

Northwest Review.

"AD MAJOREM DEI GLORIAM."

THE ONLY CATHOLIC PAPER PUBLISHED IN ENGLISH IN NORTH-WESTERN CANADA.

VOL. XII, No. 24.

WINNIPEG, MANITOBA, WEDNESDAY, DECEMBER, 16 1896.

\$2.00 per year.
Single Copies, 5 cents.

Senate Reading Rm Jan 7

A PROTEST.

The Roman Catholics of the Parish of St. Pierre Jolys, Place Thémiselles on Record.

On Sunday, Dec. 6, the citizens of St. Pierre Jolys held a meeting in the public hall. Mr. Albert Prefontaine, reeve of the municipality of De Salaberry, was voted to the chair, and Mr. Bernard Racicot acted as secretary. The following resolution was proposed by Alfred Lassalle, and seconded by Charles Mignault:

Whereas, before the year 1890 the Catholics of the Province of Manitoba had their Catholic schools, their Catholic trustees, their Catholic teachers, their Catholic text books, their Catholic board of education and their Catholic superintendent in a word, enjoyed the autonomy of their schools;

Whereas, this autonomy of their schools is guaranteed by the fundamental laws of the country as interpreted by the highest tribunal of the empire;

Whereas, since the Public School Act passed in 1890 by the legislature of Manitoba we have been deprived of these rights and since that time we have not ceased claiming them;

Whereas, the compromise of Laurier-Greenway, despoiling the constitution and the decision of the privy council, does not restore to the Catholics of this province the autonomy of their schools, and the said compromise places virtually the Catholic minority of this province under the tutelage of a Protestant majority;

Whereas, the text books of history and of morals used in the public schools, where we would be compelled to send our children, are good but to the fathers of confederation, among them Sir John A. Macdonald, had considered that as it was possible a majority might eventually attempt to impose upon their weaker countrymen, a provision of some kind was necessary. The late government had brought a bill before the house on the question of Separate Schools. Some thought Manitoba Catholics did not amount to much. As a matter of fact they had turned the scale in the late election. Mr. Laurier had promised relief to the Roman Catholics, but what had he done? His so-called settlement did not settle. The document itself was not the result of a master hand. No Catholic conceded that a settlement had been made. The minority of Manitoba had not been consulted. Every fair-minded man must say, "If this is a settlement, what was there to settle?" After all the fuss and consultation with Dalton McCarthy and conference with farmers, this only was the result. Catholics want more, and more they shall have. (Loud applause.)

No. 8.—Moved by Mr. Carroll, seconded by M. R. Driscoll.

The carriage of Mr. Carroll's resolution was so thunderously enthusiastic, that he said, "I think this meeting settles the school question." (Applause.)

No. 9.—Moved by Mr. D. B. McIlroy, seconded by Mr. Thos. Jobin.

Mr. D. Deegan then moved, seconded by Mr. Burke, that a committee be appointed to have the above series of resolutions printed and circulated, this committee to consist of Messrs. Golden, Carroll, Marrin, Cass and Russell.

Mr. Deegan's resolution was unanimously adopted.

Mr. N. Bawlf said that he thought the Catholics were bettered in every way by their continued support of their own schools. He would like to hear from other speakers as to the future maintenance of these schools.

Mr. J. J. Golden stated that when the clause guaranteeing protection to the Catholic minority was inserted in the constitution, the minority in Manitoba were protestant.

The chairman stated that he was glad to notice that no tincture of politics characterized the present meeting. Hon. Mr. Burke explained further why the so-called settlement was impossible. Very few districts could afford twenty-five pupils without which there could be no Catholic teacher. The number, twenty-five, was a principal matter of dispute. Seven children would not allow of a Catholic teacher. He thought Mr. Tarte must be in the D. Ts. when he endorses such a settlement. (Laughter, and cries of give it to him.) He at least must have had too much champagne, or been troubled with mental aberration.

Chairman Carroll said that it had struck him during the evening, while listening to the various speakers, that instead of the school question having been settled, it had simply been intensified. (Applause.)

Mr. N. Bawlf thought commendation should be given to the Catholic school board. Anything he could do in its interests would be done.

Mr. Marrin thanked Mr. Bawlf, and declared that in the future, as in the past, the school board committee would always be very active in the best interests of Catholic education.

Mr. Joseph Carroll occupied the chair, and Mr. P. Marrin acted as secretary.

