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Northwest Review.

WEDNESDAY, OCTOBER 14.

CURRENT COMMENT.

Anglican Orders. The English transi-
tion, which we publish
elsewhere, of the Holy
Father's bull deciding the invalidity of
Anglican Orders will be, we venture to
think, all the more welcome to our read-
ers because nothing but the bare men-
tion of the fact, without so much as a
summary of this important pronounce-
ment, has thus far appeared in the
secular press. After a thorough and
honest examination into both sides of
the question, the Pope rehearses the
history of the controversy, declares that
it has been long since so clearly settled
that he cannot conceive how some
Catholics could imagine it was still a
matter of debate, and decides, even
more emphatically than his predeces-
sors, that "ordinations carried on ac-
cording to the Anglican rite are abso-
lutely null and utterly void." The late
encyclical on Unity disposed most ef-
fectually of the delusive hope for cor-
porate reunion, and now this courageous
and candid declaration against the
existence of an Anglican priesthood
gives that delusive hope its quietus for
ever. For it was naught else but a de-
lusion. Corporate reunion is possible
only when the lapse into heresy is re-
cent and has not yet affected the masses
of the people, as was the case in Queen
Mary's time, or when the masses have
been for ages accustomed to the Cath-
olic principle of authority, as is the case
for some of the schismatical Oriental
churches of the present day. With
these, corporate reunion is not only
possible, but it has occurred and is very
likely to occur again, because they have
a true priesthood revered and obeyed as
such by faithful millions. With the
best of Anglicans the Protestant
principle of private judgment and the
absence of any anointed ministry bar
the way to any possibility of collective
admission of heretical bodies into the
Church of Christ.

The Week— His Grace the Archbishop
of St. Boniface has re-
ceived, with consideration
and respect, if not with gratitude, from
the publishing office of The Week, a
marked copy of that interesting journal,
containing an epitome of his interview
with newspaper men at Hull on the
school question. His Grace kindly sent
the paper to us in its wrapper and the
address thereon, "The Very Reverend
Archbishop Langevin," struck us as
rather startlingly incorrect for a paper
which generally reflects the habits of
good society. The merest tyro ought
to be aware that archbishops are every-
where addressed as "Most Reverend."

On Laurier. We wonder how the
Hon. Wilfrid Laurier
likes this pen-picture of
himself by "Puck" in Mr. C. Blackett
Robinson's "journal for men and
women." It is as keen and deep an
analysis of character and of the ten-

dencies of the age as contemporary
literature affords.

"First, and easily chief, sits Hon.
Wilfrid Laurier—actually the Prime
Minister of this great Dominion. Ten
years ago such a possibility was un-
dreamed of. A slight and pleasant-
looking figure sat beside Mr. Blake, the
intellectual giant who led the Liberal
party most ably and most successfully—
except into power. When, after the
elections of 1887, Mr. Blake got disgust-
ed with the electorate and tired of the
seemingly hopeless struggle against the
clever humbug of Sir John A. Mac-
donald, the Liberal leadership was for
a time in commission. In point of
ability and force of character, beyond
question Sir Richard Cartwright stood
preeminent among those who were
available. But in this age of the world's
history force of character is a danger-
ous quality to possess. In politics it is
the age of Opportunism. Mediocrity
constitutes the centre of gravity in po-
litical parties, and nothing alarms me-
diocrity so much as the presence of a
commanding mental force. Mr. Blake
suggested Mr. Laurier as his successor.
Mr. Laurier was modest, gentle, unas-
suming. Every mediocrity in the Lib-
eral party believed he could exercise
some influence over him, and Mr. Lau-
rier was chosen."

Modesty. "He assumed his duties
very modestly and told
everyone that he not only did not wish
the post, but felt himself unequal to it.
But under normal conditions the world
is charitable towards leaders. The
distinction between the leader of the
orchestra and the rest of the perform-
ers, as viewed from the stalls and the
pit, is enormous, and every leader is
accorded a fair chance. Mr. Laurier
steadily grew. Each year he loomed
larger in the public eye until at this
moment he is, perhaps, the greatest
personality and the most supreme po-
litical leader Canada has ever seen—not
even excepting Sir John A. Macdonald
himself."

