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SATURDAY, JUNE 30, 1906.

Calendar for Next Week.

JULY

- 1—Fourth Sunday after Pentecost.
Feast of the Most Precious Blood.
Solemnity of Saints Peter and Paul.
- 2—Monday—The Visitation of St.
Elizabeth by the Blessed Virgin.
- 3—Tuesday—St. Anselm, Bishop,
Doctor (transferred from April 21).
- 4—Wednesday—St. Bede the Venerable
Doctor (transferred from May 27).
- 5—Thursday—St. Anthony Mary Zac-
caria, Confessor.
- 6—Friday—Octave of Saints Peter and
Paul.
- 7—Saturday—Saints Cyril and Meth-
dus, Bishops, Apostles of the
Slavonic race.

WILL THE COUNTRY FORCE A REFERENDUM ON THE EDUCATION BILL?

It seems not impossible, from latest developments, that the English people may compel the Government to an appeal to the country on the Education Bill. This view is now taken by students of the question, and "The Morning Post," (London), makes a reasonable case of it.

The article quoted below was prompted by a monster indignation pilgrimage to the capital made on June 8 by twelve thousand men and women from Lancashire, followed by a vehement mass meeting. This is one of a long series of protests made by the people, the greatest of which was the assemblage of thirty thousand Catholics in London in May. "There is scarcely a big or little town," says "The Morning Post," "in which members of the Anglican and Roman Catholic Churches have not held enthusiastic meetings and passed condemnatory resolutions." It continues to show how the House of Lords, if it "acts in sympathy with the feeling of the public, will be able to force an appeal to the country, and (how) if the issue be made clear and kept single there can be little doubt as to the country's decision."

We print in full the news account of the meeting, as well as the editorial, to give our readers an intimate view of the thorough and genuine nature of these demonstrations. The sacrifices made by the English people in the cause of a distinctively religious question may astonish easy-going, modern church members of this continent.

(Morning Post Editorial)

If protests, like ridicule, could kill, the Education Bill would have been dead long since. In every nook and corner of England and Wales every denomination has by this time said its say. A strain must have been put upon the General Post Office, which has had to forward innumerable postcards to Mr. Birrell. Great meetings of protest were held in the North within a week of the introduction of the Bill. On May 5 thirty thousand Roman Catholics of London met in and around the Albert Hall and recorded their condemnation of a measure which violates religious equality and common justice. Within a week the same hall was filled to overflowing by members of the Church of England, equally united and earnest in opposing the solution of the religious difficulty, which the Government had promised should be fair to all parties, and therefore final. There is scarcely a big or little town in which members of the Anglican and Roman Catholic Churches have not held enthusiastic meetings and passed condemnatory resolutions. And yesterday not the least impressive of these meetings took place at the Albert Hall. It was Lancashire in London. Twelve thousand men and women came all the way to London to record their protest, and paid eleven shillings each for the privilege of doing so. Among them was a very

large number of factory hands and miners. It was a gathering of the working men and the small tradesmen of the North of England, men and women, whose steadfastness and "grit" may be traced back to the admixture of Danish blood in their ancestry. They made it quite clear that Lancashire Churchmen are not in favor of any weak compromise over this question, such as is suggested in the letter from Liberal Churchmen to the Archbishops of Canterbury and York published in these columns this morning. One of the banners which they carried four miles from Regent's Park to Kensington (the procession itself being a mile and a half long) bore the admirable inscription: "Father's faith for children's children," and another banner definitely rejected the ignoble bargain proposed in the Bill with an inscription in which the aid of apt alliteration was not for this once artless: "We want Religion and not Rent." It was clear, too, from the demeanour of the working men who marched through London that if they do not secure that the faith of their fathers shall be taught to their children's children, Lancashire men will fight, they and their sons and their sons' sons—"pugnacious nepotest-que." It was not to be expected that at the meeting itself any new point against the Bill should be made. The Bishop of Manchester, to whom most of the credit is due for the admirable organization of this religious pilgrimage, made it quite clear that the facilities offered in the Bill were worthless. "As for all its paper facilities and extended facilities," said the Bishop, "we take no account of them, for the reason that it is a matter of long experience that the principle of a Bill will triumph over the modifications and expedients which were used to disguise its real principle." Referring to Part IV. of the Bill, which, unless rumor be a liar, is to be dropped, the Bishop asked why Lancashire should not have a Bill of its own if Wales had. He answered the sneer that the men of Lancashire had come to London as "cheap trippers" for a picnic; they had given up, many of them, a day's wages and all of them two nights' sleep to come to London. He might have added that many of them had struggled to save eleven shillings for the journey, and that in a good number of cases three or four men had pooled their savings, and then let the ballot decide which of their number should represent them in the protest in London. One lady stopped a policeman and explained that they were all "looking for Mr. Birrell." What effect, it is natural to ask, will all these protests have upon him and upon the Cabinet? Probably little or no effect so long as the big battalions of their majority in the House of Commons remain obedient to their words of command. It is very improbable that they will make any substantial concessions in the Commons. If the House of Lords can be persuaded not to make impractical amendments such as were discussed in these columns yesterday, amendments securing the delusive right of entry in Council schools, but boldly claims what the country wants, namely a guarantee of the denominational character and of denominational teachers in every existing voluntary school that is not the single school of the area which it serves, then there may be a prospect of a final solution. No doubt the House of Commons would accept some and reject others of the amendments made in the Upper House and would return the Bill in the hope that the Lords might be frightened into its final acceptance. But if the House of Lords acts in sympathy with the feeling of the public, it will be able to force an appeal to the country, and if the issue be made clear and kept single, there can be little doubt as to the country's decision.

