

NORTHWEST REVIEW

PRINTED AND PUBLISHED EVERY TUESDAY

WITH THE APPROVAL OF THE ECCLESIASTICAL AUTHORITY.

At St. Boniface, Man.

REV. A. A. CHERRIER, Editor-in-Chief.

Subscription, - - - - \$2.00 a year.
Six months, - - - - \$1.00.

The NORTHWEST REVIEW is on sale at R. Vendome, Stationer, 300 Main St., opposite Manitoba Hotel.

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.

AGENTS WANTED.

Agents wanted, in town and country places of Manitoba and the Northwest, who shall solicit and collect subscriptions for the NORTHWEST REVIEW. Very liberal terms made known on application to the Publisher.

Address all Communications to the NORTHWEST REVIEW, St. Boniface, Man.

Northwest Review.

TUESDAY, DECEMBER 14 1897.

CURRENT COMMENT.

We publish elsewhere a very clever criticism of a well-known lecture which the Rev. Hugh Pedley takes particular pleasure in delivering up and down this western country. Hitherto those who have not heard that lecture would suppose, from the indiscriminate praise bestowed upon it by the press, that it was merely a harmlessly humorous affair—a supposition which Mr. Pedley's reputation for kindness and breadth of mind would only tend to confirm. But now "Idris," a gifted Catholic lady of Rat Portage, reveals to us the true inwardness of that lecture, and incidentally, the unexpected narrow-mindedness of its author. This revelation is quite a disappointment for many who had thought Mr. Pedley inaccessible to vulgar prejudice. "Idris" takes him to task for his historical blunders and his national likes and dislikes, betraying in him a deplorable lack of the most elementary taste and tact. Her richly deserved strictures are backed by a surprisingly accurate knowledge of history and human nature. One of Mr. Pedley's most ridiculous blunders is the ascribing to a representative Irishman a want of love for his mother. Whatever may be the faults of the Irish race, no one has yet—until Mr. Pedley appeared—dared to accuse Irishmen of insensibility. Rather, they are continually charged with being too prone to act under the impulse of strong affection.

The two articles we reprint from two widely distant Catholic papers, the London *Record* and the New York *Irish World*, on the German Centre party, show what a live question is this union of Catholic forces. If the German Catholics, being only 35 per cent. of the population of their Empire, can thus sway its government, what could not Canadian Catholics, who are 41 per cent. of the Dominion's population, do, if only they were united in Parliament on religious questions? The sooner they agree to sink political differences on all religious matters, the better it will be for the general government of the country. An independent Catholic party, pledged neither to seek nor accept office, giving its united support to Catholic measures and in other questions supporting whichever of the existing parties happened to be right in any particular non-religious issue, would purify the political atmosphere.

Last Wednesday evening, at the great celebration of the patronal feast of the Oblates of Mary Immaculate, there was a providential fitness in the first appearance and first public utterance in Winnipeg of our beloved Archbishop after his recovery from an illness that had weighed upon him for the past three months. Everybody was delighted to see how well His Grace looked and how his eloquent voice had lost none of its vibrant quality. On the occasion of this his first visit to St. Mary's Church, of which he was pastor when elected to the archiepiscopal office, it

was consoling to hear our Most Reverend Father in God cheering his flock with words full of hope for the triumph of Catholic school rights.

Reformed Highwaymen.

The burglar, who has retired from the active pursuit of his profession with a fat bank account secured to him by the annual blackmail levied on his former victims as a guarantee that he will no longer indulge in night prowls, is very anxious that his past should be forever buried. He is, naturally enough, averse to any reminder of the time when the creaking of a plank set his nerves atingle and the click of a pistol was as the knell of doom. So he cultivates good fellowship and kindly converse with his neighbors. Above all he dreads the reopening of his record.

