

**NORTHWEST REVIEW**

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REV. A. A. CHERRIER, Editor-in-Chief.

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**Northwest Review.**

TUESDAY, AUGUST 30, 1898.

**HIS GRACE'S RETURN.**

Our beloved Archbishop returned home to St. Boniface on Thursday last. His health seems to have gained much by the trip. His Grace is quite pleased with his audience with the Pope and also well satisfied with the work done at the General chapter of his Order which he attended. He has travelled a good deal in the interest of the Archdiocese, and one of the important results achieved is no doubt the coming of the Redemptorist Fathers to take charge of the Brandon district, where much good can be accomplished for the glory of God. The mitred Abbot of Bellefontaine accompanied His Grace. He is come to pay an official visit to his brothers, the Trappists of St. Norbert.

**A RECTIFICATION DEMANDED.**

It was with much pleasure that we commended, in our last issue, the noble protestations entered, in "L'Echo de Manitoba," against the lewd and obscene language which a certain stranger, calling himself Ruthven, had the impudence to use in the presence of a number of respectable citizens of Winnipeg. We regret to-day to have to protest, ourselves, against the unjustifiably false assertions made by our contemporary re the school question.

In a leader of "L'Echo de Manitoba" we read the following, which we translate: "These two clauses have been represented as of recent invention, whilst they had been known and accepted ever since the last (school) arrangement came into force. His Grace, Archbishop Langevin, knew them and had authorized them; the Catholic Inspector, Mr. Rochon, had read, explained and commented upon the same to all the teachers in the presence of the Parish-Priest who accompanied him in his tour of inspection.

The question at issue here is the report to be signed by our teachers as a condition "sine qua non" to receive the Government grant and the clauses referred to are those as to which Mgr.

Ritchot, the administrator of the diocese, had declared in a circular, dated 27th June, 1898, that no Catholic teacher in a Catholic school could sign them in conscience.

Not only are we authorized by His Grace but we are even directed by him to give the most emphatic denial to that part of the quotation, wherein it is stated that He had "authorized (consenti)" those clauses.

In like manner we are in a position to affirm that it is equally untrue that the Catholic Inspector had read and explained those clauses to all our Catholic teachers, in the presence of the Parish-Priests, who it is stated, accompanied him in his visit of inspection in the schools of their respective parishes.

Sad it is indeed to see a journal that ought to be much better informed, thus commit itself by so boldly asserting that about which it is so easy to obtain correct information. Less of a profession of deep respect towards His Grace and more love for truth would seem to us to be perfectly in order. Yes, and particularly so when "L'Echo de Manitoba" makes so light of charging others with having recourse to the most odious of lies to attain their aims.

We leave it with those who are more directly attacked to defend themselves; but we cannot refrain from referring to the malicious insinuation contained in the same issue of "L'Echo de Manitoba" against Mgr. Ritchot.

Mgr. Ritchot, whom His Grace had appointed to administer the diocese during his absence, had thought it wise and prudent, to call, as stated before, the attention of our teachers to the clauses which they could not in conscience sign. But "L'Echo de Manitoba" will have it that Mgr. Ritchot had, to say the least, the weakness to indirectly lend the weight of his name to help the politicians in their secretly unscrupulous intrigues. We loathe having anything to do with politics; yet, when a decidedly highly colored political paper forgets itself and gives such evidence of its total lack of respect for constituted authority and encroaches upon the latter's field, we consider it our duty to enter a most energetic protest. Too long already has "L'Echo de Manitoba" served a deadly poison to its readers and concealed its perfidy under a sham profession of respect and obedience to its ecclesiastical superiors, and too long have we held our peace.

Now that His Grace has returned and we are free to speak, we tell "L'Echo de Manitoba" that we shall not put up any longer with its uncalled for diatribes re the Manitoba school question. We have been and are still working for some settlement of this vexed question, which has been under discussion for months back; yet all the while "L'Echo de Manitoba" has had its columns filled with yarns of one kind or another on the subject and this all with the one aim in view, namely to impress upon the public that peace exists where there as yet exists no peace. We shall be the first to proclaim the settlement whenever arrived at, but just at present we must say, as His Grace and all who know anything about it say, that the school question is as unsettled as ever before.

**Ruthven Skips.**

**AMUSING REVELATION OF GULLIBILITY RELATED BY A WITNESS.**

We spoke with regret last week of the fact that the filthy adventurer Ruthven would carry away a pile of dollars as the result of his invasion of Winnipeg. We are now glad to be able to state that there was a sudden falling off in the attendance at his lectures and the patronage he received on Sunday was so meagre that he evidently concluded it would not be profitable to tarry here any longer; so on Monday he quietly packed his grip and without a word to anyone, shook the dust of the city from his feet and departed for parts unknown. He had advertised two lectures for Monday, flooding the city with spicily worded dodgers announcing special attractions in his peculiar line and notifying the public that in order to give every "respectable Protestant" in the city a chance to attend, the admission for it would be reduced to ten cents. We calculate that if he had remained here and fulfilled these engagements he would have taken in not quite fifteen dollars for we have it on good authority that exactly seventy-five disconsolate females went to the hall in the afternoon to hear his lecture for "ladies" only and about the same number of both sexes put in an appearance in the evening and for upwards of an hour blocked the sidewalk in front of the hall waiting for Ruthven who never came. It is something to the credit of Winnipeg that out of its forty thousand inhabitants only one hundred and fifty people at an outside calculation could, after a week's trial, find any attraction in the foul and ridiculous ravings of this roving miscreant, and as the news of Ruthven's failure here will no doubt be circulated amongst the impious brotherhood we may confidently hope that it will be a long time before the metropolis of Manitoba will be again afflicted in this way.

