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Northwest Review.

TUESDAY, SEPTEMBER 14 1897.

That Papal Interview.

Sir Wilfrid Laurier, the Canadian Prime Minister, left Lough Foyle on Friday for Canada on board of the Dominion liner Labrador. His declaration at the National Liberal Club that the Colonies "were loyal because they were free," was pregnant with true significance, and will probably be treasured as the most valuable utterance of the Jubilee year. It is considered that his interview with the Pope in the Vatican may lead to a satisfactory arrangement with the hierarchy of Canada on Educational matters. Monsignor Merry del Val had already prepared the way for the negotiations.

The editor of the London "Universe," from which we clip the foregoing paragraph, is evidently not aware that Sir Wilfrid Laurier, who is a past-master in the art of phrase-making, has not uttered one single word about the subject-matter of his interview with the Holy Father. He has strictly confined himself to praise of the Pope's intellectual ability. Had Leo XIII. breathed one syllable of approval of the Premier's policy, that syllable would have been set in stately phrase and wired across the globe.

New Polar Expedition.

To Start Next Summer.

A new Polar expedition is being planned by Mr. Wellman, an American journalist, who has just been to Christiania to confer with Dr. Nansen. The latter thinks the idea a good one. The following are some of the details: Mr. Wellman, with eleven Norwegian companions, will next summer start for Jackson Station, Cape Flora, in Franz Josef Land. Here three of the crew will remain. The others, with sledges and boats, will proceed further north to Cape Fligely, where they will erect a depot, three men remaining in charge. The idea is to start for the North Pole, in February, 1899, with sledges, kajaks, and dogs, and get back to Fligely, 1100 miles, doing eleven miles as the daily journey. Mr. Wellman hopes, with a greater number of dogs, and the special construction of sledges, as suggested by the experiences of Dr. Nansen, to travel more speedily than Nansen and Johansen, and he expects to be back at Cape Flora in the autumn of 1899, when he would be taken off by an ice vessel. He has been at St. Petersburg arranging for fifty dogs.—UNIVERSE.

It will be remembered that Mr. Wellman attempted the pole in the summer of 1894. His expedition was especially remarkable for the brilliant way in which he advertised it in preparatory articles and for its slender achievements. This time he seems to be going about the un-

dertaking in the right way, abiding by the advice of the greatest of Arctic explorers. But is he physically equipped for so arduous a work? Nansen's experience shows that men must be trained from youth to Arctic conditions.

"Too Previous."

In printing the following extract from the Catholic News, of Preston, England, and commenting thereon, we distinctly disclaim any intention of going counter to Mgr. Merry del Val's parting instructions to the Catholics of Canada. We are simply setting our contemporary right on a question of facts, and this we consider it, under the present circumstances, our bounden duty to do.

Had this article appeared in The Tablet, we should have felt less inclined to lift up our voice in protest, because the editor of that great paper does not seem capable of viewing two sides of an issue. But the editor of the Catholic News is a man of a very different stamp; he is broad-minded and open to conviction, nor does he think he knows all about everything under the sun. Moreover, we feel sure he will actually read our comments on his editorial, because he was one of the first to discover—what many of our Canadian and American exchanges have not yet discovered—that our publishing office was removed from Winnipeg to St. Boniface six months ago.

Here, then, is what the Catholic News says under the heading "Canada's Education":—

It looks as if the Canadian Liberals, led by Sir Wilfrid Laurier, the Catholic Premier, have really settled the Education question in Manitoba. If so, it is a great victory. The Canadian Hierarchy evidently believed that the Tories were their only friends on this matter, and in endeavouring to secure the Catholic vote for the Tories, were clearly doing what their conscientious convictions urged them to do. But it would appear that they erred in their judgment, for the Catholic body went solid for the Liberals, and placed them in power.

And after all it would now seem that the Liberals were best able to solve the difficulty, and if we may credit the rumours we hear, the matter has been satisfactorily adjusted. This of course, is the main thing, and Catholics all over the world will be glad that Catholic Schools in Manitoba are to have fair play, and that what looked like an ugly business seems to be fairly on the way to a settlement.

The Holy Father has again shown his wisdom, his prudence, and his patience. He is indeed the father of his flock, gentle, tactful, large-minded, and tolerant. He is, in fact, a statesman as well as a saintly Vicar of Christ. Long may he continue to rule the Church of God, and stand out as a model to Bishops, priests, and people.

