

The Northwest Review

PRINTED AND PUBLISHED EVERY
WEDNESDAY
WITH THE APPROVAL OF THE ECCLESIASTICAL
AUTHORITY.
At 184 James Avenue East.
WINNIPEG.

Subscription, - - - - \$2.00 a year.
Six months, - - - - \$1.00.
All Postage is paid by the Publisher.

P. KLINKHAMMER,
Publisher,

THE REVIEW is on sale at the following places: Hart & McPherson's, Booksellers, 364 Main street; and R. D. Campbell's, Bookseller, 532 Main St.

ADVERTISING RATES.

Made known on application.
Orders to discontinue advertisements must be sent to this office in writing.
Advertisements unaccompanied by specific instructions inserted until ordered out.

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 controversial. (3) NEWS NOTES, especially such as are of a Catholic 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.

A Catholic correspondent wanted in every important town.

Address all Communications to THE NORTHWEST REVIEW, Post office Box 508, Winnipeg, Man.

The Northwest Review

WEDNESDAY, JANUARY 8.

EDITORIAL COMMENT.

The *Venezuela Question* leader on the *Venezuela* leader is printed here as a specimen of judicial calmness in the midst of the shrieks of two nations. The editor of the *Tablet*, though a staunch Tory, is able to enter into the minds of Americans and put himself in their place. He is too sure of his admitted loyalty to think himself obliged to boast of it. Nor is he afraid to blame his own leader, Lord Salisbury, for not accepting the proposed arbitration. Well were it if some of our American Catholic contemporaries, who are just now making themselves supremely ridiculous by their clamors for war, would take a leaf from the admirably written and charitably conceived article in the great metropolitan weekly.

The reports printed in another column of the Edmonton Catholics' address and of His Grace's reply bear on their face the evidence that the laity are not a whit behind the clergy in denouncing the treatment Catholic schools are receiving in the Northwest Territories. In fact, the address of the laity is much more scathing than the Archbishop's reply. The former says "the present school system of the Territories is based upon a false and abominable principle," "is a gross violation of the natural and God given rights of parents," is "intolerable," and begs His Grace to aid the Catholics "in freeing themselves from the fetters placed on them by the school ordinance of 1892." Surely, this is stronger language than any used by the Archbishop. And yet, as if this honest report was too fair, the *Calgary Herald* suppressed all allusion to the address and blamed Mgr. Langevin for having painfully surprised his listeners by an uncalled for tirade. All that His Grace said was suggested and distinctly called for by the indignant protest of the laity.

Last Friday the *Free Press* published a long screed on the School question from a correspondent signing Elva. The burden of this silly performance was that the intelligence and progress of Ontario and Manitoba should be forced upon the stagnation and retrogression of Quebec. Now it so happens that the facts are dead against Elva. There is vastly more intelligence and more real progress in Quebec than in either Ontario or Manitoba. Solvency is a sure test of progress. Property owners are far more solvent in Quebec than in Manitoba or even Ontario. John Talbot Smith proved, some years ago, that the farms of the "premier province" were at least twice as heavily mortgaged as the farms of the "pivotal province." Of late years the latter has great-

ly outstripped the former in agricultural improvements, such as the spread of creameries and cheese factories. Newspapers are supposed to be a sign of progress. Well, *La Presse* of Montreal, a French Catholic paper, has a wider circulation than any other paper in the Dominion, wider even than that of the *Star*, whose readers are largely Catholic, and which also thrives in the "stagnant" province. As regards intelligence, culture and refinement of a high order are more general in Quebec than in any other part of Canada. The old province contains more college men in proportion to its population than any other region of America and perhaps of Europe, and the curriculum of its colleges is, though less showy, much more substantial and elevating than the cramming and multifarious smattering of non-Catholic colleges. Not long ago Principal Grant gave a list of famous living French Canadians all trained in the "stagnation and retrogression" of Quebec. Our own Archbishop, quite lately in his reply to the Edmonton address, quoted a Manitoba member as saying that Catholic members of Parliament were superior to Protestant members in education. But, alas! none are so blind as those who refuse to see.

