of religious education. We recognize, however, the impossibility of making a complete religious education part of the curriculum of mixed schools, and for this reason there must be liberty to establish separate separate schools wherever we feel ourselves able to support them; and where such is the case, justice requires that we should be exempt from all taxation for Public school purposes.

The mind of the synod is rendered still more clear by the speech made by the Rev. Canon O'Meara, of Winnipeg, when moving this resolution in the Lower House of the Synod in the terms in which it was sent in by the House of Bishops. He said:

"They believed that this principle should be the basis of the educational work of the nation, as it was essential to the intellectual, physical and moral welfare of the young. As a principle, therefore, the committee maintained that religion and education should go hand in hand in forming the character of those who attended the Public schools. Nothing but utter failure and disaster resulted from the opposite course. Secularism in schools had been tried, and had miserably and wretchedly failed wherever it had been tried. It had failed not only to fulfil the purpose of education, but had failed to conserve the truest interest of the nation. It had been tried in Australia, and had resulted in degradation of the children. Secularism

had been tried in France. It was thought there that it was possible to teach morality without religion. That was impossible. One might as well attempt to check Niagara with a gossamer thread as teach a child morality without religion. A report upon this subject to the French Government stated that the attempt to teach morality without religion was a complete failure. The same fact had been emphasized by the Prefect, who called attention to the degradation that existed in France. Mr. Fitch, who was appointed by the British Government to report on secular schools, had declared that it was utterly impossible to obtain good results where religion was not taught in the schools."

We have all along pointed out that it is the settled conviction of the clergy generally, not only of the Church of England, but also of the Presbyterians and Methodists, that a religious teaching is necessary in the schools. We have it now placed solemnly on record that in the belief of the entire Anglican church in Canada the Catholics have been in the right on this question, while by the side light thrown upon it by Canon O'Meara; it is equally clear that the former have reached this belief in spite of themselves, from sad experience. We have a right now to expect that the church of England as a body, and the other denominations which have committed themselves to the same doctrine, will unite with the Catholics of Canada in demanding that the rights of which the Catholics in Manitoba have been so unjustly deprived will be restored to them. Will this expectation be fulfilled? We admit that our hope is slender that this will be the case. There are, indeed, to be found both clergymen and laymen in the synods and conferences of the Protestant churches, who love fairplay, and who are willing to grant to others what they demand for themselves, but it is our experience that they are few and far between when the question is one of justice to Catholics. Perhaps the number will be increased by this decisive pronouncement of the church of England General Synod, but, whether this be so or not, our duty is clear. We must not renounce our natural rights on any consideration. "Be justice done though the sky should fall a ruin."

Catholics are over 41 per cent. of the population of the Dominion. If the members of the church of England alone stand true to the principles they have laid down, they will be with us on this question, and the combined forces will be nearly 55 per cent. of the population, whose demand would be irresistible. But even if we are left alone to fight the battle we will do it with courage. The demand of 41 per cent. of the people for justice and equal rights cannot be long denied. Thirty six per cent. which is the proportion of Catholics in the German Empire, were able to force the Government to repeal the penal laws inflicted on the country by a chancellor who boasted that he was a man of blood and iron, and he was obliged to "go to Canossa" in spite of his proud boast that he would never so humiliate himself.

Here we may remark that Canon O'Meara virtually admitted in his speech, to which we have already referred, that the Manitoba Public schools are in reality Protestant schools; so that the injustice, which would be great even if they were neutral in religion, is all the greater as they have been proved by Archbishop Tache, and are now practically admitted by Canon O'Meara, to be Protestant. The Canon says:

"In Manitoba a politician had declared he would make the Public schools acceptable to the atheists as to the Christians; but the church of England and the Presbyterian church had prevented him from doing so. It was true that some Christian people were willing that there should be such a state of affairs. They, like the children of Israel, who, in the days of their idolatry, offered their children to Moloch, were willing to sacrifice their offspring on the altar of political expediency. He hoped the General Synod would pronounce clearly against such ideas, and that its deliverance would go forth as the voice of the whole Canadian church. (Applause)."

It is true the statement is not positively made here that the teaching is distinctively Protestant, but he asserts the existence of satisfactory religious teaching, and from what he before said a satisfactory religious teaching must be complete and doctrinal. In fact where there is doctrinal teaching at all, the teacher must of necessity explain its foundation, and thus the religious teaching of a Protestant teacher must be Protestant also."

