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Correspondence conveying facts of interest will be welcomed and published.

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The Morthwest Review

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, Dec. 12th, 1892. Mesers. E. J. Dermody, & Co.

GENTLEMEN—I see by the last issue of the NORTHWEST REVIEW that you have been instructed by the directors of the journal with management of the same, "the company for the present retaining charge of the edi-

torial columns."

I need not t-ll you that I take a deep interest in the Northwest Review which is the only English Catholic paper published within the limits of Manitoba and the Northwest Territories. I hope that you will obtain a remunerative success. It is enough that the cathoda deaths work requirements that the editors do their work gratuitously, it can not be expected that the material part of the publication should remain without remuner pubification should remain without remuneration. I therefore strongly recommend to all Catholics under my jurisdiction to give a liberal support to the Northwest Review. I thas fully my approval, though, of course, I cannot be responsible for every word contained in it. The editors write as they think proper, they are at full liberty to say what they wish and in the way they like best. The sole control I can claim is over the principles they express and I have no hesitation instating that the principles announced by them are sound and ought to be endorsed by every sound Catholic in this country.

I therefore consider that you enter a good work and I pray to God that He will bless you in its accomplishment.

I remain

I remain.
Yours all devoted in Christ,
†ALEX. ARCHBISHOP OF ST. BONIFACE,
O. M I.

The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, even political in not of a parry character. (2) LETTERS on similar subjects, whether conveying or asking information or controversial. (3) News Norzs, especially such as are of a Catholic character, from every district in North Western Ontario, Manitoba, the Territories and British (Columbia. (4) Nores of the proceedings of every Catholic Society throughout the city or country. Such notes will prove of much benefit to the society themselves by making their work known to the public.

WEDNESDAY, FEBRUARY 1.

EDITORIAL NOTES.

"Protestantism was an experiment, and it has proven a hideous failure," is ister in New York, who is endeavoring human half-way-house of Ritualism,

The verses with the heading "Pro Parvulien are a graceful plea for our the "Ten Commandments!" Are they legislators. Though our contributor's the Bible alone, all that is necessary to lines are not perfect, they give tuneful bring them to Heaven? Does it not religious training.

The Church News appears in a new dress. It did not require a new dress to make the Church News one of the best Catholic newspaper in America. It is, however, a pleasing indication of financial success and as that kind of success is a necessity to the work of a good Catholic journal, we heartily wish our able contemporary increased prosperity.

An esteemed exchange tells us that Bishop Newman recently state i a truth -which itself is curlous the statement is that secular education "is Godless"-a still more curious truth from him from the fact that he has always, caluminated Catholics for stating this same truth. But he gives as a cure for this "Godlessness," that "we must have the (Protestant) Bible taught to the children in the (public) schools." This is from the United States. We do things better here. The Bishop of Rupert's Land is also opposed to secular schools and is not only in favor of the Protestant Bible being taught in all the state schools to which Catholics are required to pay taxes, but he, has succeeded in forcing the government to allow of its being taught.

A "Colonel" Sellers, of Detroit, Mich. lately delivered a "lecture" at Port Hur-on, in which he said: "Why will you allow a nunnery in this county? Why can't we pass a law to tear them down?" If this "Colonel" was going around the country enquiring why we silowed Methodist meeting houses, and inciting people to "tear" them "down" respec-table non-Methodists would denounce the incendiary, and see if measures could not be taken against him as a public

women, are as sacred to Catholics as meeting houses are to Methodists, and non-Catholics should unite in denounce ing the incendiary and in taking measures against such incendiaries as disturbers of the peace.

Send the "Colonel" to Winnipeg if Detroit be too cultured a place for his views to find a home. We are the greatest people in the world and can always find work for men with such views as the "Colonel."

is persistently trying to keep up strife between one Catholic writer and another, and between priest and priest, and between priest and bishop, and between bishop and bishops, calling some of them "cowardly ecclesiastics," even attacking Religious Orders stating of "The Society Jesus" that "lunacy" is "thinning their ranks very rapidly" it has listed itself under the banners of the enemy of God with far greater power for evil and destruction than the non-Catholic can possibly possess. And there is, of course, no place where the enemy of God so loves to work as among the faithful. If its editor was a layman, the Catholic press would know how to handle such assertions and such a course; but the editor being a cloric, veneration for the soutanne arrests the Catholic pen.

