

The Northwest Review

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The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, even political if not of a party character. (2) LETTERS on similar subjects, whether conveying or asking information or controversial. (3) NEWS NOTES, especially such as are of a Catholic character, from every district in North Western Ontario, Manitoba, the Territories and British Columbia. (4) NOTES of the proceedings of every Catholic Society throughout the city or country. Such notes will prove of much benefit to the society themselves by making their work known to the public.

A Catholic correspondent wanted in every important town.

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WEDNESDAY, OCTOBER 16.

EDITORIAL COMMENT.

Prairie fires have lately been a terrible visitation to this country. Our morning contemporary most judiciously observes that, greatly as they are to be deplored, they are for the most part unpreventable. With a gale blowing, no fire-guards are of any avail. True; but may we not beat back the fire-fiend by earnest prayer? No doubt all natural means should be used; we are not like the so-called Christian Scientists who pray but take no obvious precautions. We believe in doing our level best as if the issue depended on our unaided efforts, and at the same time in praying with the full conviction that, without God's help, we can achieve nothing. And therefore we would recommend the saying of the Rosary this month with a special view to preserve the country from further ravages by fire.

The pastor of one of our churches was approached, not long since, by a Catholic insurance agent in the interest of the company he represented. The priest, knowing that the agent had not been to confession for several years, managed, while showing him the church, to bring him in front of a confessional, and, pointing to it, he said in a meaning way: "Has it ever struck you that we have here an excellent insurance against fire?" Unfortunately, many people about us have no such fire-guard and they seem, by their loose lives, to belie their profuse professions of misbelief. They would not touch a card, they consider the very existence of alcoholic beverages a crime; but they do not scruple to propagate slander against Catholicism, to languish in bondage to every lust of eye or heart and to over-reach their neighbors. Is it any wonder that we should be visited with the proofs of divine wrath? When men, amid all their hypocritical protestations of devotion, drink iniquity like water, what have they a right to expect in the way of temporal prosperity?

"FLAMBOYANT" IS GOOD.

The following note reminds us of the halcyon ante-St. John days of the Free Press, from which it is clipped:

"Principal Grant has been swiftly avenged. Right on the heels of the letter in which Mr. Martin spoke of that reverend and distinguished gentleman as a 'conceited humbug,' Mr. McGibbon, a Queen's Counsel, of Montreal, gave an interview in New York, in the course of which he said: 'The law depriving the French Catholics of their schools was the invention of a flamboyant rural politician named Martin.' With 'conceited humbug' in one hand

and 'flamboyant rural politician' in the other, it may be said that honors are easy."

Not half bad is this neat way of putting it. Only, we are inclined to think that the odd trick is not in Mr. Martin's hands. His was the vulgar expression of pique and passion. Mr. McGibbon's phrase is a literary gem from a distinguished Queen's Counsel, speaking dispassionately of a case in which he had no personal interest. Hence the inappropriateness of the one and the appropriateness of the other. Principal Grant is a man in whom both conceit and humbug are conspicuous by their absence, while Mr. Martin is confessedly flamboyant and deplorably rural.

Two Tribunes.

The following letter from our revered correspondent, Father Fouquet, explains itself. The Catholic Record had inadvertently attributed to the Alberta Tribune the vapors of the Winnipeg Tribune. We are quite sure that, did the Record editor know the scholarly, gentlemanly and high-minded editor of the Alberta Tribune, he would as soon dream of mistaking him for the Winnipeg homonym as of mistaking Hyperion for a satyr.

To the Editor of the Northwest Review.

CALGARY, Alta., Oct. 3, 1895 :-

SIR,—Before leaving for a mission tour, our superior has instructed me to write to you on an article of the Catholic Record, of London, Ont., of the 7th Sept., 1895, upon which our attention has been brought only yesterday. In the time, you noticed with eulogium in the Northwest Review some articles of the Calgary Alberta Tribune on the Manitoba School Question. They were as fair as we could expect from a secular paper, under the circumstances; we were grateful to the Tribune for them.

No doubt, Mr. Editor, you will agree with us that if the Tribune of Winnipeg deserved richly the criticism of the Record, bestowed on the Calgary Tribune by a mistake of the London paper, the blows were misdirected and fell on the wrong party.

