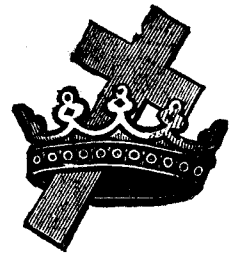


# Northwest Review.



"AD MAJOREM DEI GLORIAM."

THE ONLY JOURNAL DEVOTED TO THE INTEREST OF ENGLISH SPEAKING CATHOLICS WEST OF TORONTO.

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## HONORABLE JOHN COSTIGAN.

It has often been our pleasure and privilege to point out to our readers the individual worth and public integrity of our Irish Roman Catholic representative in the Dominion Government. Many of the utterances of the REVIEW may have been considered not wholly impartial, because of our being an organ representing, more or less, the views of our fellow countrymen. We are pleased, therefore, to produce the opinion of a public Protestant newspaper, the St. John N. B. Gazette. As Mr. Costigan is a New-Brunswick representative in Parliament for thirty years and a Cabinet minister for more than thirteen years, the Gazette knows him well and is therefore highly qualified to give an opinion. These circumstances add particular weight to the following deserved tribute to the personal integrity and public services of the Hon. John Costigan:

"Hon. John Costigan, Minister of Marine in the Dominion Government has now entered upon his fourteenth year, as a minister of the crown. Entering the Privy Council, as Minister of Inland Revenue, Mr. Costigan performed some excellent public service, and left that department thoroughly organized in every particular for the work it has to perform. From the Inland Revenue Department, he went to the office of Secretary of State, but he was only a few months in that department, when, by the vacancy in the cabinet caused by the death of Sir John S. D. Thompson, through which Sir Herbert Tupper was transferred to the Department of Justice, Mr. Costigan became Minister of Marine and Fisheries, one of the most important in the cabinet, and a position which has been filled by such men as Hon. Peter Mitchell, Sir Albert J. Smith, Hon. George E. Foster, and other notable names among the statesmen of Canada.

"Mr. Costigan entered the cabinet as the representative of the Irish Catholics of the Dominion, but he is, as well, one of the representatives of the province. Up to the advent of Mr. Costigan in the ministry, the Irish Catholics of Canada had received but scant justice at the hands of either party, or conservative. They held but few important offices in the whole Dominion and practically none in the province of New Brunswick. In 14 years, Mr. Costigan has appointed no less than 150 Roman Catholics to offices. The aggregate salary annually of his appointments is \$110,225. In addition to appointments, Mr. Costigan has been successful in promoting 45 of his own creed in the civil service, the increase in salaries amounting to \$61,165. The total number of employees affected through the direct influence of Mr. Costigan is therefore 248. But while taking care that his co-religionists should receive justice at the hands of the ministry, Mr. Costigan has not been unmindful of others. He has appointed 76 persons to office who were not of his own faith, and whose aggregate salaries were \$88,508, and promoted 78 whose incomes amounted to \$76,720. The total number of employees who were affected outside of the Catholic faith is 276.

"Mr. Costigan is one of the most approachable of the ministers at Ottawa, and always prepared to give a hearing to any of the civil service who have complaints to make concerning his office. The charwoman of his department can approach Mr. Costigan with as much certainty of being heard as the deputy minister, provided there is any cause for the interference of the minister. In this way, Mr. Costigan has made himself hosts of friends amongst the civil service staff, and no one has more admirers than he among the government employees. He has never been known to have dealt unfairly with the well-deserving civil servant, no matter of what creed or nationality he might be, and promotion by seniority, if the applicant was otherwise qualified, has always been his guiding principle as minister. Mr. Costigan lays no particular claim to statesmanship but it is a well known fact that no man in parliament or out of it is better acquainted with the resources of the Dominion than he, and even in Newfoundland, he has travelled through the wilds, and over rivers and lakes that are known to but a very few.

"The recent attempt to besmirch his character by a few contemptible grit politicians, has thoroughly and completely failed. Mr. Costigan is a man of sterling honesty and integrity, and these characteristics have ever been notable since his entry into the service of the people. Long before Mr. Costigan was appointed a minister he had served his party well and faithfully in Parliament, and had done whatever he could for his own constituency and the province, which for a period of 30 years have recognized him as one of their leaders in politics."