Resolved as follows: We, Catholic citizens of the Parish of St. Pierre Jolys, Manitoba, reject with indignation and in a most absolute manner the so-called Laurier-Greenway settlement. We declare that we will accept no settlement by which the autonomy of our schools would not be assured. We pray all the Catholics of the Dominion to join with us in our efforts to have our cause succeed. We appeal also to the friends of justice, Unanimously carried.

Proposed by Joseph Labonté, seconded by Ferdinand Marcotte, that a copy of the present resolution be sent to the Hon. Mr. Laurier, premier of Canada, to the Hon. Mr. Tarte, representative in the cabinet of the French Canadian population, to His Grace the Archbishop of St. Boniface, our religious leader, to the Hon. Sir Adolphe Caron, leader of the Opposition in the Province of Quebec, to the Hon. Mr. Greenway, premier of Manitoba, to the following papers: Le Manitoba, the Northwest Review, the Nor-Wester, La Minerve, La Presse, Le Courrier-du-Canada and Le Courrier-de-St. Hyacinthe. Carried.

Signed: ALBERT PREFONTAINE, Reeve of the Municipality of the De-Salaberry, Chairman.

BERNARD RACICOT, Secretary.

Mr. A. Lassalle, merchant, in moving the above resolution said that the so-called school settlement cannot be too highly or strongly repudiated by the Catholics of this province.

Mr. C. Mignault in a few well-chosen words said that the Catholics of St. Pierre Jolys were not the last ones to protest against the action of the local government in 1890, and now they wish to put on record their solemn protest against what is called the settlement of the school question in this province.

C. H. Royal and J. Bernier were the two principal speakers of the meeting and they acquitted themselves of their task in a very creditable manner.

Mr. A. Prefontaine in a few well-chosen words thanked those who had addressed the meeting and the proceedings were brought to a close.

A ST. LAURENT PROTEST.

St. Laurent, Dec. 12.—At a meeting held today in the schoolhouse the following resolution was unanimously adopted:

Moved by Francis Ward, seconded by Laurent Atkinson,

Whereas, the so-called settlement of the school question unsettles that question more and more, and proves nothing short of being an infamous betrayal of our constitutional rights into the hands and power of our persecutors;

We, the Catholics of St. Laurent, Manitoba, are proud of the firm and just stand taken by our beloved archbishop in denouncing said settlement, inasmuch as it does not restore to us our rights and privileges as guaranteed by the constitution and sustained by her gracious majesty's privy council; and,

We do hereby resolve, that we pledge ourselves to faithfully continue to assist and stand by our beloved archbishop in his brave and just efforts to regain our complete constitutional rights for our separate schools, which were lawfully taken from us by the School Act of 1890.

Signed: DANIEL DEVLIN, Chairman. JOSEPH HAMELIN, JR., Secretary of Meeting.

MEETING OF CITIZENS HELD LAST WEEK.

A few weeks ago a number of gentlemen met in the city to consider what steps, if any, should be taken to deal with the alleged spread in our midst of the three great evils—gambling, illicit liquor selling and what is called the social evil. As a result of their deliberations a public meeting was held in the Bijou Theatre on Tuesday evening. It was presided over by Mr. Sifton, and was fairly well attended. Addresses were delivered by several prominent citizens, and amongst the speakers was Mr. F. W. Russell, who addressed the meeting as follows:

"You will pardon me if, at the outset of my remarks, I make a brief personal reference. I desire to say that I find it difficult to account for my presence on the platform this evening, not because of want of interest in the movement which we are

