

The Northwest Review

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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. (2) LETTERS on similar subjects, whether conveying or asking information or controversy. (3) NEWS NOTES, especially such as are of a North-West character, from every district in North-Western Ontario, Manitoba, the Territories and British Columbia. (4) NOTES 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.

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, "the company for the present retaining a charge of the editorial columns."

The Northwest Review

WEDNESDAY, APRIL 11.

CHURCH OF THE IMMACULATE CONCEPTION.

Last Sunday evening at 7.30 there was solemn Pontifical Vespers, at the Church of the Immaculate Conception, Right Rev. Bishop Emar of Valleyfield, Province of Quebec, was the officiating prelate, assisted by the Fathers Lajennesse and Brindamoar. After the Magnificat the Rev. Father Accorsini ascended the pulpit and preached with usual eloquence taking for his text, the words of St. Luke, 17 chap. and 41st verse, "Lord that I may see."

WHAT ELSE COULD BE EXPECTED?

In another column we publish a letter from a highly-respected and prominent citizen of Lethbridge, informing us that a petition, received from Regina, was in circulation for signatures in that town, asking for the abolition of the French language and Separate Schools. What else could our correspondent expect? What more natural than that the enemies of our schools and other institutions, emboldened by the conduct of the local legislature in passing, and the Federal Government in allowing, ordinances which practically destroy those Catholic schools, should carry on the war to the end aimed at?

necessary. Had the fools' policy been adopted, the Federal Government might have been forced to interfere, and that would destroy the whole game. So the Grand Master's programme of "going slow" was adopted.

Let us see how it worked! The Catholic schools were enjoying, under the ordinance of 1888, a fairly just amount of liberty. They were under the care of a Catholic Section, and were governed by Catholic principles. The Ordinance of 1890 destroyed all this, and practically reduced our Catholic schools to Protestant principles. The Catholics at first mildly protested in the hope that their protests would open the eyes of the executive to the wrong done them.

FOR MR. DAVIN'S INFORMATION.

The talented and learned member from Regina recently stated in the House of Commons that the Roman Catholics had no practical grievances. To convince him to the contrary, we beg to present for his information the following, clipped from a pamphlet written by Archbishop Tache on this very subject. His Grace, speaking of a similar statement to that made by Mr. Davin, said: "To avoid entering into a long discussion, the case may be made clear by a simple comparison between the rights enjoyed by Catholics of the Territories until 1892 and what is now left to them."

The Ordinance of 1888

granted to the Catholics, as such, the following rights: 1.—The Lieutenant-Governor-in-Council may appoint and constitute a Board of Education composed of members, and three shall be Roman Catholics (4). The three Catholic members had the right of vote.

2.—Any question on which the equality of votes shall be denied to be decided, (5) so that the three Catholics with the help of one single Protestant, could negative all hostile regulations. It shall be the duty of the Lieutenant-Governor-in-Council to make such orders thereon as may be required.

3.—To determine all appeals from the decisions of Inspectors of Schools, and to make such orders thereon as may be required. 4.—To provide for a uniform system of inspection of all schools, and to make such regulations as may be deemed necessary with respect to the duties of the Inspectors.

5.—To arrange for the proper examination, grading and licensing of teachers, and the granting of certificates. The three Catholics had right of vote. 6.—To make regulations for the general government and discipline.

7.—To appoint Inspectors. 8.—To select and prescribe text books. 9.—To cancel the certificate of a teacher (10) whose name is not designated "Protestant or Roman Catholic."

10.—The Board of Education shall resolve itself into two sections, the one consisting of the Protestants and the other of the Catholics. The members thereof shall be the duty of the Lieutenant-Governor-in-Council to make such orders thereon as may be required.

11.—To have under its control and management the schools of its section. 12.—To make such regulations as may be deemed necessary for the government and discipline.

13.—To select and prescribe a uniform series of text books. 14.—To appoint Inspectors who shall hold office during the pleasure of the Lieutenant-Governor-in-Council.

15.—To cancel the certificate of a teacher. 16.—There shall be a general board of examiners for the certificates, one-half of which board of examiners shall be nominated by each section of the Board of Education. (2)

17.—Each section of the board shall have the selection of text books, and the regulation of teachers in history and science. (13) 18.—It shall have power to prescribe any subject for examination for teachers of schools of its section. (Religions instruction for instance.)