## AN OUTSIDE OPINION.

Montreal Star, Aug. 14.

When the crows begin to gather, it is time for the wounded horse to take grave heed of his condition. The New York "Sun," a tireless enemy of British institutions on this continent, is interesting its readers in the question, "Will there be Civil War in Canada?" The Manitoba situation is the ground of its hope. After picturing the Federal authorities and the Manitoba Government as standing front to front with loaded "remedial orders," and such like weapons in hand, it concludes that "it is nothing short, then, of civil war, which seems to be the outcome of the education crisis in Canada." Proceeding, it draws a parallel between the present difficulty and the Riel rebellion, and gravely assures its constituency that "one of the most embarrassing questions which will confront Mr. Chamberlain, in his post as secretary for the Colonies, will be whether, seeing that the Protestants of Manitoba refuse to obey the mandate of the Imperial Privy Council, he will authorize the Dominion Government to resort to military force for the purpose of executing measures designed to reinstate the Catholics of Manitoba in their legal rights with regard to school scenery."

That this is chattering nonsense does not dispel the ugly fact that hostile eyes are watching to see us stumble. The collapse of Confederation might mean Annexation; it must mean the permanent weakening of the nation that is growing up north of the St. Lawrence and the 49th parallel to be the most serious rival of the United States. And it is by no means wholly nonsense to consider the possibility that a feud might arise over this Manitoba matter, bitter and blind enough to tear the Dominion to pieces. It is absurd to imagine that armed forces should ever be called in, but harmony and the national feeling can be slain without so much as the appearance of pipe-clay. That the "Sun" calculates upon this battering to fragments of Confederation is shown by its closing paragraph:

The dilemma, then, in which the Canadian Tories find themselves is this: If they make up their minds to enforce the Constitution of the Dominion they will provoke civil war in Manitoba, and will cause the Protestants who constitute a great majority in Ontario, to regard with detestation the scheme of the Federal union contrived by Sir John Macdonald. If, on the other hand, the Dominion Government shall decline or delay to employ force for the coercion of Manitoba, the Catholic masters of the Province of Quebec will have a strong motive for seceding from a confederation in which their co-religionists are deprived of their legal rights.

When the enemies of British connection and Canadian autonomy write in this strain, is it not time for our people to call a halt? Are we not nearing the danger line? Is it not possible that our leaders may awake a spirit in the bosom of the masses that will carry us, pell-mell, to national wreck? And, before we take this risk, should we not carefully enquire what lies beyond? Let those who say, "We must have our way in this Manitoba affair, no matter what may become of Confederation," tell us why they believe we would be better off if every British treaty were torn up, if every distinctive Canadian institution were flung overboard and we were to trust our future to the great American experiment. Let us be frank about this thing and do nothing in haste. We can venture no leaps into the dark. The issues involved in the Manitoba matter are grave; but the United Empire Loyalists did not dare a pioneer's life on these shores for nothing. The Catholics of Quebec did not reject the overtures of 1776 for nothing. Protestant and Catholic, we did not repel invasion in 1812 for nothing. We have not laboriously built

a complete system of Canadian canals, constructed Canadian railways from Vancouver to Halifax, and equipped this country for an independent existence for nothing. Grave as the Manitoba question is, it is surely not impossible for us to find a common ground of settlement which will relieve us of the necessity of wiping our history for over a hundred years off the slate.

## NO PLAYING WITH FIRE.

From the Montreal Star.

Religious conviction is a dangerous force to play with. When once in full cry, it knows not the meaning of moderation. History credits it with a longer list of superhuman achievements and debits it with a darker record of relentless conquest over obstacles between it and its goal, than is written down against any other motive-power that moves humanity in masses. Nor is this religious conviction confined to this or that form of belief. It is common to all religions; and is by no means strong in proportion as the religion which inspires it is true. Hence it will not do for any one to scout the presence of religious conviction among men who do not believe as he does; for it was religious conviction that produced the mutiny in India as truly as it is religious conviction that sends the Christian missionary to that country to-day. If it were possible to mass together all that this force has driven man to, the result would be astounding. To-day we trace the wars of conquest in the ancient world largely by finding where and when this people imposed upon that the worship of their gods. The preservation of the Jewish nation, the Crusades, the Mohammedan conquest, half the wars of Europe, the abolition of chattel slavery, are all monuments showing the dynamic power of this force; and it is as easy to stir it into action now as ever.