Secret Of Success. "Mr. Laurier's phenom-
enal success is due to several
qualities, partly positive
and partly negative. None
but abstract political philosophers (and
they are usually cynics) know how
many leaders have been destroyed by
positive qualities. Intellectually Mr.
Laurier is not very great. He is an
educated man of refined tastes and
literary instincts. He has not the
strong grasp of current political prob-
lems which would make him a master-
ful man, and—note it well—to medioc-
rity an alarming man. But he has a
heart—a large, kind, generous heart.
This involves more than the ordinary
politician realizes. The test of great-
ness, even in this poor materialistic
age, is the heart not the brain. Our
immortals are men who have been able
to warm the imagination of mankind,
not merely problem-solvers or mental
prodigies. Every word which Mr. Lau-
rier utters to friend or foe is gilded by a
kindly touch. Every time he appears
before an audience even his opponents
admire him and have a little sentiment
of love toward him. How many lead-
ers have failed because they lacked this
unspeakable power. Admiration, in-
deed, they may evoke by the display of
surpassing power, but instead of draw-
ing toward them they are doomed to
arouse against them phalanxes of hos-
tility. Mr. Laurier is enormously strong
in his negative qualities. Want of very
emphatic opinions on most questions
enables him to speak on them with a
judicial gravity that quiets apprehen-
sion and avoids opposition. When
pressed for definite statements on deli-
cate issues he is able to sweetly and
pleasantly becloud the question with a
vague and lofty generality which is al-
most worthy of Gladstone himself.
This quality of Mr. Laurier's of being
able to lift up the tone of discussion on
all occasions, to always give the ques-
tion a higher tinge, and never vulgarize
or debase it by commonplace re-
marks or lowering sentiments is more
than a negative quality. It is one of
positive importance and always gives
his character an elevated association
among his fellow-men."

THE NORTHWEST SCHOOLS.

The school question in the Northwest
is now entering a critical phase. On
the first day of the present month, in
the Legislative Assembly of the Terri-
tories, Mr. C. E. Boucher, member for
Batoche, by way of amendment to the
school ordinance, moved "that the pro-
visions of the bill in regard to the
council of public instruction as to the
appointment of inspectors were con-
trary to the spirit of the British North

America Act affecting the rights of
the Catholic minority. He said that it
was not necessary to introduce any
controversial matter. It was a fact,
however, that there were schools in
settlements where French was the
language spoken, and when the inspec-
tor came round, he could speak English
only. He thought that for such dis-
tricts there should be inspectors who
could speak both languages. (Hear,
hear.) It was unfair to Roman Cath-
olics or to any other denomination that
those who did not understand the lan-
guage of the people should be sent to in-
spect their schools. He asked for this
concession not as a matter of privilege,
but as a matter of justice." Premier
Haultain replied in lofty generalities
about the blessing of uniformity and
the will of the majority, as if might and
right were synonymous. Mr. D. Mal-
oney, member for St. Albert, seconded
Mr. Boucher's amendment, affirmed
that one result of the tyrannical ostrac-
ism of Catholics was the closing of
eleven Catholic schools, and when the
premier said that, on inquiry at the
educational department, he found there
were only five schools closed, Mr. Mal-
oney proved that he was better inform-
ed than the department by naming the
eleven schools. He also insisted that
the Catholics were entitled to have at
least one Catholic inspector. The pre-
mier replied that one with the necessary
qualifications could not be found;
which lays him open to the obvious re-
tor that it is very easy for a hostile de-
partment not to find what it is intent
upon not finding.

On the following day Messrs. Mal-
oney and Boucher continued their brave
fight against tremendous odds. The
former proposed that the appointed
Catholic members of the Council of
Public Instruction, instead of having
merely the scant privilege of expressing
an opinion, should be entitled to vote.
To this reasonable request, which, by
the way, reveals the unfairness of the
majority, Mr. Haultain did not reply,
but, waiting till Mr. Boucher had ob-
jected to the Council having the power
to select books, he audaciously twitted
the latter with inconsistency, since
Catholics were represented in the Coun-
cil for Public Instruction. This is a
paltry subterfuge, seeing that the Cath-
olic representatives have no vote and
must perforce submit to the 'rank ty-
ranny' of the prejudiced and merciless
majority. But, true to their persecuting
spirit, Premier Haultain and his ruth-
less followers rode roughshod over ob-
jections which would have been consid-
ered unanswerable in any country
where reason, and not party spirit,
rules.