IS THERE RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

The Bishop of Rupert's Land says:

Now what is the position of primary education with ourselves? There is no religious instruction, and yet we should be thankful that we are much farther yet from the position of France and Victoria than many perhaps think. There is a short prayer, concluding with the Lord's prayer, acknowledging the need of divine guidance and blessing and asking God for these gifts "The fear of the Lord is the beginning of tell us, and it is this: "I am here at knowledge." There is the reading of a issue with the bishop of Rupert's Land passage of the Bible thereby confessing and a part of the church of England, the unique and supreme position of the word of God. "Wherewithal shall 2 young man cleanse his way, even by taking heed thereto, and according to Roman Catholic church." We are sure Thy word." Then in the teaching of the bishop of Rupert's Land and Dr. morals there are the Ten Command-King, who is, no doubt, the leader of ments, thereby recognizing the Divine salvation for the moral law. Now these are not small things in themselves, but they are doubly important because they carry with them for the teacher a degree of liberty in his teaching of what may come before the classes in their literature or otherwise. God is not excluded as in France nor the name of our Lord Jesus Christ, that blessed name that is above every name suppressed as in Victoria. But what would be the position, if prayer were forbidden—if the Bible bishop of St. Boniface and all members were made a sealed book—if the ten of "the whole Roman Catholic church" commandments were excluded.

the Public schools of Manitoba? If that doctor for not putting them in with "the be so, why is his Lordship "thankful that great majority in the Dominion" in we are much farther removed from the endorsing the brilliant logic contained position of France and Victoria than many people think?" And why are we exercises without religious instruction! farther removed from France and Victoria? His Lordship tells us, why? He says: "There is a short prayer;" and again "there is a reading of a passage in the Bible" and lastly; "then in the teaching of morals, there is the Ten Commandments." By what name does his Lordship call all this? He says it is not religious instruction: What, then, is it? Is it irreligious instruction? Would "Bryconian flapdoodle." He says his Lordship tell us what more was there what is the cry of Roman Catholic of religious instruction in the old Prop parents everywhere," thereby meaning by testant system which had no less the exclamation of an Episcopalian min- personage than the bishop of Rupert's Land for its head? If this is not religto remedy this "hideous failure" in the lous instruction, then there was no religious instruction in the Protestant schools lately abolished in name!

"Prayer," "reading of the Bible" and little children threatened in their spiri- not the sum total of what Protestants tual birthright by our ruthless Manitoba claim as necessary to salvation? Is not expression to the importance of early contain the very soul of what they have ever professed to believe? And yet his Lordship tells us, with all the innocence of a child or the suavity of a maiden. that in a school possessing all these. "there is no religious instruction!" It would really be most interesting for the general public to know what the bishop can mean by such a statement! If"there is no religious instruction now, as his Lordship says, then we again repeat, there was never any religious instruction in the Protestant schools which had existed in this province for nearly twenty years, because the amount of religious instruction then and now is identical. If the bishop will say that for the twenty years, during which he was the head of a system of schools called Protestant, that "there was no religious instruction" in those Protestant schools, then we will accept his statement of to-day that "there is no religious instruction in them" but not otherwise. Such an admission on the bishop's part Protestant people to whom he was prowould be rather hard to explain to the fessedly supplying a Protestant school system. Which born of the dilemma will his Lordship select?

DR. BRYCE'S OPINIONS (?)