19.—And in all examinations on the subjects of each section shall be exclusive jurisdiction. 20.—All schools shall be taught and instruction given in the following branches, viz.: Reading, (82) in French districts all the branches could be taught in French.

21.—It shall be incumbent upon the trustees of all schools to cause a primary course of English to be taught. 22.—Any school conducted in violation of the provisions of this Ordinance or of the regulations of the Council of Education shall forfeit all right to participate in any of the grants. (8)

23.—Religious instruction in separate schools at any time during school hours, though forbidden in public schools before three o'clock. (84) 24.—Schools may be opened each morning with prayer.

25.—At the desire of the trustees of any school the Inspector (Catholic or Protestant) may examine a teacher possessing no certificate, and employed or proposed to be employed by such trustees. (88) 26.—The Inspectors shall observe that no books are used in any school but those selected from the list of books authorized by the Board of Education or section thereof.

27.—The Catholic Inspector may grant certificates to competent applicants recommended by the trustees of Schools. 28.—Where union schools are established, the high school department of such schools shall be non-sectarian (84). That is to say non-Catholic.

The Ordinance of 1892

granted to Catholics: 1.—The members of the Executive Committee and two Protestants and two Roman Catholics shall constitute a Council of Public Instruction. The appointed members shall have no vote. (5) 2.—No vote against hostile regulations.

3.—Nothing. 4.—No power. 5.—No vote nor action. 6.—Nothing. 7.—No power. 8.—No power. 9.—No power. 10.—No Section. 11.—No control nor management. 12.—No such power. 13.—No action thereupon. 14.—No such power. 15.—No such power. 16.—No such nomination. 17.—No power to select. 18.—No power. 19.—No jurisdiction, even conjointly. 20.—All schools shall be taught in English language, and instruction will be given in the following branches, viz.: Reading, &c.

21.—It shall be permissible for the trustees of any school to cause a primary course to be taught in the French language. 22.—Any school conducted in violation of the provisions of the Ordinance or of the regulations of the Council of Public Instruction shall be liable to forfeit all right to participate in any of the grants. (83) 23.—No religious instruction shall be permitted in any school until one half hour previous to the closing of such schools (85) 24.—No opening prayer. 25.—No such privilege. 26.—No more rights for Catholics as to selection of books. 27.—Upon the recommendation of an Inspector, the superintendent may grant provisional certificates of qualification. 28.—Where union schools are established, the high school department of such schools shall be non-sectarian (84). That is to say non-Catholic.

29.—The Board of Education may authorize the establishment of a Normal Department, and the trustees of any such school shall thereupon establish such a Normal Department (Catholic as well as Protestant). It is evident, from the above comparison that the Ordinance complained of and the regulations that are or may be framed in virtue thereof, alter most materially the conditions of the Catholics of the Northwest with regard to their schools; consequently, it is not exact to say that "The disallowance of the 'ordinance in question will not meet the 'complaints alleged in the petitions.' On the contrary, it would meet fully such complaints, the complaints being expressed as follows: 'The said Ordinance and the said regulations prejudicially affect the rights and privileges of your petitioners and of all others of Her Majesty's Catholic subjects in the 'Territories in relation to education.' The report of the Honorable Committee says: 'Disallowance will not nullify any of the regulations complained of.' On the contrary, disallowance would restore the right of modifying all such regulations and in fact abolish all regulations as well as dispositions uncongenial to the Ordinance of 1888. For instance, it would abolish the office of Superintendent and the power vested in its incumbent: 'to make and establish rules and regulations for the conduct of schools and to institute and to prescribe the duties of 'teachers and their classification.' (Clause 7-b)

HIS GRACE'S PAMPHLET.