We can assure our esteemed contemporary, the Catholic Record, that the schools which "the church of England and the Presbyterian church had prevented from being secularized" are a continuation in every respect, of the old system of Protestant schools. We do not think that the learned Canon O'Meara, who has generally been broad and fair in the treatment of this subject, will for one moment deny that fact. Joseph Martin did declare that he would make the schools of Manitoba non-sectarian, "but," as the Canon says, "the church of England and the Presbyterian church had prevented him from doing so." The

Archbishop of Rupert's Land and Principal King so successfully protested that the Government simply abolished the Catholic schools and re-named the Protestant schools. Public National schools. Had these gentlemen protested against the abolition of the old system in toto they would have done a lasting benefit to religion, but, as it is, the religious obliquity that could see no injustice in not only depriving Catholics of their schools, but, also, compelling them to support the Protestant schools, under an alias, bears upon its forehead the doom of its own highest hopes. Such an injustice cannot last and its extinction is a foregone conclusion. One of two things is absolutely certain, and that in the near future; viz. the restoration of justice to the Catholic minority, or the absolute secularization of the schools of Manitoba.

CATHOLIC EDUCATION EXHIBIT. The Winnipeg Tribune, the Brandon Sun and many other insignificant sheets throughout Manitoba have been very much addicted to misrepresent the position taken by the Church on education and to accuse her of not being alive to the education of the masses. Of course, such statements only place a brand of ignorance on those making them, because no man who values the good opinion of educated men or women could be guilty of making a statement so unfounded. But those papers do not cater to the tastes of enlightened or educated people. We, therefore, quote the following, clipped from the columns of the Tribune, one of Chicago's leading secular dailies, and one, too, that has never been charged with being especially friendly to the Catholic church. Let those papers in Manitoba clip it out, and post it up in their offices for easy reference, and when they are tempted to malign the Catholic church and speak of the alleged ignorance of its members, let them glance at the opinion of one of those who spoke from seeing:—

"The exhibit of the Roman Catholic educational institutions is one of the most striking and interesting to be seen at the fair. The work of the schools is carefully graded, and shows the progress of education from teaching by object lessons to the most abstruse propositions ever suggested to mortal mind. It embraces school books, maps, charts, and photographs of interiors of educational institutions. There are the copy-books of the younger pupils and the compositions and essays of the more advanced, every one just as the pupils made them. Some have little, trifling errors of spelling, grammar, or punctuation. These did not escape the watchful eye of the teacher, who noted them, but they were, nevertheless, shown as exhibiting the progress of the pupil's mind. The essays of the older pupils, the mechanical drawings, the examples of work in wood, and metal all give evidence of the great facilities offered by the Catholic institutions. The pupils of the La Salle Institute make the best showing of civil engineering in the exhibit, so it is said at the World's Fair. An idea of the questions treated and elucidated may be gleaned from the drawings displayed. The surveying papers are likewise embellished with drawings. The examination papers in natural philosophy treat of electricity, of levers, of gravity, and of equilibrium of liquids, and each subject is made clear by several exquisite drawings. This is particularly true with electricity. Astronomy has every difficult point illustrated with a drawing, and the volume of papers on mensuration is a work of art, so many and so beautiful are the practical drawings. The wall pieces of this exhibit are mechanical drawings of "Bridge Construction," four different kinds of bridges being shown, also the mechanism of the "Broadway Cable Railway," and drawings of the "Howe Truss," the "Burr Truss," the "Linville Truss," two "Plate Girders," and one "Bridge Details."

"A distinctive feature of the exhibit is its practical character. There is abundant evidence of this in the display from the manual training schools, which shows that the education of the hand and eye proceeds with the education of the mind; also in the embroidery work of some of the convent schools, and perhaps in a less degree in the paintings, drawings, and engravings. The exhibit differs from the public school exhibit in these particulars, and also, perhaps, in the fact that they afford proof that too much is not attempted, and that whatever is aimed at is accomplished. The ornamental work shown is marvelous. California sends twelve beautiful church illuminations. The convent of Mount St. Vincent, of New York City, exhibits work, not of the most showy character perhaps, but of superior excellence.

"Specimens of the work of a dozen normal training schools are shown to great advantage notably that of St. Nicholas, Paris, France; of the Catholic Protectorate, New York City; the St. Francis Industrial, Eddington, Pa.; the Deaf-Mute School of Buffalo, the Catholic Orphan Asylum, Manchester, England; Philadelphia Manual Training School, and the House of Mercy, New York; and Feehanville, Ill.

