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WEDNESDAY, JANUARY 29.

EDITORIAL COMMENT.

Commenting on Mr. Greenway's election manifesto, the Catholic Review, of New York, very aptly says:

"This appeal to the Protestant majority of the electors in Manitoba against the decision of the highest court in the empire is as reasonable as if the Democrats in this country should make the next Presidential campaign on the issue of an income tax after the United States Supreme Court has pronounced that impost unconstitutional. Until the Constitution is altered in both cases, it should be obeyed. The electors of Manitoba are not a court of appeal to reverse the decisions of the Queen's Privy Council. If they are loyal subjects they will obey the law. If they are disloyal, they will be coerced into submission."

We translate from La Verite a tribute to our humble efforts which we value more highly than any other encouragement we have received from friendly contemporaries. The editor of La Verite is a knight of the pen as fearless as he is blameless—un chevalier sans peur et sans reproche. But he is also very hard to please. With him soft soap will not atone for doctrinal errors or even for a Liberal Catholic tendency. In fact, if Mr. Tardivel has any fault—for when we call him blameless, we remember he is human—it is that he does not make enough allowance for human frailty. Unstinted praise from the Bayard of the Catholic press is, therefore, almost priceless. We know of no journal in America whose opinion carries more weight with whole-hearted Catholics than La Verite, and certainly of all our exchanges it is the most uniformly interesting. Others may occasionally flash up into greater momentary interest; but La Verite, week in and week out, is always refreshingly new, albeit in no sense a vehicle of news. On trying to analyse the source of this interest evoked by a journal that is as orthodox as an ecumenical council and eschews all sensationalism, we think it due to the eternal freshness of unadulterated truth especially in these days of sickening half-truths and undigested theories.

Some friends of Dr. H. Aubrey Husband aver that either he or his double must have suggested to Beatrice Haraden the Disagreeable Man of "Ships that Pass in the Night." Like Robert Allitsen, he seems to think himself king of his intellectual world—which is even easier in Wawanesa than it was in Petershof—says sharp things in a telling way, and is, at bottom, a large-hearted fellow. This is how the Sage of Wawanesa begins a letter to the Free Press of last Friday: "The return of

Mr. Greenway to the head of an obsequious and subservient majority most forcibly emphasizes the necessity that in all states protection should be provided for the minorities. Sent to power some nine [seven] years ago on the wave of popular excitement against the monopoly clause of the C. P. R. contract and the gross dishonesty of the then Conservative party, Mr. Greenway without any intrinsic merit of his own has been able to maintain his position largely by the support of ignorance and superstition. This must be gall and wormwood to those Greenwayites who are capable of wincing under the Disagreeable Man's lash. Speaking of the conflict between Catholics and Protestants, he adds: "The fighting capacity of the combatants is scarcely equal, for on the one side we see a solid phalanx of unquestioned traditions, on the other side an authority which is daily being weakened by the assault of members of the party which asserts its paramount Dominion. The Bible, on which the Protestant sects take their stand—though not one of them can be said to be founded on the book as a whole, but rather on isolated texts—is being subjected to an amount of criticism which is daily becoming bolder." And further on, the Sage thus delivers himself: "Between the Rationalism, fostered and nourished by the advance of education among the people" [he means godless education], "and the Catholic church, the Protestant sects are being slowly crushed to death so that in no very long time the contending parties will be Rationalism with [unenlightened] reason as its authority on the one side and the Catholic church with its [reasonable] traditions and the fathers on the other. Torn by dissensions within their ranks how are the Protestant sects to withstand the solid phalanx presented by the Catholic church?" He supplies the answer in such a way as to leave the impression that education is sure to make a people godless. Yes; secular education, spread thin over the masses, will do that. "A little knowledge is a dangerous thing" was said long ago. But there are more deep reasonings in the Catholic Church than are dreamt of in the Disagreeable Man's philosophy. A religion which Huxley and Renan dreaded as their most dangerous foe in the field of pure thought, and which is daily winning its way among highly cultured minds can hardly be afraid of true education. The Catholic Church feels immeasurable pity for the aberrations of men who, like Dr. Husband, seem about to grasp the consequences of their own facts when they fly off at a tangent on the wings of the Protestant tradition woven out of anti-Catholic fables.

THE HISTORICAL VALUE OF THE BOOKS OF THE NEW TESTAMENT.