No matter from what side you view him, Dr. Bryce is a peculiarly erratic that we have slandered them and their formation. He is a mixture of conceit, friend Dr. Bryce. Come Dr. speak out egotism, bombast, pomposity and irrelevancy, and, so nice are all these combined in the man that it would be difficult to find a name with which to issue, says on secular education : designate them unless we be granted peraission to manufacture a term and cannot on principle approve of a system call it "Brycenian Sapdoedle." One of education established on what is called

he loves much more to have them appear can get people to listen to him. This would be all right, if he could only supthem inflicted on those who have no desire of reading old, stale and often-

is nothing original and seldom anything utterances are the thirdly disguised platitudes of others which the doctor manages to squirt a large amount of the aforesaid "Bryconian flapdoodle."

If any one doubts the truth of what we say regarding our subject, let him read the address of the learned doctor on the "aim of the public schools" as reported in the Tribune of the 23rd of January. If any reader of that address can lay his fingure on any sentence in it, containing an original idea or one above the most ordinary common place, we promise that we shall publish the most ample apology to the doctor for not having noticed it, after carefully reading his address: It may be a difficult thing for every one to believe what we say because of the many startling things said in that address. To this we reply that, although they may appear startling, they are not original. They have been often said before and said in even much better style than the doctor puts them.

For instance, the doctor is in favor of religious exercises but no religious instruction." How children can perform religious exercises without religious instruction, this philosopher and logician fails to tell us. But one thing he does with a few state churchmen among the Presbyterians and with the whole those "few state churchmen among the Presbyterians," well be very thankful to the doctor for not putting them among the brilliant and "vast majority in the Dominion" who agree with him in saying that religious exercises can be performed without the prerequisite of religious instruction. We feel emboldened to say that His Grace, the Archof "the whole Roman Catholic church" in Manitoba, will permit us to tender So, there is no religious instruction in their sincere thanks to the learned in the proposition of "having religious

> The doctor is really sublime when he asks: "What is the cry of Roman Cath-"olic parents everywhere about their "separate schools? It is this. Our "schools don't give us a chance of com-"peting with Protestants. They say: It "is Catechism! Catechism! all the "time, and our education is neglected." Again we call attention to the doctors the cry," universial complaint; and then he adds: "this has been declared to ME PERSONALLY by at least three Catholic parents in this city." .. Against this wonderful trinity we will place the other three or four hundred Catholic families in the city who, although forced to support these wonderful Protestant schools by an iniquitous tax, yet refuse to use them, and re-tax themselves to support those schools with "Catechism! Catechism!"

> The bishop of Rupert's Land is another witness against Dr. Bryce and his "three Catholic parents in this city," when they say: "Our schools don't give us a chance in competiting with the Protestants," for his Lordship complained that those schools had such advantages that they were enabled to give cheaply a higher education that was not only competing but depleting those wonderful Protestant schools, by taking away their Protestant pupils. The rev. doctor has been accustomed in the past to refer to what 'a prominent Roman Catholic" in the city told him about Catholic schools. Now he has actually three Catholic parents. In 1890 he had one prominent! Catholic, in 1898 the number has been increased to three, but the doctor does not tell us whether the other two are prominent? That was unkind of the doctor. Now, we will make a proposition to the dector: If he will name those wonderful three, we promise to either prove that they, as Catholics, are to everything commanded by the church and especially neglectful in the performance of the religious duties imposed upon them by the church-in a word. that they are non-practicing Catholics, or we shall openly and publicly admit

GODLESS SCHOOLS.

The Antigonish Casket, in a recent

not be taken against him as a public disturber of the peace. Yet "numeries," striking additional pecuality of the a non-sectarian basis; though they are being institutions for Religious Orders of doctor is that he cannot conceive an often forced by stress of circumstances to

original idea. He loves to deliver put up with it in practice, is that the teach. been established since 1882, the results general public. He is a fit representative address on all conceivable subjects, but ing of religion and christian morality has are admitted even by the Protestant of a church that would sooner see the no part or place in it. We say religion in the public press. There is scarcely a and Christian morality; for as the Cathosubject on which he will not speak if he lie Church has its own distinctive religious tenets; so, in like manner, it has a theory of its own as to what constitutes inspectors of workshops and factories in on his manifest dishenesty in claiming press his inordinate desire of having a thorough moral training. The objection of Catholics is not so much to State y thoughts of others. There monopoly in education. It is admitted on all hands that to educate in religion When a paper calls itself Catholic, yet instructive in what he says. His and morals is not a function of the State. A school, therefore, which is under the exclusive control and direction of the State is, from the nature of the case, a French judges publicly stated in 1889 of secularism, is revoling in the extreme. school of instruction in purely secular branches. And such we find it to be in matter of fact wherever State monopoly in education exists.