We are in receipt of a pamphlet of sixty-seven pages recently issued from the press. It is styled a "Memorial of Archbishop Tache on the School Question, in answer to a report of the committee of the honorable, the Privy Council of Canada." We have read it carefully, and have no hesitation in saying that it is, like all the other articles on this subject from the pen of the Venerable and Sainly Archbishop of St. Boniface, masterly, full, complete and convincing in every detail. The report of the committee of the Privy Council is taken up, its sophistries exposed, and its misrepresentations of facts laid bare in a manner so clever that the Dominion Government can find but cold comfort in its perusal. Until that order-in-council became known we had a strong and abiding confidence in the honesty and integrity of the government. We believed that on a question involving the rights and liberties of the minority that they would rise above mere political expediency and approach the matter in a statesmanlike and patriotic manner, but no man, with a knowledge of all the facts before him, can endorse that report of the committee. Aside altogether from the question of disallowance or of the power of the government to disallow, the report is misleading and not in accordance with facts. The petitioners have great and unanswerable reasons for complaint, in that they were not given an opportunity of rebutting Mr. Haultain's statements, many of which were false and some even in direct contradiction of the terms of the ordinance complained of. The whole thing has been so disappointing to us, so contrary to everything that we expected at the hands of the Dominion Government, that we feel unable to approach the subject in a cold, deliberate and judicial manner. The venerable prelate against whose people these ordinances and regulations are aimed has done his duty fearlessly and faithfully, and whatever may come of this miserable persecution; this abandonment of the minority to the whims of the majority; impartial history will bear witness to the noble struggle His Grace has made to preserve the rights of his people.

A Minister's Just Wrath.

Rev. Dr. A. S. Craysey, of Rochester N. Y., at the close of a recent sermon at St. Andrew's Church of that city, said: The fact that I spoke disparagingly last Sunday of a certain secret organization recently brought to notice has been the object of some comment, and as I am asked to explain I will stow why I made the statement that the members of the A. P. A. are fools or knaves. First let me say that we do wrong thus to oppose a man because he may differ from us in some opinions. My ideas may differ from those of any others to-day. I may never bring myself to agree with my neighbor concerning certain points. But his opinions and his person have a right to my respect. When a man is guilty of deeds which tend to directly injure his brothers, if he strikes at the very root of justice and equality, he is worthy only of the strongest condemnation on every hand. "The members of this society are forgers, liars and slanderers, and should not be endured. They circulated papers reputed to be signed by the prelates and leaders of the Catholic Church, and when it was proven to their faces that this was untrue, they could only reply, 'Well that is what they would say if they dared.' That is why I call them knaves, and the fact that their assertions have been believed by so many gives me ground for my other statements. I am not a Catholic, nor does my study of history and human nature tend to bring me any nearer in that direction, but shall I be quiet when these slanders are spread abroad concerning any of my fellow-beings? It is inconceivable how Protestant ministers dare hold their peace when all this evil is carried on in the name of Protestantism. Know then that your rector not only condemns but despises the whole organization. Let us treat our neighbors of different faith with honor, sobriety and justice."

COMMUNICATION.

PRETTY SUSPICIOUS.

To the Editor of the Northwest Review. Sir,—I learn that there is actually a petition circulated in Lethbridge, asking for signatures from the citizens. The petition is for the abolition of Separate Schools and the French language. Now, I am told that this petition has been sent here from Regina, and has been sent to the secretary of the Protestant Public School. This looks pretty suspicious, as all official documents are issued there. I would like to know where this petition originated from. Perhaps your Regina correspondent could give us some information on the subject. I was told last night, however, that the first person who was asked to sign the petition, one of our most prominent citizens, Mr. McGrath, M.L.A., refused to sign, saying that things were already bad enough. They will find some signatures, of course, for there are bigots everywhere. It may be interesting to some to know that our Catholic Separate School is more public than the Public School itself, as there are continually a good number of Protestant children attending; while to my knowledge, there is not a single Catholic pupil in the Public School in Lethbridge. CITIZEN. Lethbridge, March 29, 1894.

April.

The first month of Spring was named April by the Romans because, as one of them expressed it, "omnia aperit"—it opens all things. It is in this month that nature (in the temperate zone) awakens from her winter slumber, throws off the icy fetters that have bound her, and testifies her joy at meeting the returning sun, by sending forth leaves and buds, promise of flowers and fruits to come. And along with the rousing of nature, man, too, shakes off the torpor of winter, comes forth from his hibernation by the coal stove or the steam radiator, and starts on his travels either for business or pleasure. The first day of this month is known far and wide as All Fool's Day, but generally as it is thus known, the reason for the appellation is much in doubt. Some say this was the day on which Noah sent out the dove from the ark for the first time, and she returned having found no rest for her foot—"April fooled." Others say the name was given the day in 1664, when the French calendar was changed so that New Year's Day came January 1st instead of April 1st, thus leaving the opening day of April destitute of its former festivities,—"fooling" those who expected a holiday.