(Morning Post News Report)

There have been many demonstrations against the Education Bill at present before the House of Commons, but none more remarkable or significant than that made by a great army of Lancashire Churchmen and Churchwomen yesterday—made not within the great northern county itself but in London. Over ten thousand people journeyed specially from the North to give an earnest expression of their protest against the Bill. Thirty-two trains were required to bring them up, and the representative character of the proceedings will be gleaned at once when it is stated that the travellers came from one hundred and fifty different parishes, and not only from Lancashire, for there were visitors from Carlisle in the north to Stockport in the south, Blackpool in the west, and Sowerby Bridge in the east. Euston was the principal station of arrival, but many came to St. Pancras, King's Cross and Marylebone. The first contingent of this enthusiastic army

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left their homes at Arkholme and Melling in the Lake District soon after seven o'clock the previous evening. An all night journey was nothing to them, as it was nothing to the others who followed on during the night from the various towns and villages, compared with the main object—the safeguarding of the religious education of their children. The arrivals occurred at frequent intervals between five o'clock and nine o'clock in the morning. Arrangements had been made for a general assembly in Regent's Park, preparatory to a procession to the Albert Hall, and though large parties were soon scattered all over the Metropolis, bent on a little sight-seeing before commencing the actual business, there was a vast gathering at the appointed place ready to give public manifestation of the deep-seated feeling that exists in the minds of so many in regard to the Government's education proposals.

The Procession

The battalions were marshalled on Cumberland-green, the services of 60 men from the Police Pensioners' Association having been requisitioned for this purpose, and under Mr. H. W. Hill (Secretary of the English Church Union) and Mr. Frederick R. Rogers (of the Church Schools Emergency League, who carried out the London arrangements) this important work was admirably done. It was wisely determined that only men should join in the procession. The women wished to do so, but as most of them had spent the greater part of the night in railway trains, it was felt that the strain of a four miles walk would be too great, and brakes were secured to convey them to the place of meeting. It was more than an hour after noon before the procession got on its way. It was headed by a mounted marshal, supported on either side by men carrying the flag of St. George, and in the forefront were the Bishop of London, the Bishop of Manchester, Lord Halifax and Lord Ludlow. There were several bands and a number of banners containing various inscriptions, the most notable being: "We want religion and not rent," "No taxation without participation," "No facilities without securities," "Father's faith for children's children," "The three R's and another R—Religion," "Keep religion out of the polling booths but in the schools," "And shall our Church schools die, Then Lancashire's ten thousand men will know the reason why." Many clergymen were in the ranks. The procession was about a mile and a half long. The route taken was along Portland Place, Langham Place, Regent-street, Piccadilly, Hyde-park-corner, Knightsbridge, and Kensington-road, and everywhere onlookers in the streets and from balconies extended the most cordial greetings. Many men had supplied themselves with the county's favourite flower, and a charming compliment was paid by a number of ladies in Portland Place. As the processionists passed they threw into their midst hundreds of red roses which were very quickly picked up. With the steady tramp came the strains of "Onward, Christian soldiers," "Hark, hark, my soul," and other hymns, in which onlookers joined as heartily as those engaged in the walk. Probably the largest crowd was passed at Hyde Park-corner, and here one heard cries of "Bravo, Lancashire!" and "Good old North!" Of course the 'bus-driver had something to say. "Are we down-hearted?" he asked, and the response in the negative was almost loud enough to be heard in Parliament-square. And it might have been interesting to the President of the Board of Education to have had a few words with one good lady who stopped a policeman in Exhibition-road and exclaimed, "We are looking for Mr. Birrell."

At The Albert Hall

The scene in the Albert Hall was indeed, most interesting. The vast building contained quite ten thousand people.

The arena was reserved for men and every seat was occupied. Women and men crowded the other parts, and as the Bishop of Manchester entered to take the chair he had a truly Lancashire welcome. Upstanding, the men cheered and the women waved their handkerchiefs, and then from the great organ came the strains of the National Anthem. It was inspiring to notice the way in which these earnest Lancashire people joined in. After the singing of the hymn "O God, our help in Ages past," Canon Cleworth announced that letters of apologies for absence had been received from, among others, Lord Hugh Cecil and Sir John Kennaway. He also stated that the organisers of a mass meeting of Church people of the diocese of Llandaff, at Mountain Ash, had telegraphed: "Greetings to their Lancashire brethren and trust that under the guidance of our able leaders all success may attend the efforts to defeat the iniquitous Education Bill."