The principle of what is known as unsectarian education is thus intimately bound up with the principle of State education. By establishing schools on a non-sectarian basis, the State, it is claimed, respects the rights of conseience. On the other hand, purely secular education, it is urged, is sufficient to make good citizens, which is all that the State just." need concern itself with. The truth of both these contentions may well be challenged.

Is it true, in the first place, that the rights of conscience are respected? The fact that Catholics do not and can not consistently with their religious couvictions approve of schools from which religion is excluded, is proof to the contrary. "The dontrine," says Father O'Reilly, one of the ablest theologians of this century, "the doctrine that secular education is to be treated as a thing unconnected with religion; that secular education is to be administered to men of every religion by men of every religion or of no religion; that differences of religion on the part of teachers are of no moment—all this is doctrine regarding to admit that His Lordship has left himreligious matters as such; it is a religious self open to severe criticism in many of by supplying it, rather than the secular tenet, or at least the denial of one; it is a phase of indifferentism, which undoubt- to acknowledge that he has approached edly belongs to the domain of religion. the whole subject he undertook to The opposition between Catholics and these secularists is an opposition on a religious question, not on a question of politics, or of mathematics, or of natural philosophy, or of history. The objection of Catholics to be taught, or to have their children taught by Protestants, or Jews, or free-thinkers is a religious objection. Catholics say their religion condemns the system; their opponents say that the religion of Catholics has no business to condemn the system, that genuine religion does not condemn it. What is all this but a religious controversy, a sectarian controversy. if we are to adopt the phraseology of our antagonists? Will they deny that our view is sectarian? Surely not. They will hold it up to odium as such. If so, is not their contrary holding sectarian too, the question being a religious one?" It cannot therefore be maintained that the rights of conscience are safeguarded by making education non-sectarian, so long as there are those who believe that such education

intellect and neglecting the heart, the last year, the Rev. Dr. Rentoul, one of conscience, the will. The good citizen is the representatives from Australia. he who acts from a sense of duty to God speaking of its educational system, said and his fellow-man, and duty is a word "In Victoria the government blotted the without meaning apart from the teaching and the sanction of religion. But per- books for the last 15 years; but seme haps after all the most convincing proof dix or seven determined cultured men of the insufficiency of secular education had been fighting against it, till at last alone to make good citizens is to be an election was held which resulted in found in the effect it has had upon the the return of a majority of men pledged children who will reflect in their lives morals of nations that have been for some time subject to its influence. At the recent Congress of the Estab-

injuriously affects the higher interests of

religion and morality.

lished church of England, held at Folkestone, this subject was discussed. BAPTISTS, Congregationalists, Wesleyans Papers were read by men of wide experience, dealing with the result of an education divorced from religiou, both in back in the schools." And further on Great Britain and in other countries he said: "Again the theory of the The writer of the paper which dealt extreme voluntary in education which with Great Britain cited the words of a well known English judge, who said at do with religion in education, had played Leeds that the cases brought before him itself out. The extremists had the Bible revealed a lamentable want of moral put out from the schools. The people and religious training. A Sunday-school teacher of thirty-six years' experience necessarily must end in sheer secularwrote that the present generation ism." And as an evidence of what 15 seemed to be hopelessly ignorant of the fundamental truths of religion and the duced in Australia, hesays: "In Victoria morals arising therefrom, and that the there were 300,000 professing Anglicans result of secular education is expressed in the one word "disaster." Workers, were 132,000 Prespyterians, of whom 69, too, in London and the other great 000 were regular church attendants." Is cities affirm that in the absence of definite religious instruction they can of things should alarm the Rev. Dr. make no progress whatever in reforming Rentoul? Surely, his Lordship was the masses that are sunk in vice.