There was great consternation amongst the faithful few on Monday evening when the hour for the meeting passed by and there was no sign of their hero. After waiting patiently until a quarter after eight a lad was despatched on a bicycle to the hotel where Ruthven stayed to ascertain the cause of his tardiness. Various rumours were afloat but only one substantial fact so far as we could discover and that was that Ruthven had not yet paid the rent of Hall for the meetings he had already held and that if he did come the doors would not open until the arrears were settled and the rent for that evening paid in advance. This information cast a decided gloom over the audience which was accentuated when the youthful messenger returned from the hotel with the news that the "ex-priest" had not been seen there since noon. This set the crowd speculating as to the cause of his disappearance and various were the theories suggested. In the first place it was unanimously decided that he was not absent of his own free-will. He had come here to expose and denounce the Church

of Rome and it was impossible that he would depart before he fulfilled his mission and without a word of apology for breaking his engagements. The inference was, therefore, very plain—if Ruthven was at liberty he would be there, as he was not there it was clear some mysterious agency was at work preventing him. And, of course, that mysterious agency could be nothing less than the Church of Rome. So they whispered amongst themselves and at last one man voiced the general apprehension by declaring that it was evident one of two things had happened, "either," said he, "the Catholics have kidnapped him and have him a prisoner in some convent around here or in the vault of some church or they have murdered him." "It is just like what they would do," asserted another in the crowd. "Did he have a guard with him?" said a third. "No," was the reply "he travelled alone." "That was imprudent," remarked another "for, it takes more than one pair of eyes to watch out for Rome, you can't tell from what direction they are going to attack you and a man like Ruthven should always have a guard with him." "Yes," said a gray-haired individual, "they would murder him in a minute, behind his back, and think they were doing God's will"; to which statement the whole of those within hearing gave assent, many mentioning cases of the kind which occurred as set forth in the writings of Maria Monk, Chiniquy, et al. It was eventually decided that the dreadful circumstances of the case demanded an appeal to the authorities who should be compelled to search all the Catholic Churches and religious institutions in the city and to make a strict enquiry amongst the Catholics and especially amongst priests. When they had reached this point a man arrived on the scene with the announcement that Ruthven had been seen at the Railway Depot about the time the South train was to start "with an overcoat on this arm and a towel in his pocket." "I wonder if they bribed him to go," said a wise man in the crowd, "I wonder if they gave him four or five thousand dollars to leave the town." "No, no," said the crowd, "he would not take any money from Papists; no, they have either kidnapped him or murdered him and we shall have to find out which." This again set all the tongues wagging and all sorts of ways were suggested by which the unscrupulous priests might have got hold of their enemy and made away with him—such as drugging, drowning, smothering—and one in the crowd suggested that steps towards securing his release should be taken at once as it was altogether likely that the victim was at the moment suffering torments in some church or convent and might be tormented all night before getting his happy dispatch. Said one burly member of the crowd, a man who claimed a close acquaintance with the at one time notorious "Jumbo" Campbell, of Toronto: "I know the Catholics; I have done a lot of work for them, worked at convents and churches. They are the best pays in the world and the nuns seem to be the nicest and most motherly of women, but that is all pre-

tence; their religion teaches them to deceive Protestants in this way and then when your back is turned they will suddenly stab you in the back and you will never be heard of again".

This was corroborated by a gentleman from Australia who cited in proof of the statement incidents related by Sister O'Gorman, the escaped nun, and he was supported by a dozen of others who each had some horror to relate on similar authority. At this stage of the proceedings, however, some passers by joined the crowd and they took a different view of the matter. They suggested very forcibly that Ruthven was a vile fraud whose sole aim to was impose on ignorant Protestants and make money, and when he saw his audiences diminishing he had decamped. For some time the faithful refused to accept such a suggestion until at last a Catholic, who had been quietly listening to the edifying discussion, took a hand in the proceedings and for a few minutes held the general attention of the crowd whilst he first of all told them what he thought of them and then gave them some pointers regarding various matters pertinent to the occasion. This somewhat broke up the gang and one by one they sneaked off around the corner until only a choice half-dozen were left and even these had apparent-given up all idea of searching for Ruthven.

**HER LIEBER**

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may never be told; but enough of it is known to warrant the assertion, which has so often been made, that the chancellor found his conqueror in the predecessor of Herr Lieber in the leadership of the Catholic Centralists.

When Herr Lieber succeeded to the place whence death removed Herr Windthorst in 1891, the Kulturkampf and the May laws had been virtually repealed. The sees that had been made vacant by the expulsion of their incumbents were again filled; the expatriated parish priests had been allowed to return to their flocks; and the edicts against religious orders been recalled, save the one banishing the Jesuits. Friendly relations had been restored between Rome and Berlin; the Pope had arbitrated a dispute between Germany and Spain, and Bismarck had accepted a decoration from the hands of Leo XIII. Twice since Herr Lieber's accession to the leadership of the Centre, has the Reichstag declared itself in favor of repealing the law which forbade the Jesuits to remain in Germany; but each time the Lutheran majority in the Landtag refused to sanction such repeal. The Centralists show no signs of abating their demands in this matter. They are determined that the last vestige of the infamous May laws shall be wiped out, and with the increased strength which they will wield in the next Reichstag, it is by no means improbable that Herr Lieber will have the satisfaction which his predecessor so nearly achieved, by compelling the government of completing the victory to revoke the law against the Jesuits. He is the leader of a party which represents nearly twenty millions of Catholics, of