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Editor-in-Chief.

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**Northwest Review.**

TUESDAY, OCTOBER 12 1897.

**A TART REPLY.**

"Le Cultivateur," a weekly newspaper under the management of L. J. Tarte and Brother, lately published an editorial purporting to be a reply to Rev. Father Cherrier's letter anent the inspectorship of Mr. Rochon. The writer of the article carefully eschews all quotation from Father Cherrier's letter—a controversial method that favors misrepresentation.

"Father Cherrier," says the Cultivateur, "cannot be unaware that there are, at the present moment, in Manitoba some thirty Catholic schools conducted under the Greenway law." This is a specimen of the writer's honesty. The Greenway law has never recognized, either in principle or in practice, any Catholic schools. Unfortunately, there are a few Public schools, far less than thirty, attended by Catholic pupils; but these are in no sense Catholic schools. Here is a case in point. At St. Eustache, a school, the trustees of which are Catholics and the pupils all Catholics, had hitherto conformed to the Greenway law; but now the majority of the trustees and ratepayers wish to make their school truly Catholic. Mr. Rochon, the "Catholic" Inspector, does his best to thwart their laudable intention. The trustees stand firm. Persuasion failing, the "stick" is used: the trustees are threatened with a fine, or, if that is not paid, with IMPRISONMENT. Yet, if the Greenway school may be Catholic, why this pother? Is the lady teacher incompetent? No; for she holds a certificate from the Education Department of the province. Are the text-books objectionable? Surely not, since the Cultivateur tells us that Mr. Rochon is now making great concessions in the matter of text-books. What, then, is the stumbling-block? Simply, that, under the Greenway law the school could not be a Catholic one, with a Catholic atmosphere. Of this Mr. Rochon reckons not, he is working for the Greenway government, from whom, according to the Cultivateur, he holds his appointment. Father Cherrier, on the other hand, is working for the Archbishop and the eternal interests of souls, and not for a government whose main object is the subjugation of the Church in matters educational.

The Cultivateur meanly accuses Father Cherrier of ambition, as if he alone wished to control the Catholic schools. If this were

true, he would be only doing what the Minister of Education, with far less ability and experience, is doing all the time. But the fact is, Father Cherrier only accepted this charge because it is a sacred duty, without one cent of pay. Had he consulted his comfort, he would have refused, because he has plenty of other work to do. But his ecclesiastical Superior willed otherwise and he shouldered his cross and will carry it in spite of the gibes of the Cultivateur.

That paper accuses Father Cherrier of disobedience to the behests of the Apostolic Delegate, who, it affirms, approved of Mr. Rochon's inspectorship. However this may be, it is quite evident that Mgr. Merry del Val would never have approved of Mr. Rochon's conduct at St. Eustache and elsewhere. A verbal and unauthenticated approval is not a blanket to cover a multitude of transgressions evidently contrary to the mind of the approver. Therefore Father Cherrier is perfectly justified in warning Manitoba Catholics against the dangerous machinations of this emissary of the Greenway government.

"Le Cultivateur" continues to misrepresent the Manitoba Catholic Schools as deplorably inferior to the Public Schools. We have, time and again, shown up the falseness of this charge. It were enough to point to the success of our Catholic candidates, all trained in Manitoba Catholic schools, in the University of Manitoba. But people of the Cultivateur stamp are wedded to slander.

They twit us with begging alms for our schools from the Province of Quebec. A nice reproach indeed from the violators of our constitutional rights! The highwayman who holds up a stage coach would be ashamed of such vile effrontery. He at least allows his victims the right of begging for the necessaries of life.

The only reply the Cultivateur can excogitate to Father Cherrier's quotation of the Pope's recent Cansisius encyclical is: "Let the Catholics of Germany manage their own affairs, and let us manage our own." This would be all very well if the Holy Father's pronouncement were merely of local import and did not enunciate eternal principles. But his language is distinctly doctrinal and universal in its purport. All Catholic newspapers of America and Europe have so construed it, and have quoted his words as bearing on all countries where there is a mixed population of Catholics and Protestants. The Sovereign Pontiff lays down the general principle that religious should not be separated from secular instruction but should permeate it as the air we breathe, and that all the teachers should be approved by the ecclesiastical authorities.