A Dramatic Incident.

One of the most dramatic features of the ceremony of the consecration of the monks, says a writer in the Colored Harvest, was when Cardinal Lavigne led to the altar a little brown girl, barely 9 years old, who had succeeded in concealing herself and effecting her escape from a slave caravan passing through the desert, a few miles to the south of Biskra. A sudden movement of the child caused her to drop something that she was holding concealed beneath the folds of her deejaba. The venerable prelate bent down and raised it from the ground. It was a small, dusky hand—the hand of the little girl who stood beside him, and which, in sheer, wanton cruelty, had been cut off by her captors. Holding it aloft, and pointing it southward toward the Great Sahara, while with his own hand he raised the child's arm so that all present could see the mangled stump, the Cardinal exclaimed in tones which seemed to ring forth as a clarion: "I would to God that all Europe could see this little hand! May it serve to direct your line of march. En avant for God and humanity!"

Prof. Swing On Catholicism.

Prof. Swing, the noted non-Catholic preacher, delivered a somewhat remarkable sermon at Central Music Hall, Chicago, recently, taking for subject "The New Catholics," from which we glean the following: "Are we to suppose that the Catholics and Protestants who are now combining to suppress low-lived literature are planning to burn each other at the stake? Why toil to suppress vulgar books if these men are about to make murder a part of the gospel. When we Protestants are invited to dine with Bishop Ireland or Cardinal Gibbons must we look out for poison in our coffee? Must we carry a pistol in our dress coat? Recently the pope has issued an order that the clergy of Spain must not attend the bull fights hereafter. Is this order issued because Leo XIII. wishes the clergy to give their undivided attention to the killing of Protestants? "What all parties need is to be delivered from the insanity of fanatics. But inasmuch as a minority in each nation is ruled by fanaticism, and since many pulpits, both Catholic and Protestant, are filled by men whose blind passions unfit them to teach or influence any assemblage, the calmer minds of these two churches must make conspicuous the flag of the new Christian friendship—a friendship that in argument can differ all day long and then sit at the same table at sunset. All the people must be taught that persecution is far away in the foolish past and that the era of wisdom and love has fully come. There is indeed a discord between the two great bodies, but compared with the past the discord is changed to harmony. We cannot expect its crimson colors to fade, and its sting to be hidden under that rich, thick covering woven out of forgetfulness and forgiveness. "If the Catholics are seeking political offices they are so far pursuing their political right. They would be a peculiar kind of American if they were not running for office. There can be complaint only when the persons appointed or elected favor their church to the injury of the office or the nation. Up to this date many of these persons are appointed not because they are Catholics, but because they are Democrats or Republicans and citizens. Our nation must be unjust if it denies a Catholic the right of holding any office within its confines."

A Good Example.

Charles Frohman, the well known manager, has his witty moments and is credited with saying: "My friend" (he is addressing a rolling stone of a fellow), "observe the postage stamp. Its usefulness depends on its ability to stick to one thing until it gets there."

Bad Company.

"Bad company," wrote St. Augustine, "is like a nail driven into a post, which after the first or second blow, may be drawn out with very little difficulty; but once being driven up to the head, the pincers cannot take hold to draw it out, which can only be done by the destruction of the wood." Of course it is useless to define bad company. Men and women, boys and girls feel instinctively when they have fallen in with dangerous associates; if they choose to remain amongst them they are lost. So in high tides, barks of light draught will float over Goodwin quicksands; in summer, at low tide, the venturesome boys and young people will play cricket thereon; but neither can remain long in the neighborhood. The time comes when the sands are covered with but a thin surface of water, and beneath is the shifting, loose, wet earth, more dangerous and treacherous than springtime ice; and then it is that the touch is to be drawn in, and to be drawn in is death. So it is with bad company.

Catholic Notes.

