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FATHER CHERRIER'S

REPLY TO ARCHBISHOP MACH- RAY'S MESSAGE

To the Church of England Conference—
Catholics Believe in the Bible When
Interpreted According to the
Catholic Church.

To the Editor of the Nor-Wester.

SIR,—I read in the Nor-Wester of
Thursday evening that Archbishop Mach-
ray has sent to the Church of England
Conference, in session at St. John, N. B.,
a message, in which he insists upon the
propriety of at least teaching and mem-
orizing selected passages of Holy Scrip-
ture in the Public Schools, and he men-
tions at the same time the liberal stand
taken by the Roman Catholic body in
England in uniting with the Church of
England to elect School Board repre-
sentatives favorable to such religious
teaching. He then expresses "regret
that the Roman Catholic Church of this
province in the effort of securing speci-
ally favorable terms for itself is oppos-
ing even what remains of the schools,"
(i. e. Public Schools); and he concludes
by affirming that "there is nothing
in these exercises involving any ques-
tion between Protestants and Roman
Catholics."

Now, although I have no intention of
entering into any controversy in refer-
ence to the bearing of the above mes-
sage, I feel in duty bound to challenge
the correctness of these assertions:

First,—That religion should be taught
in the schools is such a primary prin-
ciple of Christianity that we Catholics
much more so than either the Church of
England or any other Christian Church,
have always contended and always will
hold that religion constitutes one of the
first and most essential characteristics
of education; but, that it should be
limited in any case whatever, even of
so-called urgency to the mere teaching
and memorizing of passages of Holy
Scripture is a point upon which we beg
to differ with the Most Reverend Metro-
politan of Rupert's Land, however great
the respect we feel for His Grace. We
Catholics believe in the Bible, not when
abandoned to the interpretation of pri-
vate judgment, but when interpreted
according to the mind of the Catholic
Church. Had our separated brethren
always acted upon similar and more
reasonable principles, they would cer-
tainly not find themselves afflicted with
a "divided Christianity." And so the
Most Reverend Metropolitan will readily
understand how it is that we cannot
meet him in the principle of making the
Bible a common field for religious teach-
ing in the schools.

Second,—When His Grace makes
mention of the liberal stand taken in
England to elect School Board repre-
sentatives favorable to religious teaching,
he forgets that he is paying a very poor
compliment to himself as well as to the
heads of the other religious denomina-
tions of the Province; for he, as well as
they, have overlooked altogether this
common principle of Christianity:—
"As you would that men should do to
you, do ye also to them likewise." Else
His Grace would, in 1890, have remem-
bered what was done in England; he
would also have recalled to his memory
those years of peace and Christian
charity, when hand in hand he had
worked so harmoniously with the
lamented Archbishop Tache to secure a
Board of Education so constituted as to
respect the conscience of every Christian
section of the people of this Province. If
at that time he sided with the other
Protestant denominations, when he
could, with assistance of the Roman
Catholics, have so easily secured a
section of the Board for his own church,
it was because his religious principles
allowed of a common platform in reli-
gious teaching between him and them;
in like manner, if the Venerable Arch-
bishop Tache secured, by dint of affirm-
ing the constitutional right of Catholics,
a special section for them, it was because
his religious principles could not allow
him to join with our separated brethren
in establishing that common platform of
religious teaching for his flock. Of this
the Metropolitan of Rupert's Land
was aware in 1890, and so were the
heads of the other Protestant denomina-
tions of the Province. When there was
a question of banishing religion from
the schools, they raised the war cry
and so did the Roman Catholics; but
when it was found that so much of re-
ligious teaching as would quiet the Pro-
testant conscience could be preserved in
the so-called non-sectarian schools of
Manitoba, he along with other Protes-
tant Divines gave the cold shoulder to
their Catholic friends, whose loyalty
they had known for twenty years back,
and even more.

Third,—Now, it is he, that Christian
Divine, a teacher of the gospel of charity,
who, after thus turning his back on us
"expresses a regret that the Roman
Catholic Church of this Province is op-
posing even what remains of the ac-
knowledgment of religion in our schools";
(i. e. the Protestant schools). Well, Sir,
for the consolation of the Most Reverend
Metropolitan, let me state here empha-
tically that the Roman Catholic Church
of this Province, where, by the law of
the land equal liberty in religion should
be granted to all, does not in any way
entertain the uncharitable idea of seeing
the Protestants deprived of even what
remains to them of acknowledgment of
religion in their schools. We know
that at the last session of the Provincial
Legislature a bill was introduced by a
Catholic member of the House demand-

