

The Northwest Review

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WEDNESDAY, APRIL 8.

EDITORIAL COMMENT.

The Lord's Day. In the liturgy of Holy Church this Easter week is treated as one long day: "This is the day that the Lord hath made" is repeated at each of the seven canonical hours for seven days. Our Easter thoughts are best expressed in the following lines by Marie M. Pursel in the current number of Donahoe's Magazine:

Rise! rise as does the soaring lark
On wings of song to the highest heaven;
Pour out thy meed of praise, God-given,
From early dawn till day is dark;
Rise on the glorious wings of Faith,
Nor stay thee, in thy Heaven-born flight.
See! far beyond earth's fiftful night
Shines "Light" which triumphs over death.
Thus, from the gloom our Saviour rose
On Easter morn. Oh, glorious sight!
Above the shades of death and night,
Above the sting of earthly woes,
He rose from death that we might live,
He banished gloom from death and grave,
He lives on high our souls to save—
To Him glad Easter homage give.

"Sunny Ways." The Ottawa commissioners may rest assured of our deep gratitude for their honest and patient efforts in our behalf. Nothing could exceed or even equal the kindness and generous hospitality of Sir Donald A. Smith, the calm reasonableness of the Hon. Mr. Dickey and the unruffled urbanity of the Hon. Mr. Desjardins. (By the way, why do all our local contemporaries persist in writing his name Desjardines? Is that commonest of French words, "jardin," unknown to them, or do they think it must take an e in the plural, or is "garden" too suggestive of flowers and sunny paths to suit their Gallophobia?) However this may be, the thing is plain as a pike-staff: the local government have been approached with the sunniest of "the sunny ways of patriotism," and yet these gentle and pervasive rays have failed either to penetrate or melt those icy hearts. Mr. Laurier himself, wreathed in smiles and breathing honeyed phrases, could not have made a nobler effort.

The Inquiry. The other string to Mr. Laurier's bow has likewise snapped. Messrs. Sifton and Cameron said not a word about an inquiry into the working of the schools. Thus the Conference has not been useless, since it has proved that no agreement is possible and no commission of inquiry is thought of here. What, then, is left of Mr. Laurier's policy?

Dr. King Answered. Rev. Dr. King's letter has had the good effect of bringing out the temperate, telling and instructive reply from "Fairplay" which we print in another column. We commend this reply to the careful perusal of our readers as a masterly analysis of the liberal vote on the second reading of the Remedial Bill and an admirable defence of the Hon. Senator Dickey and his son, the Hon. Arthur Dickey. Dr. King's unwarranted jubilation over Ontario and unjustifiable attack on the Maritime Provinces' members verify the saying of St. Paul:

"There must also be heresies, that they who are approved may be made manifest among you." Misstatements of fact are provocative of correct statements when well informed persons like "Fairplay" happen to be at hand.

The Sacred Heart Review. The Sacred Heart Review is a Catholic weekly published in Boston. It has lately been enlarged to twenty pages full of most interesting matter. The list of its incorporators contains the names of about ninety priests, mostly pastors. The latest issue, dated April 4th, has two excellent editorials on Easter and the Resurrection of the Body, reproduces Cardinal Gibbons' recent article on the Resurrection from the New York Herald, reviews several magazine articles, publishes two correspondences, one from Berlin, the other from Ireland, and groups a great many valuable hints under such heads as "Temperance," "Don'ts for impolite people," "Familiar Science," "Catholic Missions," "Your new house," "Facts and Figures." It makes one's mouth water to see what intelligent editors can do for Catholic culture when they are not hampered by the "res angusta domi." Nevertheless, there be spots even on the sun. In one of the Editorial Notes we read: "Since Editor Stead of the Review of Reviews characterizes Purcell's biography as his 'attempt on the life of Cardinal Manning,' may not Mr. Stead's misrepresentation of the Cashel prelate on the educational question be styled an assault on the reputation of Archbishop Cooke?" This allusion to the unfortunate discrepancy between the English and American Review of Reviews, first pointed out by Father Drummond in the Free Press of this city, reflects unjustly on Mr. Stead. It was not he, but Dr. Shaw of New York, who was to blame. The authentic version, as published in the London edition by Mr. Stead himself, is substantially correct. The American version, which Dr. Shaw is responsible for, is the wrong one.

IGNORING THE MAIN ISSUE.

The representatives of the local government, in their reply to the commissioners from Ottawa, completely ignore the Imperial Privy Council's judgment in favor of the minority. In that judgment, it will be remembered, the noble lords contrast the position of the Roman Catholics prior and subsequent to the acts from which they appeal, and conclude with these weighty words: "In view of this comparison, it does not seem possible to say that the rights and privileges of the Roman Catholic minority in relation to education, which existed prior to 1890, have not been affected." What did not seem possible to their lordships has been done with imperturbable persistency by the local representatives; they recognize no rights nor privileges.