The case is the same with our legislative highwaymen and their pals. So long as they continue to enjoy the thousands of school tax dollars which the despoiled minority pours into their coffers, they abhor all mention of the questionable methods by which they plundered us and legalized the annual tribute of that plunder. "Why in the world," they plaintively deprecate, "why will you, unreasoning people, persist in reopening this burning question? We have settled it once for all to our complete satisfaction. We even went so far as to offer you the enjoyment of one thousandth part of the interest on your former property. If you don't hold your tongues, we will take back that generous offer. But, really, you ought to show a little common sense by accepting accomplished facts."

As we never accepted that thousandth part of what was due to us, we are not dismayed by this dire threat. Only, it amuses us to witness what a fondness the reformed highwaymen have developed for peace and a quiet life. They think it so nice for the retired burglar to be on good terms with his erstwhile victims, they unctuously call it brotherly love. Meanwhile the victim waits and watches and never forgets.

Mgr. Langevin.

First appearance in Public Since His Illness.

Address at St. Mary's

His Grace Makes Some Reference to the School Question—He is Hopeful of Ultimate Success for the Catholic Cause—Interesting Sermon by Rev. Father Drummond, S.J.

Free Press.

The Feast of the Immaculate Conception was fittingly celebrated at the Catholic churches. At the morning services there were large congregations and in the evening at St. Mary's extra chairs were present in the aisles to accommodate those present. His Grace the Archbishop of St. Boniface, with Mgr. Pascal, Bishop of Prince Albert, and Mgr. Legal, coadjutor Bishop of St. Albert, occupied seats in the sanctuary. The sermon was preached by Rev. Father Drummond, S. J., who prefaced the discourse by addressing the following words to His Grace the Archbishop:

"I need hardly express to your Grace the joy of your people in seeing you here to-day for the first time since a grievous illness wrested you from our admiration and love, and we are happy that your appearance here amongst us should be on the patronal feast of your own order, the feast of our Lady Immaculate. We have prayed to her that through her intercession she might completely restore you to your health and strength and we now hope that our fervent prayers shall continue to be heard. Your lordships, the suffragans of His Grace, are welcome here to-day to rejoice with us in this great feast, and will no doubt unite with us in thanks to the Giver of all mercies that he should thus have given back to us our beloved archbishop." Father Drummond gave out as his text the words, "He that is mighty hath done great things to me, and holy is His name." St. Luke's gospel, 1st chapter, 49th verse. These words applied very well to the truth which the church commemorated that day, namely the immaculate conception of the mother of God. Indeed He had done great things to her because He chose her first of all to be His mother, and in order that she might be worthy of so lofty and sublime a dignity He preserved her from the stain of original sin. That was the meaning of the Immaculate conception. It did not mean there was anything supernatural or miraculous in the method of her procreation; she was not born of a virgin as her Son was to be; she was not essentially sinless as He is; sin and the God-head were two things that excluded one another; no such sinlessness belonged

to Mary; her sinlessness was not a right, but a gift from the divine munificence; therefore when she spoke of her as conceived immaculate, what they meant was that at the very first moment of her existence as a human being when God united her soul to her body that soul was gifted with grace and was not stained with original sin. He wished to insist upon this somewhat at length, because the idea of sin had been of late years so much obscured in the non-Catholic world. Men seemed to forget that cardinal doctrine of original sin, or if they did not forget it they so distorted it as to explain away all its meaning and its dire import. As an example of this he referred to Bellamy's work, "Equality." On one who was not a Christian or a thinker the effect of this book would be to carry him away with hope for the future, indeed the picture drawn was a most enticing one and might be true if it were not for one very uncomfortable reality which was called original sin.

