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WEDNESDAY, SEPTEMBER 2.

## CURRENT COMMENT.

### Lord Russell's Opinion.

How amusing to reflecting Catholics is the jargon of the secular press whenever it meets with a weighty opinion different from its own on religious matters. Had Lord Russell of Killowen, the first Catholic Chief Justice of England for three hundred and fifty years, the brother of a famous Jesuit poet and of the superiorest of a Catholic nunnery, talked of horseracing, which he thoroughly understands, as intelligently as he has enunciated the only common sense view of the school question, the scareheads of the morning papers that published his Montreal interview last Saturday would have been fulsome in their praise; but, because he took the Catholic side on irrefutable first principles, all that our morning contemporary here found it in its heart to say by way of heading was: "Separate Schools—Lord Russell's opinions on state-aided education—The Chief Justice holds decided views which he freely imparts to a reporter." As soon as we saw that epithet "decided" we knew his views were Catholic. That is a stock phrase of the world-wide anti-Catholic jargon, one which is doubtless coined in the lodges of secret societies and then assiduously repeated by the host of outside dupes. When a prominent Catholic expresses opinions against which nobody can possibly find anything to say, don't praise his originality—though Catholic truth in these days of universal error is always refreshingly original—simply call his views "decided." Nor is this word, which is meant to damn with faint praise, so very inappropriate after all. As indecisiveness is the badge of error, so a decided view establishes for itself a presumption of its truth. Thank God, Lord Russell is not spoiled by prosperity, he still maintains most decided views on religious education. They will be found in another column. The practical sentence for us is the following: "I hold that the state should pay for secular teaching, whether that teaching be imparted by members of a religious body or not, and this even though that body may set apart certain hours of the school day for instruction in religious matters."

### The Returning Wave.

Lord Russell's view is the one generally accepted by sensible people in England, where a great reaction has set in against undenominational education. The history of the educational crisis is the history of all religious movements. There is first the revolt of the unbeliever or the misbeliever; this is the childish stage, the end of which is drawing near in Manitoba. Next comes the youthful stage, when the unruly child begins to reason, as is the case just now in Australia, where, after years of godless school rot, even the Anglicans are

clamoring for the religious education which Catholics have always fought for. The last stage is that of wide-awake manhood, which England is fast approaching, when the majority of a great nation acknowledges the childish stupidity of non-sectarian education.

### Dalton's Style.

A couple of years ago Mr. Dalton McCarthy contributed to the Canadian Magazine an article the opening sentence of which was so long, so involved and so obscure as to discourage many from attempting to read the rest. On the 25th ult., in his letter to the Brandon electors, the great Dalton opens out with his usual parenthetical obscurity, saying: "I have delayed determining for which of the constituencies I have been returned for, I should sit, until by usage of the imperial parliament (we have no settled practice nor, as it happened, any precedent in Canada) the time has come that I ought to announce my election." This is awkward enough, especially as the last word "election" seems to mean "choice." But here is something still less perspicuous and grammatical: "While thus severing the short connection that has existed between us I may be permitted to say that, as it is not unnatural, I have been able to acquire more information, and a greater insight than I hitherto was possessed of, respecting [an insight respecting!] the position and legislative and administrative wants of the province which may, I trust, in the future enable me to be of some service to it." Is it the wants of the province which may, etc." or the "information" and "insight" or "the province which may" enable him to be of some service to it? And, if the last interpretation is wrong, to what does "it" refer? Perhaps to the "information and insight." We give it up. And, finally, note with what a jumble of relative and fag-end clauses the great (?) man winds up: "I cannot close without tendering those among you who supported and triumphantly returned me in the recent contest against strong local candidates, under adverse circumstances which might well have damped the ardor of the warmest friends my sincere thanks for the great honor conferred upon me which will always be a just cause for gratification and honorable pride to your obedient and humble servant, Dalton McCarthy." Yet he who signs this rignarole is supposed to be one of the greatest legal lights in Ontario!

### Common Blunders.

While on the subject of verbal criticism, we rise to observe how ridiculous is the use which we have repeatedly noticed in one of our Winnipeg dailies, of the barbarism "accidentally" instead of "accidentally." Not so bad, but still annoying is the constant misuse of the verb "affect" for "effect" and vice versa. However, one of the worst blunders we have lately seen must be credited to the advertising columns of a famous Catholic magazine. A college, which shall of course be nameless, is described as being in "a delightful location with exceptional conveniences." If the conveniences are objectionable—for that is what "exceptionable" means—why advertise them? Of course what is meant is "exceptional."

