

Northwest Review.



"AD MAJOREM DEI GLORIAM."

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

Vol. 10, No. 47

WINNIPEG, MANITOBA, WEDNESDAY, JUNE 19, 1895.

\$ 2.00 per Year
Single Copies 5 cents

RE. ORDER.

The Greenway Commission Refuse to Obey the Court's Order; But claim to be Loyal to the Queen.

After the House met on Thursday the Hon. Mr. Sifton expressed regret at the absence of Mr. Greeway. He had, however, been pleased to learn within the last few minutes that the hon. gentleman was on his way and expected to be in his place when the House met on Monday. He asked, therefore, that the order stand until Monday next; and he would give notice, though not required to do so by the rules of the house, of a motion which the hon. first minister would move on Monday next, that the members of the house might be fully advised and able to discuss the matter intelligently. He proceeded to give notice, that he would, on Monday next, upon the consideration of the message of His Honor, the Lieutenant-Governor, of the 25th March, 1895, move that a memorial hereinafter set forth, be adopted in reply to the Remedial Order accompanying His Honor's message; and that a humble address be presented to His Honor the Lieutenant-Governor, praying that His Honor will cause the said memorial to be transmitted to His Excellency the Governor-General-in-Council.

The preamble to the memorial was as follows:

"To His Excellency the Governor-General-in-Council: The memorial of the Legislative Assembly of the Province of Manitoba humbly sheweth. We have received from His Honor the Lieutenant-Governor the order which Your Excellency-in-Council was pleased to make upon the 21st day of March, 1895, after hearing the appeal of the Roman Catholic minority of this Province, which order is in the words following:

The text of the Remedial Order and of the memorial which Hon. Mr. Greenway will move on Monday are then given, the latter being as follows:

THE PREMIER'S PROPOSED MOTION.

The reply is in the form of a memorial addressed to His Excellency the Governor-General-in-Council. It first recites the remedial order and then submits the following:

"The privileges which by the said order we are commanded to restore to our Roman Catholic fellow-citizens are substantially the same privileges which they enjoyed previously to the year 1890. Compliance with the terms of the order would restore Catholic separate schools with no more satisfactory guarantees for their efficiency than existed prior to the said date.

"The educational policy embodied in our present statutes was adopted after an examination of the results of the policy theretofore followed under which the separate Roman Catholic schools (now sought to be restored) had existed for a period of upwards of nineteen years. The said schools were found to be inefficient.

As conducted under the Roman Catholic section of the board of education they did not possess the attributes of efficient modern public schools. Their conduct, management and regulation were defective. As a result of leaving a large section of the population with no better means of education than was thus supplied, many people grew up in a state of illiteracy. So far as we are aware there has never been an attempt made to defend these schools or their merits, and we do not know of any ground upon which the expenditure of public money in their support could be justified.

"We are, therefore, compelled to respectfully state to Your Excellency-in-Council that we cannot accept the responsibility of carrying into effect the terms of the remedial order.

"Objections upon principle may be taken to any modification of our educational statutes which would result in the establishment of one or more sets of separate schools. Apart however, from the objections upon principle there are serious objections from a practical educational standpoint. Some of these objections may be briefly indicated:

"We labor under great difficulties in maintaining an efficient system of primary education. The school taxes bear heavily upon our people. The large amount of land which is free from school taxes and the great extent of country over which our small population is scattered present obstacles to efficiency and progress. The reforms effected in 1890 have given an impetus to educational work, but the difficulties which are in-

herent in our circumstances have constantly to be met. It will be obvious that the establishment of a set of Roman Catholic schools followed by a set of Anglican schools, and possibly Mennonite, Icelandic and other schools, would so impair our present system that any approach to even our present general standard of efficiency would be quite impossible. We contemplate the inauguration of such a state of affairs with very grave apprehension. We have no hesitation in saying that there cannot be suggested any measure which to our minds, would more seriously imperil the development of our province.

"We believe that when the remedial order was made, there was not then available to Your Excellency in council full and accurate information as to the working of our former system of schools. We also believe that there was lacking the means of forming a correct judgment as to the effect upon the province of the changes indicated in the order.

