

The Northwest Review

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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.

The Northwest Review

WEDNESDAY, JUNE 5.

NEW QUARTERS.

This week THE REVIEW moves into new quarters and for the future our readers will find us located in the building adjoining the Commercial office on James Street. We have opened an office there and shall be glad to receive those of our patrons who may feel disposed to honor us with a call. We would add that we are especially well equipped now for job printing of all kinds. Orders left at the office will receive prompt attention and the arrangements we have made justify us in promising good satisfaction.

Ability and intelligence always tell when jealousy is not a factor. This was illustrated at the recent convention of Catholic Foresters held at Minneapolis. Our friend Mr. F. W. Russell was elected secretary at that important gathering and it is needless to say, ably and efficiently filled the onerous duties of that office. Mr. Russell represented the St. Boniface Court at that convention.

MONTH OF THE SACRED HEART.

This month is specially devoted to the Sacred Heart of Jesus and we are quite sure that the Catholics of Manitoba and the North West Territories will renew, in a special manner, their loving devotion to the Sacred Heart of Jesus, by saying a special prayer each day during this month to the Sacred and Divine Heart of Jesus for the restoration of our Catholic Schools. Prayer is the greatest and most effective weapon that we can use at the present critical juncture for the restoration of our cherished rights and privileges. As our revered Archbishop said in a recent letter: "the hour is a solemn one," involving the constitutional rights and liberties of the Catholic minority, nay more, the rights and liberties of the hundreds of thousands of Catholics who, let us hope, may make their homes among us and help to build up a mighty and prosperous "greater Britain" in this country.

We feel indeed that the hour is a solemn one, and as His Grace, in his recent pastoral letter, invoked the protection of the Sacred Heart of Jesus and asked the League of the Sacred Heart to pray for that intention, we are quite sure that nothing would give more pleasure to him than to know that every Catholic in his great Archdiocese was offering up a daily prayer in honor of the Sacred Heart of Jesus for the success of our righteous and sacred cause. Let us remember that the Legislature of the province meets on the feast of Corpus Christi and much will depend on the action then taken. Let us then turn with confidence to the Sacred Heart of Jesus and beg of that Heart that loves men so much, to cause peace and clarity to once more reign in the hearts of the people and dispose them to act in a spirit of justice and fairness to the minority.

SUGGESTED BY OUR ARCHBISHOP'S LETTER TO "LA VERITE" PUBLISHED LAST WEEK

To Mr. Tardivel, may now apply, with startling fitness, those words of ecclesiastics: "Cast thy bread upon the running waters; for after a long time thou shalt find it again." For the past fifteen years he has been casting the bread of fearless and uncompromising Catholic principles upon the running waters of Canadian social and political life, and now at length he is beginning to find

that the worth of his broadcast sowing is recognized by masters in Israel. Time was when his struggling paper, "La Verité," albeit really what its name implied an embodiment of unadulterated verities, albeit edited with rare mental grasp and sound judgment, albeit better written in point of style than any other French Canadian periodical, was frowned upon and metaphorically spat upon by those who ought to have welcomed it with warmth and fostered it with loving care. His has been a unique experience. A simple straightforward layman, strong only in his keen sense of even-handed justice and his horror of injustice, he has gradually won over the fervent among the laity, then the more studious and more learned among the clergy, till now he is chosen by our intrepid archbishop as the channel for a weighty pronouncement that is meant to carry far and wide. This solemn recognition of the value of the Press when directed by an able, incorruptible and independent journalist honors both the writer and the editor. And in fact no paper in Canada and few papers anywhere exert so potent an influence over thoughtful men as Mr. Tardivel's La Verité. Even those whose views are to his as the poles asunder, respect the transparent honesty of his convictions. They feel that one who, by dint of manual and mental labor, not only writing but setting type with his own hands and getting out his paper with the help of his children, has succeeded in ridding his eight pages of all advertisements, lest advertisers might influence his speech and shackle his liberty, can assuredly be trusted to give the true reason of the faith that is in him. And when this feeling of boundless trust yearns toward a man of bright mind, exact scholarship, thorough theological training, unerring Catholic instinct, dauntless bravery and vigorous style, that man is grappled to the people's heart with hooks of steel.

ARCHBISHOP MACHRAY AND CATHOLIC PRIVILEGES.

