

The Northwest Review

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OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, Dec. 12th, 1892.

Messrs. 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 the management of the same, to continue for the present retaining charge of the editorial column.

I need not tell 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 therefore strongly recommend to all Catholics under my jurisdiction to give a liberal support to the NORTHWEST REVIEW. It has 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 in stating that the principles announced by them are sound and Catholic in every sense.

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

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

NOTICE.

The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, even political in character.

WEDNESDAY, FEBRUARY 1. EDITORIAL NOTES. "Protestantism was an experiment, and it has proven a hideous failure," is the exclamation of an Episcopalian minister in New York, who is endeavoring to remedy this "hideous failure" in the human half-way-house of Ritualism.

The verses with the heading "Pro Parvulis" are a graceful plea for our little children threatened in their spiritual birthright by our ruthless Manitoba legislators.

An esteemed exchange tells us that Bishop Newman recently stated a truth which itself is curious—the statement is that secular education "is Godless"—a still more curious truth from him from the fact that he has always, calumniated Catholics for stating this same truth.

women, are as sacred to Catholics as meeting houses are to Methodists; and non-Catholics should unite in denouncing 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."

When a paper calls itself Catholic, yet 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.

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 knowledge." There is the reading of a passage of the Bible thereby confessing the unique and supreme position of the word of God.

So, there is no religious instruction in the Public schools of Manitoba? If that be so, why is his Lordship "thankful that we are much farther removed from the position of France and Victoria than many people think?"

"Prayer," "reading of the Bible" and the "Ten Commandments!" Are they not the sum total of what Protestants claim as necessary to salvation? Is not the Bible alone, all that is necessary to bring them to Heaven? Does it not contain the very soul of what they have ever professed to believe?

DE. BRYCE'S OPINIONS (2) No matter from what side you view him, Dr. Bryce is a peculiarly erratic formation. He is a mixture of conceit, 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 designate them unless we be granted permission to manufacture a term and call it "Bryconian Flapdoodle."

The Antigonish Casket, in a recent issue, says on secular education: The one great reason why Catholics cannot on principle approve of a system of education established on what is called a non-sectarian basis; though they are often forced by stress of circumstances to

original idea. He loves to deliver address on all conceivable subjects, but he loves much more to have them appear in the public press. There is scarcely a subject on which he will not speak if he can get people to listen to him. This would be all right, if he could only suppress his inordinate desire of having them inflicted on those who have no desire of reading old, stale and often-ly thoughts of others.

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 finger 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.

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 tell us, and it is this: "I am here at issue with the bishop of Rupert's Land and a part of the church of England, with a few state churchmen among the Presbyterians and with the whole Roman Catholic church."

The doctor is really sublime when he asks: "What is the cry of Roman Catholic parents everywhere about their 'separate schools?' It is 'this. Our 'schools don't give us a chance of competing with Protestants. They say: It 'is Catechism! Catechism! all the 'time, and our education is neglected.' Again we call attention to the doctors 'Bryconian flapdoodle.' He says 'what is the cry of Roman Catholic parents everywhere, thereby meaning by 'the cry,' universal 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 competing 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.

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GODLESS SCHOOLS. The Antigonish Casket, in a recent issue, says on secular education: The one great reason why Catholics cannot on principle approve of a system of education established on what is called a non-sectarian basis; though they are often forced by stress of circumstances to

put up with it in practice, is that the teaching of religion and christian morality has no part or place in it. We say religion and christian morality; for as the Catholic Church has its own distinctive religious tenets; so, in like manner, it has a theory of its own as to what constitutes a thorough moral training. The objection of Catholics is not so much to State education as such. It is rather to State monopoly in education. It is admitted on all hands that to educate in religion and morals is not a function of the State.

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 conscience. On the other hand, purely secular education, it is urged, is sufficient to make good citizens, which is all that the State 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 cannot consistently with their religious convictions approve of schools from which religion is excluded, is proof to the contrary. "The doctrine," 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 religious matters as such; it is a religious tenet, or at least the denial of one; it is a phase of indifferentism, which undoubtedly belongs to the domain of religion. 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?"

Nor can the state achieve its purpose of rearing good citizens by establishing schools from which the influences of religion are shut out, by educating the intellect and neglecting the heart, the conscience, the will. The good citizen is he who acts from a sense of duty to God and his fellow-man, and duty is a word without meaning apart from the teaching and the sanction of religion. But perhaps after all the most convincing proof of the insufficiency of secular education alone to make good citizens is to be found in the effect it has had upon the morals of nations that have been for some time subject to its influence.

At the recent Congress of the Established church of England, held at Folkestone, this subject was discussed. Papers were read by men of wide experience, dealing with the result of an education divorced from religion, both in Great Britain and in other countries. The writer of the paper which dealt with Great Britain cited the words of a well known English judge, who said at Leeds that the cases brought before him revealed a lamentable want of moral and religious training. A Sunday-school teacher of thirty-six years' experience wrote that the present generation seemed to be hopelessly ignorant of the fundamental truths of religion and the morals arising therefrom, and that the result of secular education is expressed in the one word "disaster." Workers, too, in London and the other great cities affirm that in the absence of definite religious instruction they can make no progress whatever in reforming the masses that are sunk in vice.