The Bishop of Manchester, who was again warmly cheered, said he also had to convey a greeting from the Bishop of London who marched in the procession with them so long as time permitted, and he would have been at that meeting if his engagements had allowed him. "I thank you from my heart," he went on to say, "for your splendid rally round your old Church to-day." Then he proceeded to explain the reason for that meeting. They were there he said, to stand up for their Church schools as the bulwark of religious freedom; they were there to defend the rights and liberties of the home. As for all the paper facilities and extended facilities, and what not, for which the Bill provided, they took no account of them, for the reason that it was a matter of long experience that the principle of a Bill would triumph over the modifications and expedients which were used to disguise the real principle when the Bill was passed. Why were they in London? A certain "Doctor" told them that it was for a picnic. "If we wanted a picnic," said the Bishop, "do you think we should come to London? No, we have come here for business. We have given up two night's sleep, many of us have given up a day's hard work, and some of us a day's wages in order to show that we have a burning sense of indignation against this Bill, and that Lancashire Churchmen are not going to stand it. (Cheers.) This Bill is going to affect something like eight-elevenths of the children in our schools, and we want to know why our wishes are to be overridden. They shall not be overridden. (Cheers.) If Wales is to have a little Bill of its own why should not Lancashire? (Cheers.) We are here to protest against this Bill because it outrages our sense of public honesty and public morality. We will reject it from the first line to the last." (Cheers.)

Mr. F. E. Smith, M.P., who was the next speaker, said this Bill brought not peace but a sword.

Mr. Cripps, K.C., proposed a resolution emphatically protesting against the Education Bill now before Parliament, "being convinced that the provisions of the Bill will be destructive of all forms of religious instruction, both denominational and undenominational, in all elementary schools," and further recording the conviction that "the only true safeguard of religious education in schools is the continuance of the denominational schools, to which the country has been deeply indebted for many years past." He did not want to be hypercritical, but he wished to reassert his view that the Bill was not in any sense a Bill for furthering educational efficiency. (Cheers.) They protested against the Bill because it was inconsistent with justice and fair treatment, and disregarded the great principles of religious liberty, tolerance and equality.

Mr. W. Joynson Hicks also spoke, and the resolution was carried with acclamation.

Mgr. Aversa, who was sent to Cuba as a special envoy from the Holy See a few months ago, has been created a titular archbishop, and appointed apostolic delegate to Cuba and Porto Rico.

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It is often remarked among Catholics that the best way to stop attacks on our religion is to make it a point to be present at public meetings where such attacks are likely to be made. The presence of a priest or a militant layman on such an occasion is often enough to prevent the speaker from launching into anti-Catholic slanders. But even so much as this does not seem to be necessary. The mere presence of a "chiel among them takin' notes" is enough to frighten the guilty conscience of the slanderer, as appears from an incident that lately occurred at Malta.

The "Malta Herald" publishes a correspondence which has just passed between the Archbishop of Malta and the Governor. It appears that the Governor let the Theatre Royal to the Rev. John McNeill, a Protestant clergyman, who intended to deliver a course of religious lectures there. The lectures were advertised as free, and were, of course, intended to attract Catholics as well as Protestants. The Archbishop wrote to the Governor pointing out that the Government, which was supported by the people of Malta, was doing a thing to which they objected in letting the theatre for religious lectures, the object of which seemed to be to proselytize. The Governor replied that as no one was compelled to attend he did not see why exception should be taken to the letting of the theatre. The Archbishop thereupon asked that he should be allowed to employ one of the official stenographers during his spare time and at his (the Archbishop's) expense to take down the words of the lecturer, but the request was refused. A gentleman deputed by His Grace to enquire the cause of the refusal was told by the Lieutenant Governor it was because "it was not right or proper to place a weapon in the Archbishop's hands against the Government," but in a letter the Governor denied that this was the reason. The Archbishop persisted in maintaining the view that the lectures were intended to proselytize, and advanced a number of arguments in support of this contention. The Governor ultimately stated that, although unable to concur in His Grace's view, the meetings of the Protestant mission at which the Rev. Mr. McNeill spoke, would, in deference to the Archbishop's wishes, cease to be held. At the same time he interpreted the Archbishop's action as a proof of a grave want of the spirit of toleration. In a long letter the Archbishop thanked him for the course he had taken, and justified his own action, showing that the Rev. Mr. McNeill's object was so well known that he had himself admitted he had not applied for the use of the Anglican churches and chapels, as he was aware it would be refused.

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THE LATE FATHER PERISSET

(Continued from page 1)

communities of St. Boniface. His Grace gave the final absolution, after which the coffin was carried to the grave in the churchyard alongside of the late Father Forget-Despaties by Fathers Camper, Laganieri and Van Gistern, O.M.I., Father Dugas, S.J., Fathers Deshaies, and Caron. Mgr. Langevin again officiated at the grave.

R. I. P.