Evidently, some friend of Sir Wilfrid Laurier's in England has been getting the ear of the Catholic News. Meanwhile, we, faithful Catholics on this side of the water, have been patiently waiting for the Holy Father's decision and abstaining from all unnecessary reference to the school question in compliance with the wishes of the Apostolic Delegate. Had there been any trustworthy rumors, we should have heard them before the friends of our Preston contemporary; and even if such rumors had not reached us, they would surely have reached the Hon. Thomas Greenway and his cabinet. Yet, as late as last week, that is to say, ten days after the article of the Catholic News saw the light, the Free Press of Winnipeg, the best informed paper in Manitoba, gave currency to the rumor that Messrs. Greenway and Cameron would soon repair to Ottawa to arrange for better terms for Catholic schools, as the Catholics were not satisfied with the settlement.

Again, in our issue of August 31st, we quoted a paragraph from the Free Press Evening Bulletin of about the same date (Aug. 28th) as the Catholic News

article, in which our Winnipeg contemporary ridiculed the idea of sending here an inspector of Catholic Greenway schools, and said the inspector had better wire the government, "Send on your schools." This, coming from the Free Press, which has no ascertainable convictions but simply reflects public opinion, proves that the common persuasion here is that the Laurier-Greenway settlement has not succeeded in winning over any appreciable number of Catholic schools. In other words, the first sentence of the Catholic News is flatly contradicted by facts. Sir Wilfrid Laurier has not in any way settled the Education question in Manitoba.

To this conclusion the better judgment of our clever Preston friend seems ultimately to have made him incline; for it will be noticed that, whereas he began by saying that the question was "really settled", he ends by saying that "what looked like an ugly business seems to be fairly on the way to a settlement"—which is quite another story. But even this is not true, except in the sense that we are on the eve of a Papal solution, which, as plainly foreshadowed by the Holy Father's recent encyclical, quoted in our pages a fortnight since, will be diametrically opposed to the mixed system agreed upon by Sir Wilfrid Laurier.

Our bright English contemporary should mistrust all the information that comes to it about Manitoba Catholic schools from its friends in the English Liberal party.

NOTES BY THE WAY.

The celebration of "Labor Day" last week and the columns of matter incidental thereto that appeared in both the public and the labor press regarding the social condition of the working man are matters that should not be passed over unnoticed. We have a warm corner in our heart for the laboring man and a deep appreciation of the dignity of labor and it is our earnest desire to do all we can to promote the best interests both of the men themselves and their cause—meaning by this expression their efforts to get fair play and justice—and it is with these sentiments uppermost in our minds that we here offer a few brief reflections on the Social question from a point of view which is not often considered either by the men most interested or by those who pose as their champions and would-be leaders.

One does not need to be much of a prophet to venture the prediction that not many years can pass by under the present social conditions without an uprising of the people in which the whole fabric of society will be shaken to its very foundations.

Here in Western Canada where we are comparatively free from the evils which are so pronounced and vicious in more congested districts we have little idea of the forces which are at work there, and which are surely and with ever-increasing rapidity making it absolutely impossible for a large percentage of the people to even get a bare living. A brief visit to some of the centres of population in the Republic to the South of us reveals a state of affairs that beggars description and which, unless a stupendous miracle is worked, can assuredly have but one result viz:—revolution. Hardly anyone can be found living on the spot who really believes there is any hope of peaceful solution of the present difficulties, and the only question debated is as to how long the people can be kept quiet. This does not mean, however, that there are no solutions of the problem suggested, for on the contrary almost everyone from the millionaire capitalist down to the curb-stone agitator has his own special remedy which he feels certain would effect a cure. And really one of the most pitiable features of the whole trouble is the earnest but misguided efforts which honest and well-meaning men are wasting their lives in making, and the pity of this lies in the fact that if only their energies could be turned in the right direction there is just a possibility that the impending catastrophe might even yet be averted, whereas so long as they continue in their present course all their well-meant attempts to serve their time and generation must inevitably result in nought.

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REV. J. M. MCGUCKIN, O. M. I., Rector.

When a man is taken sick and lies nigh unto death there is always a primary reason for his condition and a good physician will first discover the cause and by getting at the seat of the trouble put himself in a position to intelligently effect a permanent cure. And can any one give us a good reason why the body politic when sick and in distress should not be treated in the same way by its would-be healers? Why will they persist in simply taking a superficial view of the case and prescribing a motley collection of quack remedies when by carefully tracing back the history of the case they could easily place their hands on the first cause of the disorders? Not until they do this can they achieve any lasting success. It is possible that if some of the suggested remedies were tried there might be for a time a slight alleviation of the trouble, but just so surely as day follows night the social problems of the present time can only be solved in the light of history, and not until men learn the true lessons of the past can there be any really satisfactory result.