met here to inaugurate and to promote, but because I think that some line of greater influence in the community, some one more used to addressing public audiences and some one certainly possessing greater oratorical ability, might well occupy my place here whilst I would have been gladly content to take a seat amongst the audience to listen to and to profit by what others might have to say. However, no matter what causes have led to the result here I am, and I am free to say that I feel it a great honor to be allowed to take so prominent a part in the inception of a movement which is calculated, if properly directed, and I would lay special stress on that qualification, to have a most important effect upon the future of this city and the people who may live here in years to come. This is a young city, and it is a small one yet as to population, but we all believe that it is destined to grow into one of the largest and most important centres of population in the west. Located as it is at the gateway of the great prairies, the metropolis of a vast territory which is being rapidly settled and developed there can be little doubt that our brightest hopes regarding the material prosperity of Winnipeg will be fully realized. But after all material prosperity is not all that we desire, for as Christians we are undoubtedly bound to do all that in us lies to so lay the foundations that our city shall in time to come be not only a centre of commerce and wealth, but above all things the home of a moral, God-fearing, virtuous people. This is why we are here this evening! The movement originated in a small gathering held a few weeks ago in the Y. M. C. A. rooms when certain statements were made regarding the prevalence of various forms of vice in the city and a committee was appointed to decide what should be done about it. I understand that this committee has decided that the first thing to do is to enlighten the general public, and to try to form a healthy public opinion. Now, ladies and gentlemen, I am not going into any details as to what we have got to fight; personally I know nothing as to the correctness of what we are told, but having lived nearly twelve years in this city and met all sorts and conditions of men, I am compelled to say that my experience leads me to believe that some of our reformers who have preached and written lately have allowed their zeal to run away with their discretion and been guilty of exaggeration. However, if only a part of what we hear is true it is certainly time for us to be up and doing, and it seems to me that we have not only to deal with the present, but we have above all to consider the future; we have not only to try to educate public opinion up to such a point that the authorities will be forced to carry out the laws which at present exist for the prevention of vice and to enact other laws which may be necessary, but we have, if we wish to do our whole duty in the matter, to take the rising generation which is growing up and which will take our places as the future citizens of Winnipeg, and try to instill into them correct principles which will bear good fruit when they reach maturity. What I mean to say is let us by all means insist on the laws we at present have being properly administered, let us if necessary pass more laws, but whilst we are trying to educate public opinion up to a point where this will be insisted on let us not lose sight of that public opinion of the future which is being educated today in the homes and in the school-rooms of the city. Let us if we desire to be consistent remember that it is during childhood that the seeds must be sown which will afterwards blossom forth into good fruit, and let us, therefore, as the first step in the movement which we are to inaugurate take our boys and our girls and so train them up in the way they should go that when they are old they will not depart therefrom. For why does man do wrong? Some people will say because his mind is unenlightened, and that crime and viciousness are owing not to the perversity of the heart, but to the ignorance of the understanding. But we as Christians know better than that, for we must heed the words of the Holy Spirit that not from the head, but from the heart comes forth evil thoughts, murders, adulteries, fornications," etc. The spread of education during the past century has been marvellous and we can boast of unparalleled multiplication of schools, colleges and other centres of intellectual with increased knowledge. How far life; of a prodigious increase in teachers and professors in number as well as proficiency; of the diffusion of literature of all kinds. But let us ask ourselves how far virtue has increased with increased knowledge. How far has the so-called remedy really stemmed the tide and held the evil in check? If we look beneath the sur-

face do we find that society has become more virtuous? Has public opinion become purer? Certainly not—our presence here tonight and our objects prove the contrary. Are men less tolerant of vice and has sin become more loathsome and crime more detestable in the eyes of the world? It hardly seems so. I could point out to you the record of the past few years of many cities in different parts of the world, but I am an Englishman, and I do not want to attack other nations when I can draw a lesson from my own land. Look at London. It is not many years ago that a state of things was revealed there which would have disgraced ancient Babylon and made pagans blush. The veil was drawn aside for a moment and a cancer revealed which was eating into and corroding the very heart of the great English empire, which boasts itself the most civilized and enlightened on the face of the earth. Were the offenders poor, ignorant and uneducated? Were they men whose minds had no training? No, sir, but on the contrary many of the educated, the refined, the cultured were implicated in the most nefarious practices. Education had not taught them virtue, and worldly wisdom had not made them spiritually wise. Yet this is but an example, an illustration of the truth that learning is no match for debauchery and that secular knowledge cannot cope with the spirit of uncleanness, nor hurl the idol of passion from its throne. I have spoken of these matters, gentlemen, because they seem to me to point out the most necessary features of the work we have to do. The objects of this gathering are such as will interest the whole community. People of all creeds and of all nationalities who have the true interests of the city of Winnipeg at heart can join together in a movement of this kind, and this platform is a witness to the fact that they are ready to join together, but I am sadly afraid that when it comes to practical working we shall find that we are of different opinions as to what it is most necessary to do. Some will think that all that needs to be done is to have good laws, to elect men who will see that the laws are carried out, and others will say that in this enlightened age the enormity of the danger needs only to be shown to the people to effect its own cure. But there are others who will hold that whilst there may be some truth in this it is by no means the whole truth and that for the sake of the future something much more radical and far-reaching must be attempted. Our people must be trained from the cradle up; the little ones must be taught to abhor uncleanness and to reverence chastity, and if we are really zealous for the good cause let us when we see people struggling to provide the means of training up a God-fearing and virtuous generation, encourage them by all means, and certainly put no obstacle in their way. Society has rights in this matter and is entitled to demand of the state laws for the suppression of vice and immorality and that these laws be carried out, but both society and the state have duties also, and they signify fail in one of the most important when they do anything to hamper parents who believe that whilst knowledge is great power, yet without religion it is worse than useless inasmuch as it will be used to work evil, and that whilst ignorance may be a temporal calamity, there is a worse evil, namely, a misdirected, perverted and by all means join hands in educating public opinion as we are requested to do by the committee which arranged this meeting; let us be manly with a Christian manliness, and let us above all beware of putting the slightest stumbling block in the way of our neighbor, who, being responsible to God for the training of his children, is trying to do his duty. I am not voicing my own sentiments only, but those of the leading Christian statesmen of the world when I say that the very best way of fighting the social evil is to attend to the training of the rising generation. If this is not done thoroughly and systematically we might as well try to sweep back the rising tide with a broom as endeavor to stem the flood of evil by passing human laws and endeavoring to carry them out. In the name, therefore, of our children let us be up and doing, preparing them to take their places as the future citizens of the country, and let us above all be charitable, one to another and avoid all risk of ourselves giving scandal.

