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**Northwest Review.**

TUESDAY, JANUARY 25 1898.

**CURRENT COMMENT.**

Epigrams and facts do not always  
agree; the latter are often fatal to the  
former. The pungent paragrapher of  
the *Western Watchman* furnishes an in-  
stance, when he says that the Pope's  
Encyclical to the Canadian Bishops  
promises the government "protection  
from political mandements." As there  
never have been any political mande-  
ments and as the Holy Father does not  
make the remotest allusion to this  
chimera, but praises the Bishops unre-  
servedly, the entire statement is a fact-  
less piece of fancy.

The *Tablet*, usually better informed on  
geographical details, speaking of the  
Hudson Bay route, says, "Stern-wheel  
steamers already reach Lake Winnipeg  
from Hudson Bay by the Nelson  
River." The wheels of those imaginary  
steamers must indeed be very stern to  
climb the raging rapids and cascades  
of the Nelson River.

One of the ablest journalistic organs  
of the Church of England, the *Man-  
chester Guardian*, whose hearty en-  
dorsement of the Encyclical we quote  
elsewhere, advises Manitoba Catholics  
to be on their guard lest acceptance of  
the half-loaf should breed contentment  
with that half-loaf, "whereas the true  
policy is to use the half-loaf simply as  
a lever for getting the whole loaf by-  
and-bye." Quite right.

The tone of quiet, jubilant triumph  
in the editorials we reprint from the  
*True Witness* of Montreal and the *Casket*  
of Antigonish, is very noteworthy as  
showing how welcome the Holy Father's  
decision is to the staunchest of  
Catholics.

The editor of the *Casket* puts the mat-  
ter pithily when he remarks: "A Catho-  
lic might as well say he was opposed  
to the doctrine of Purgatory" as to  
declare that he was opposed to the  
principle of separate schools.

When the Hon. J.D. Cameron, Mani-  
toba's Attorney-General, expressed the  
opinion, quoted last week in these col-  
umns, that the "settlement has not  
divested Parliament of its jurisdiction  
to enact remedial or other legislation  
in this Province," he was merely echo-  
ing, consciously or unconsciously, the  
well weighed and fully substantiated  
opinion expressed by Hon. Senator  
Bernier in his Senate speech of April  
5th, 1897, at a time when, as he himself  
remarked, the settlement was in the  
mind of every gentleman in the Senate.  
These are the words of our singularly  
able Senator: "The remedial order is a  
judgment to all intents and purposes;  
it is final, and cannot be withdrawn  
or merely altered in any way, shape or  
manner. That judgment belongs to the  
minority as well as to the other parties  
to the controversy, as does any judg-  
ment in any contested case. By the  
constitution, the refusal of the local  
authorities to comply with the judg-  
ment opens the door to the jurisdiction  
of the parliament. And so long as the  
judgment stands (and it will stand for-  
ever); so long as the refusal of the local  
authorities to comply with that judg-  
ment stands (and it does stand at the  
present moment); so long stands the ju-  
isdiction of this parliament. There is no

authority on this side of the Atlantic  
to alter that situation." The Honorable  
Senator had previously, speaking also  
in the Senate, Aug. 31st 1891, said that  
the "Imperial Parliament alone could,  
by legislation, affect that Remedial  
Order." This is, of course, still plainer  
and better substantiated than the Hon.  
J.D. Cameron's opinion, though the latter  
is perhaps more remarkable as  
coming from so unexpected a quarter.

**Another Inadequate Remedy.**

The following letter appeared  
in last Tuesday's "Nor'Wester."  
To the Editor of the Nor'-Wester.

It was with great pleasure that I listened to the Rev. Father Drummond discussing in a very brilliant, intelligent, logical, and scholarly mode, on the subject of what the Bible was and what it was not. He showed himself to be an extremely fair reasoner in his philosophical style, developing without malice the bases of the Catholic Bible, and also showing the reasons why Protestants rejected seven books of the Bible and why, if Protestants were logical, they ought to reject part of the New Testament also; but, as it was, both parties had the same New Testament, which contains the direct teaching of our Lord. The thought struck me that it would be advisable to use the New Testament in the National Schools in place of the whole Bible, and do away with contentions about the school question and save the extra expense of separate schools and promote brotherly love.