"Being impressed with this view, we respectfully submit that it is not yet too late to make a full and deliberate investigation of the whole subject. Should such a course be adopted we shall cheerfully assist in offering the most complete information available. An investigation of such a kind would furnish a substantial basis of fact upon which conclusions could be formed with a reasonable degree of certainty.

"It is urged most strongly that upon so important a matter, involving as it does, the religious feelings and convictions of different classes of the people in Canada and the educational interests of a province which is expected to become one of the most important in the Dominion, no hasty action should be taken, but that on the contrary the greatest care and deliberation should be exercised and a full and thorough investigation made.

"While we do not think it proper to enter upon a legal argument in this memorial, we deem it our duty to briefly call attention to some of the legal and constitutional difficulties which surround the case. It is held by some authorities that any action taken by the parliament of Canada upon the subject will be irrevocable. While this opinion may or may not be held to be sound, it is in our judgment only necessary to point out that there are substantial grounds for entertaining such an opinion in order to emphasize the necessity for acquiring a most ample knowledge of the facts before any suggestion of parliamentary action is made.

"It will be admitted that the two essentials of any effective and substantial restoration of Roman Catholic privileges are:

- (1) The right to levy school taxes;
- (2) The right to participate in the legislative school grant;

Without these privileges the separate schools cannot be carried on, and without them therefore, any professed restoration of privileges would be illusory.

"It may be held that the power to collect taxes for school purposes conferred upon school boards by our former educational statutes was conferred by virtue of the provisions of sub-section (2) of section 92 of the British North America Act and not by virtue of the provisions of section 22 of the Manitoba Act. If this view be well founded then that portion of the act of 1890 which abolished the said right to collect taxes is not subject to appeal to your Excellency-in-Council and the remedial order and any subsequent legislative act of the Parliament of Canada (in so far as they may purport to restore the said right) will be ultra vires.

"As to the legislative grant we hold that it is entirely within the control of the legislature of the province and that no part of the public funds of the province could be made available for the support of separate schools without the voluntary action of the legislature. It would appear, therefore, that any action of the parliament of Canada looking to the restoration of Roman Catholic privileges must, to be of real and substantial benefit, be supplemented by the voluntary action of the provincial legislature.

"It is the case, nothing could be more unfortunate from the standpoint of the Roman Catholic people themselves, than any hasty or peremptory action on the part of the Parliament of Canada, because such action would probably produce strained relations and tend to prevent the possibility of restoring harmony.

"We respectfully suggest to your Excellency in council that all of the above considerations call most strongly for full and careful deliberation, and for such a course of action as will avoid irritating complications. We deem it proper also to call attention to the fact that it is only

a few months since the latest decision upon the subject was given by the judicial committee of the privy council. Previously to that time a majority of the members of the legislative assembly of Manitoba had either expressly or impliedly given pledges to their constituents, which they feel in honor bound to loyally fulfil.

"We understand that it has been lately suggested that private funds of the Roman Catholic Church and people had been invested in school buildings and land that are now appropriated for public school purposes. No evidence of such fact has as yet been laid before us so far as we can ascertain, but we profess ourselves willing if any such injustice can be established, to make full and fair compensation therefor.

In conclusion we beg respectfully to place on record our continued loyalty to Her Gracious Majesty and to the laws which the parliament of Great Britain has in its wisdom seen fit to enact for the good government of Canada."

The House agreed to let the order stand until Monday, then to take precedence over all other business.

THE SUNDAY GOLF CASE.

From the Free Press.

A commotion has been caused in Toronto by the prosecution of two young men for playing golf on Sunday. The prosecutors have brought upon themselves—or rather himself, for the Toronto World credits one Methodist minister of the locality with the action—considerable criticism, and some of those who do not approve of what may be called a free Sunday, are doubtful whether the conviction can be sustained even under the law as it is. These young men were playing in private grounds; that is, the club links, we suppose, and "other noisy game," which are supposed to be the words that warranted conviction, are not applicable to golf, which is the reverse of a noisy game.