So long have we been accustomed to regard our politics as essentially a medley of petty interests that people will be slow to believe this great map-making force is to-day in danger of entering our political orbit. Yet the premonitions of its coming are plain enough. The religious leaders of our people, who necessarily have this force more or less within their keeping, are with some approach to unanimity stirring it to life over the Manitoba school question. Very swiftly this issue is being taken from the domain of education and thrust into the domain of religion. Discussions are heard with increasing frequency in which it is not the constitutionality of the Greenway acts that is debated, nor the expediency of this or that system of school control, but the comparative merits of the two religions that are supposed to front each other over the matter. Religious leaders—some of them at least—are appealing to their people to stand by this or that side of the question, through loyalty to the Deity; and no stronger appeal can be made to any religious community. These facts are written down not in censure, but to call attention to the alarming state of affairs. In such a community as ours, religious leaders, who conscientiously believe what they preach, can hardly escape from the conviction that the cause of their church is the cause of God. Then all available censure is needed for such politicians as insist upon keeping this inflammable question alive for political purposes.

But it will be seen that the religious convictions of Canadians are being appealed to, not to unite to protect the nation as was the case with the Jews and all peoples to whom this force has been a strength, but to array themselves in two hostile camps under circumstances in which civil discord must mean national death. We have been near to suicide in this way before. We know the dangers of the path, and it is not easy to see how we can escape from it again, if again we rush into it. We have tried civil legislation as a means of escape from the gulf, and it has failed. We are now trying Confederation with special care for the rights of minorities; but two opposing columns moved by religious conviction to whom compromise is sin, can block this machine as well as the other. And then what? Annexation? Rebellion? Implacable hostility between the two halves of a community of less than five millions?

The absolute victory of one section over the other in this Manitoba matter can hardly fail to produce one of these results. For it is one of the distinguishing qualities of religious conviction when thoroughly aroused that it knows not defeat, and what is equally pertinent—it hates a compromise. Unless we have flung patriotism overboard, one section of this country simply cannot afford to conquer the other in this Manitoba dispute. It is "peace with honor" that should be given to both sides; and peace before the muzzin shall have touched the heart of the faithful with his mystic call. Once let a religious crusade begin, and a compromise will be fully as difficult as it was in the sixties—and what substitute have we for the Confederation scheme?

A speedy settlement on just lines in obedience to the judgment of the Privy Council, and with full respect for the convictions of Manitoba, majority and minority alike, is a duty incumbent upon every statesman concerned. If, unhappily, we find at this crisis that we have put ourselves in the power of men who are no more than politicians, we may deserve our fate, but it will be none the less bitter.

## Admirable Sermon by His Grace of St. Boniface.—Three Kinds of Schools.

From the Nor'-Wester.

It was announced at the High Mass in St. Mary's church on Sunday that His Grace Archbishop Langevin, would officiate at the evening devotions. This attracted to the Vespers an unusually large number, not alone of Catholics, but of believers in various other creeds. Needless to say, St. Mary's people proper turned out en masse, for their former pastor and present archbishop is dear to their hearts, even as they are to him. In the sanctuary were as many of the Oblate Fathers as could be accommodated. There are nearly thirty of them on retreat now at St. Mary's. After the Vespers and immediately before the Benediction, His Grace, standing on his throne, turned towards the congregation, and after a second or two of pause, said "Hast thou children? Instruct them!" Taking this for his text, he proceeded and said that whenever he comes to St. Mary's he is prompted to speak to his former parishioners. In the present instance the re-opening of the schools urged him to address them on a question of vital importance—the school question. This is a question which the people should study thoroughly in order to practice well the principle upon which it is grounded; it is the great, fundamental question of education. "To whom does the child belong?" asked the archbishop, "to the parent, or to the State? After God, whose is the child?" Here, he said, begins the conflict between two great powers, the power of the State and the power of the parent. "Whose is the child? It belongs to him who can say, even as the Father said, 'this is my beloved son.' This doctrine that to the State belongs the right to educate the child was not something new, it dated back to pagan times. He referred to it as Plato's doctrine. If this doctrine be the true doctrine, if the State has the right to educate the child, why then, he asked, has not the State the right, or rather the duty, to feed and clothe the child? The right to educate the child is a parental one, and no power on earth can destroy it, he said. The Christian parent should give a Christian education. This is so strict that the parent who willfully neglects to give a Christian education to his child, when it is in his power to do so, sins mortally. Continuing, His Grace said that there were three kinds of schools. First, the State schools, or Godless schools. This word 'Godless' was highly applicable to them, for the State recognizing no religion, her schools cannot logically recognize it. The second class of schools were those where religion was allowed to be imparted, but was circumscribed by clearly defined limits, where a special hour was set apart for the teaching of religion, and where such teaching was prohibited during all other hours. The third class was the truly Christian school. As to the first system, or Godless schools, he repudiated them in their entirety. In the second system—here the Archbishop