And what is the first lesson the world has to learn in this respect? Summed up in a few words it may be stated that the primary cause of the whole of the present troubles was the so-called "Reformation." We can easily imagine the smile of derision with which an up-to-date Labor leader or writer on economic subjects would read this assertion, for they would scorn to admit that religion has anything to do with the case, but without fear of successful contradiction we stand by the statement for we think it is easy of proof and the only reason it is not more widely acknowledged is that men willfully and obstinately close their eyes to that aspect of the case which it opens up.

We base our assertion on the history of Christendom from the days of the apostles down to the "Reformation" and, by way of contrast, on the history of the world since that deplorable event. We know what the church of God did in the early ages, how it found a pagan civilization in which all those who worked were slaves pure and simple, how it labored for the emancipation of those slaves, how by means of its monastic institutions it ennobled labor and slowly but surely, meeting stupendous difficulties but overcoming them all, worked out the complete freedom of those who labored with their hands, and eventually put the craftsmen of the middle ages on an undisputed plane of dignity and security and independence, uniting all classes of society from the King on his throne to the humblest toiler in his cabin in those wonderful guilds which made poverty and want an impossibility, which provided for ill-health and old age, which regulated the hours of labor, which prevented oppression, and which, in a word, made the ages of faith a period of general and real contentment and happiness. And knowing all this it is surely allowable to draw the inference that the Church, the religion, which accomplished so much, could have gone on to the present day wisely guiding humanity, suggesting such rules and regulations as would fit the varying needs of the times and ensuring a continuance of that state of society under which every man was governed by the injunction to "do unto others as he would be done by."

But unfortunately there came that blighting curse called the "Reformation" and wicked men set to work to do all that the Church had done. From that day to this where there had before been peace and happiness there has been nothing but strife and confusion and the condition of the laboring classes has been constantly getting worse until at last corruption, oppression and misgovernment have secured such a hold on the body politic that there seems to be no remedy for the disease. And humanly speaking there

is no remedy? Unless men frankly and fully recognize the cause of the troubles and submit to the lessons history teach them, a cure is impossible. The same religion, the same Church, which was so successful before is, however, still in existence and as well prepared now as ever to carry out its divine mission. It is still capable of bringing "peace to men of Good will; it cannot do much where and while the good will is lacking on the part of those whom it would serve, but it is doing the best it can, and there are some countries to-day where the encyclical of the Pope has been studied with profit and is being put in excellent practice with most satisfactory results, and amongst those countries we would mention one which might well stand as an object lesson to the rest of the world—Belgium. There the people under the guidance of the true religion and the true Church are rapidly solving the "Social question," they are solving it in the only way in which it can be solved because it is God's plan for the government of the world, and earnest Christians will fervently pray that the blindness caused by centuries of prejudice calumny and ignorance may be removed, that the example of Belgium may be widely imitated and that the time will soon come when the real cause of the evils will be universally recognized and the proper remedies adopted.

Of two Jubilee Gold Prize Winners In Rat Portage Schools ONE IS A CATHOLIC.

She Had Highest Marks In Mathematics.

Rat Portage Miner.

Mr. J. A. Partington is a thoroughly loyal Briton and in this Jubilee year, as a tangible evidence of his loyalty, offered a ten dollar gold piece as a prize to the pupil in the Rat Portage schools who would obtain the highest total number of marks on the examination for entrance into the high school.

Mr. G. A. Kobold is another of our sturdy, loyal Canadians, and offered a history of the Queen and her reign, by J. Castell Hopkins, bound in Morocco, together with a \$5 gold piece, as a prize for the pupil who would obtain the highest number of marks in mathematics.

Miss Tena Hanson, from the public schools, won Mr. Partington's prize, and Miss McLoughlin, from the Separate school, won Mr. Kobold's prize. The papers were examined by the district examining board.

On Wednesday afternoon at a gathering of the teachers and members of the Public School Trustee Board at the central school Mr. M. Nicholson, secretary-treasurer of the Board, presented Mr. Partington's prize in a fine purse to Miss Hanson.

On Wednesday, also, at 1130 o'clock, the Mother Superior presented Mr. Kobold's prize to Miss McLoughlin. The presentation was made in appropriate form at St. Joseph's Academy before the assembled pupils.

The high aggregate of marks made by the candidates for promotion in Rat Portage schools reflects great credit on the educational institutions of the town.

Letellier & St. Pie.

Sept. 7th

Harvesting is well under way. Thrashing is busily progressing in the neighborhood, but the farms on the river will not be thrashed for an other 10 days or a fortnight.

The last sown wheat is turning out the best, weighing heavier than the other. No damage is reported from frost.

The Catholic schools of Letellier and St. Pie opened on August the 16th; both enjoy a large attendance much above the average Public school.

Miss Tucker, of Ste. Rose du Lac, is visiting her sister, Mrs. J. Saurette. The weather is beautiful for harvesting, but too warm for comfort, there are continual warm winds from the South.