ing the abolition of all religious teaching
in the Public schools; but, whilst the
Church, as a body, had absolutely no
responsibility in the motion, we always
considered that the sole object of the
mover was to prove to the public that
there was no intention on the part of the
Government to cease to be aggressively
Protestant, than to exercise equal jus-
tice to all; which the mover fully suc-
ceeded in proving. However, had not
the old law, "a tooth for a tooth, an eye
for an eye," been abolished by the new
law, the law of Charity, one might
think it only just that one should be
punished wherein they have sinned; but
we claim to have the principles of
true Christianity, and therefore the Most
Reverend Metropolitan may depend
upon it that we shall never—even if we
have power, as is the case in the Pro-
vince of Quebec—lay a murderous hand
on what remains—"alas, too little"—to
him and our other Protestant friends of
religious teaching in the schools.

Fourth,—The Most Reverend Metro-
politan of Rupert's Land concludes his
message by saying that there is nothing
in these religious exercises, as they are
now carried on the Public Schools, in-
volving any question between Protest-
ants and Catholics. I regret that even
here I cannot agree with His Grace. It
is written in the Epistle of St. James,
chapter 2, verse 10 (Oxford edition of
the Revised Bible) "that whoever shall
keep the whole law, and yet offend in
one point, is guilty of all"; well, it is
much the same with regard to doctrinal
teaching—at least with us Catholics. If
at one time the Catholic Church ceased
to recognize Luther, Calvin, Henry VIII
and others, it was not because these
founders of the Reformation retained
many points of agreement with the
Roman Church, but because they re-
jected some of its dogmas. Had they
rejected but one they could not have re-
mained members of the Church that
holds as one of its Divine marks "unity
of doctrine." His Grace says "there is
no desire to use the schools in the inter-
est of Protestantism." With us on the
contrary, although without any
prejudice to secular knowledge, there is
a desire of using the schools in the in-
terests of Catholicism. This is the reason
we cannot, as a rule, send Catholic chil-
dren to a school in which the text books
used are written from a Protestant point
of view, where the teachers are also
Protestants, and in which the very at-
mosphere is saturated with Protestant
ideas. Let us suppose, for instance, that
a Catholic pupil attending one of our
Public Schools, should, when reading
the history of Henry VIII or Queen
Mary, ask the teacher for some explana-
tion, as was the case not long ago in a
country school. Where, I ask, is the
Protestant teacher that would, or could,
raise himself above his own Protestant
ideas to give an unbiased answer to the
dear, innocent child before him? In-
stances of this kind could be repeated
by the score and the hundred. Therefore
it is not possible that schools as above
described could be anything but Protes-
tant Schools pure and simple; and our
Catholic conscience cannot admit of such
schools in a land where we have a right
to enjoy liberty in religion.

In conclusion, let me tell my Protes-
tant fellow citizens, to all of whom I am
a sincere well-wisher, that I am and will
remain a staunch advocate of religious
teaching in schools, and this with the
broadest Christian view, doing unto
others as I would like others to do unto
me.

A. A. CHERRIER, P. P.

Winnipeg, Nov. 17, 1894.

The Proper Time.

When treason flourishes patriots
should gather more closely to the stand-
ard of their country. To-day an oath-
bound conspiracy is warring against
Catholics and the Church. The Catho-
lic press is doing yeoman's service
against the conspirators, and therefore
every Catholic should give it a warm
support. Our paper is small in size
compared with the ponderous editions
of the dailies, but it does far more good
in teaching morality, by supplying
healthy literature and by battling
against the enemies of the truth. Now
is the time the Catholic press needs
material support. Those engaged in
conducting it have made numberless
sacrifices, and have too often been paid
by criticism, even from their friends,
for faults that could not be remedied;
but now, when our enemies are in the
field armed against the Church and
warring against Catholics, who are in
some places being deprived of bread by
these arch-traitors, who are pleased to
sate themselves "loyal Canadians" no
Catholic should be satisfied unless he
subscribes to one or more Catholic
papers. It must not be forgotten that
it is the Catholic press that has received
for Catholics recognition in the great
dailies, and that to every Catholic
owe a debt of gratitude which cannot
be cancelled by a few years' subscrip-
tion to a Catholic newspaper. Sub-
scribe now and induce your friends to
become subscribers also.

A Tribute to the Jesuits.

At the Episcopal missionary council
held in Hartford, Conn., last week, one
of the missionaries from Alaska uncon-
sciously paid a tribute to the zeal and
energy of the Jesuits. He told his fel-
low-Episcopalians that one of the great-
est obstacles the missionaries have to
contend with is the work of the Jesuits.
They have a larger working force, he
said, and are encroaching upon the
Protestant missionary field. It may be
remarked that the success of the Jesuit
missionaries in Alaska, as indicated by
this Episcopalian, is paralleled all over
the Church have penetrated. Their
work is the more effective because they
preach the gospel of truth.