An eulogist of the Record, I excuse this oversight by its being occasionally rather drowsy, through the overwork of its editor. I could not expect from him for my Chinook literature the indulgence I have often received from you; thus I have recourse to you to repair the injustice done unintentionally to the Alberta Tribune by the Record. For past and present favors

Gratefully yours,
L. FOUQUET, O. M. I.

MANITOBA SCHOOLS.

To the Editor of the Montreal Star.

SIR,—The Toronto Globe lately announced a series of letters by the Rev. Principal Grant. I wish to-day to deal with the first letter of this series. The reverend correspondent wrote from Manitoba, which he was visiting at the time and took opportunity to express his astonishment that such a province, with all the advantages it had been gifted with by nature, had not taken longer strides in the forward course. He ascribes this slowness partially to a mistaken policy and to an excess of interference by the Government. Then coming more particularly to the school question, he states in plain and clear language, how impolitic and opposed to sound reason was the Manitoba act of 1890 (the Martin law). He also showed, just as conclusively, the injustice sustained by that law and the deplorable consequences which it necessarily entails. The Principal next censures, and properly so, those who attack the clergy and would like to see its influence removed. As though this very clergy, whom it is now sought to force back, had not been the first to sacrifice itself in order to conquer that vast country, remove it from its uncivilized state and bring it to Christendom and civilization. Surely their laborious life, their hardships of every kind, their sublime self-devotion, the blood they shed for the sake of humanity, cannot thus be ignored and put into oblivion. Have material interests grown so important as to exclude all others? Must we for their sake put aside all that which is nearly or remotely connected with religion, and has it become completely out of the question to spare a few moments of this life to deal with the interests of the other, which after all, will last much longer? Does it not seem more reasonable that any man might at least have his children educated according to his own religious convictions and in the way which seems best to him? The reverend gentleman states his earnest wish that this momentous question may come to a settlement, and he gives very good advice, bearing the mark of reason, justice, in-

dividual liberty, intelligence and the purest patriotism.

All this should be sufficient to open the eyes and satisfy the mind of any one, but it is to be feared that such will not be the case, and he himself indulges somewhat in this fear. It, therefore, becomes imperative to put into the balance the whole weight of the law and constitution. In the mind of any good citizen the law and constitution must rule supreme, and the political bodies, like all others, the Legislatures and Parliaments; even more than others, are bound to give the example of their respect for and their compliance with the constitution. Now, our constitution, as read by an authorized tribunal, the highest tribunal in the Empire, a tribunal of last resort, that is to say, whose judgments are indisputable and cannot be questioned, our constitution, I say, read as stated: (1) Guarantees to the minority in the Province of Manitoba certain privileges; (2) establishes that in the present instance these privileges were interfered with; (3) that the Legislature is bound to give them back to the minority; (4) that, should it fail to do so, Parliament has the right to remedy the injustice.

Now, in such a case the right is one with the duty. The Manitoba Legislature having neglected to do its duty in this respect, and to comply with the law, as it should have done, the Federal Government, in order to comply with the constitution, as construed by the Privy Council, had to call upon the Manitoba Legislature to act, and they passed the order-in-council known as the Remedial Order.

This last document (which they contend is too imperatively worded), is being used as a ground for blaming the Federal Government and trying to justify the refusal of the Manitoba Legislature to obey the law. I must state here my regret to find that the eminent correspondent of the Gazette seems to share that opinion or rather that error. In fact, there is nothing more unfair than such a charge against the Federal Government and nothing more futile than such an excuse on behalf of the Manitoba Government, and, as stated by the learned gentleman, it is not reasonable that the people should suffer because the Federal and Provincial kings deem it proper to quarrel about words. The Federal Government only did what they were directed to do by the constitution and they did it in proper language. But were it otherwise, that could in no way justify the refusal of the Manitoba Government to comply with the law. The latter government had no order to receive and no treaty to expect from the Federal Government. Their duty is clearly laid down in the constitution, and construed by the Privy Council, and they are bound to obey and respect the law and constitution which direct them to act.

Some people are trying to make a bugbear of the Federal interference in local affairs. They would be right were the Provinces always remaining within their rights and powers; but the moment that they assume powers that are not conferred on them by the constitution, they must necessarily be called back to order. Otherwise the whole fabric of Confederation would fall to pieces and bury us under its ruins. It is likewise necessary that the Dominion parliament should keep within the province assigned to it; for, let it not be forgotten, the British North American Act and the Manitoba Act, which is part of it, form a compact which every one is bound to respect. And if we wish to grow greater, if we wish to prosper, if we wish to lead a happy life under the majestic flag that protects us, we must first and above all learn to obey and respect the law and the constitution of the country.