education has been almost universal for instruction) seems (he should have said twenty years, the state of affairs is still is) a dishonoring of God and disastrous worse Unbelief and free-thinking have to its best interests." And, so far as Mr. grown apace, and statistics show an Grant's letter goes, this is all he has to alarming increase in crime. While less find fault with in the bishop's address. than one-third has been added to the He says: "It is no news to the public, population in the last ten years, the that so far as all civil institutions are male criminals summarily convicted concerned, I am a straight out and out have increased by more than one-half, secularist." Might we venture to suggest the persons convicted of murder by that sofar as the public is concerned it nearly two-thirds, and the number of is, to it, of very little account what Mr. convictions for robbery with violence Grant is or is not. In Mr. Grant's eyes has been actually doubled. It is a signi- that is of much greater weight than it ficant fact, too, that while in 1880 only 74 can possibly be to the public. A proout of 100 of the criminals were able to fessing Christian minister, who could read and write, in 1890 the proportion give expression to such sentiments, is was 89 out of 100. either a fool or worse, and his opinions

In France, where secular schools have could not be of any importance to the fown.

the secularization of the schools.

Such are the fruits of that system of non-sectarian or purely secular education which is the boast of our age, but which is slowly yet surely sapping the foundations on which society rests,deadening in the hearts of men the sense of their accountableness to that Supreme Being through whom "kings experts have all along believed to have

THE REV. ALEXANDER GRANT.

capital I, and when speaking of all other less for us to say, that the estimate he the document. places on his own opinions in contradistinction to those of all others, or of the experience of history itself, is in an exact ratio of the capital I to the extraordinary small letter afore mentioned. He has been writing a letter to the Free Press in criticism of the Lord Bishop of Rupert's Land on religious instruction in the schools. While we are quite willing his statements; while we are prepared press, with such information. discuss in a spirit of timidity and vagueness unworthy of the great cause he had under consideration; while his whole argument was a craven plea to the government to maintain the present iniquitous law of taxing Catholics to would not find their way into the public educate Protestants, instead of honestly prints, much to the mortification and condemning such a public act of spoilation; while we are ready to grant all this and more, we say, with equal properly understood, though their desemphasis, that the contention set up ires and will might be the best. Nonby Mr. Grant against the statements of the Bishop and his statistics on the terrible effect of secular education on the religion and morals of the people and, therefore, of the state, is simply peurile and in opposition to all the experience of history. The rev. gentleman quotes statistics from newspapers and expects us to accept them as correct. We need not go outside of Winnipeg to learn what reliability may be placed on the utterances of a subsidized government organ, whose only object, moral or otherwise, is calculated by dollars, and whose only ambition is to oil the machine that best supplies the coveted dust. Surely Nor can the state achieve its purpose those who are engaged in church work name of Christ out of the school text to the re-introduction of God's word in the school books. So certain as they were Presbyterians this would be insisted on. In Victoria, Anglicans, and all Protestant bodies were massed together determined to have the Bible asserted that the state had nothing to were now recoiling from that which years of this sheer secularism has probut only 50,000 attended church; there it any wonder that such a terrible state replied the good man. In Australia, where purely secular state to set itself against this (religious depraved bird of yours."

ministers who hailed with joy the pass- poor Indian remain # pagan, than see ing of the new education act, to be him become a Methodist or anything deplorable. An official report addressed else, except a Baptist! Had Mr. Grant in 1888 to the Prefect of the Seine by the attacked the Bishop of Rupert's Land Paris, bewails the lack of moral instruc- for Protestants what he denies to Cathtion and the prevalence of vice among olics,-nay more, for a dishonesty, which education as such. It is rather to State the youthful employees, and asks that sees no wrong in making Catholics pay steps be taken "to put an end to these tribute to Protestantism, then we would moral disasters." Residents in France say there was a consistency in his bear witness that crime is rapidly secularism, but for a minister of religion increasing among the youth of that to boastingly announce himself a seculcountry, and one of the best known arist, simply on account of the principles that the increase of crime among the Does he know any thing about the hisyoung was undoubtedly coincident with tory of that monstrous demon? Its terrible naturalism and other monstrous crimes are largely writ on many a bloody page of the world's history.