Mr. Ewart's pamphlet in reply to Mr. Wade's comes in the nick of time. A glance at it shows that it is, like everything Mr. Ewart writes, concise, convincing, crushing. To set off Mr. Wade's title page quotation from Victor Hugo Mr. Ewart prints a most apposite and telling passage from Lord Salisbury. It would be difficult to present in a more striking manner the contrast between the two pamphlets. Victor Hugo is the worst possible authority on any question; literary insanity is his forte; no man of judgment or taste would think of quoting his testimony on any subject; at best he might, with pardonable indulgence, be called, as Lamartine called him, "the sublime child," a creature of impulse and passion. The passage from this energumen, which Mr. Wade quotes, is a typical specimen of foundationless rant, the raving of an apostate Catholic ruined by prodigious pride. The Marquis of Salisbury, on the contrary, is a master of sane and vigorous thought and language, more terrible to his enemies by what he says than even by the trenchant words in which he says it. No man is more justly and appropriately quotable than he, and few of his many terse and really deep sayings are wiser and better expressed than the one Mr. Ewart has chosen. Hugo is a mad poet, a fool, whose influence tends to spoil and degrade the French language. Salisbury is a wise, strong statesman, in whom clearness of thought is sustained by strength of will. As Hugo just suits Mr. Wade, so Salisbury just suits Mr. Ewart.

"A DECLARATION OF WAR."

The Catholic laymen of Edmonton, in an address presented to His Grace, Mgr. Langevin, during his visit to Mgr. Grandin, have "declared war" against the Masonic programme of D. J. Goggin, which has for its aim the destruction of the Catholic character of the separate schools in the Northwest Territories. There is no uncertain sound in the language of this address. It shows that the Catholics of the Northwest Territories have a grievance in educational matters, much more dangerous because less brutal and more treacherous than the grievance in Manitoba. In Manitoba the brutal directness of the attack on the minority is so flagrant as to defeat its object, while in the Territories the thing is done with scientific slowness and hypocritical suavity. In Manitoba the Government openly appeal to the lowest passions and prejudices of the electors, while in the Territories the cunningly devised methods of Mr. D. J. Goggin are hidden beneath the cloak of a kindly interest in the improvement of Catholics. In Manitoba the appeal is to an ignorant and intolerant rabble, while in the Northwest Territories the end aimed at is accomplished by an insidiousness which lurks behind a smiling pretence of friendship. In Manitoba the Catholic minority receive a brutal denial when protesting against the

wrongs inflicted upon them, while in the Territories west of us the protests of the Catholics are met with a semblance of humility on the part of Mr. Goggin, who takes refuge behind skillfully prepared regulations, which, he regrets, prevent him granting any relief to the aggrieved complainants. With a stereotyped smile, the Past Grand Master of Freemasonry meets the complaints of the minority, and, while assuring them of his undying friendship for them and deep reverence for their conscientious convictions in the education of their children, he regrets most earnestly that he is powerless to grant them relief—all owing to those unfortunate regulations of the Department of Education. If the Catholics could only induce the Department of Education to relax or change these regulations, devised by himself, he would be so glad to grant the prayers of his dear Catholic fellow-subjects; but as matters now stand he is the unfortunate and most unwilling instrument of their misery; he is the creature of painful circumstances over which he has no control; he loves Catholics very dearly; he esteems them highly; he recognizes their unhappy lot; he hopes that they will not blame him, but those unspeakable regulations, gentlemen, come between him and his love for you. The most worshipful Grand Master of Masonry, with all the craftiness of his chief, knows how to make his methods most effective while hiding from public view the secret machinations of his sect. No vulgar display of intolerance; no abusive and brutal assault on Catholics; this would weaken his designs, or render them abortive. That kind of warfare may suit the vulgar and ignorant herd in Manitoba; but for the clever and astute leader of "The Craft" in this country, it is beneath contempt.