Again, in the same judgment, after noticing the view "that there should not be any conscientious objection on the part of Roman Catholics to attend" the public schools, since the religious exercises are to be "non-sectarian," their lordships dismiss this demur with the trenchant phrase, "But all this is not to be purpose." What, then is the real point at issue, the great grievance? It is that, whereas before 1890 we had separate schools, now we have them no longer. We protest against the fact that the public schools, materially improved by the spoils of ours, are the only ones to receive government support. "As a matter of fact," their lordships continue directly after the last phrase quoted above, "the objection of the Roman Catholics to schools such as alone receive State aid under the act of 1890 is conscientious and deeply rooted." Assuredly, no loyal British subject, who respects the law, can make light of so important a statement from so high an authority. Our grievance, therefore, is clearly this: our Catholic schools have been taken from us. Another well-known passage of the historic judgment will bear repeating: "All legitimate grounds of com-

plaint would be removed if that system were supplemented by provisions which would remove the grievance upon which the appeal is founded, and were modified so far as might be necessary to give effect to these provisions." To remove the grievance is to restore separate schools. Listen now to the Imperial Order in Council of February 2nd 1895. The Lords of the committee answer "That the two acts of 1890 complained of did affect a right or privilege of the minority in such a manner that an appeal will lie thereunder to the Governor General in Council." And what is the answer of our gracious Sovereign? "Her Majesty, having taken the said report into consideration, was pleased by and with the advice of Her Privy Council to approve thereof and to order as it is hereby ordered that the recommendations and directions therein contained be punctually observed, obeyed, and carried into effect in each and every particular." Is this a solemn farce or a real bona fide order from the highest Court of the Empire, from the Queen herself? Had such a document been issued in favor of our opponents, woe to those who would have hesitated to obey it! Our local representatives do not hesitate at all, they simply turn their backs on it.

Some newspaper writers pretend that the Ottawa government is ruled by "the Archbishop of St. Boniface and the Quebec hierarchy." This is a stupid, mean and treacherous dodge to hoodwink the public. The Federal government is merely ruled by a sense of justice and obedience to the law, of respect for her gracious Majesty and of attachment to the Constitution. If its conduct approves itself to the hierarchy of Quebec, Ontario and the Maritime Provinces—for the hierarchy is one and indivisible—why should the government be blamed for this approval? It would be very easy to retort the charge upon our rulers here, and say that Manitoba is ruled, not by respect for law, but by the interested whims of some Winnipeg politicians.

In view of the decisions of the Privy Council and of the Imperial orders, the offers of Messrs. Sifton and Cameron are ridiculous and, albeit couched in decent language, really insulting. After six years of unrest, after an Imperial command has sanctioned the judgment of the highest court, after the Federal Government has answered our petitions by a remedial bill, when the country is deadly sick of this open sore which keeps thousands from our teeming prairies, the local government offers, to the delegates of the central government charged with the protection of oppressed minorities, what? Separate schools as in Ontario or as in New Brunswick? No; the local authorities offer (1) To secularize the schools, and (2) To teach religion at half past three! Their offer to make the schools secular reminds us of a story told about the late Sir Francis Johnson. One day, when he was holding court, a lawyer's coat up to plead with a black cravat. "I observe, Sir," said the judge, "that you are wearing a black cravat." The lawyer bowed, withdrew and, after hunting in vain through the dressing-room for a white tie, took off his black one and reappeared in court without any tie at all. Thereupon Sir Francis drily remarked, "Taking off one's black cravat is a queer way of putting on a white one." Taking away all religion is a queer way of making our schools Catholic.

Teach religion after half past three! What right have they to prevent our teachers from pointing a moral when occasion offers, at any time, by reminding them of God's commandments? To confine a Catholic teacher to one half hour of religion is 'rank tyranny' and a flagrant violation of freedom of conscience. The teacher should be free to put in a word for heaven and the soul's interests whenever the opportunity offers. That opportunity may not occur once in a given week, but it may occur ten times in one day. Some of the Protestant teachers of Manitoba

are wonderfully quick in seizing opportunities to sneer at Catholics. Our teachers have no wish to sneer at Protestants; all they demand is the right to remind their pupils of Catholic truths.

Whatever may be the fate of the Remedial Bill, the judgment of the Privy Council will ride, as an ark of salvation, upon the billows of human policy and popular suffrage. All succeeding governments will have to reckon with it. Passion and prejudice are ephemeral; the Catholic church is eternal, and she has registered that judgment in her unfailing memory. "Men may come and men may go"; but she stands and waits for her rights.

It is to be hoped that the Federal government will be able to carry the Bill through without delay, and thus enforce respect for the majesty of the law. It is not any particular church or hierarchy that lays down the law for the people of Canada in this matter; it is purely and simply that Imperial voice, speaking from the heart of the British Empire, and saying to the Governor General in Council: "Listen to the complaints of the minority; it is your duty and mission to see that justice be rendered them."

WHAT GOODLY COMPANY!