We are informed that among some papers recently brought down and laid on the table of the House of Commons at Ottawa on the school question, was a letter from the Archbishop of Rupert's Land addressed to the Hon. Sir McKenzie Bowell, in which His Grace "protests on behalf of the church of England Synod of that diocese against any attempt to secularize the schools. The church, he says, considers the inculcation of sound principles of life of more importance than material knowledge. At the same time, he deprecates the granting of any privileges to the Roman Catholic body, not shared by other religious bodies."

We have nothing to do with the opinions or principles of the Church of England on "the inculcations of sound principles of life," (whatever that vague phrase may mean), nor do we wish in any way to interfere with its free exercise of all these principles. If the Archbishop means by the inculcation of sound principles of life, religious and moral training, we quite agree with him that such principles are of more importance than material knowledge. But may it not be quite within the range of possibilities that what may appear in His Grace's opinion, or in that of his Synod, as "sound principles of life," may not be so considered by others.

But according to the Archbishop the others are not to be permitted to inculcate what, to them, constitute the sound principles of life, without being charged by His Grace with enjoying special privileges.

His Grace deprecates the granting of any privileges to the Roman Catholic body! What privileges does he deprecate? He objects to purely secular schools because "the Church (that is, his Church) considers the inculcation of sound principles of life of more importance than material knowledge." But secularists claim that they inculcate sound principles of life in their schools. Why does the Archbishop deal in such obscure language? There are many sound principles of life in the material, as well as in the spiritual, order and the secularists claim that these sound principles of life which teach a man how to get on in the material order is of much greater importance than the sound principles of life, which His Grace advocates. In objecting to secular schools, why does not His Grace honestly tell us what he means by the inculcation of sound principles of life? Why does he not say that he objects to a system of schools that does not teach a code of morality based upon all the religion that he and his confederates of the Protestant clergy can agree upon among themselves. That would be putting the matter in its true light before the public.

The true schools of Manitoba are acceptable to the Archbishop and his Protestant friends because they "inculcate sound principles of life,"—that is, they, being a continuation of the Protestant system and teaching a morality based upon Protestant ideas, are not to be replaced by secular schools which, it is feared, would not inculcate sound principles of life—that is, principles agreeable to His Grace and the Synod of his church.

We do not want to secularize the schools on His Grace; we are pleased to learn from him that they are teaching sound principles of life, from the standpoint of his church; we do not want to deprive him, or the majority in Manitoba, of schools which teach sound (Protestant) principles of life to PROTESTANTS; neither do we consider it a privilege that the state should allow them to inculcate and constantly keep these sound principles of life before their children.

On the other hand we look upon it as little short of impertinence, and certainly

consider it very narrow and intolerant on the part of the Archbishop of Rupert's Land to say that Catholics cannot enjoy the right to inculcate what they consider sound principles of life without being told that they are receiving "privileges," that is something not enjoyed by the others. The Archbishop acknowledges that the schools of to-day are teaching sound principles of life to Protestants, and yet he says that when Catholics ask for schools in which to teach sound principles of life, as understood by them, they must not do so because that would be giving them privileges equal to those enjoyed by himself and his friends. Truly the Anglican Archbishop of Rupert's Land is a man of broad, liberal, tolerant and enlightened views! He must have had a wondrous moral effect before the Premier of Canada and must have clearly pointed out to him the fact that what may be freely enjoyed as a right by Protestants becomes a privilege when asked for by Catholics and a privilege that must not for one moment be conceded.

JEALOUSY THE CAUSE.

To most people it came as a surprise that the Archbishop of Rupert's Land should, while demanding that religious instruction be retained in the schools of Manitoba and that, therefore, they be not secularized, take exception to similar right to Catholics. His Grace wants "sound principles of life," as understood by his church, inculcated in these schools and he wants that Catholics be made to support these schools whether they believe or not in his ideas of "sound principles of life." This is an extraordinary and illogical position for a man occupying the position of His Grace to take. What does it mean? Jealousy, and nothing more. His Grace sacrificed his rights to denominational schools when he united with the other Protestant bodies in a common Protestant school system. At the time the Barrett case was decided in favor of the Catholics by the Supreme Court at Ottawa, that jealousy began to develop itself and as a result Mr. Logan was put up in the hope that he would either complicate and weaken the Barrett case or in the event of success, restore to the Church of England the rights it sacrificed in uniting with the other Protestant bodies. The Barrett and Logan cases went under and then the Catholics, as the minority, successfully established their right of appeal. The Church of England lost the Logan case but could not go further, because its members came in among the Protestant majority. Only the minority have the right of appeal to the Governor General in Council.