The devil is an accomplished diplomat, who knows all the weaknesses of human nature and, therefore, knows how far he may go with safety in his soul-destroying programme. He commits no stupid errors in its execution, and loves to clothe his designs in the garb of respectability and apparent goodness. He is neither vulgar, stupid, nor ignorant. He laughs at his agents when they work into his hands and curses them when they defeat his designs. He prefers to work in secret and to hide his hand lest its hideousness might, if revealed, frighten the dupes of his arts. He employs, therefore, as the executors of his purpose, men versed in all the arts of deception. For this end he has established secret means; oath-bound secret Conclaves, where the light of day never penetrates, and where his cunningly hatched schemes are prepared and launched upon an unthinking and easily duped world. He sees in the Spouse of Jesus Christ, the Catholic Church, the one insurmountable obstacle to the accomplishment of all his designs on the human family and he has sworn to destroy her influence. He knows that he can never blot her out, but he wishes to do the next best thing; that is, destroy her influence. He realizes that the best way to do this is to corrupt the fountains from which the young draw their knowledge. He knows that if he can succeed in hiding the saving truths of Christianity from one generation of men, he will have no difficulty with the generations that will succeed them. How can this be done? By secularizing the schools and degrading the name of Jesus Christ. He suggests that the easiest way to settle religious disputes is to refuse state aid for the inculcation of religion. "Why should the state, which exists in order to deal with temporal matters, recognize or bother itself with spiritual affairs? Let the Churches and Sunday schools attend to that. It is their proper duty, not the state's." Freemasonry is the instrument by which this programme of the Devil is carried out, and it is the enemy which is, to-day, threatening, nay, accomplishing the destruction of Catholic schools in the Northwest Territories.

We are pleased to notice the "declaration of war" which the Catholic laymen of the Territories have made upon this insidious foe of their holy religion,

threatening to destroy their God-given parental rights.

THOSE BYE-ELECTIONS.

The Tribune sees in each bye-election resulting against the Dominion Government a victory for Manitoba, and even goes the length of saying that the Catholics in the East are not interested in separate schools generally, and especially that they are indifferent to the maintenance of Catholic schools in this province. In making these statements the Tribune is judging the Catholics of eastern Canada by its own narrow standard. It assumes that they are governed by the same ignorant and intolerant passions and prejudices which actuate itself and those who follow its lead. Not so. Catholics are governed in their public and private acts by well defined and intelligent rules, and cannot, therefore, be largely influenced by passions and prejudices which have their origin, life and action in ignorance and the evils flowing therefrom.

In all the bye-elections the Catholic voters have been governed by just principles. In Ontario, they had been driven out of the ranks of the Conservative party by the narrow intolerance of that party in local politics. Mr. Meredith and the local politicians of Ontario belonging to the Conservative party made open and cruel war upon the separate schools of Ontario and sought, by exciting the passions and ignorant prejudices of the ultra-Protestant element, to defeat Sir Oliver Mowat and destroy the schools of the minority. For twelve years, the Catholics of Ontario have been witnesses of this savage onslaught carried on by the very men who are now posing as the champions of their co-religionists in Manitoba. For twelve years those men were seeking to take away from Catholics the very privileges which they half-heartedly promised to support the Dominion Government in restoring to the minority in Manitoba. Is it any wonder that those Catholic electors should look with some degree of suspicion on the professions of men who have systematically opposed their educational rights for twelve years? They reason thus: "The rights of Manitoba Catholics have been invaded. Under our Constitution it becomes the duty of the Dominion Government and Parliament of Canada to supply a remedy. In doing so, that government and parliament are merely doing an act of simple justice for which they deserve no special thanks. Why should we abandon our party and fly to the arms of our erstwhile persecutors, simply because the Dominion Government has promised to do an act of simple justice demanded by the Constitution? Up to the present time they have only made promises and we prefer to wait and see what these promises will amount to. If the Government bring in a just measure of relief, and if the Liberal party, to which we belong, in any way oppose the bestowment of that relief, then, as Catholics, we will place principle before party and give our hearty support to the Government. Meantime we decline to be moved by appeals founded only on promises. We have stood by Sir Oliver Mowat's Government because its policy was one founded on justice and opposed to tyranny and persecution, and, should our party oppose the Government in granting a full measure of justice to our co-religionists in Manitoba, we will stand for justice and right and support the men who maintain it." That is the position of the Catholics of Ontario, and we submit that it is one founded on common sense and justice. Those who, for party reasons, interpret it as indifference to so essential a principle as the maintenance of Catholic schools in Manitoba will, should the occasion arise, find that the Catholics of Ontario, like the Catholics of Quebec and the rest of Canada, rise above party and stand as one man in the sacred cause of Catholic education.