Speaking of the importance which Bellamy attached to a state of affairs under which men should have no taste for money which he held was the root of all evil, Father Drummond said the author's whole system sinned by being eminently unpractical, by showing a wonderful ignorance of the human mind and heart. Had he known better he would never have foretold such a glorious result from his theories as he put forward. Had he consulted Catholics, and especially those belonging to religious orders, he would have known that his elimination of the thirst for money was a thing that had already been done, that had been going on for nineteen hundred years, ever since the foundation of the church, ever since the Acts of the Apostles telling us of the faithful who laid their money at the feet of Peter and with whom all things were in common. From that time there had been thousands of Catholic men and women who have had no interest in money matters at all, with whom the question of finance has had no influence whatever, and Bellamy would have known, too, that their experience bore out his theory to a great extent, for it was quite sure that if there is a paradise on earth it was enjoyed by religious, men and women who, have taken the vows of chastity, poverty and obedience, observed them. But the difficulty was to observe them and that required special grace and constant watchfulness and care, and that was a thing which Mr. Bellamy did not count upon and which all those who tried to do away with original sin studiously ignored. Without extraordinary supernatural helps Bellamy's elimination of the love of money was not a practical consideration for the human race and could not be on account of the effect of original sin. Another instance of the errors caused by this ignoring of original sin was to be found in a late book by Grant Allen, in which the author tried to explain the evolution of the idea of God, and it was hard to say which was the most wonderful thing in that book, Mr. Allen's ignorance of facts or the stupidity of his theories. Having given instance of this, Father Drummond went on to deal further with the effects of original sin on the human race, and to show that there was only one who had escaped—one whom an English poet had described as "Our tainted nature's solitary boast." Yes, Mary was tainted nature's solitary boast. By the merits of her son foreseen the Holy Trinity ordained that she should be free from sin; she began where the saints and angels ended, she alone of all the human race was never under the dominion of Satan. Father Drummond then showed how this doctrine had been held from the earliest ages of the church, and incidentally paid a glowing tribute to the Oblates of Mary Immaculate. He showed how reasonable the doctrine was, how necessary, in view of Mary's close relation to the Saviour, and how Mary's graces and dignities, which were beyond men's full comprehension, entitled her to their admiration. That admiration should not be sterile, but should lead them to imitate her in their lives as nearly as they could. He concluded with a most powerful and effective picture of the enormity of sin, and with a beautiful prayer to the Blessed Virgin to watch over them all and grant them her protection and support in all times of trial and temptation. He asked the Archbishop to bless the congregation.

His Grace said: "Before I bless the congregation I wish to say a few words to thank the reverend father who has given us such a learned, interesting and pious sermon. I wish also to thank you all for your fervent prayers, for the prayers of the little ones, and the prayers of all the good souls of the congregation. Thanks to those prayers, the care of a learned physician, and of the good nuns has been most successful, and I have recovered from the dangerous illness I have suffered. I bless you that you

may realize the importance of what has been said to-night, and prepare for the great feast of Christmas. I call upon you all to ask God to purify your hearts and your minds. I ask you to prepare for Christmas by praying most fervently for all our spiritual needs, for all our social needs too, for the needs of Catholic society are great, and it is our duty to take interest in the future of society, and of our families in particular. You should pray for the Church that she may triumph over her enemies; pray for the Pope, our beloved father; pray for your children. I want you to go back to your homes with a word of hope—I want you to understand that your archbishop has just the same dispositions as before. I want to tell you that I am hopeful, and more hopeful than ever, for a great cause, a most important cause, a cause of life and death for us, the cause of our Catholic schools. You will pray that we may triumph over our adversaries. The politicians and the newspapers make coffins from day to day in which to bury our schools, but these coffins will surely be used not for that purpose but for many of those who prepare them. They may bury it in the papers, but they will not, cannot, succeed in burying the question as they would like to, because it is an impossibility; for to do so they must first bury natural law, then justice, then the constitution, and not until they have done this may they expect to attend the funeral of our schools, so they need not hurry their preparations for coming to the ceremony. But I say to you don't listen to the rumors that are manufactured and sent around solely to discourage those who are warm of faith and valiant at heart, and to encourage those poor ones whose faith seems to be frozen, but who yet say they belong to us. Wait for a word from Rome and from those who represent the supreme authority amongst you and be hopeful."

The Archbishop then blessed the congregation and the service concluded with the benediction of the Blessed Sacrament by Bishop Pascal.

Doesn't Believe It.

An Interview With Senator Bernier on the School Question Rumors.