MANITOBA SCHOOLS

REPLY TO THE PROVINCIAL GOVERNMENT

By J. S. Ewart, Esq., Q. C.—"The Law is
Not Responsible For Any Such
Effect"—The English
of 1690.

The Editor of the Empire.

SIR,—With your kind permission I
shall take a short reply to the state
paper recently issued by the Manitoba
Government. Its principal argument is
the following:

"No citizen of the Province has any
justification, in fact, for claiming that he
has not the same rights and the same
privileges respecting education that any
other citizen possesses. . . . The
statement that Catholic people are com-
pelled to pay for the education of Protes-
tant children creates a false impres-
sion. The law is not responsible for
any such effect. The correct state-
ment of fact is that . . . all taxable
property is assessed for public purposes,
and all citizens have the same right to
make use of the schools."

Some years ago a bill was introduced
into the Canadian House of Commons
forbidding the employment upon public
works of any laborer whose hair was
more than six inches long. Ordinary
citizens took this for a hit at the Chinese.
But the promoter stoutly contended that
there was nothing about Chinese in his
bill; that the provision applied to every-
body; that the proposal was a good one
for high sanitary reasons; and if it affect-
ed the Chinese only, "the law was not
responsible for any such effect." The
remedy for the Chinese was to cut their
hair!

The Interstate Commerce law re-
quires railways to give equal rates to all.
One of the lines, desiring to give a spe-
cial rate to the largest miller in Minne-
apolis, declared that it would give a
reduction of 40 per cent. to everyone
who would ship so many barrels a day.
The largest miller was the only one who
could qualify; but, of course, the railway
company "was not responsible for any
such effect." The plain remedy for the
other millers was to increase their
output!

By a treaty between two nations, one
of them agreed that its canals should be
open to the use of the other, "on terms
of equality" with its own inhabitants.
Afterwards the promising nation declared
that the charge should be twenty
cents a ton to all alike, but that there
should be a refund of eighteen cents to
everybody who, after passing through
the canals, should proceed to places
where vessels of its own nationality
alone sailed. The practical result was
discrimination, but, of course, "the law
was not responsible for any such effect."
The plain remedy was to send the other
ships to places they did not want to go
to.

In 1748 the corporation of the city of
London made "a bylaw imposing a fine
of £100 and twenty marks on any person
who, being nominated by the Lord
Mayor for the office of sheriff, refused to
stand the election of the Common Hall,
and £500 on anyone, who being elected,
refused to serve. The office of sheriff
was one of those in which no one could
serve who had not previously taken the
sacrament according to the Anglican
rite, and it was, therefore, one of those
from which dissenters were excluded.
It would appear amply attested, that un-
der these circumstances the City of Lon-
don systematically elected wealthy dis-
senters to the office in order that they
should be objected to, and fined; and
that in this manner it extorted no less
than £15,000.—(Lucky's History of Eng-
land, iv, 291.) Nevertheless any one can
easily see that "the law was not respon-
sible for any such effect." The plain
remedy for the dissenters was to swallow
their scruples along with the Sacrament!

An English act of 1690 provided that
"all persons who did not within six
months of attaining the age of eighteen
years subscribe the declaration against
transubstantiation should become incap-
able of inheriting or purchasing land." Is
it not plain that if this law injured
Catholics only, "the law was not respon-
sible for any such effect." The plain
remedy for them was to declare solemnly
that the doctrine, which they firmly be-
lieved, was an abominable farce!

If the Province of Quebec abolished the
Protestant schools, continued the
Catholic schools (calling them public
schools), taxed everybody for them, and
provided that all citizens should "have
the same right to make use of the public
schools," and if Protestants refused to
take advantage of the public schools, can
anything be more capable of demonstra-
tion than that "the law was not respon-
sible for any such effect?" The plain
remedy for the Protestants would be not
to "refuse to take advantage," etc.

In Manitoba there are schools which
are called public schools, but to which
Catholics do not, and cannot, go, because
of their religious belief. The Catholics
are compelled to pay taxes to support
these schools. If they complain of this
state of affairs, is it not clear that "the
law is not responsible for any such
effect?" The plain remedy for them is
to change their religious belief.

If it be said that the schools in Mani-
toba are unsectarian, I reply:
1. They are not so. In the course of
this controversy I have asked several
times, without reply:
(a) What is unsectarian religion? Dis-
raeli said that, if there was any such
thing it was a new religion. Any langu-

age that could be called unsectarian
would be some new volapuk, would it
not? Either that, or not an efficient
language at all.