The Archbishop is, therefore, anxious that the Catholics should be compelled to support his Protestant schools which inculcate "the right (Protestant) principles of life." If they be exempted from doing so they are "specially favored." Let us glance at this claim that Catholics are specially favored.

It is a common thing to hear the opponents of Catholic schools say that they are opposed to them on the ground that "Catholics would be specially favored" in having their schools, while the other religious denominations are not allowed them. Now, like all the other objections advanced against our schools, this is not honest—on the contrary, it is fallacious and misleading and is used by our enemies to hoodwink and deceive the thoughtless and uninformed. When this province became a part of the Dominion of Canada and received a constitution from the Dominion Parliament, ratified and endorsed by the Imperial Parliament of Great Britain, the various religious denominations here had their own schools, chief among whom were the church of England, Presbyterians and Catholics. The framers of the constitution intended to give to these religious denominations the right and privilege of forever enjoying them. So that it is clear to every thinking man that, when Manitoba first entered Confederation, every religious denomination in the province stood on exactly the same platform of equality in regard to their educational affairs. The church of England authorities had a right to keep and maintain their own schools without having to pay or support either the Presbyterian or Catholic schools as they have done in Newfoundland and other colonies where a similar privilege is enjoyed by them. In like manner the Presbyterians had a perfect and justifiable right to keep and maintain their own denominational schools, with entire and complete immunity from taxation for any of the other schools. The Catholic schools then in existence came under the same rule and were granted the same immunity as the other denominations. Nothing more was extended to them than was granted to the others, and nothing less could fairly be offered them.

Now, this being the case, we would ask those agitators to point out to us, if they can, wherein did we get more "special favors" than either the church of England or the Presbyterians. If they cannot show that we got anything more than any of the other denominations; if they cannot point out any immunity, right, privilege or favor that was given to the Catholics, that was not granted in exactly the same measure of fullness to all the other denominations, then their charge "that the Catholics are specially favored" falls to the ground and the men who make it are not stating what is true.

We have shown in plain English that all religious denominations in Manitoba at the time of Confederation were guaranteed their schools; that they all received the same measure of immunity from supporting other schools; that no right or privilege that was granted to one was withheld from the other, how, then, in the name of truth and common sense can any honest man or body of men say "that Catholics are specially favored," by such a fair, just and equitable arrangement as the above clearly is? "Oh, but," say our objectors, "we do not enjoy the same privilege now." Well, why do you not? Did the Catholics, either directly or indirectly, either in public or private, ever attempt to deprive you of the privileges you then enjoyed? And if they did not interfere with you in the enjoyment of those guaranteed rights and privileges to have your own denominational schools; if they did not attempt to deprive, much less deprive you of them, how comes it that you are not in the fullest enjoyment of them? Calmly pause and consider your position; take in the full sense of the situation; ask yourself this plain question: "It is quite certain that at confederation we had denominational schools; it is equally certain that the enjoyment of those schools were granted and guaranteed to each denomination; it is also quite true that the Catholics never attempted, much less deprived us of those schools, how then comes it that we are not, like the Catholics, in the enjoyment of denominational schools?" "If the fault was not chargeable to the Catholics, on whom must the responsibility be placed? How comes it that those rights and privileges were abandoned by us?" We will answer that question.

After Confederation, the question of education had to be fixed by an act of Legislature, or in other words, the Legislature of the province had to provide the necessary machinery to enable the various schools then in existence, as well as others that might be necessary, to carry on their functions. In doing this the Legislature was bound to respect the constitution guaranteeing denominational schools, and therefore all it could do was to pass an act within its jurisdiction to enable this to be done. But at this juncture the various Protestant denominations agreed that they would unite together as one great body of Christians and have, what was known and what really was a Protestant school system.

This mutual arrangement among the various Protestant bodies was voluntarily entered into by themselves without any attempt at coercion on the part of the framers of the first school act of the province. It was done for the purpose of enabling them the more easily and effectually to educate their children, because they felt that the religious differences between them were not of such a marked contrast as to prevent them uniting on a Protestant system of schools satisfactory to themselves. Therefore, the framers of the first school act of the province provided for Protestant and Catholic schools.

How then can it be charged that "Catholics would be specially favored" in such an arrangement? If our Protestant friends united their forces and established a system of Protestant schools that did not afterward suit them, they and they alone are to blame, and it is mere childishness on their part to complain of Catholics claiming "special favors." The Catholics never received a favor that was not given to the Protestants, acting collectively, but acting so according to their own choice. This will not prevent those agitators and disturbers of the peace and harmony of the province from repeating again and again this stale slander about "special favors" to Catholics, nor will it, Alas! prevent many people being deceived by their fallacious statements.