face do we find that society has become more virtuous? Has public opinion become purer? Certainly not—our presence here tonight and our objects prove the contrary. Are men less tolerant of vice and has sin become more loathsome and crime more detestable in the eyes of the world? It hardly seems so. I could point out to you the record of the past few years of many cities in different parts of the world, but I am an Englishman, and I do not want to attack other nations when I can draw a lesson from my own land. Look at London. It is not many years ago that a state of things was revealed there which would have disgraced ancient Babylon and made pagans blush. The veil was drawn aside for a moment and a cancer revealed which was eating into and corroding the very heart of the great English empire, which boasts itself the most civilized and enlightened on the face of the earth. Were the offenders poor, ignorant and uneducated? Were they men whose minds had no training? No, sir, but on the contrary many of the educated, the refined, the cultured were implicated in the most nefarious practices. Education had not taught them virtue, and worldly wisdom had not made them spiritually wise. Yet this is but an example, an illustration of the truth that learning is no match for debauchery and that secular knowledge cannot cope with the spirit of uncleanness, nor hurl the idol of passion from its throne. I have spoken of these matters, gentlemen, because they seem to me to point out the most necessary features of the work we have to do. The objects of this gathering are such as will interest the whole community. People of all creeds and of all nationalities who have the true interests of the city of Winnipeg at heart can join together in a movement of this kind, and this platform is a witness to the fact that they are ready to join together, but I am sadly afraid that when it comes to practical working we shall find that we are of different opinions as to what it is most necessary to do. Some will think that all that needs to be done is to have good laws, to elect men who will see that the laws are carried out, and others will say that in this enlightened age the enormity of the danger needs only to be shown to the people to effect its own cure. But there are others who will hold that whilst there may be some truth in this it is by no means the whole truth and that for the sake of the future something much more radical and far-reaching must be attempted. Our people must be trained from the cradle up; the little ones must be taught to abhor uncleanness and to reverence chastity, and if we are really zealous for the good cause let us when we see people struggling to provide the means of training up a God-fearing and virtuous generation, encourage them by all means, and certainly put no obstacle in their way. Society has rights in this matter and is entitled to demand of the state laws for the suppression of vice and immorality and that these laws be carried out, but both society and the state have duties also, and they signify fail in one of the most important when they do anything to hamper parents who believe that whilst knowledge is great power, yet without religion it is worse than useless inasmuch as it will be used to work evil, and that whilst ignorance may be a temporal calamity, there is a worse evil, namely, a misdirected, perverted and by all means join hands in educating public opinion as we are requested to do by the committee which arranged this meeting; let us be manly with a Christian manliness, and let us above all beware of putting the slightest stumbling block in the way of our neighbor, who, being responsible to God for the training of his children, is trying to do his duty. I am not voicing my own sentiments only, but those of the leading Christian statesmen of the world when I say that the very best way of fighting the social evil is to attend to the training of the rising generation. If this is not done thoroughly and systematically we might as well try to sweep back the rising tide with a broom as endeavor to stem the flood of evil by passing human laws and endeavoring to carry them out. In the name, therefore, of our children let us be up and doing, preparing them to take their places as the future citizens of the country, and let us above all be charitable, one to another and avoid all risk of ourselves giving scandal.