Alleged Handwriting of St. Peter.

A papyrus manuscript found in the den of an old hermit in a cave near Jerusalem in the year 1880 and which reign and law-givers decree what is been the handiwork of St. Peter, was submitted to a committee of the Biblical society in London in 1890. They have arrived at the conclusion that the work The subject at the head of our article is in reality exactly what it purports to is a Baptist preacher in this city, who, be the last literary work of the great in speaking of himself puts down a apostle. It has not been ascertained exactly who has charge of the relic, but it people uses an ordinary, or rather an is said that a "society of British literary extraordinary small letter. It is need- voluptuaries" has offered \$100,000 for

Give us the News.

In these days, when so many false reports are current through the telegraphic columns of the daily secular press, especially concerning matters of Catholic interest, we cannot understand why those in a position to furnish Catholic news do not encourage the Catholic press

Catholic papers are invariably forced to cull their news from the daily papers when that news could have been furnished first-hand by those in command of it at its source.

If this consideration were shown the Catholic press, many erroneous and exaggerated reports of the Catholic affairs chagrin of Catholics.

Non-Catholic reporters cannot treat Catholic subjects in a manner to be Catholic editorial writers comment upon Catholic affairs with all apparent earnestness and with great display of knowledge, whereas their efforts are often sheerest nonsense.

The Priest in America.

We have seen the priest as a Missionary in the early days; we have seen him setting a standard of Christian toleration; we have seen him as an angel of mercy in the time of pestilence, and we have seen him as the trusted envoy of this country on an important and delicate foreign mission; but great as those schievements honor him, his chief distinction in American history comes from of rearing good citizens by establishing in Australia should know more on this the lives of the people whom he has schools from which the influences of subject than the Rev. Mr. Grant. At the guided in the way of obedient children religion are shut out, by educating the Pan-Presbyterian council held in Toronto of God, and consequently good cisisens He has sown broadcast the seed of Catholic devotion and Catholic honor, and the nation has reaped the fruit in a loval. God-fearing, patriotic people.

This he has done, this he will continue to do; and the influence of his ennobling personality, his single-hearted, setf-sacri ficing devotion to his sacred calling will continue to illumine American history through the medium of the devoted the high honor and fidelity he has inculcated, and who will, in turn, reflect that honor upon their country. Blatant bigots, their minds befogged by the impenetrable mists of prejudice, may fume and rave like the irresponsible little puppets of clay that they are, America will honor the priest for what he has been, what he is, and what he ever will be, the heaven-appointed alchemist, who brings forth the gold in those who make up the chief dependence of the national life.—Charles S. O'Neill, in Donahoe's Magazine for January.

Reforming a Parrot.

A. Pittsburg who spent a part of last summer in England tells an incident which sadly disturbed the religious

peace of a parish in Penzance.

A maiden lady of that town owned a parrot, which somehow acquired the disagreeable habit of observing, at frequent intervals:

I wish the old lady would die." This annoyed the bird's owner, who

spoke to the curate about it. "I think we can rectify the matter," plied the good man. "I also have a parrot, and he is a righteous bird, having been brought up in the way he should Rentoul? Surely, his Lordship was go. I will lend you my parrot, and I right when he said: "For a Christian trust his influence will reform that

The curate's parrot was placed in the same room with the wicked one, and as soon as the two had become accustomed to each other, the bad bird remarked:

"I wish the old lady would die." Whereupon the clergyman's bird rolled up his eyes and in solemn seconds hebba

We beseech Thee to hear us, good Lord!" The story got out in the parish, and

tor several Sundays it was necessary to omit the litany of the church services. The supreme court of Pennsylvania has decided that the publication of Sun-

day newspapers is in violation of the old blue law off/Dt.

Mayor Babbitt of Tanaton, Mass, proposes to fine every liquor seller 55 for every drunken man arrested in the