



The Northwest Review

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EVERY WEDNESDAY BY

E. J. DERMODY.

Publisher and Proprietor.

ADVERTISING RATES.

made known on application. Orders to discontinue advertisements must be sent to this office in writing.

Advertisements unaccompanied by specific instructions inserted until ordered out.

SUBSCRIPTION RATES.

All Postage is paid by the Publishers. The Northwest Review \$2 a year, \$1 for six months.

NOTICE.

The editor will always gladly receive (1) articles on Catholic matters, matters of general or local importance, even political if not of a party character.

OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, MAY 10th, 1893.

MR. E. J. DERMODY.

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

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 have fully my approval, though, of course, I cannot be responsible for every word contained in it.

I therefore strongly recommend to all Catholics under my jurisdiction to give their liberal support to the Northwest Review.

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

The Northwest Review

WEDNESDAY, SEPTEMBER, 19.

EDITORIAL NOTES.

New York State pays Protestant lying-in hospitals \$150 per year per bed, whilst Catholics only receive \$100.

If the Catholic church is afraid of the Bible, why did it not, before printing was invented and it had control of every copy of the Scriptures in existence, destroy the book.

Chicago has more than 12,000 children engaged at work who ought to be at school, and probably a larger number still who are roaming the streets when they should be receiving instruction that will be of benefit to them in after life.

The Tribune is greatly exercised over the decision given by Mgr. Satolli who in supporting Bishop Watterson of Columbus, Ohio, in his recent crusade against allowing saloon keepers in his own diocese admission into Catholic societies, made an explanation to the effect that the Bishop's decree only applied to his own diocese and no other.

Mr. Stead, in his vigorous book entitled "If Christ came to Chicago," a very irreverent title, tells some interesting truths, notwithstanding the tippant way in which he treats of things sacred.

Truth and justice has long been smothered by the evil minded and bigoted in Protestant lands; but the love of truth and justice cannot die in the human heart, and truth will eventually assert itself over every species of fraud used to destroy it.

So we may imagine the Liberal leader as saying privately to the Greenway gang, "You are an illegitimate child of my party, and your political education has been that of the slums."

Taking advice seriously. As a result of the suicide symposium in the New York World, and the plea in favor of self-murder made by Col. Ingersoll, a number of persons have lately taken their lives.

Mr. Stead tells of Chicago rate from every part of the United States where any attempt has been made to count the number of church goers.

The Catholic attitude is that we don't believe in training a single faculty; we don't believe that man consists of body, mind, or soul alone, but of all these.

There is no doubt that many of the Protestant ministers, who go abroad to convert the "benighted" Catholics, are honest men, believing in what they have been taught.

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CATHOLIC EDUCATION.

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PRACTICE AND PREACHING.

Preaching in Westminster Abbey on Sunday, Archdeacon Farrar said he was not surprised at the emptiness of churches, and that many men held aloof not caring for the endless iteration of formulae and dogma.

MR. GLADSTONE'S IDEAS.

The great English commoner who has practically retired from the political arena wherein he won so many honors, appears as a theological essayist in the current issue of the Nineteenth Century.

Mr. Gladstone's ideas may be characterized as simply so many suggestions. He proposes no clearly defined plan, but rather points out, as it were, the obstacles which, to his way of thinking, chiefly militate against Christian unity.

Mr. Gladstone, during his life, has undoubtedly rendered Christianity some notable services; but in undertaking to formulate a plan for effecting Christian unity, he has plainly ventured beyond his powers.

How the mighty are fallen. The ministers of the so-called "Liberal" Government of Manitoba were conspicuously prominent on the back seats at the meeting held here on Sept. 5th, in honor of Hon. Mr. Laurier.

Shameful Tactics. A few months ago nearly every body read of the famous Dr. Barnardo's appeal for help to buy a certain property near his "Home" in London.

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the World, in his pocket. The suicide rate has also run up noticeably in other cities.

The late Frances Anne Kemble, a woman of great cultivation, but old fashioned in her ideas, said she read everything that was brought to her attention except newspapers.

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"ANYTHING TO KILL LAURIER."

The Free Press is greatly exercised at the prospect of those Tory organs belittling the importance of Mr. Laurier. It says under the above heading, that they are ready to do anything to kill Mr. Laurier.

It is never so happy as when it is abusing the French Canadians and Catholics. The little wit and satire it possesses are always winged with more malice when the objects are French Canadian—"ignorance," "bigotry," and religious "fanaticism."

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COMMUNICATION.