R. WADELL.

Winnipeg, Jan. 19, 1898.

Greatly as we admire the kind-  
ly tone of this letter, we do not think that the mere reading of the New Testament would do away with contentions about the School Question. Catholics are not content with the dead letter of the Written Word; they want to get at its meaning as interpreted by the living voice of the Church; and in this respect, though both Catholics and Protestants admit the same books in the New Testament, certain very important passages in those books furnish more matter for contention than any of the universally accepted books of the Old Testament. We need only mention such texts as "Thou art Peter, and upon this rock I will build my Church," "Whose sins you shall forgive, they are forgiven them," "This is my Body; this is my Blood."

**Misgoverned France.**

One day last week the Free Press had the following editorial paragraph:

There has been a remarkable clearing of the atmosphere during the past week, and the only war cloud above the horizon would appear to be a very little one that is hovering over the Upper Nile. But it is threatening in appearance only. France has no taste for a war with Great Britain, and will scamper out of the Sudan at the first approach of danger. That country is in a bad way. A year ago or more the Free Press predicted that the Republic would go to pieces before it was many years older. It looks to-day as if the crisis might be reached at any moment. If the prosecution of Zola should establish that Dreyfus was made the scapegoat for high army officials, there would be an explosion that would create a condition of chaos out of which anything might come. The fact is the French are not capable of self-government, and for several years past friends of France have been wondering if there is anything really sober and stable of which they are capable.

The day after the foregoing leaderette had appeared the Tribune put in its oar in this way:

Isn't this rather rough on our compatriots? Where do men like Sir Wilfrid Laurier, Sir Henry Joly, Sir George E. Cartier, Dorion, Chapleau et al come in?

Evidently the Tribune is still under the pretty common delusion that the men it names are French. When will it learn, when will so many English-speaking and French-ignoring Canadians learn that there is more difference in character and capacity between the Frenchman and the French-Canadian than between the Britisher and the U. S. American? It was an utterly gratuitous assumption on the Tribune's part to suppose that the Free Press was alluding

to French Canadians. The use of the words "friends of France" shows plainly enough that the Free Press writer did not mean to disparage the first white natives of Canada, those who have the best right to call themselves, as they habitually do, "Canadians" without any modifier.

As regards the France of to-day, there is unfortunately a great deal of truth in the remark that "that country is in a bad way." Its condition has been steadily growing worse of late years in exact proportion to the spread of irreligion within its borders. So long as the rulers of France remained professedly Christian, they were the masters of Europe in war and diplomacy, they not only governed their own country with success but they also, in the palmy days of Le Grand Monarque, swayed the destinies of England, whose King was a tool in the hands of Louis XIV. Now, however, that the fair land of France is misgoverned by anti-Christian secret societies, other nations are indeed "wondering if there is anything really sober and stable of which it is capable." Its own fervent Catholics are the first to deplore the havoc wrought by sneering infidelity in a people who carry principles, whether true or false, to their logical conclusions with a promptitude and a thoroughness that put other nations to the blush.

In view of these sad but undeniable facts French Canadians have much reason to thank God that the cession of their country to Great Britain saved them from the emasculating effects of the French Revolution. If the men the Tribune names have shown some skill in self-government, they owe it partly to the training afforded them by British institutions, but chiefly to the manly virtues of their ancestors who came from France when France was under a Christian government.

**"Vatican Divorces."**

Under this title the following telegram, with a manifest animus to it, appeared in yesterday's Free Press:

"The Vatican statistician announces that last year the congregation of Cardinals received 490 applications for the annulment of marriage, took about half of them into consideration and cut the bonds in six cases. Old fashioned ideas as to the sanctity of marriage still rule at the Vatican."

Our first remark is that the headline is wrong. The despatch speaks of "annulment," not of divorce as this latter word is commonly used. The Vatican never does, simply because it cannot, grant divorces "a vinculo," that is, divorces which imply the right to remarry. But it does and may declare that what had, through mistake, been hitherto considered a marriage, never was one at all, because of certain impediments which made the marriage contract null and void from the beginning. The Catholic Church has no authority over matters which have been settled for ever by Christ Himself, and one of these is that a real marriage, duly consummated, cannot be dissolved except by the death of one of the parties.