That the Dominion Government has suffered defeat in two constituencies in Quebec, which have heretofore returned conservative members, must not be taken as indifference to the cause of the Catholics of Manitoba; but rather the opposite. Neither can it be taken as an in-

dorsement of Mr. Laurier. The true cause of the defeat of the Government is to be found in the fact that Quebec overwhelmingly indorses the position taken by Mr. Angers on the school question, and is determined that he will not suffer personally by the stand he then took. Mr. Angers said that there was no just reason for delay in granting relief after the decided refusal of the Manitoba Government to recognize the decision of the Imperial Privy Council. The result of the further negotiations of the Dominion Government amply justifies Mr. Angers' position and, evidently, Quebec is of the same opinion. So strongly entrenched is Mr. Angers in the hearts of the people of Quebec, that Sir M. Bowell cannot persuade a Quebec representative man to take his place in the cabinet. The best thing Sir Mackenzie can do is to get Mr. Angers back into his cabinet as soon as possible, by promptly taking steps to restore to the minority in Manitoba their Catholic schools. Mr. Angers has proved himself, on more than one occasion, a tower of strength in his own province and, by his resignation, he has shown his devotion to principle at any cost. The sooner the Government recognize this, the better it will be for them, if they value their prestige in Quebec.

NOTES FROM PORTAGE LA PRAIRIE.

St. Cuthbert's Christmas Tree Entertainment.

St. Cuthbert's Church Christmas Tree Celebration which took place in the Sunday school room on the 27th inst., was a success. Misses Maggie Bemister and Tessie Thomas deserve credit for the labor they expended in preparing the pupils and making all other arrangements, and the success achieved was greatly due to their efforts. The entertainment opened with a chorus, "Jolly Old St. Nicholas," by Mary Fitzgerald, Lillie Thomas, Mary Costigan, Kathleen Bemister, Frank O'Reilly, Humbert Costigan, Eddie McFarlane and Teddie Lyons, and was very appropriate and well rendered. "Vocal Solo" by Miss Lillie Thomas showed that the little lady of eight summers possesses a full rich voice and under a competent professor promises to be more than ordinary. "Tableau," sketches from child's play, performed by little Miss Mary Costigan and Master Thomas McFarlane representing an aged couple enjoying the happiness of life; the scene was comic; the two little mites performed their parts admirably. Duet "Whispering Hope" by Miss May Mawhinney and Mr. Alexis Philion; this was the classical number of the evening, showing that Miss May Mawhinney and Mr. Alexis Philion are not only possessors of rich voices, but have passed through the mill of drill. Recitation by Miss Maggie Bemister, who gave proof of her declamatory powers, rendered "The Last Shot" in good form, which in itself is a difficult piece and yet this promising young lady acquitted herself in a manner worthy of a professional singer. Solo by Mr. Casolo with his splendid, deep, rich, soft and melodious voice fully maintained his well known and well deserved renown. Tableau, "May Queen" was an excellent advertisement of the salubrious clime of Portage, which produces beauties such as took part in the tableau, who are as follows: "May Queen," Miss Irene Hagarty; "Maid of Honor," Miss Geraldine Ryan and Belle May Fitzgerald; "Spring," Miss Patty Hagarty; "Summer," Miss Clara Bemister; "Autumn," Miss Maggie Bemister; "Winter," Miss Tessie Thomas. "Comic Song" by D. B. Thomas was acceptably rendered. Tableau, "Indian Scene," was quaint and produced what was intended—intense merriment. Miss Tessie Thomas, Miss Maggie Bemister, Miss Clara Bemister, Miss Patty Hagarty, Mr. Bertie Ryan, Mr. Alexis Philion and Mr. D. B. Thomas were the characters. Vocal solo by Mr. Alexis Philion was rendered in a style which proved that Mr. Philion is the possessor of a splendid voice, well trained. Violin solo by Miss Patty Hagarty filled the hearts of the audience with sweet, melodious strains which could only be accomplished by the bow of this young lady. Recitation by little Master Joseph Costigan was a magnificent effort in paving the way for the appearance of Santa Claus, who filled the younger part of the audience with delight. Mr. Bertie Ryan acted the part of Santa Claus in a creditable manner while he was distributing the presents which were numerous and a great number costly. Some of the young gentlemen were very fortunate in receiving from St. Nicholas negro dolls, white mice, cigars and a week's supply of small fish.