### The First Evolutionist.

That thought-provoking thinker, Dr. St. George Miavart, contributes to the Tablet of Aug. 15th a suggestive article on Authority and Evolution. The disputes of our day, he says, are rapidly settling down into the one great question of "Authority." Appeal lies not to the Primitive Church but to the Church of to-day, because she is a living organism essentially unchanged since the day of Pentecost. Bnt, seeing that she has certainly grown in ritual and development of doctrine, how can we make outsiders understand that she is the same as she was when the Holy Ghost first came down upon her in the upper chamber at Jerusalem,

unless we familiarize them with the idea of Evolution? Newman was the first Englishman to broach this idea in his great work on The Development of Christian Doctrine, he was the first of English evolutionists. "He clearly explained how dogmas, implicitly present, though latent, in the 'depositum' of faith, became, in due season, successively evolved into explicit recognition, the Church remaining ever the same and unchanging essentially, though accidentally modified in response to freshly arising external and internal needs." Nevertheless, "a new phase of theological doctrine could only with great difficulty find its way to the popular ear," until the scientific theory of evolution was spread broadcast throughout the world twenty or thirty years after Newman's first statement of its theological aspect. Now, however, men have become familiar with the idea of "a foreseen and preordained growth, always and everywhere displaying the harmony of creation through a process of gradual unfolding, or evolution, of what was latent in conditions previously existing. A recognition of such a universal process in the domain of nature must, since grace supposes nature, dispose men's minds to recognize an analogous process as one to be expected in God's continuous supernatural revelation—His Church." Thus, by a wise arrangement of Providence, have the enemies of the Church acted as "blind tools destined to aid in the triumph of Catholicity by showing to men, not blinded by prejudice, the essential difference which distinguishes pathological changes and increasing degradation from healthy and progressive evolution, the canons for distinguishing which were long ago laid down by Cardinal Newman."

### A PARODY OF CHRISTIAN CHARITY.

The following is the text of a letter published in the Montreal Star one day last week from a correspondent who signs himself (or herself) "St. Catharine Street." It affords a good illustration of the difference between philanthropy and Christian charity—a term which it misuses:

"Is there no law to keep these unsightly cripples off the streets? One cannot but be sorry for the poor fellows, and our civilization ought certainly to evolve some plan for caring for them. They are in most cases plainly enough unable to earn a living and consequently must be supported by charity. But there ought to be some way in which they could get that charity without begging for it themselves on the pavements. As it is, they shock every passer-by, producing in some the most unpleasant sensations. They must in many cases repel the very charity they seek.

"Can you not do something to call the attention of the authorities to this matter?"

Were this a mere individual expression of morbid sensitiveness or "crankiness," it would not call for comment. But we believe it expresses the sentiments of a great many people who call themselves Christians. The Star comments it editorially. It is in fact an expression of the spirit in which the poor and unfortunate are dealt with in all non-Catholic countries. By all means, says this spirit, let "our civilization" "evolve some plan for caring for them;" but for any sake keep the "unsightly" creatures from "shocking" our delicate feelings and "producing unpleasant sensations" in our high-strung nerves. Let them be looked after, not for their own sake, not for the sake of Him who has said: "As often as ye have done it unto the least of these ye have done it unto Me;" but for the sake of our own selfish sensitiveness. How different is the Christianity of some people from that of Jesus of Nazareth—from that which prevails in Catholic countries, where Christian charity treats the poor and the halt with brotherly love, instead of calling upon "civilization" to "evolve" some means of getting them out of sight! As Cardinal Newman says: "We come to poor human nature as the angels of God, and you as policemen."

So far the Casket. The polite heathen who wrote to the Star was certainly not a Catholic. A Catholic would die of

shame before writing such a pagan protest against the presence of cripples in the street. No; that pseudo-Christian was a smug, Pharisaic Protestant, one of those who despise the Catholics of Quebec as illiterate, one of those whom the Tribune here would extol as enlightened. The latter had an editorial last week about illiteracy in the Province of Quebec, based on statistics which are to say the least doubtful, considering that the Government to whom they are due published about the same time a year book in which, though all Protestant boarding schools were enumerated, not one Catholic college, out of so many in the Province of Quebec, was included. We have about as much faith in Protestant statistics about Catholics as we have in the voters' lists prepared by the local government of Manitoba. But, even if the figures quoted by the Tribune were true, they would not prove that the people of Quebec are less educated than those of Ontario. Education is not synonymous with learning. Many who do not know how to read have the quintessence of all education—a sound judgment and a good will. Very many, for instance, the majority of people in non-Catholic countries, though able to read fluently, have no education of the will at all; in other words, they have the frills and not the backbone of education, they are moral idiots. Better far to have never learnt to read than to indite such an inhuman letter as that which the Casket quotes from the Star.

### No Education Without Religion.

From the Casket.