In Australia, where purely secular education has been almost universal for twenty years, the state of affairs is still worse. Unbelief and free-thinking have grown apace, and statistics show an alarming increase in crime. While less than one-third has been added to the population in the last ten years, the male criminals summarily convicted have increased by more than one-half, the persons convicted of murder by nearly two-thirds, and the number of convictions for robbery with violence has been actually doubled. It is a significant fact, too, that while in 1880 only 74 out of 100 of the criminals were able to read and write, in 1890 the proportion was 89 out of 100.

been established since 1882, the results are admitted even by the Protestant ministers who hailed with joy the passing of the new education act, to be deplorable. An official report addressed in 1888 to the Prefect of the Seine by the inspectors of workshops and factories in Paris, bewails the lack of moral instruction and the prevalence of vice among the youthful employees, and asks that steps be taken "to put an end to these moral disasters." Residents in France bear witness that crime is rapidly increasing among the youth of that country, and one of the best known French judges publicly stated in 1889 that the increase of crime among the young was undoubtedly coincident with 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 accountability to that Supreme Being through whom "kings reign and law-givers decree what is just."

THE REV. ALEXANDER GRANT.

The subject at the head of our article is a Baptist preacher in this city, who, in speaking of himself puts down a capital I, and when speaking of all other people uses an ordinary, or rather an extraordinary small letter. It is needless for us to say, that the estimate he places on his own opinions in contradiction 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 to admit that His Lordship has left himself open to severe criticism in many of his statements; while we are prepared to acknowledge that he has approached the whole subject he undertook to 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 educate Protestants, instead of honestly condemning such a public act of spoliation; while we are ready to grant all this and more, we say, with equal emphasis, that the contention set up by 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 peevish 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 those who are engaged in church work in Australia should know more on this subject than the Rev. Mr. Grant. At the Pan-Presbyterian council held in Toronto last year, the Rev. Dr. Rentoul, one of the representatives from Australia, speaking of its educational system, said: "In Victoria the government blotted the name of Christ out of the school text books for the last 15 years; but some six or seven determined cultured men had been fighting against it, till at last an election was held which resulted in the return of a majority of men pledged 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, Baptists, Congregationalists, Wesleyans and all Protestant bodies were massed together determined to have the Bible back in the schools." And further on he said: "Again the theory of the extreme voluntary in education which asserted that the state had nothing to do with religion in education, had played itself out. The extremists had the Bible put out from the schools. The people were now recoiling from that which necessarily must end in sheer secularism." And as an evidence of what 15 years of this sheer secularism has produced in Australia, he says: "In Victoria there were 300,000 professing Anglicans but only 50,000 attended church; there were 132,000 Presbyterians, of whom 69,000 were regular church attendants." Is it any wonder that such a terrible state of things should alarm the Rev. Dr. Rentoul? Surely, his Lordship was right when he said: "For a Christian state to set itself against this (religious instruction) seems (he should have said) a dishonoring of God and disastrous to its best interests." And, so far as Mr. Grant's letter goes, this is all he has to find fault with in the bishop's address. He says: "It is no news to the public, that so far as all civil institutions are concerned, I am a straight out and out secularist." Might we venture to suggest that so far as the public is concerned it is, to it, of very little account what Mr. Grant is or is not. In Mr. Grant's eyes that is of much greater weight than it can possibly be to the public. A professing Christian minister, who could give expression to such sentiments, is either a fool or worse, and his opinions could not be of any importance to the

general public. He is a fit representative of a church that would sooner see the poor Indian remain a pagan, than see him become a Methodist or anything else, except a Baptist! Had Mr. Grant attacked the Bishop of Rupert's Land on his manifest dishonesty in claiming for Protestants what he denies to Catholics,—nay more, for a dishonesty, which sees no wrong in making Catholics pay tribute to Protestantism, then we would say there was a consistency in his secularism, but for a minister of religion to boastingly announce himself a secularist, simply on account of the principles of secularism, is revolting in the extreme. Does he know any thing about the history of that monstrous demon? Its terrible naturalism and other monstrous crimes are largely written 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 experts have all along believed to have 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 is in reality exactly what it purports to be the last literary work of the great apostle. It has not been ascertained exactly who has charge of the relic, but it is said that a "society of British literary voluptuaries" has offered \$100,000 for the document.

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 by supplying it, rather than the secular press, with such information.

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 would not find their way into the public prints, much to the mortification and chagrin of Catholics.

Non-Catholic reporters cannot treat Catholic subjects in a manner to be properly understood, though their desires and will might be the best. Non-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 achievements honor him, his chief distinction in American history comes from the lives of the people whom he has guided in the way of obedient children of God, and consequently good citizens. He has sown broadcast the seed of Catholic devotion and Catholic honor, and the nation has reaped the fruit in a loyal, God-fearing, patriotic people.

This he has done, this he will continue to do; and the influence of his ennobling personality, his single-hearted, self-sacrificing devotion to his sacred calling will continue to illumine American history through the medium of the devoted children who will reflect in their lives 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," replied the good man. "I also have a parrot, and he is a righteous bird, having been brought up in the way he should go. I will lend you my parrot; and I trust his influence will reform that depraved bird of yours."

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 accents added: "We beseech Thee to hear us, good Lord!"

The story got out in the parish, and for several Sundays it was necessary to omit the litany of the church services.

The supreme court of Pennsylvania has decided that the publication of Sunday newspapers is in violation of the old blue law.

Mayor Babbitt of Taunton, Mass. proposes to fine every liquor seller \$5 for every drunken man arrested in the town.