A magnificent new church is to be erected for the German Catholics of the northern section of the city of Pittsburg. The first convention of the Catholic Women Foresters was held in Chicago last Saturday. One hundred delegates representing sixteen courts and 1,000 members were present. The convention was opened with a special service at the Holy Name Cathedral. After the Mass the business session of the convention was opened at the Palmer House.

The Giornale di Sicilia announces that Cardinal Duasmed, Archbishop of Catania, and the celebrated Palermitan who is so renowned in the Beneficent Order, is in a bad state of health—in fact, in a state that gives inquietude. We are solicitous for his speedy and plenary recovery for the sake of himself and the universal Church.

The death of Father Hyacinthe Frail of the Order of Dominicans, Secretary of the Index, is announced from Rome. The defunct was born at Lucca in 1841. He was distinguished for his profound science in philosophy and theology. In rotation he had been Rector of the College of St. Thomas at Rome, Prior of the Convent of Minerva, and President of the Committee for the publication of the works of St. Thomas, as ordered by Pope Leo XIII. R. I. P.

Pope Leo XIII. has received lately a curious and valuable gift from the Government of the United States of Colombia. It consists of three objects in gold, the intrinsic and material value of which is little when compared to their scientific and historic value. These objects are, three plaques of massive and fine gold which must have served as a breast-covering for some Indian cacique. They have almost the form and dimension of the ornaments carried upon the breasts of the Hebrew Pontiffs and the Assyrian high priest. They were discovered in a "guaca," or Indian cemetery, in the village of Machets, about fifty miles from Bogota.

At recent christening in the Peed family the Duke de Loubat, an American ennobled by the Pope, was one of the sponsors. For on the 4th of last month the rite of baptism was administered to an infant boy, the child of Count Ludovico and Countess Victoria Pecci, by Monsignor Nazareno Marzolini, special envoy of Leo XIII. The godfather of the child was the above-mentioned American and the godmother Signora Luigia dell'Oro. The chapel in which the ceremony took place is the same in which the reigning Pontiff was baptized and consecrated, and frequently celebrated as simple priest, Archbishop and Cardinal.

Pontius Pilate's Day.

The custom of observing Good Friday as a holiday is spreading. Banks, courts, boards of trade, and other institutions were closed here and there in almost every state in the union on that solemn anniversary this year. Some years ago, this conversation took place between the late Chief Justice Carter, of the supreme court of the District of Columbia, and the late Hon. Richard T. Merrick, the eminent lawyer, who, by the way, was a practical Catholic. Said Mr. Merrick: "You will not hold court to-morrow, will you Judge?" "Why not?" said the Chief Justice. "It will be Good Friday," answered Mr. Merrick. "Court has never been held on that day." "This court will be held," declared the Chief Justice. "Then," said Mr. Merrick, "your honor will be the first judge who has held court on that day since Pontius Pilate." The cutting retort went out among the legal fraternity of Washington, and every Good Friday since serves to bring it back to the public—Ex.

WIT AND HUMOR.

First poet—Don't you notice quite a decline in poetry in the newspaper? Second poet—You bet! I've had six pieces declined this week. Bridget—Please, ma'ma the market man has brought in a meat bill. Mr. Nwuite—How stupid; it was fish, I ordered, I'm sure. Fogg—Come, Figg, have a smoke. Figg—I'll die first. Fogg—Oh, well, every man to his liking. I'll do my smoking before I die. "If it hurts you, dear," said the surgeon, as he applied the splints and bandages, "cry all you want to. You will feel better." "Thank you, doctor," replied the little Boston girl. "I never weep. It wrinkles the face." A correspondent writes: "I send you a little poem called 'The Lay of the Lark.' And the editor replies: 'Rejected with thanks. If you will send a few specimens of the lay of the hen we will accept.'" "Mama, when Willie has a toothache you take him to the dentist to have it filled, don't you?" asked Tommy. "Yes, dear," said Mama. "Well, I've got a stummock ache. Don't you think we'd better go to the candy store?" A Good Example. Charles Frohman, the well known manager, has his witty moments and is credited with saying: "My friend" (he is addressing a rolling stone of a fellow), "observe the postage stamp. Its usefulness depends on its ability to stick to one thing until it gets there."