The great principle which the Catholic Church has ever enforced with all her authority, that there can be no true education without religion, is beginning to impress itself more deeply on the Protestant mind. The Educational Journal of Toronto, a fortnightly publication, edited with marked ability, declares in a recent number, that, "No serious-minded or thoughtful parent can doubt that it is most desirable that training in the fundamental principles of religion should, as far as possible, go hand in hand with what we call secular training, in the education of the child. "The difficulties," it goes on to say, "are mainly practical. They are the outgrowth of the cooption of our schools with the State, and are due partly to the fact that the religious population of the State is broken up into a large number of churches and denominations, differing more widely in creed and practice, and partly to the fact that not all the population of a State, in other words, not all of those who rightly enjoy the full privilege of citizenship in a free state, are religious at all, in the sense in which Christians understand the word, while many of those who are not religious would object strenuously, as they would have a perfect right to do—as many are now doing in England—to have any of the dogmas which constitute the creeds of the churches instilled into the minds of their children during their immaturity." Happily the obstacle to religious teaching in the schools, which is created by the class of persons mentioned by the Journal in the second place, is not, at least as yet, a very formidable one in Canada. But that spoken of in the first place does exist, here as in any other countries, to obstruct the work of Christian education, and will continue to exist until the collapse of Protestantism. One way of overcoming it is to sever the connection of the school with the State; but this way runs counter to the established order of things, and is therefore beset with difficulties. There is one other way, and that is State-aided denominational education. Let the State pay for the secular instruction given in the school in proportion to the work done, and leave to the parent and the Church both the task of teaching religion and the onus of paying for it.

Some of the words of the late Lord Lytton, the distinguished English author, occur to us in dealing with this subject of religious education. They are words that are deserving of quotation, and considering the source from which they come, are indeed remarkable. In "My Novel" he affirms that the trite aphorism, "Knowledge is power," is falsely ascribed to Lord Bacon, and devotes two chapters to showing that the oft-quoted saying is after all but a mischievous half-truth, and cannot be accepted without many explanations and distinctions. In the course of the argu-

ment, which he puts in the mouth of an English parson, occur these words: "Let me here invite you to observe that He who knew most of our human hearts and our immortal destinies did not insist on this intellectual culture as essential to the virtues that form our well-being here and conduce to our salvation hereafter. Had it been essential, the All-wise One would not have selected humble fishermen for the teachers of His doctrine, instead of calling his disciples from Roman portico or Athenian academe. And this, which distinguishes so remarkably the Gospel from the ethics of heathen philosophy wherein knowledge is declared to be necessary to virtue, is a proof how slight was the heathen sage's insight into the nature of mankind when compared with the Saviour's."

### C. M. B. A. Convention.

(Special to St. John, N. B. Globe).  
Ottawa, Aug. 25.—The biennial convention of the Grand Council of the Catholic Mutual Benefit Association met this morning in the opera house. The delegates attended Mass at the Basilica, after which they were presented in the opera house with addresses of welcome by the Mayor on behalf of the city and by the local members.

At the opening business session, O. K. Fraser presiding, the financial statement, membership report, trustees' report and supervising examiner's report were submitted. The financial statement showed the total amount paid out during the past two years, \$289,057; balance in treasurer's hands, \$3,105. The membership in the various provinces is shown as follows:

Branches.	Members.
Ontario.....	155
Quebec.....	63
New Brunswick.....	19
Nova Scotia.....	17
Prince Edward Island.....	6
Manitoba.....	5
Northwest Territories.....	5
Total.....	270

In 1894 there were 73 deaths; in 1895 89, and in 1896, to July 1st, 55. The report of the medical examiner shows that since the last convention 3,145 sought admission, and of this number 215 were rejected because of ill health. The Pontifical Mass was celebrated by His Lordship Bishop Emard, of Valleyfield, a member of Branch No. 26, His Grace Archbishop Duhamel assisting. Bazin's harmonized Mass was sung by a full choir under the leadership of N. M. Mathe, Professor Joseph Tremblay presiding at the organ. The English sermon was preached by the very Rev. Canon McCarthy, of Branch No. 94, and the French sermon by the Rev. J. C. W. Deguire, D. D., of Branch No. 59.

The convention will be in session three days. A programme has been arranged for the entertainment of the ladies who accompanied the delegates. The programme includes a reception at the Russell House to-day, a trip over the electric railway on Wednesday and a visit to Parliament Hill during the evening; a drive to Aylmer on Thursday and an at home in the Russell before the guests depart.

### AN ACTIVE MISSIONARY.

Colonization Work Being Done by Father Morin in the West.

Rev. Father Morin, the immigration priest, is expected to arrive from Montreal to-day. He is accompanied by four missionaries from France, who are going out to work in different districts, one in Edmonton, one in Alberta, one in Prince Albert, and one in Winnipeg. Recently seven sisters of Providence went to the west through Father Morin's efforts, to engage in hospital work. Five were for the hospitals in Vancouver and New Westminster, B. C., and two were for Walla Walla, in Washington. Father Morin's visit will be one of much labor. He recently received from the public works department all the wire necessary to establish telephonic communication between Edmonton and all his different colonization agencies and settlements. There are about thirty miles of the wire, and as the poles are all ready, having been cut by the colonists last winter, the improvement will be instituted with but little delay. Father Morin will also visit the new half-breed settlement, some two hundred miles from Edmonton. He says that already there are twenty-two parishes in the settlement, and, through the instrumentality of the priest who resides there, some 1,200 acres of land have already been ploughed. The laborers have all to be supplied with farm implements, but they have plenty of horses for the work.—Free Press.