EXTERNAL WORSHIP.

A conversation we lately had with a chance acquaintance gave occasion to the following reflections:

One of the errors of the age is contained in the statement that God does not need our external worship and that the religion of the heart is sufficient for all purposes. Of course, this principle is one that emanates from persons who are indifferent in religion and who do not practice any worship of their God and Creator, and they preach the doctrine in order to pass for superior beings and to justify their want of religion. However, we will examine the contention thus put forth by the indifferent in religion, and we will see whether it can stand the test of reason and common sense.

The heart of man is so constituted as to manifest, by external acts, all the emotions to which it is subject. The covetous man shows by his grasping perversities and by eagerness with which he pursues money-making, that his heart is wholly bent on amassing money, even at the expense of his fellow-men, and by foul or fair means. The miser has a hard and pinched cast of features, and, by depriving himself of every gratification and even of the necessities of life, he manifests, in his intercourse with his neighbors, that he desires to increase his store at all hazards, and that he has no other end and aim in existence. The angry man breaks out in loud and unreserved language, and does not hesitate

to blaspheme at times, under the excitement caused by his passion. The libertine has imprinted on his features, no matter how refined or intellectual they may be, the contempt he entertains for purity, and the love that sways his heart for the low grovelling pleasures of sense. When we thus love, whether it be before a father, mother, husband, wife, or children, our affection finds expressions in our face, and in our conduct towards the loved ones. We rejoice with their joy, and we weep with their grief and affliction.

External acts being therefore, the expression of our emotions, if we truly love God in our hearts, we will necessarily manifest in our conduct and in our language, that we have this love for Him and that it is not merely a passing sentiment. External worship is, therefore, founded in reason and is the logical outcome of our love for God.

Man is composed of a body and a soul, and as both were created together by the same creative hand, it follows that if one part of the human compound is bound to render homage to its maker, that the whole is under the same obligation. If it be admitted that the spiritual portion of our nature must worship God, it will follow that the body with which the soul is united, and without which it could not perform any of its functions, must also discharge its debt of gratitude to God for its preservation, and for all the other manifold gifts which it continually receives from Divine Providence. There is such an intimate connection between the body and the soul that one cannot act in mere temporal matters without the other. Why should they be dissociated when it comes to the worship of God, the highest and noblest, the most sublime operation of human nature?

Another reason why there should be external worship is that society, being composed of individuals, is under obligation to render to God its share of worship. The only way in which society can discharge this obligation is by external worship. The collective body of which society is composed must unite in worship by external ceremonies necessarily. There is no other way in which the religion of the heart, as it is called by some would be philosophers, can be practiced by the mass of Christians, considered in their corporate capacity. If we were composed of mere spirit and were divested of our bodies, as are the angels, then, we might content ourselves with the religion of the heart and might dispense with the acts requiring the use of our senses. But inasmuch as society consists of human beings, composed of bodies and souls, there must the external worship rendered to God, if society is to discharge its duty to its creator.

The President of the P. P. A. in Canada has addressed a circular letter to the association containing the following paragraphs:

"Your executive have always conferred with Mr. Dalton McCarthy, M. P. Mr. McCarthy has guaranteed that he will stand by every plank in our platform and fight to the bitter end every measure that we wish to introduce into the House of Commons along these lines, and we therefore urge that you bring out candidates as McCarthy men wherever practicable, as we believe that 'secrecy' as to our nominating candidates is the keystone to our success in the coming elections."

And so Mr. Dalton McCarthy, who in the course of his argument of the Manitoba School question before the Dominion Cabinet disclaimed any connection with the P. P. A., is actually pledged to "stand by every plank" in the platform of that disreputable dark-lantern society, including its policy of preventing Catholics as far as possible from making a living! The distinguished member for North Simcoe should certainly be proud of his associates and of the secret pledge he has given them. Hal-dimand has taught this cowardly gang that they cannot elect candidates who are known to belong to them, and they honor the Canadian people in admitting that fact. It is scarcely necessary to specify the light which their statement casts upon Mr. McCarthy. —The Casket.

THE DANGER OF TRIFLING WITH CONSCIENCE.