The matter is not without interest in Winnipeg, because it involves the whole question of what is called observance of the Sabbath, and that question has recently caused a great deal of discussion in this city.

No one doubts that many who adhere to what is called the "Puritan Sunday" do so from conscientious motives, and are entirely sincere; the great difficulty that meets them is the want of consistency on their own part and the impossibility of a community being consistent in the matter, but it is to be feared that the strength of their own convictions prevents them giving credit for good motives in others who differ from them. They must necessarily feel that they are not as other men are; that they are better than other men, but it is so difficult to induce the other men to accept this as a vital truth. Probably those who object to golf being played on Sunday would be surprised, possibly shocked, to hear that eminent clergymen in England have thought that there was no harm in cricket being played on that day. And if cricket, why not golf? In Roman Catholic communities games and other amusements innocent in themselves are not regarded with aversion or suspicion, and as Roman Catholics constitute a large proportion of the christian world, and claim that they know more about the truths of that religion than other people, it is evident that the world that calls Sunday its holy day is much divided in opinion as to its proper observance. It may be well to know what so eminent a thinker and observer of the world's doings, past and present, as Mr. Goldwin Smith has to say about it. Writing to an eastern journal he says:

Sir,—Several members of the Golf Club are reported as having been brought up before the magistrate for breaking the law respecting the observance of the Lord's Day by playing golf on Sunday. Had they been taking a dull walk, riding on horseback, or driving in a carriage, without any religious thoughts in their minds; talking and smoking, perhaps talking scandal, in their club, reading French novels, or writing letters on worldly subjects, they would not have been offending against the law. The

only thing apparently which the law condemns is a game; the only thing which it secures is gloom. Even children must not play on Sunday, and they are apt accordingly to dread the day. This Sunday question is of the highest importance and we ought to be able to discuss it without acrimony or imputations of wrong motives to either side. For my part I most heartily acknowledge the good intentions of those who desire to uphold the present system, and the correctness of their practical conclusions supposing their premises to be sound. If there is a divine command forbidding amusements, in themselves harmless, to be enjoyed on a Sunday, we shall all admit that we ought to obey it. If there is not a divine command, we are all free; and, if we are free, we must respect each others' freedom. It is a mistake, I venture to submit, to assume that the plea for a free Sunday is merely a plea for license. It is a plea for mental and moral health. An ordinary man cannot do without a certain amount of pleasure. The character of an ordinary man to whom pleasure was denied would become melancholy, morose, and liable to moral aberration. The only question is whether the pleasure shall be healthy, as that of golf, or any other out-of-door game is, or unhealthy, as are some of those modes of killing time to which a strict Sunday law condemns ordinary men. Hardly anybody, it may be presumed, now maintains that we are divinely commanded to keep the Jewish Sabbath. Nobody except a Jew does in fact keep or pretend to keep it. The reasons given for the institution in the Fourth Commandment show plainly that it was intended for a primitive people. We are under no obligation to keep the Jewish Sabbath than we are to keep the feast of Tabernacles or the Feast of Trumpets. On the words of St. Paul in Colossians ii, 16 (Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days), Dean Alford, than whom there is no better or more orthodox authority, says that "if the ordinance of the Sabbath, in any form, had been of lasting obligation on the Christian church, it would have been quite impossible for the apostle to have spoken thus." The absence of other references to the Sabbath in the Epistles has been noted as evidence of its disuse. If the Dean's remark is true and the Sabbath is no longer obligatory, why should we allow its shadow any more than that of any other abrogated institution to darken our life? Our aesthetic Sunday is of puritan origin, and the Puritan's was an old testament religion. He was, besides, animated by a desire of opposing what he thought a Scriptural ordinance to the unscriptural festivals and feasts of the Roman calendar. Bishop Morton, one of the best representatives of Christianity in the reign of James I., and a decided Protestant, the question being referred to him by the king, decided that nothing must be allowed which would disturb the congregation during the hours of church service; but that on the other hand, it must be left to everyone's conscience to decide whether he would or would not take part in the customary amusements, which included archery, and dancing on the green, when the service was over. Of course, the good prelate would not have constrained or advised any persons to take part in the amusements whose spiritual nature called them to higher things. It seems to me that this is the compromise to which—and, let us hope, without breach of social peace or Christian charity—we shall come. Some parishes in England, I believe, have come to it already. Proposals of a compromise unfortunately seldom are welcome, and with relation to the car question, they are at once cast aside; but the result in that case will probably be that the opponents of Sunday cars will have reason to regret their determination to stand or fall by inexorable prohibition. It is needless and might not be becoming on my part to warn the clergy against overbending the bow and connecting Christianity in its hour of trial with a restraint on innocent enjoyment, and with a gloom of which there is no appearance in the Gospel.