It is plain, therefore, that there does not remain a single ground where to stand to deny the minority in Manitoba the rights and privileges which they so justly claim. The pretext of the inefficiency of separate schools prior to the law of 1890 cannot hold good a single moment. As for that, there is nothing to show that separate schools are necessarily incompatible with efficiency in the schools, while it is shown by such as exist in the Province of Quebec that they are inferior to no others, and that moreover those attending them are taught such invaluable notions of tolerance, liberality and justice as make it possible for the minority in that province to fully enjoy all the liberties, all the justice and all the privileges which are guaranteed by the constitution and even all that they themselves might wish and long for in these respects. Why then should the minority in Manitoba be called upon to make concessions of principles and privileges which are guaranteed them by the Constitution? We have no right to ask for any such things, still less, no doubt, to take them away from them by force. The minority themselves have no right to make any such concessions, to foreake privi-

leges that are guaranteed not only to the present generation, but also to future generations. Why then should we be stingy in connection with obligations imposed by law? Why not rather do in Manitoba what is being done in Quebec, give liberally, generously, so as to give satisfaction to everyone? Who would suffer by it? It could not surely be the majority, since they would always have the control of their own schools. Let us hope, therefore, that the Manitoba Government and Legislature will at last yield to evidence. But should they deem proper to prove themselves disobedient to law and constitution, should they prefer to leave to the Parliament the responsibility that is primarily incumbent upon them, the latter will be bound to do its duty and give their privileges back to the minority, to the extent to which the same are guaranteed by the constitution. Let us hope that every good citizen, to whatever creed or race he may belong, let us hope, I say, that all those who wish to see the country happy and prosperous, will endeavor to assist Parliament to the full extent of their abilities, in the fulfilment of this task which is entrusted to it by both right and the constitution.

A FRIEND OF THE CONSTITUTION.

EPISCOPAL VISITATION

of St. Cuthbert's, Portage la Prairie.

His Grace the Archbishop, accompanied by his secretary, Rev. Dr. Arthur Beliveau and Rev. Father LaRue, was received at the station on the arrival of the C. P. R. train at 7.30 by the trustees and other members of the congregation and drove immediately to the church, where Rev. Father Kavanagh awaited him. Next morning he said Mass at 8 a. m., and gave holy communion to about forty people, including some first communicants.

Before the High Mass at which he was present at the throne, he confirmed eight children after having explained the nature, purpose and necessity of this sacrament.

After the Mass Rev. Father Kavanagh, turning towards His Grace the Archbishop and said:

MY LORD ARCHBISHOP,—In a few moments, may it please Your Grace, a voice will be given to the welcome you have not failed to see on every side, but I desire to say something which will scarcely find a place in the address your children of St. Cuthbert's will present you. I desire to speak of the kindness and respect of which I have been the object since my first coming to the parish. It is to the credit of the people that this kindness is not so much for the person as for the office. My predecessor enjoyed it and I, though less worthy, have inherited it. I desire to express my appreciation of this and do so now, lest another opportunity may not be given me.

I should like further to thank those Fathers who have come to enhance the solemnity of this occasion. Rev. Father LaRue, you all know, but the Rev. Dr. Arthur Beliveau is new to St. Cuthbert's. After having taken the highest honors in the University of Manitoba, he comes to us now a Doctor of Divinity from the Propaganda, one of the greatest universities of Rome and Europe. Father Kavanagh then introduced Mr. Justice Ryan, who surrounded by his fellow-trustees, and some of the leading members of the congregation, read with force and feeling the following eloquent address:

TO THE MOST REVEREND L. P. ADELARD LANGEVIN, O. M. I., ARCHBISHOP OF ST. BONIFACE.