Our further remark is that "old fashioned ideas as to the sanctity of marriage" will continue to rule in the Catholic Church until the crack of doom, all sneers to the contrary notwithstanding. The structure of the last sentence of the telegram suggests the possibility of a change some day, as if a time might come when old fashioned ideas as to the sanctity of marriage would cease to rule at the Vatican. But the Church is not affected by false and immoral fashions. Even were divorces to become ten times more common than they are now, the Vatican would always condemn them.

We need hardly add that, in the case of annulment of marriage, both parties to the first invalid contract are free to do what they failed to do the first time and may enter into real wedlock with other parties. This is a very different thing from "cutting the bonds," as divorce courts profess to do. The Church simply declares there never were any bonds in this particular case.

His Grace the Archbishop of St. Boniface, accompanied by Rev. A. Maisonneuve, O. M. I., went to the Oblate Novitiate at St. Charles last Saturday and returns to-day.

**As to Anglican Canon Law.**

At the time of the breach between Rome and England during the reign of Henry VIII, the Roman Canon Law was, of course, in force in the latter country as in all other parts of the Catholic World. Besides the general body of the Canon Law which is applicable to the Catholic Church the World over the Church in each country has, as all know, its special ecclesiastical laws suited to its own local requirements. In England under the latter head came the Legatine and Provincial Constitutions; the former enacted by the Church under Cardinals Otho and Othobon, Legates from Popes Gregory IX. and Clement IV., and the latter being decrees of Provincial Synods under divers Archbishops of Canterbury from Stephen Langton of Magna Charta fame down to the last Catholic occupant of that See. This, in brief, was the position of Canon law in England when Henry VIII, by grace of parliament, became Supreme Spiritual Head of the Anglican Church. The necessity of providing suitable laws for the Government of his Church having pressed itself upon him, Henry had a Statute passed in the 25th year of his reign directing a review of the then Canon law to be held and ordering that until the same should be completed the Canon law, legatine and provincial constitutions then in force and not repugnant to the King's prerogative in his quality of Pope of the Anglican Church, should be retained and continued in full force and effect. But such matters as divorcing, marrying and beheading his wives soon absorbed so much of the attention of the Supreme Spiritual Head of the Church of England that he had no time, and surely could have had no inclination, for Canon law making. In consequence the review contemplated by the Statute has never been carried out; from which it follows that the Canon law, legatine and provincial constitutions are, with the exception noted above, in force to-day in England precisely as they were for well nigh a thousand years before that nation's breaking away from the centre of Catholic unity. And not only is it on the Catholics of England that they are binding as they have been on their forefathers for the past thirteen centuries but on the Anglicans as well by virtue of the Statute of Henry VIII. already cited.

But although the review of the Canon Law directed by Henry to be made has never been carried out, nevertheless the Anglican Church authorities in the year 1603 tried their hands at Canon Law on their own account. These canons of 1603 were revised in 1865, but they have no binding force on any one. It has been adjudged by the civil courts that, not having had parliamentary sanction, they bind neither clergy nor laity, except where they simply declare what the Canon Law, Legatine and provincial constitutions anterior to the time of Henry VIII. were, and these as we have seen were already binding.

The Anglican Church has therefore no Canon Law of its own that has any binding force or legal validity, but is bound by and obliged to appropriate to its own use, where it can be whittled down to fit, the Canon Law—Roman and Papal to the core—of the Catholic Church, a rather awkward position, one would think, for an institution founded as a Protestant and anti-Papal Church.

**Sudden death of An Oblate.**

Father McGrath, O. M. I., Expires in the Union Station at Albany.

Albany, N. Y., Jan. 13.—The Rev. James McGrath, O. M. I., pastor of the Church of the Holy Angels, Buffalo, died in the waiting-room of the Union station in this city last night. Father McGrath, in company with the Rev. James H. Quinn, O. M. I., arrived in Albany yesterday. They were on their way to Lowell, Mass. While waiting for a train at 9 o'clock last night Father McGrath was suddenly taken ill. He was carried into the women's waiting-room and a physician was sent for. Dr. Jones, who shortly appeared, examined Father McGrath and pronounced him to be suffering from heart failure, and said that there were no hopes for his recovery. The dying priest was conscious and immediately began making preparations for leaving this world. The small room contained many sympathizers and the prayers for the dead were said by them. The Rev. Father Curtin entered the room and remained there while Fr. Quinn administered the last sacraments of the Church, and Father McGrath breathed his last at 9.25, with the rosary in his hands and the crucifix placed to his lips.