One of the strangest anomalies and most dangerous weaknesses of poor human nature is the tendency developed in many minds to trifle with conscience. This idea is suggested by reading Father Walworth's "Glimpses of Life in an Anglican Seminary," in the Catholic World for March, and especially the interview which he had with Rev. Benjamin W. Whitecher at Utica, while giving a mission there in 1855. Whitecher had been with him in the Episcopal Seminary some ten years before, had sympathized with what was called the Oxford Movement, was inclined to follow the example of those students who "went over to Rome" but had not the courage of his convictions.

"His first backward step," says Father Walworth, "was when he took orders in the Episcopalian Communion. The second was when he took a Presbyterian wife. Still later on, becoming a widower, he took a second wife and became surrounded by a family of children." Ten years of his life passed away in this false position when he met Father Walworth during the mission in Utica as we have mentioned. After the first natural greetings Father Walworth, who felt deeply the false position of his old friend

and determined to get him out of it if possible, said to him: "Well, Whitecher, don't let us dodge the one great matter we are both thinking of: Why are you not a Catholic long before this?" Without showing the least signs of fight Whitecher dropped his head and answered: "Sure enough, that is the great question and I don't know how to answer it." "Ten long years of your life have passed away," Father Walworth continued, "and still here you are looking one way and rowing the other. How can you do it? How can your conscience bear it?" "Conscience!" he repeated mournfully, "don't talk of conscience. I don't know that I have any conscience left."

What a confession for an intelligent Christian man to make! Yet it is a perfectly natural one. It is a law of our moral nature that when a man violates his conscience and lives in opposition to its dictates—"facing one way with while he rows another"—he becomes demoralized. Conscious of his weakness and hypocrisy he cannot respect himself and it is impossible for him to be a happy man, unless, indeed, his conscience becomes hardened like the nether millstone, and he given over by the Spirit of God to hardness of heart and blindness of mind. This is the awful danger incurred by such people and the only wonder is that those who are in this unhappy condition do not realize it.

Yet, it is surprising how many there are in this unhappy condition. Father Walworth's "Reminiscences" and "Glimpses," give us some idea of the process that is constantly going on especially among the Episcopal students and clergy.

A friend of ours, a convert from the ranks of the Episcopal clergy, informs us that he has known members of the Episcopal clergymen who were just in the position described by Father Walworth. They were convinced of the truth of the Catholic religion and really had a secret longing to become Catholics, but had not the courage to take the step. They "came to the birth but were not able to bring forth." Like Father Walworth's poor cousin, Platt, many of them congratulated our friend on the fact that he had the courage to be consistent and only wished they were in circumstances to follow his example. But family ties, social relations, human respect, fear of being disinherited, losing the means of a comfortable support, hold them back.

They are by no means ignorant of the declarations of our Lord, "If any man will be My disciple let him deny himself and take up his cross and follow Me;" "He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me; and he that taketh not his cross and followeth Me is not worthy of Me;" "If any man come to Me and bate not his father, and mother and wife and children, and brethren and sisters yea, and his own life also, he cannot be My disciple."—What awful declarations are these? Yet these men look them in the face and deliberately "row the other way."—"Blessed is he that condemneth not himself in that which he alloweth."

We have very great sympathy for all who are in such a sad plight. Yet we can give them no word of comfort or encouragement so long as they remain where they are. On the contrary when we read the language of Holy Scripture which they profess firmly to believe, and even of our Lord Himself whom they profess to love, we cannot but tremble for their safety—for their eternal salvation. For did not our Lord Himself say in reference to the final judgment: "He that knew his Father's will and did it not shall be beaten with many stripes." And "He that denieth Me before men shall be denied before the angels of God." "He that is not with Me is against Me, and he that gathereth not with Me scattereth."

The kingdom of heaven suffereth violence and the violent beareth it away." It is a holy violence, an energetic exertion of the will, a heroic act of self-denial, a determination with aid of the grace of God to do no one's duty and save one's soul that can alone enable the seeker for salvation to secure the prize. Alas! how many who were once just at the portals of the kingdom of heaven, who gave every indication of faith in the Catholic Church and who their friends thought would not doubt would soon become Catholics, at last fell back, returned to the weak and beggarly elements of the world and finally died and made no sign. God have mercy on their souls!—Catholic Review.

St. Boniface College.

This College, situated in beautiful and extensive grounds, is a large and commodious four-storey building provided with electric light and an excellent heating apparatus.

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TERMS:

TUITION, BOARD AND..... TUITION ALONE..... \$ 3.00

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