"Eighteen different trades are taught at the St. Nicholas School at Paris. The display of this institution is particularly fine. It embraces wood carvings, work in metals, optical instruments of highest

merits, brass instruments for bands, snare and bass drums, book binding, pyrography, or pictures made by using a heated iron on a highly polished wooden block. The Catholic Protectorate of New York makes a most interesting showing of the work of its pupils—one that would of itself amply repay a visit to the section. It embraces needlework, embroidery, lacemaking, knitting, everything that is dainty and fine in wool, linen, and silk.

"This gives but a vague idea of the excellence of the exhibit. It marks an era of progress and of elevation. It shows the possibilities of education and demonstrates the scope of the Catholic educational institutions."

The Power of Mother's Love. In one of the wards of the University Hospital of Baltimore there lies and suffers—if she be not already mercifully dead—a charred and ghastly wreck of humanity that was a healthy, happy woman a short time ago. Mrs. Rebecca Goldstein's case (the heroic woman referred to) commends itself to the attention of those highly scientific persons who contend that the maternal instinct is dying out in these modern days. Mrs. Goldstein and her husband awoke to find the lower portion of their home a mass of flames. Awakening their children they rushed to the roof. The alarm had already been given and the fire companies were at hand. Ladders were promptly raised to the roof. Four of the children of the family were handed to the firemen when the mother made the agonizing discovery that the fifth and youngest child had been left behind in the excitement. Tearing herself away from the hands of the firemen who sought to force her to descend the ladder, Mrs. Goldstein plunged down into the blazing furnace beneath. The fire caught her hair, her face, her hands, her clothing. It flashed in her eyes and her flesh crisped and blackened. But she did not falter. Snatching the child from the floor, she caught it up, and throwing about it a shawl, dashed back with it through the wall of flames to the roof again. She saved the child, but she spent her own life in doing it. What she did the other mothers of America would do as unhesitatingly. There are a host of ways in which a mother may risk her life to save her child. And there is not one mother in a hundred who would once stop to think of her own peril in such an emergency. The wise ones may preach it they will; but mother love is as powerful to-day as ever. Without it the doom of our civilization would be swift and sure.

Table Manners for Children. Drink from the cup—never from the saucer. Teaspoons are left in the saucer, not in the cup. Little children only have the napkin arranged as a bib. Making a noise, in either eating or drinking, is vulgar. Always cheerfully defer to older people and to guests. Eat slowly, and do not fill the mouth with large quantities. Eat the food served, or quietly leave it upon the plate without remark. Never intimate a made or uncouth act, even if committed by an older person. Avoid drumming with the fingers of the feet; it is the height of impoliteness. If in doubt at any time as to what is proper, follow the example of others of more experience. Patiently wait the coming of your turn; do not follow with the eyes the food served to others. Never unnecessarily handle the dishes, or in any other manner exhibit nervousness or impatience. Do not feel obliged to "clean up the plate," especially do not make a laborious display of doing so. Do not ask for any particular part of a fowl, or similar dish, unless asked your preference; and in that case always indicate something, and if there be really no choice, designate the portion with which the host can most conveniently render service. If the handkerchief must be used, let it be very quietly; in case that is not possible, leave the table for a moment, which may be done in case of a sharp attack of coughing, sneezing, or the like, without asking permission, the cause being manifest.

A Cardinal Conducts Service for Baptists. An incident recently related by Cardinal Gibbons, of Baltimore, is a remarkable testimony to his Eminence's breadth of view and the esteem in which he is held by non-Catholics. He was on a sick call in a North Carolina town one Saturday night. The only Catholics in the town were the lady, whom he had gone to see and her newborn child, just received into the Church. Under the circumstances, the lady's husband, a Baptist, suggested that he should conduct the service next day for the members of that denomination, their preacher being then absent. In giving his account of the affair, the Cardinal said: "I consented, and went to the Baptist meeting-house. Did I say Mass for them? Oh no, I stepped upon the platform, was introduced by the gentleman mentioned, and selecting a hymn I thought appropriate, read it aloud, and requested the choir and the congregation to sing it. After that I recited the Lord's prayer, and then choosing a portion of the Gospel from the Bible I found on the stand, I preached to them such explanation and comment as seemed necessary, and useful for the instruction and spiritual advantage of my hearers. The sermon over, the collection was taken up in regular style, another hymn was sung, and I dismissed the congregation with the usual benediction." Apart from the Cardinal's words on the occasion, his action was a sermon full of sweetness and light.—Liverpool Catholic Times.