Elsewhere we reprint an excellent article on "The Church and the Bible" by the learned and able editor of the N. Y. Freeman's Journal. While heartily concurring in the main argument there so forcibly developed, we have taken the liberty to modify some of his statements as to the historical value of the books of the New Testament, viewed, for the sake of controversy, as an uninspired record. The editor of the Freeman says these books, thus viewed, are not more trustworthy than the histories of Livy, Tacitus and Josephus. For Lucian, who was not a historian at all, we have substituted Pliny the Younger, whose letters may be remotely compared to the Epistles of the New Testament. Of the three others, Tacitus is the only trustworthy historian; Josephus was a courtier, feathering his nest; Livy is absurdly uncritical, resting his fame chiefly on brilliant descriptions and fine speeches. But, really, none of the ancient heathen historians can compare, in accuracy and obvious sincerity, with Matthew, Mark, Luke, John, Paul, James, Peter and Jude. Hence, we insist, in our additions to the text of the Freeman, on the internal evidence of trustworthiness to be found in the New Testament writings. This internal evidence, though not sufficient to establish the fact of divine inspiration, is simply

without a parallel in any other historical writings outside of the Bible. What we may venture to call the face-value of one of these books, the Acts of the Apostles, has lately been set forth with singular cogency by Professor Ramsay in his "St. Paul the Traveller and the Roman Citizen." His thorough and complete vindication of the historical accuracy of St. Luke is all the more precious as coming from the pen of one who, as he himself tells us, approached the subject with a mind steeped in the hypercritical atmosphere of the Tubingen school. Professor Ramsay proves conclusively that the writer of Acts deserves a place "among the historians of the first rank;" so that, from a merely human point of view this work appears to him as an admirable piece of history. Nay, the very genuineness of the book leads him to accept in spite of his expressed repugnance, the miracles it relates. "The marvels," he says, "described in Acts concern my present purpose only in so far as they bear upon the historical effective of the narrative. In themselves" [from the view-point of contemporary non-religious criticism] "they do not add to, but detract from its verisimilitude as history. They are difficulties; but my hope is to show, first, that the narrative apart from them is stamped as authentic, second, that they are an integral part of it. . . . You must make up your mind to accept or reject it; but you cannot cut out the marvellous from the rest, nor can you believe that either Paul or the writer was a mere victim of hallucination. The marvellous is indissolubly involved with this narrative, and cannot be eliminated." Similar testimony can be borne to all the other historical books of the New Testament, provided one reads them with an unbiassed mind.

FACTS FOR REV. G. W. DEAN.

In our recent editorial in answer to the Rev. G. W. Dean's reply to Mgr. Langevin, we were forced to deal briefly with many of the statements of that gentleman. In paragraph 5 we said:

Mr. Dean coolly affirms that in Ontario "there are thousands of Catholic children who attend Public or Protestant schools in preference to the separate schools." We affirm with equal coolness and more knowledge that this is false. Let Mr. Dean mention places and exact figures, and then we will examine his proofs.

As the Rev. gentleman has hitherto ignored our invitation, and as we may charitably suppose he is on the hunt for statistics with which to support his wild assertion, we will help him out with a few facts. In the first place it is not true to say, as Mr. Dean does, that Catholic children in thousands, or even hundreds, "attend Public or Protestant schools in preference to separate schools." We defy Mr. Dean to mention one place in Ontario, where Catholics, being strong enough efficiently to support separate schools, neglect to do so. There are, it is true, some rural districts in Ontario, where the Catholics are so sparsely settled that it is impossible for them to have schools of their own, and therefore, they are compelled to attend the schools which Mr. Dean very honestly calls "Public or Protestant schools." It is scarcely fair for the Rev. Mr. Dean to say that Catholics so situated send their children to these schools "in preference to the separate schools."

There is much misunderstanding among many Protestants, even among those who are most friendly to us, on this separate school question in Ontario. Whenever the word "separate" occurs, they set it down as Catholic, whereas in many instances in Ontario the word means "Protestant." According to the reading of the Ontario act, the party in the majority in any school section establishes a Public school, and the minority, if sufficiently strong, may establish a separate school. In several school sections in Ontario the Catholics are in the majority and the school they establish is a Public (Catholic) school, in which the Catholic religion is taught by Catholic teachers, and, in every sense of the word, they are Catholic. Protestants may attend them if they choose, and to allow them to do so without violating

their consciences, they are usually permitted to enter the school after the religious exercises in the morning and depart before the religious exercises in the evening; but in many instances the Protestants have established "Protestant separate schools" rather than send their children to the Catholic Public schools. When, therefore, our public men say that large numbers of Catholics attend Public schools in Ontario, they are technically right; but practically they mislead the public by not stating that many of these schools are Catholic schools.

It may be interesting to these gentlemen, including Rev. Mr. Dean, to learn that the latest report of Hon. Mr. Ross, Minister of Education, mentions ten Protestant separate schools existing under authority of the Education act of Ontario. They are situated in Anderdon, Bramley, Cambridge, Marlboro, Osgoode, Plantagenet, Puslinch, Rama, L'Original and Penetanguishene. In 1892 they had one more of these schools, which has since ceased to exist. It might also be interesting for these gentlemen, who sneer at the Catholic separate schools of Ontario, to learn something about the efficiency, or rather inefficiency, of these Protestant separate schools. We are officially told that: "Only seven of the ten possess maps. Out of the twelve teachers engaged, only two hold second class certificates. Of the other ten, five hold third class certificates and five teach on permits." Not one first class teacher in any of them!