spoke at his best, his words were full of sarcastic invective, and in no subdued tones did he express his views on the subject—God, he said, was recognized; religious teaching was allowed, but only after a certain stated hour. At half past three o'clock the children were allowed to be instructed in religion. What did all this mean? It meant simply this, he said: God is recognized, but only when it suits the school board. This was illogical in the extreme; it is impossible to go part way with the Creator. He cannot be recognized now and cast aside the very next moment. If the Creator has the right to enter the school at 3.30 o'clock, so, too, has He the right to enter them at any and every hour of the day. But those people would say, he continued, they would say to the Creator of all, the Redeemer of mankind—"Your hour has not yet come, stand aside the doors cannot yet be opened to you. It is not half past three o'clock. Come around then and you will be allowed to enter." While delivering this, the Archbishop threw all the sarcasm he was possessed of into his words, and pointed to the door of the church as if he himself were in reality addressing the Creator. Such schools are not Christian schools, he said; they are but a makeshift. They are destructive to religion. Of course, he added, they are preferable to Godless schools; they are better than nothing. The third system was the one which Catholics wanted, and not only Catholics, but non-Catholics as well. Thanks be to God, he said, all agree that there should be religion in the schools. The few who stood out for Godless schools were not heeded. To-day, he continued, the majority of Manitobans want religion taught in the schools, and he also believed the majority wanted freedom of conscience extended to all. If this be true, if religion must be taught in schools, he would ask what religion? Was there in all Manitoba a single non-Catholic who would deliberately impose the teaching of the Protestant religion upon a Catholic child? He did not believe it. But then, what is the real state of affairs to-day? Archbishop Langevin asked. The schools, the public schools of Manitoba, he continued, were Protestant schools pure and simple, "We are told" he said, "that we have the privilege of using the present Protestant schools. Allowed the privilege of doing that which is against our conscience! We Catholics do not reproach Protestants for being Protestants; all we do say is that we must be left free in the matter of our religious convictions." His words, he said, were not for politicians, who were making political capital out of this much vexed question of schools. They were for honest fair-minded men. He regretted that certain newspapers should deem it their bounden duty to every day devote their columns to heaping insults upon Catholics, as if the people of Manitoba came to them and demanded that such abuse be published. He was sorry that the school question should be allowed to become the shuttlecock of politics. Concluding his remarks, he said that he trusted in God, in the good Christian sense of the community. In the meantime, Catholics must wait for the solemn hour when it will be decided that the rights guaranteed by the Constitution must be held inviolate, when by an act of supreme justice the minority will be restored to the place which is theirs by constitution and law. When that hour does come harmony and peace will be once again the characteristic of this great Dominion.

During the Benediction Miss Barrett sang a beautiful Ave Maria by Ganja.

## ANOTHER JESUIT INVENTOR.

One of the great French historians has said that almost all the leading inventions of this century were foreshadowed or actually foretold by the Jesuits of the 17th and 18th centuries. Father Devine is keeping up the tradition. The Winnipeg daily papers of last week praised his wonderful invention, the automatic electric signal for freight trains, which the Rev. Father himself was here to explain. He is now gone west.

## The Pill for the People.

Murilla, Sta., Ont., Jan. 13, 1890.  
W. H. COMSTOCK, Brockville, Ont.

DEAR SIR,—Have been selling your Dr. Morse's Indian Root Pills for the past eight years; they are the only Pills for the People. After having used them once, they always come back for more.

Yours truly,  
JNO. McLEARN.