YOUR GRACE,—On behalf of the parishioners of St. Cuthbert's Church, we respectfully and cordially welcome you to Portage la Prairie, on the occasion of this your first visit. A mere handful of Catholics, scattered, but let us hope not lost, among the ranks of other denominations, without influence and without wealth, your visit has more than ordinary significance to us. It reminds us of the good shepherd leaving the flock, and seeking the lost sheep. It proclaims to the people that the Church is now, as it always has been, and will be to the end of time, the anxious, loving mother of the lowly and the poor. When last we were visited by a Prince of the Church, it was your illustrious predecessor, Archbishop Tache, whom we had the honor to receive. Respected by all who knew him, without distinction of race or creed, loved and venerated by all those of the household of the faith, his last loving words still echo in our hearts, cheering us onward towards the paths of duty, and helping us better to perform our duties as Catholics to our Church and to our God, and our duties as citizens to our fellow-men and to the State. While he lived all he had was ours, all his toilsome years, his strength, his health were

spent guarding and watching us for His Master's sake. When he died he had given all for us; so far as worldly goods are concerned, he left absolutely nothing behind. Who will dare to say that death has robbed us entirely of our Father and our Friend, or that standing now in the presence of the Master he served so well, he has less power with the Master, or less interest and love for us, whom he watched for the Master's sake. Who will forbid us, who will say it is useless to go to him now in the spirit, as we used to go in the flesh, and ask for advice and consolation and for the assistance of his prayers. His last days were embittered by an unjustifiable invasion of the rights of his people to educate their children according to the dictates of their conscience; and the question of education, at all times and under all circumstances one of great difficulty to the chief pastor of a people, will in our case be one of extreme and terrible difficulty for you. We can only say, that in this matter, we will do everything in our power, and will cheerfully make every sacrifice, to obtain for our children the sort of education which our Church and our conscience alike demand. Some, perhaps most, of those who approve of the school policy of the Provincial Government, think that in attempting to coerce us by a system of fines and penalties into the use of schools to which we have conscientious objections, they are coercing us for our own good. While defending our rights in every mode available to good citizens we hope to convince them that no good, either to the whole or to any part of the people can ever be founded in injustice, and that never, even once, in the whole history of the race, has coercion succeeded in coercing a people. Throughout the British Empire, the attempt to coerce people, whether for their own or the common weal into using one church has for many a day been abandoned as indefensible in principle and a disastrous failure in practice. Under your paternal guidance we hope to assist in convincing the majority in Manitoba that the attempt to coerce Catholics into adopting a system of education to which they have conscientious objections is little less defensible in principle, and equally doomed to failure in practice. We have to thank Your Grace for having confided us to the care of one whom we love and respect so much, one so unselfish and devoted as our pastor, Father Kavanagh. In concluding, permit us to assure you of our filial devotion and reverence to yourself as the successor of the Apostles, and as the representative of our Holy Father Leo XIII, and to wish you many years of health and prosperous official life, filled with every blessing for yourself and those whom a kind Providence has entrusted to your care.

Signed on behalf of the congregation of St. Cuthbert's church, Portage la Prairie this sixth day of October, 1895.

In returning thanks for this address, the Archbishop dwelt for a moment upon the courageous and hopeful sentiments just expressed in reference to the grievances under which the minority labor in this province—grievances which are acknowledged by the highest court in the Empire. Some say that the present legislation is for the good of the minority, that the clergy and the French speaking people alone oppose it. This is disproved by looking at the school subscription lists of Winnipeg. We Catholics are one in this matter, and even outside our communion we have an eminent divine of the Presbyterian church in Canada espousing our cause, while in the Anglican synod recently held in Montreal the same principles for which we are ready to sacrifice so much were vigorously upheld.

The archbishop expressed his satisfaction with the condition of the parish, and thanked Rev. Father Kavanagh for his zealous and efficient work, and knowing that the news of his approaching withdrawal from Portage la Prairie, a thing which the Archbishop did not desire, but could not prevent, had gone abroad, and evoked the expression of much regret, the Archbishop promised that the choice of the priest sent to replace him would show how great was the interest he bore St. Cuthbert's.

After Mass His Grace received several callers and sat down to lunch with a few invited guests. Father Kavanagh had invited at 6 p. m. Rev. Arthur Beliveau, D. D., Judge Ryan, Mr. Garland, Mr. Blake, Mr. Anderson, and Captain Woodside to meet His Grace at dinner.

ST. CUTHBERT'S SUNDAY SCHOOL.

Of the many things which met with commendation during the recent episcopal visitation of St. Cuthbert's, the state of the Sunday School in particular was a source of special gratification to His Grace. Accompanied by Rev. Dr. Arthur Beliveau and Father Kavanagh, S. J., he presided over the exercises at 2.30 p. m. and spoke most forcibly on the importance of Sunday school work in a parish. He congratulated Father Kavanagh