There are 548 pupils in these ten schools with an average attendance of 273; less than 50% of the whole. In Penetanguishene there are 17 children in the fifth Reader. In the other schools there are just five pupils in the fifth Reader, and these five are divided between the schools of Plantagenet and Puslinch. In the other seven schools there are no pupils so far advanced. This, we submit, is an object lesson to these learned and zealous gentlemen, who never tire of telling us that our schools are far inferior to the Protestant schools. Here are the only Protestant separate schools in Ontario, and here is the status of both teachers and pupils. They are in every respect far inferior to the efficiency attained by the Catholic Public schools of the province of Ontario. We trust that the Rev. Mr. Dean will have the manliness and honesty to correct his statement that "there are thousands of Catholic children who attend Public or Protestant schools in preference to the separate schools." No doubt the Rev. gentleman has read this oft-repeated slander uttered against the Catholics of Ontario; but in view of the actual facts now laid before him, he must, perforce, see the manifest dishonesty of the statement and take the earliest opportunity of correcting, in so far as he can, the false impression which he has created. The Catholics of Ontario, like the Catholics of every other province of the Dominion, excepting, of course, a few soreheads, always prefer Catholic schools for their children. They would be false to every principle of their Church, if they thought or acted otherwise.

"THE CHURCH TIMES" AND THE MANITOBA SCHOOL QUESTION.

The following paragraph from the Church Times, a leading organ of the established Church in England, is earnestly commended to the thoughtful consideration of sincere Anglicans in this country. Although the Church Times is somewhat at sea in regard to "the general practice of the Dominion," its remarks on the principle of undenominationalism should have great weight with honest adherents of the Church of England, did not the local fetish of "homogeneity" and show school buildings bar the way to dispassionate thinking.

"The school question in Manitoba" says the Church Times, "has reached a fresh stage, which promises to be interesting. As we have pointed out before, the Provincial Government has departed recently from the system under which Roman Catholics were allowed to have their own schools, and to receive State aid for them. When this State aid was withdrawn the Judicial Committee of the

Privy Council was appealed to, and the claim of the Roman Catholics was upheld. Next, the case was carried to the Dominion Legislature, which advised the Manitoba authorities to reconsider their judgment. The latter have now sent in their final reply, stating definitely that they will not recognize the Roman Catholic schools. It now remains to be seen what the Dominion Legislature will do; whether it will allow a Provincial Government to enforce a system opposed to the general practice of the Dominion. The position of the Manitoba Government exactly resembles that of the Universal School Board party at home. Piously assuming the principle of wide toleration, they are in effect the most intolerant bigots possible. For to force down the throats of people who do not believe in it the form of toleration known as Undenominationalism is to pass the very narrowest and most rigorous Act of Uniformity with all its offensive consequences. We hope that the Churchmen of Canada will do all they can for the relief of the Roman Catholics, and also break up the pernicious educational system which classifies all non-Roman Catholics under the head of Protestants. It should be their aim to establish the fullest recognition of the Denominational principle in the schools of the Dominion."

NOTES ON THE RECENT ELECTIONS.

In our last week's issue we gave the result of the provincial elections, and in doing so intimated that the government owed their success mainly to the shameless manner in which the partisan registration clerks had abused their power in compiling fraudulent lists. We have since had an opportunity of examining more in detail the reports from the various constituencies with the result that we are confirmed in our first opinion and have no hesitation in saying that the Greenway gang which will control the province for another four years are in no way the choice of the people of the country. From all parts comes indignant protests against the tactics pursued by the government to ensure a new lease of power, and the burden of the complaint in all parts of the province is that the voters' lists were compiled apparently for the express and only purpose of securing the result attained and without regard to the rights of the people. In the country districts not only were bona fide voters left off the lists by scores, but the names of dozens of parties who never resided in the various constituencies and who were absolutely unknown to the residents were put on. This was especially the case in the constituencies within easy reach of the city, and numbers of parties left Winnipeg on election day to vote in the districts where their names had thus been dishonestly put on the lists. As an instance of this we would refer to the constituency of Rockwood, where it is contended, and apparently not denied, that the opposition candidate had a majority of those really entitled to vote in the division but was, mainly owing to the cause we have stated, defeated by something like fifty. As another example of the way in which the election was won we would refer to Winnipeg North. According to the municipal list we understand there should be over three thousand voters in this constituency. As a matter of fact the list for the provincial election contained only twenty-one hundred names. The Nor'-Wester has published a list of many who should have been on but were not, including some of the best known property owners and oldest residents in the north end, and it has been proved that some who took the trouble to go to the registration clerk and give him their applications to be registered, were, notwithstanding, deliberately left off. Bearing this in mind it cannot be reasonably contended that Mr. McIntyre is the representative of the genuine residents in Winnipeg North, and in addition we would point out that despite the small list, some six hundred whose names appeared thereon did not vote, and therefore, only about one-half of those really entitled to vote in the election cast their ballots. What is here said of this constituency applies in a greater or less degree to all the ridings throughout the province, and proves that the present legislature is not a representative one. The corrupt methods which the present election act not only permits but encourages have been made use of to their fullest extent by the government, and should cause such a storm of indignation throughout the province as would compel a change in the act.

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