The Cultivateur lays great stress on the necessity of teachers having government certificates, and yet it tells us, almost in the same breath, that Mr. Rochon is making great concessions IN THE CHOICE OF TEACHERS. This we readily believe, for we are personally acquainted with some very wretched specimens of the pedagogic sort teaching in certain Manitoba Public schools. But really we fail to see in what particular the Advisory Board or the Department of Education is more competent to issue certificates than is Father Cherrier. Is it because they are three or five instead of one? It all depends on the individual capacity of each of the three or five. As things are here, we consider our Superintendent as good as any one of the other three or five.

And to think that all this perfidious special pleading is the work of so-called Catholics! There are no worse traitors than those of the household. And what hypocrites they are! They blame Father Cherrier for discussing this school question when the Delegate enjoined silence, and

they were the first to agitate against us! We, the truly obedient Catholics — Catholiques sans phrase—have merely acted in self-defence.

**DEATH OF THE GENERAL**  
Of The Oblates.  
**THE VERY REV. J. B. L. SOULLIER**

Last week a cablegram conveyed to the Reverend Oblate Fathers and Brothers the sad and unexpected news of the death in Paris, at the mother-house of the Order, of the Very Reverend John Baptist Louis Soullier, Superior General of the Oblates of Mary Immaculate. Although he had been reported as seriously ill last spring, and although quite recently the REVIEW quoted the Catholic Times to the effect that he had had a relapse, the Rev. Fathers here, having received no personal communication as to his illness, were inclined to think that there was no immediate danger. Thus the fatal termination of the malady comes with a special shock of bereavement to his many brethren in Canada and more particularly in Manitoba, where one of his most distinguished sons, our beloved Archbishop, is slowly recovering from typhoid fever. We need hardly say how deeply we sympathize with all the members of the illustrious Congregation of the Oblates in this their hour of sorrow and great loss, and how that sympathy goes out in still greater force to our Father in God, Monseigneur Langevin.

John Baptist Louis Soullier, born on March 26th, 1826, at Meymac (Correze), in the diocese of Tulle, in the Southern part of central France, entered the Congregation of the Oblates at the age of twenty-two, and, having taken the perpetual vows on the 17th of February 1849, was ordained priest on the 25th of May 1850, a few weeks before Monseigneur Taché was preconized bishop.

Father Soullier gave early tokens of his administrative ability and religious bearing inspired respect, his straightforwardness and simplicity of manner won all hearts. In his presence one felt that here was a genuine man of God, worthy of the most implicit trust. And when one came to know him better, his admirable solidity of judgment and unflinching tact continually revealed the resources of a remarkable mind.

Not only did he fill important posts in his own Order, but he attracted so much outside esteem that he was named Bishop of Nantes, one of the greater French sees. His humility shrank from this dignity, and he prevailed on Cardinal Guibert, a brother Oblate, to use his influence in Rome in order to avert, as His Eminence eventually did, the proffered honor.

However, being born to rule, he could not escape the highest charges of his Congregation. As Assistant-General, he visited the houses of his Order in France, Italy, Spain, England, Scotland, Ireland, Belgium, Holland, Germany, Canada, the United States, Asia, and Africa.

While passing through New York on one of these official visitations, about twenty years ago, he unconsciously established the veracity of Mrs. St. John Eckel, the author of a then famous book, "Maria Monk's Daughter." In that autobiography, after a brief account of her childhood and of her unfortunate mother's last years, Mrs. Eckel related the story of her own conversion in Paris, mentioning in particular that Rev. Father Soullier had instructed her in the doctrines of the Catholic Church. The book, which continued the history of her sayings and doings down to the date of its publication in New York, whither she had returned, was so full of indiscreet revelations of her own private opinion about several priests whom she had met in the Empire City that, in spite of the professed piety of the author, and in spite of Brownson's endorse-

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ment of her in his Review, not a few of the clergy were inclined to think her an impostor. When Rev. Father Soullier passed through New York, he was invited by several Catholic priests to be present at a religious function on Blackwell's Island. Among other points visited in this department of the public charities of New York, was the hospital, and in that hospital Mrs. Eckel had volunteered as a nurse. As soon as Father Soullier entered the ward where she was, the recognition was mutual and immediate. "Comment, Madame Eckel!" "Oui, mon père, c'est moi." And then, in presence of the other priests listening with rapt attention, they recalled the principal incidents of her conversion to the Catholic faith. As this accidental and unforeseen meeting with so exalted a personage as the Assistant-General of the Oblates precluded all possibility of collusion, all doubts of Mrs. Eckel's veracity were set at rest, and her subsequent career has but served to establish it still more completely.