The Canadian Freeman, a Kingston politico-religious newspaper says:

"Thirteen Conservatives voted in favor of Hon. Mr. Laurier's amendment to the Remedial Bill. They were Cockburn, Calvin, Craig, Henderson, Hodgins, McLean, McNeil, Rosamond, Sproule, Tyrwhitt, Wallace, Welton and Wilson. McCarthy, Stubbs and O'Brien also voted the same way."

We are sure that our contemporary must be elated over the good company in which it finds its leader. Mr. Laurier is getting up in the world when he can count among his warmest friends and supporters the men our contemporary names, especially in opposition to a measure of such vital importance to the minority of Manitoba as the Remedial bill. Is it any wonder that His Grace of Kingston has been compelled on more than one occasion to repudiate the statement that this sheet was an organ of the church, or in any way reflected the mind of the learned, eloquent and fearless Archbishop of Kingston?

"THE APOSTLESHIP OF THE PRESS."

The Apostleship of the Press is the general intention for the month of April, recommended by His Holiness Leo XIII, with his blessing to the associates of the Apostleship of prayer, League of the Sacred Heart. The Catholic Press has, in many instances, been the recipient of most flattering notice from our Holy Father, but this paternal care and solicitude in recommending, with His blessing, the Apostleship of the Press, to the prayers of the League of the Sacred Heart, is a mark of the highest consideration and one which must bring joy and consolation to those who are engaged in the field of Catholic journalism.

Our Holy Father, who is one of the most influential leaders of thought this century has produced, recognizes that the press is one of the greatest factors for good or evil in the world. Everyone reads; therefore, it becomes a matter of the greatest importance to the Father of the Faithful what men shall read. His paternal heart is wounded in witnessing the thousands of souls that are lost through had reading. Seeing that the secular press often sows the seeds of error and false philosophy throughout the world, he realizes that the only way to meet these manifold engines of evil on their own ground is journalism properly directed and conducted on right principles. If the secular press disseminates false principles of life, if it bends all its strength to teach the pernicious errors of the zeitgeist, what better means to counteract this stream of tendency, than a press that bends all its energies to combat these evils and to point out to the unwary the dangers that lurk behind specious shibboleths and unsound principles?

As the Catholic Church is the pillar and ground of truth, the infallible guide

to every right principle of life, it follows that only a press acting under the guidance and authority of the church and illuminated by her teaching can, with any degree of certainty, fulfil the great mission of the Apostleship of the Press. To the Catholic press, therefore, is confided this great and noble mission and for it has our Holy Father asked the prayers of the League of the Sacred Heart during the month of April. No more practical object could be set before those silent forces of simple and earnest and prayerful souls who really sway the destinies of the world.

A WORD WITH OUR CATHOLIC CONTEMPORARIES.

The Catholic minority of Manitoba, after six years of relentless and cruel persecution—not only in the confiscation of their schools and the enforced payment of their taxes to a purely Protestant system of education, but in being made the butt of the most insulting misrepresentations—see the hour of their deliverance dawning upon them in the Remedial Bill brought in for their relief by the Government of Canada. After having exhausted every means in their power to get a fair and just settlement from the legislature of Manitoba, the Government is forced to act in order to uphold the Constitution and to protect the rights of the minority. And what are those rights? The right to educate their children in accordance with their Catholic conscience, in their own schools, by their own teachers, without being compelled to pay their taxes to schools where they cannot send their children. That is the grievance under which we groan; that is what the Remedial Bill will relieve us from. Surely no more sacred cause could appeal to the conscience of the Catholic press of Canada than this? In the words of our beloved Archbishop, "this Remedial Bill means life and liberty to the Catholic minority of Canada remain indifferent to a measure that means life and liberty to the oppressed minority of Manitoba? And yet, no sooner did this question get into politics; no sooner did the Liberal leader—forgetful of his Catholic conscience and of the cries for relief of his compatriots and co-religionists in Manitoba, and mindful only of the political capital to be made out of our miseries—shamefully moved the six months hoist than some of our contemporaries, calling themselves Catholic, endorsed Mr. Laurier's stand and belittled the bill introduced for our relief, while others, fearful of giving offence to a large section of their readers, remained silent.

Now, if our contemporaries will allow us to give them a little advice we would say: In a question of such vital Catholic importance as the rights of the minority of Manitoba, there is but one course open to our Catholic contemporaries, and that is to demand justice for the minority and to condemn any person or party that attempts to prevent justice being done. By pursuing this honest, conscientious and fearless course, they need have no dread of offending any large section of their readers. The men who subscribe and pay for a good Catholic newspaper are generally good Catholic citizens, who would scorn to place a political party before the interests of the Church. They may have their political preferences and even take strong ground in maintaining those preferences; but they will never, if true sons of the Church, let those preferences override the love, reverence and dutiful allegiance which they owe to their children and to God. The Catholics of Ontario have shown how they could rise above party and defend their rights. The same Catholics, who left their party to defend their rights, will again rise superior to party and condemn the men who are dishonestly attempting to make a football of our liberties. If the Catholic newspapers of Canada will give their active and earnest support to our sacred cause, we are bound to win. In the name of the Catholic minority of Manitoba, who have made