The secret sway of anti-Catholic is
admirably exposed in Father Leduc's
pamphlet, "Hostility Unmasked,"
which has only just been published. In
seventy-five octavo pages the Very
Reverend Vicar General of Bishop
Grandin reviews the "School Ordinance
of 1892 of the Northwest Territories
and its Disastrous Results." Crammed
with facts, this exposure of refined
villainy cuts clean like a Damas-
cus blade. Father Leduc is direct-
ness and courage personified. With a
smile on his lips, the weather-beaten
missionary, who never feared man nor
devil, writes of Mr. Goggin and the
Executive that are his tools what he
has often told them to their faces, that
they are more astute hypocrites than
the Manitoba persecutors in that the
Territories have left to Catholic schools
their name while robbing them of ex-
istence. This vigorous and most inter-
esting pamphlet, which appears both in
English and French, proves that Sepa-
rate Schools, although textually recog-
nized by the letter of the 1892 Ordinance,
do in fealty disappear there-
by; that Mr. D. J. Goggin, the
Superintendent, is gradually be-
coming the Tzar of education in
that region, while he persuades his
nominal chiefs that he is their humble
servant; that the Catholic teaching
Sisters, having been too successful in
the first examinations they were allow-
ed to undergo, have had all sorts of

obstacles thrown across their path ever
since; that such regulations have been
introduced as necessarily exclude any
Catholic priest from the post of inspec-
tor; that Inspectors Goggin and Calder
seem determined to make most hostile
reports of Catholic institutions; that
the readers and the History of England
imposed by the Council are most offen-
sive to Catholics, besides being honey-
combed with falsehoods; that "the an-
tipathy, the aversion, the hatred borne by
the powers that be to Catholic religious
institutions, prohibit the slightest act of
justice in their favor" (p. 54); that the
moral programme of the Schools of the
Northwest is "a godless decalogue,
without punishment or reward other
than those of human justice and the
illusory satisfaction that follows upon
the fulfilment of a duty" (p. 57); in a
word, that the school system of the
Northwest is a terrible object-lesson for
the Manitoba minority. On this last
point Father Leduc says very appositely:
"To maintain that the system of the
Northwest is admissible in Manito-
ba means purely and simply that the
Catholic minority of the Province might
go to Messrs. Greenway and Company
and make to them the following declar-
ation: 'Gentlemen, we have the honor
of submitting in every point to your
school law of 1890. We willingly accept
all you have done, all you have de-
creed against us. We renounce all our
rights and privileges, even those mani-
festly recognized by the Privy Council
of Her Majesty, our Gracious Queen.
We therefore submit entirely, without
reserve, to your school laws, past,
present and to come. In return, have
the kindness to give us a morsel of
bread, that we may not die of starva-
tion; give us our small share in the as-
sistance generously granted by your
government to Protestant schools; al-
low us to keep our own assessments,
and we shall be satisfied, happy, pene-
trated with the liveliest gratitude.'"

RECORD VS. CASKET.

The Catholic Record claims that the
Antigonish Casket made "a mistake in
giving all its confidence to one political
party in the last election." We must
confess that we cannot understand just
exactly why our contemporary should
think it necessary to make this charge,
in fact we feel that prudence should have
suggested to it the advisability of drop-
ping such a subject entirely. As our
readers are well aware, by numerous
quotations which have appeared in our
columns, the Casket most ably cham-
pioned the interests of the Conservative
party, not because it was the Conserva-
tive party but because that party had
inaugurated legislation which, if carried,
would have given the Catholics of Man-
itoba their rights under the Constitution,
whilst their opponents had in the Dom-
inion Parliament and before the whole
country most bitterly and stubbornly op-
posed the passage of the bill. On this
record both the political parties went be-
fore the country, and from a Catholic
point of view it seems evident that it
was the Record rather than the Casket
which was unable to "soar above party
politics," inasmuch as it was our Lon-
don contemporary which remained abso-
lutely dumb during that great fight in
which questions involving our very ex-
istence were at issue, whilst our friend of
Antigonish spoke out most nobly and
with conspicuous ability not only in de-
fence of our rights, but, as a logical se-
quence, for those who, in the light of past
events, might best be relied upon to do
us justice. For Manitoba Catholics the
most painful spectacle of the whole cam-
paign was the attitude of certain sections
of the Catholic press of the East, and not
the least disappointing and discouraging
of them all was the straddle-the-fence
policy of the Record. On the other hand
one of our greatest consolations was the
able and unflinching stand taken by the
Casket. It appears to us that the differ-
ent attitude assumed by these two really
great Catholic journals can be accounted
for only by the fact that they looked at
the crisis from opposite points of view.
The Casket evidently remembered that