The Manitoba Schools—Are They Non-Sectarian?

To the Editor of the Tribune.

SIR,—A satisfactory answer to the above difficult question would be very valuable at present. The difficulty is not to give it a fair and logical answer, but to persuade people that such an answer is fair and logical, because "who is he that cometh after the king?" this question has been decided upon by some of the highest authorities of the land, yea, of the Empire, which fact no doubt has a great influence on the minds of the people of Manitoba, to incline them to rest satisfactorily in the belief that our legislature has done no wrong to the Catholic minority. I believe the Manitoba Legislature is not worthy to stand. And I say to you, my Protestant friends, if the legislation of Manitoba did send the children of my co-religionists to Protestant schools, I would tell you here tonight, it would not be right. No, certainly, it would not be right, and I believe that is the general voice. But the question is, as the Toronto Mail puts it, "What does Mr. Laurier mean by Protestant schools?" or are the Manitoba schools Protestant or non-sectarian? Before attempting to answer, it may be useful to ask, could those tribunals before which this grave question has been brought for settlement mistake? Yes; such tribunals never prospered in settling such grave social questions without the aid of another important authority, which discovers and lays clear the grand principles according to which we can rightly decide, that authority is the political economist. What would Ricardo, Adam Smith, Hume, Paine or Edmund Burke say about the school question? They and their like were the men who held the keys to solve social problems, and if we desire to rightly solve the school question we must inquire with them and their descendants.

Undoubtedly if some of these great men would take the school question in hand, they would proceed somewhat like this: "What is a sect? A cluster of people united in some tenets. What are the tenets of a sect? A set. What makes a non-sectarian? Its being universal. Then a school to be non-sectarian must be universal—that is, it must not teach anything but of universal acceptance, such as arithmetic, geography, languages, morality, etc. Is this the case in the Manitoba schools? Some say yes—some say no. What is teaching? To teach is to give knowledge. Some hold that the best way to teach is to instruct the pupil how to think for himself? Very well, what is this instruction? Can it be anything else but some knowledge the pupil has not, but which the teacher has. Surely to teach cannot practice instead of the pupil, but he can teach him how to practice. Then, as said before, to teach is to give knowledge, and the only teaching or knowledge to be given in the non-sectarian schools is that which is universally accepted? Is the Protestant religion universally accepted? No. Is there any knowledge of the Protestant religion given in the Manitoba public schools? Yes. In what way? One purpose of the readers used in the Manitoba schools no doubt is to teach the children to read. In one of those readers there is a lesson on iron, but in that lesson it is not aimed to teach about iron, too? Another lesson is Protestantism by Dean Stanley, another is made up of scriptural quotations, for what purpose? To reach reading and religion too. It would be absurd to say that the purpose is to teach them to read only, when it is quite as easy to teach something else conjointly, yea, more than that, it is impossible for children to learn intelligently without learning about the subject they read on. If a teacher would teach them to read intelligently an immoral book he could not avoid teaching them immorality. provided there would be no counter influence. Are the teachers instructed to counter-influence the religious passages in the readers? No. The only excuse the legislature may have is that they did not draw the line clear enough between morality (which on every account ought to be taught) and religion; but such excuse hardly suffices in this progressive age. Then a principle to govern education is universal assent, or nothing ought to be taught in public schools but what is universally agreed upon as truth.

Before concluding, it may be said I am not a Catholic, but wish to see the funeral of that creed, but not the death nor funeral of justice to those that hold it. I will be very glad, Mr. Editor, if you can publish this letter before the Catholic deputation will wait on Hon. Mr. Greenway on Tuesday next.

Yours truly, LOUIS GABRIEL, St. Charles, Man.

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AN OPEN LETTER.

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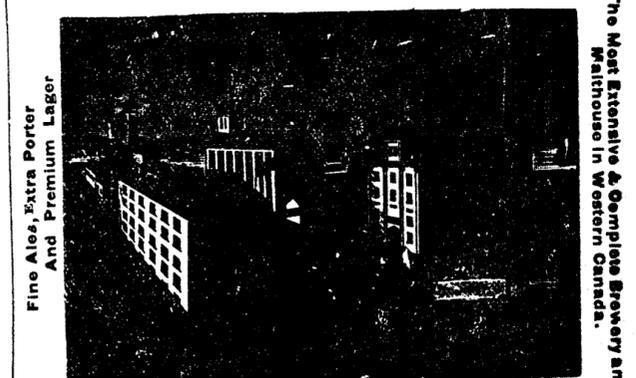
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