Father McGrath was one of the best known priests in this State. He was about sixty years of age. He was born in Ireland and began his education for the priesthood there. He came to this country in 1856 and completed his studies at the Ottawa, Can., University. After his ordination he went to Texas as

a missionary, where he remained until 1864, when he was transferred to Ottawa, where he was pastor of St. James' parish for three years, then he went to Buffalo. He travelled extensively between Buffalo and Albany during the next year as a missionary, becoming vastly known as a zealous priest, and remained in Buffalo until 1870, when he was sent to Lowell, Mass., where he remained for seventeen years. While in Lowell he was made Provincial, being the head of the congregation of Oblate Fathers in this country for twelve years. Five years ago he was made superior of the Holy Angels College, and Church, of Buffalo, where he was stationed up to the time of his death.—CATHOLIC NEWS.

**His Grace's Visit to Manitou.**

Free Press Manitou correspondent.  
Considerable stir took place in town on Sunday last, it being the occasion of a visit to St. Patrick's church here by His Grace Archbishop Langevin, accompanied by Rev. Fathers George, O. M. I. of St. Boniface, and Perquis, of St. Leon. Rev. Father Viens of this parish was also present. The service in the church at 4 p. m. was well attended and many prominent Protestants were seen in the congregation. After the singing of vespers His Grace gave Benediction of the Blessed Sacrament. An address was then presented to His Grace on behalf of the parishioners of St. Patrick's here, and read by Mr. H. Toohey. In reply His Grace gave a very instructive discourse. He was pleased to know that his people lived in so great harmony with the people of other denominations. The decoration of the church was in charge of Rev. Father Viens and he deserves much credit for the tasteful way in which it was done. At the conclusion of the service His Grace was driven to the Cassin house where a large number partook of the nice supper prepared by Mrs. Cassin. During the supper His Grace intimated that he would contribute the sum necessary to pay off the balance of the debt on the church.

**Address.**

Read to His Grace by Mr. Toohey in the name of the Catholics of Manitou.

To His Grace  
Archbishop Langevin, O. M. I.  
My Lord Archbishop,

It is not simply to fulfil a formal commonplace obligation that, in the name of all the parishioners of St. Patrick's, Manitou, I welcome Your Grace among us. This circumstance is for us a period of uncommon interest, and we sincerely rejoice at your first official visit in our young parish, because Your Grace thus kindly puts a term to our long and legitimate expectation of having the honor of your presence here. It is to us both a pleasure and a duty to tender our grateful acknowledgments to the worthy, honored and universally respected Archbishop who has been so fitly and amidst universal congratulations selected to administer the many spiritual and temporal wants of this diocese.

Great was our sorrow, some time past, on hearing of your long and most painful illness, which during several months interrupted your apostolical labors. How confident were your faithful children of Manitou in the Goodness of the most Bountiful God, offering up their feeble supplications for your speedy recovery and the welfare of the numerous children confided to your care, for whom Your Grace continues to work so vigorously with that apostolical zeal which characterizes you, supplying to them the necessary means whereby they may work out their salvation.

Your generosity, in sending us our present zealous and devoted Pastor, will ever remain a lasting proof of that innate goodness for which you have been long and justly celebrated. We feel impressed, Your Grace, with the idea that the cause of education, a subject which, to you a source of painful anxiety, is one that will merit all our attention. We, the parishioners of St. Patrick's, Manitou, beg of Your Grace to be numbered among your most faithful and most desirous to forward the glorious cause of education.

In conclusion, Your Grace, we avail ourselves of this happy opportunity of your passage among us to ask for a special blessing for our young parish, our families, our undertakings and our dear children.

We remain, with the highest respect,  
My Lord Archbishop, Your Grace's most devoted children of Manitou, Manitoba.

St. Patrick's Church,  
Manitou, Manitoba.  
Jan. 16th, 1898.

Rev. Father Tourangeau, S. J., sang the High Mass last Sunday at the Immaculate Conception.