GOLDWIN SMITH.

It will be admitted that Sunday should be a day of rest and happiness rather than one of gloom, and though public opinion is certainly not in favor of copying in Winnipeg all the customs of European, Continental and some American cities, there is a danger that in endeavoring to keep matters too close to their to their own ideal, the Puritan Sunday men, if we may so call them, will bring about an opposite result.

A FRAUD EXPOSED.

The local daily press of this city announced a short time ago that an "ex-Romanist," and, therefore, "a Protestant Evangelist," named Leyden, was going to deliver the usual lectures about "the abominations of the Church of Rome." It is surprising the number of people who allow these frauds and slanders to make fat livings on their incredulity, but such is the case. We may have more to say on that subject later, but we quote the following from the last issue of "Saturday Night," a society paper published in Winnipeg, with no further comment than to thank the writer for his fairness in dealing with the subject. Instead of going to hear this fellow, respectable Protestants should resent the impudence of these "weeds plucked from the Pope's garden," styling themselves "Protestant Evangelists." Here is what "Lewis" in Saturday Night says:

I have often wondered what would happen if an ex-Methodist or an ex-Presbyterian, a convert to the Roman Catholic Church should prance around the country and herald his coming by hand bills reading "Methodism! danger ahead," "Freemen! Christians! awake!" "Shall the Church of England dilute to Canadians?" "Presbyterian Frauds exposed!" "To men only—subject," "The Preacher at the Camp Meeting," "To ladies only—subject," "The minister, the woman and the after-meeting, or why a Roman Catholic should not marry a Protestant." "Girls under fifteen not admitted to this lecture," and then from the platform to scoff at and ridicule nearly everything that we hold sacred in our respective creeds, and impeach the honor of our clergy and the members of the ladies' auxiliaries, Women's Guilds and Christian Endeavor societies. We most emphatically would not stand it. That convert would rapidly be converted into a shape that his most intimate friends would not recognize him, or he would stop his blackguardly lectures. A bill was handed me this week on the street with headings, which with a mere interchange of proper names, would read very much like the examples above given. This is one of the few occasions that one of these converts, these ex-Roman Catholic lecturers, has attempted to speak his nauseous stuff in Winnipeg, and it rests with the people themselves to show this Yankee who so boldly appeals to Canadians not to be dictated to by the Pope of Rome, that a certain number of Canadians will not listen, much less be dictated to by any person who gratuitously thrusts himself into notice by foul mouthings against the religion of a large number of their fellow citizens. Free speech is all very well, and the Church of Rome may be chucked full of errors—Our Protestant clergy, goodness knows, keeps us informed of them—but what possible good can be brought about by the bitter attacks of some itinerant ex-monk or ex-Jesuit on the church that he has abandoned to people that are thoroughly convinced that she is in error, for it is not to be supposed that Roman Catholics attend these meetings to hear their clergy, their mothers and their sisters reviled, I cannot for the life of me see. It is a sad travesty on civilization that these fakirs can find so much ignorant bigotry and obscenity of mind in the world that they are able to make a living by their ignoble calling. For after all, it is the addresses "to men only" and "to ladies only," "Girls under fifteen not admitted," that are the drawing cards. And cloak it over with religion if you will, say that it is a desire to know the true inwardness of the great Mother of Churches, contend that the exposure of the Scarlet Woman should be approved of, but the reason that causes a man or woman to listen to these lectures "to men only" and "to ladies only," "girls under fifteen not admitted," is the same reason that fills a cafe chantant in the lowest part of the Quarter Latin in Paris or a South Clark Street variety theatre in Chicago—it is uncleanness of mind.