CARDINAL GIBBONS ON CONFES-SION.

"My experience," says the cardinal, "is that the confessional is the most powerful lever ever erected by a merciful God for raising men from the

mire of sin. It has more weight in withdrawing men from vice than even the pulpit. In public sermons we scatter the seed of the Word of God, in the confessional we reap the harvest. In sermons, to use a military phrase, the fire is at random, but in confession it is a dead shot. The words of the priest go home to the heart of the sinner. The confessor exhorts the penitent, according to his spiritual wants. He cautions him against the frequentation of dangerous company, or other occasions of sin; or he recommends special practices of piety suited to the penitent's wants. Of all the labors that our sacred ministry imposes on us, there are none more arduous or more irksome, than that of hearing confessions. It is no trifling thing to sit for six or eight consecutive hours on a hot summer's day, listening to the stories of sin and sorrow and misery. It is only the consciousness of the immense good he is doing that sustains the confessor in the sacred tribunal. He is one who can have compassion on the ignorant and erring, because he himself is also encompassed with infirmity. He is one upon whose lips is set a human and divine seal, for the words whispered into his ear can never be uttered by human voice."

A SERMONETTE ON ETIQUETTE.

"One hardly likes to say the word 'etiquette' when the question is that of being kind and lovely in one's own family. Yet if members of the same household used a little more ceremony towards each other, no harm would be done. What true gentleman would treat his mother or his sister with less courtesy than he would a chance acquaintance? No one would greatly respect a boy whose custom it was to let his sister trot about his errands; run up stairs for his handkerchief, or fly hither and thither to bring his bat or his racket. "I was making a pastoral call," says a priest, "in a certain family, where a young lady acquaintance happened to be calling also. I well remember the surprise of the young lady when, the brother" (in the family) "sprang up to light the gas for his sister, and when the latter attempted to put coal on the open fire, quickly took the hod from her hand, and did the work himself."

"You wouldn't catch my brother being so polite to me!" she said. "So much more shame to your brother!" I thought.

Every boy ought surely to feel a certain care for his sister, even if she be older than he. As a rule, he is physically stronger, and consequently better able to bear the burdens of life than she. There is nothing more charming than the chivalrous protection which some boys (bless them) lavish on their fortunate "women folk." And nothing is so attractive to other girls as to see a boy gentle and tender to his sister.

As for you, dear girls, you would never be so rude as to fail to acknowledge any courtesy which your brother paid you? If you would deem it extremely unkindly not to thank any person who gave up his seat in a street car to you, or who helped you across an icy spot on the sidewalk, you would blush to be less grateful for a similar kindness on the part of your brother. If he is ready to place a chair for you to sit on, or to make sure that you have an escort after dark, to take off his hat to you on the street, to ask you to dance with him at a party, surely you are eager to please him. To sew on a stray button, or mend a rip in his gloves; to thank him for taking pains to call for you and bring you home from a friend's house; to bow as politely to him, and to accept him for a partner with the same pleasant smile which you would have for some one else's brother.

A boy should learn the habit of easy politeness in all circumstances, but if there be one place on earth where one should use freely his very best manners, it is "in his own home."

The Independent says: "No one objects to Catholic parochial schools." But is that saying true? Protestantism objects to them; Free Masonry objects to them; all the secret, proscriptive, "patriotic" orders object to them; the preachers of the Gospel of Hate, like Doctor Fulton, object to them; and the devil objects to them. The number of persons objecting to them is legion.—Catholic Review.

Assuredly Mary would deem herself but little honored if we were to content ourselves with coming day after day before her altars, merely to protest that we love and admire her. Our protestations will be pleasing to her only in proportion to our sincere determination and efforts to form ourselves after her model. It is essential that she see us apply ourselves to acquire her virtues, and regulate our actions with such exactitude as to make our lives, as much as possible, a copy of hers.—Rev. D. E. Hudson, C. S. C.