The Very Rev. Father visited Manitoba and the Northwest several times. His last visit in his capacity of General—for he had been elected to that high office by the General Chapter of his Congregation in Paris on the 11th of May 1893—was especially remarkable. He came shortly before the death of the great and good Archbishop Taché. The Superior General was everywhere welcomed by enthusiastic crowds of Catholics deeply grateful for the unsparing devotion to their interests manifested by the zealous Fathers of his Order. It was they who had propagated the faith from St. Boniface to Fort Good hope and New Westminster, and now they, with their exemplary flocks of white and red men, paid loving homage to the Great Father of them all. And nothing could be more tactfully paternal than the simple eloquence of his replies to addresses without number from all sorts and conditions of men. So it happens that the news of his death comes home to all the Catholics of this country as a personal loss, and no doubt all will pray that he may soon enter into the everlasting reward of his selfless service of God.

**A New Boarding-House for Small Boys.**

The Sisters of Charity of St. Boniface, yielding to repeated requests from various quarters, have determined to undertake the management of a boarding-house for boys between the ages of six and twelve. Special halls will be set apart for them, where, under the care and supervision of the Grey Nuns, they will be prepared for their First Communion, while attending either the Preparatory Department of St. Boniface College or the classes of Provencher Academy. This establishment will be known as "Le Jardin de l'Enfance" (Kindergarten).

The results already attained in similar institutions of the Order give every reason to hope that this arrangement will fill a long felt want.

Board and lodging will cost six dollars a month. For the boys who attend Provencher Academy there will be an additional charge of fifty cents a month. Bedding, mending and washing will be extra. The Sisters are willing to attend to these extras on terms to be arranged with them. The boys who attend the Preparatory Department of St. Boniface College will have to pay the tuition fees

of the College.  
Applications should be made to  
THE SISTER SUPERIOR,  
GREY NUNS' MOTHER HOUSE,  
ST. BONIFACE.

The "Rock" and the "Silly" Protestant Bishops,  
Catholic Times.

Our friend the editor of the "Rock" is always suffering from a violent fever of Protestantism, but he is honest and outspoken even in his most distracted moments. He makes no concealment of his contempt for the Protestant Bishops and clergy who have been trying to keep up the sorry fiction that the present Church of England continues to teach the doctrines of St. Augustine. The "exuberant and senseless laudation of Augustine by the Bishops attending the Lambeth Conference was," he observes, "one of the silliest of the many silly things they did." He freely avows that in claiming Augustine as a member of their creed Catholics seem on the whole "the more logical and correct." Cardinal Vaughan's "consummate skill and keen satire" in emphasizing the utter folly of the High Church scheme of unity in the Church of England he also acknowledges, and he points out that as many of the Protestant Bishops "differ TO TO CÆLO on vital points," it is impossible to know what they meant when they spoke of "visible unity." He thinks it probable that no half dozen Bishops attached the same meaning to it. The editor of the "Rock" knows very little about the Catholic Church, but we readily grant that he is well informed as to the condition of the Church of England.

**Do You Wish to be Loved.**

Don't find fault.  
Don't believe all you hear.  
Don't jeer at everybody's religious beliefs.  
Don't be rude to your inferiors in social position.  
Don't repeat gossip even if it interest a crowd.  
Don't underrate anything because you don't possess it.  
Don't go untidy on the plea that everybody knows you.  
Don't contradict people even if you know you are right.  
Don't conclude that you have never had any opportunities in life.  
Don't believe that everyone else in the world is happier than you.  
Don't be inquisitive about the affairs of even the most intimate friends.  
Don't get in the habit of vulgarizing life by making light of the sentiment of it.  
Don't express a positive opinion unless you perfectly understand what you are talking about.

**CURE AT HOLYWELL,**  
North Wales.

ROBERT BALDWIN, aged 13 years, Sherwood's-lane, Fazakerley, near Liverpool, was taken to Holywell by his parents on July 7th, a "hopeless cripple," according to his Protestant doctor. He was bedridden for nine months, having a fit of twelve hours' duration each day. He had received the last Sacraments twice since last Christmas from the Rev. Fr. Taylor, of Gillmoss. He was taken to Holywell, and was wheeled to Mass there the morning after his arrival in a fit. The same day he was placed in the Well in a fit, and was instantly cured. When taken out of the Well he walked about and up the steps without assistance to the astonishment and joy of his parents and the on-lookers. This boy was at Gillmoss Church on Sunday, July 18th, offering up a Communion in thanksgiving. He is perfectly cured.—CATHOLIC TIMES.