The Right Reverend Bishop Jolivet, O.M.I., though only recovering from a severe illness, went to Oakford (Natal) not long ago to open and bless a new addition to the church. There are now twenty-five Sisters in the Dominican Convent at Oakford, and twenty European girl boarders. The native school has 80 pupils, and there is a higher school attended by 15 European boys. There are now two Oblate Fathers at Oakford, as there is a large district to attend. The local congregation of 300 natives is a Catholic Review.

BALGONIE.

Thursday, the 13th inst., the feast of Corpus Christi, was the occasion of a very large assemblage of the Catholics of the surrounding country at the church of St. Peters, south of the city, to witness the dedication of the new Mass in the new building.

The ceremony was performed by the Rev. Father Sinnett of Regina, who at present has charge of all the outlying parishes including Moose Jaw and Balgonie.

According to a pious German custom, the congregation and Pastor proceeded from the church to a neighboring house, for the children who were to receive their First Communion and the long procession headed by banners and crucifix moving across the Prairie chanting hymns or reciting prayers, could not but arouse the religious emotion of all who were present.

Upon arrival at the church, the procession marched twice around the building reciting the litany, the priest meanwhile, sprinkling the walls and blessing them.

The inside of the church was then blessed when High Mass was begun. The choir, which was composed entirely of German voices sang sweetly both at Mass and Vespers, which was held at 3 P.M., and at which a large congregation was present.

After Mass the procession of the Blessed Sacrament was held, and was conducted in an impressive and soul-stirring manner.

The class of children who made their First Communion deserve especial mention, as they showed by their answering, both in German and English a thorough knowledge of their catechism.

The girls were attired in white, and wearing wreaths of flowers.

In this part of the country and for many miles North, East, and West, with numerous other scattered districts, almost the sole settlers to be found are Germans of an industrious and progressive class, and despite the hard years with which they had to contend are apparently in fair circumstances. The present season however bids fair to repay them for much of their lost labor, as an abundant harvest is now almost assured, and we trust that the dispensations of a kind Providence shall once more "scatter plenty o'er a smiling land."

J. A. C.

CLANDEBOYE BAY.

On the 3rd, the Reverend Father Comeau arrived to prepare the children here for their First Communion. We were not in the least expecting him for it was only just a month since he was here, and it is not often we are so favored. It is not necessary to say that the village was in a state of rejoicing and of May devotions were well attended. We had begun saying the Rosary in common every evening in honor of our Lady's month before, but the Father added to this an instruction and benediction of the Blessed Sacrament. From Monday on Saturday the 4th, until Mass on Sunday the 13th, the Blessed Sacrament was preserved in the school, but during the day the altar was curtained off so as not to interfere with the school routine. During the ten days that Father Comeau spent amongst us he worked hard to prepare the eleven children for their First Communion, three or four of whom do not come regularly to catechism. The First Communion took place at High Mass at 9 o'clock on Sunday the 12th. There were a large number of other communicants also, and on Monday morning there were a good many more. It was nice to see nearly all the people approaching the Sacraments again so soon after Easter. The school was transformed into a real little chapel the altar being hung with white net in addition to the usual red net, and boughs of trees on each side of the high altar and of the altar of the Blessed Virgin, in the corners and at the door and sides gave quite a festive appearance.

The afternoon service was at two o'clock, the children opened it by singing "Vive Jesus," this was followed by a short instruction from Father Comeau, then the hymn "J'engageai ma promesse au baptême" after which one of the boys read the renewal of the baptismal vows. Then the Rosary was said, an hymn sung to Our Blessed Lady and the children received the Brown and Blue Scapulars, a little girl read an act of Consecration to the Blessed Virgin and Benedictine of the Blessed Sacrament brought the service to an end.