it was a Dominion election which was
being fought and considered that it was
in duty bound to support that party
which in Dominion politics seemed to
stand for the redress of Catholic grievan-
ces. On the other hand the Record looked
no further than its immediate surround-
ings and because a section of the Con-
servative candidates in Ontario would
not accept the Remedial Bill overlooked
the fact that the party as a whole were
pledged in the matter and that their past
action proved that the ministers could be
relied upon to carry out their pledges.
We believe that it is the desire of the
Record, as it says, to hold itself as far
removed from one party as from the
other, and undoubtedly in general this is
the proper attitude for a Catholic paper
to adopt, but we must confess that to our
mind it carried the principal to an un-
called for extreme during the recent
election, whilst the Casket chose the bet-
ter part and should be commended for
having done so.

AN EXPENSIVE LUXURY.

We see by the reports of our morning
contemporary that there was a tiff be-
tween the Finance Committee of the City
and representatives of the City School
Board. The expensive tastes of the latter
and its extravagant demands on the city
treasury were the causes of the row. The
citizens of Winnipeg are taxed unneces-
sarily to carry out the fads of this auto-
cratic School Board. Although for years
they have been collecting and appropri-
ating the taxes of our Catholic citizens,
while those citizens are equipping, at
their own personal expense, several
schools in which are educated about one-
seventh of the city's school children, the
Board is not able to run its schools on the
very liberal allowance made it by the
city. Nor is this surprising when we ex-
amine into its methods of business. It
has a supply manager to whom it pays
a salary of \$1500. The Board could pro-
vide just as efficient a man for half that
amount. The present occupant, we un-
derstand, is a mechanic whose salary
previous to this appointment never
reached the half of what he is now get-
ting. He is enjoying a snap at the expense
of the tax-payer. Then we have that
other expensive luxury, a secretary-
treasurer, who receives a handsome salary
and an assistant to earn it with,
while he looks after his political gun and
the indemnity accompanying it.

On the top of all this, the tax-payers
are called upon to support a collegiate
institute at an enormous annual out-
lay, although we have such institutions
as St. John's College, Manitoba College
and Wesley College, in Winnipeg, and
St. Boniface College across the river,
specially designed to impart higher edu-
cation. These colleges have been estab-
lished by private enterprise, and we do
not think that the most fastidious critic
even among the cultured (?) and learned
School Board of Winnipeg, will question
their efficiency. Why, then, should the
School Board of this city establish a
competing collegiate institution at a
large cost to the tax-payer, when these
colleges are both able and willing to do
the work. A survey of this collegiate
institute and those educated therein
would make an interesting article in it-
self. Like many of our modern institu-
tions, it is founded upon false pretences.
We are told that its chief purpose is to
give the poor man's child the chance of a
higher education. The fact is that, while
the poor man is heavily taxed to sup-
port it, his children seldom find their
way into it, because he cannot afford to
keep his children at school longer than
is necessary to pass through the primary
standards. Those who benefit most by
this institution are those who never con-
tribute anything to its support. We
know men living on handsome salaries,
who own no property, and, therefore, pay
no school taxes. These are the class that
can avail themselves of the opportunity
of giving a higher education to their
children at the expense of the general
tax-payers, and, were we not compelled
to support a free (?) institution of this
kind, these children would be sent to one
or other of our colleges and their educa-
tion would be paid for by their parents.