(b) Would it be possible for a Jew or
Unitarian to join in the religious exer-
cises prescribed for the schools?

(c) Would Protestants send their child-
ren to "non-sectarian" schools, in which
Roman Catholic teachers would be re-
quired to give "instruction in moral
principles," using as "means to be em-
ployed," "memory gems, didactic talks,
teaching the ten commandments," etc.,
and in which some of the subjects for
historical instruction were "religious
movements (Henry VIII and Mary)"? If
not, why do you ask Catholics to send
their children to similar schools, but
with Protestant teachers?

(d) And I have asked for production
of an unsectarian decalogue. What for
instance, is the fifth commandment, ac-
cording to it? It is not necessary to
ask comparison (contrast is all that is
possible) of the Protestant and Roman
Catholic manner of "teaching the ten
commandments." The mere production
of a harmonized edition of the com-
mandments themselves will go a long
way towards satisfying me.

2. And if the schools were "unsectarian,"
would they be less unsectarian? They
would then be [as I translate the word]
almost entirely secular, and for that very
reason abnoxious to the faith of Roman
Catholics. If a state were to set up an
ethical [unsectarian] church, with irre-
ducible common denominator of all reli-
on in it, a vanishing quantity, I think,
and should require Protestants to pay
taxes to it, would their complaint be
sufficiently answered by saying that
there was no religion there? It seems
impossible to get the opponents of sepa-
rate schools to understand that it is the
transformation of education which ought
to be religious into mere secularity; that
is the chief ground of complaint. The
answer of these opponents is constantly:
"What do you complain of? There is
very little religion of any kind in the
schools," which is very much like say-
ing, "Why do you cry out? I knocked
you down with a stick." Your ought to
be careful and happy."

The Manitoba Government answers the
charge that the Legislature confiscated
all the property of the Catholic schools
by saying that the Privy Council ex-
pressed the opinion that Roman Catho-
lics were somewhat better treated than
Protestant people in regard to the dispo-
sition of school property under the Act
to which the Privy Council was refer-
ring made provision for distribution of
costs and liabilities, in cases in which
Protestant and Roman Catholic districts
had theretofore been coterminous. I
have never heard that there were any
such cases. At all events, it is not the
operation of these sections that is com-
plained of. We complain of other
clauses, which did hand over all Catho-
lic school property to what are now called
"public schools"—to schools, namely,
in which Catholics have no interest.
This we call confiscation.

These, then, are the replies of the
Manitoba Government:

1. There is no injustice. The schools
are open to all alike. Change your reli-
gion, and come.

2. You complain that your school prop-
erty has been confiscated by the opera-
tion of certain clauses of the School Act.
There are other clauses under which
you would have been well treated in
some minor respect, had there been
anything for these clauses to apply to!

JOHN S. EWART.

Winnipeg, Nov. 2.

No Longer an A. P. A. Editor.

Glad That He is Once More a Free Man
and a Good Citizen.

The Menominee (Mich.) Evening Leader
of Oct. 11th, contains the following
card from the former editor of the New
Era, an A. P. A. paper of Menominee,
which went to the wall some time ago:
"I hereby give notice that I am no
longer a member of the A. P. A. organiza-
tion. I consider it an injustice to dis-
criminate against a man on account of
his religion, and I positively refuse to be
bound by any A. P. A. pledges. I with
hundreds of others, joined the organiza-
tion without being apprised of the real
nature of the pledges before being
admitted to the hall, and I, for one, re-
bel against such tactics in this free
country. I have faithfully kept my
pledges to this hour, not because I
thought they were right and just, but
because I thought it was dishonorable
to take a pledge and break it. My ex-
perience has taught me that great in-
justice is done to our Catholic citizens
by men bound by oath to discriminate
against them, and I think any fair-
minded man will say that an individual thus
bound by oath cannot be a good citizen,
and cannot therefore be an A. P. A. I
am once more a free man."

OLIVER MAGNUSON.

Pay for Your Paper.

The editor of the Rocky Mountain
Cent, Christopher McSheeby by name
recently won the prize of \$1,000 offered
by the syndicate of western editors for
the best appeal poem to newspaper sub-
scribers to pay up their subscriptions.
This is the poem he wrote:
Lives of poor men oft remind us
Honest toil won't stand a chance,
The more we work there grows behind us
Bigger patches on our pants,
On our pants one new and glossy,
Now of stripes of different hue,
All because subscribers linger
And won't pay us what is due.
Then let us all be up and doing,
Send your mint, however small,
Or when snow of winter strikes us,
We shall have no pants at all!

A man named Miller, who was a resi-
dent of Philadelphia, agreed with
Ingersoll's teaching regarding suicide.
Miller killed himself. Ingersoll is still alive