In connection with the recent rumors on the reopening of the school question, a Northwest reporter called on Senator Bernier, of St. Boniface on Friday morning. In the course of an interview the senator expressed himself as follows:

"I do not believe in the rumors that are afloat again about the school question. I do not believe in the resignation of our present lieutenant-governor and in the appointment of an eastern man in his place. Manitoba should insist on having its own men appointed to whatever position there is in the gift of the crown within the limits of its boundaries. And this I say more particularly for such a high position as that of lieutenant-governor. Manitoba has men capable of occupying the gubernatorial seat and they should not be ignored. I do not believe either in the appointment of Governor Chapleau or Judge Routhier as commissioners to investigate the school matter. I do not believe that either one or the other gentleman would accept such a position. They know that the feeling of the minority is strongly adverse to such a policy, and they have too much regard for that feeling to do anything that could hurt the same.

"There is no reason whatever to justify that policy or the expenses it would entail. If it were proposed by this commission to investigate the conditions of the entry of our province into confederation, it would be useless, because the first judgment of the privy council has determined whatever rights we contended to have in that respect. That judgment cannot be reversed. I do not admit the correctness of that judgment, but here in Canada we have to take it as it is. If it were proposed to inquire into the rights we may have acquired since the union, it would be useless again, because the interpretation put upon the constitution by the privy council on the second appeal has determined these rights, and no commission can deprive the minority of the benefit of that interpretation. We stand upon that decision. Let all the parties

accept bona fide the direction of the highest tribunal of the empire, and the turmoil will be over. We would be satisfied with having just what the privy council of her Majesty has said we were entitled to. If it were proposed to inquire into the working of our schools previous to 1890, it would be also useless, because the question at present is not a matter of discipline, regulations or administration, but simply a matter of right. It is the very existence of our schools that is at stake. The management of our schools at that time, whether good or bad, would not affect our right to have the schools themselves.

"If it were proposed to inquire whether the schools under the new law are Protestant or not, it would still be useless, because the question is not whether the schools are Protestant or not, but whether the Catholic schools have been affected in their existence. This the interpretation of the constitution as given by the privy council on the second appeal decide, in the affirmative. The government of Manitoba have themselves declared that such an investigation would be useless in their answer to the order-in-council of 1894.

"This investigation could not at present be impartial, as too many changes have occurred since in the circumstances of the population and amongst men, many of whom have now disappeared. It would cause more irritation than good, and whatever good could be accomplished by that inquiry could still be better accomplished by an amicable conference between the representatives of the adverse parties.

"I do even question the right of the federal government to appoint such a commission. The Governor-General-in-Council has in this matter no other right than to hear an appeal and to adjudicate upon it. This has been done. We have appealed, and the Governor-General-in-Council has adjudicated upon our appeal.

"Would it not be strange that the Governor-General-in-Council would appoint a commission to investigate matters after having finally adjudicated upon these very matters? The least that could be said if the Governor-General-in-Council were to act in that way is that it would be highly improper.

"The idea of a tribunal giving judgment first and investigation after, is it not absurd? I am inclined to believe that if such a commission could have been appointed, Sir Oliver Mowat would have done it. But very likely he saw that it was an impossibility, or at least, an impropriety, and would not appoint such a commission.

"I would not be surprised at all if these rumors had been revived for the purpose of influencing the election of Nicolet which is to take place within two weeks from now. However, that commission cannot be anything else than a device on the part of the federal government to gain time. But you must observe that gaining time by the government means the continuance of the injustice we are suffering from, and then we must say so and manifest our hostility to such a device."

Father Cherrier on Faith.

Last Sunday evening Rev. Fr. Cherrier preached in his own church on "Faith and Private Judgment." He sketched the condition of the Christian world divided into two great sections, Roman Catholics and Protestants, the former of whom believed in the authority of the church as vested in their Supreme Pontiff, and the latter laid the foundation of their belief on private judgment. He showed how private judgment must necessarily be undecided, uncertain, movable and changeable, and could not therefore be called faith which must of its essence be perfectly certain decided and unchangeable, as it rested on the authority of God. In matters of faith there must be infallibility and this was seen in the early days of the church