

Northwest Review

PRINTED AND PUBLISHED WEEKLY.
WITH THE APPROVAL OF THE ECCLESIASTICAL
AUTHORITY

AT WINNIPEG, MANITOBA.

REV. A. A. CHERRIER,

EDITOR-IN-CHIEF.

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P. O. Box 617.

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Office: 210 McDermot Ave., Winnipeg, Man.



SATURDAY, AUG. 8, 1903.

AUGUST.

- 9—Tenth Sunday after Pentecost.
Parting of the Apostles. Dup.
2 cl.
10—Monday—St. Lawrence, Martyr.
Dup. 2 cl.
11—Tuesday—Of the Octave. Sem.
12—Wednesday—St. Clare, Virgin.
Dup.
13—Thursday—Blessed Virgin Mary
under the title of, Refuge of
Sinners. Dup. Maj.
14—Friday—Vigil. Of the Octave.
Sem.

THE MANITOBA SCHOOL QUESTION.

If there are those whom we find always disposed to make little of the sufferings of the Catholics of Manitoba in regard to their school rights, there are also those who will not refuse to admit that we have a grievance which has not as yet been removed. We have refrained, during the electoral campaign, from publishing any article with a political color on the Manitoba school question, but now we fear no censure in this respect, and therefore, we take the liberty of reprinting an interesting article published by the Montreal Gazette, shortly after the Catholic delegation of Winnipeg had waited on the Honorable the Premier of Manitoba. The Gazette says:—

When, the other day, a deputation representing the Roman Catholic minority of Manitoba waited upon the Premier, Hon. Mr. Roblin, and requested that the Manitoba Government should amend the school laws to the end that the minority should be placed in more complete possession of those rights to which the highest tribunal in the realm had decided they were entitled, Mr. Roblin met them with the declaration that his hands were tied in the matter. In proof of this he cited the recommendation to council upon which the present law is founded, by the then Attorney-General, Mr. Cameron, under date November 25th, 1896, to which was annexed the memorandum of an agreement signed on behalf of the Dominion by Sir Wilfrid Laurier, and on behalf of the province by the Hon. Clifford Sifton, in which it was specifically provided that the agreement then made should be considered as final.

The Winnipeg Free Press, to which this agreement was most satisfactory at the time it was made, takes exception to this statement of Mr. Roblin that it is beyond his power to do anything for the minority because his hands are tied by this settlement. It argues:—

"As every person in the province with a glimmering of intelligence knows, the province's control of its power of legislation along the educational lines is as absolute as it ever was. No legislature, by its own act or by its agreement with another power could divest itself of its inherent legislative powers. The Manitoba Legislature can wipe the present school law off the statute book and restore the old system, which was abolished in 1890, whenever a majority of its members direct that this be done. The words, 'a final settlement' leave the province absolutely free, but as a matter of policy, rather than of law, they bind the Dominion Parliament."

On the surface this argument is sound. It apparently entirely demolishes that of Mr. Roblin, until one pauses to remember that the school law of Manitoba, as it stands today, is not the free expression of the people of that province. It is the result of an agreement made between two parties, an agreement which it is specifically provided shall be final. There being two parties to that agreement, it naturally follows that it cannot be broken unless by mutual consent. The Premier has simply reminded the minority that having appealed to the Dominion Government for the redress of its wrongs, the provincial Government effected a settlement with the Dominion Government

which it must consider as having fully met the situation, since it was accepted by the Dominion Government as being full and complete. If it was not so how could it be regarded as final, a stipulation to which the Dominion Government consented.

That agreement was not made between the provincial Government and the Roman Catholic minority. It was made between the provincial Government and the Dominion Government. If the terms secured were not satisfactory it must follow that the Dominion Government is the party to that agreement responsible to the Roman Catholic minority whose grievances it fathered. If any one is to be convinced that that agreement was not, as the parties to it consented, final, it is the Dominion Government. In so far as the desires of the minority are recognized in the Manitoba school law, they find their foundation in that agreement with the Dominion Government, and not upon any recognition of the righteousness of the claims of the minority, and the provincial Government may not vary one iota from that agreement without violating it. Once it is violated the Dominion Government is left free to act as it was directed, that it might act in the decision of the Judicial Committee of the Privy Council. It would, therefore, follow, that the first step to be taken if the agreement is to be amended, must come from the Dominion Government which possesses the power to act if the agreement it made is broken.

It is, of course, easy to see why the Free Press is anxious that the Roblin Government should take upon its shoulders the burden of meeting the complaints of the Roman Catholic minority. It would give the Free Press and its political friends an opportunity of once more using the school question for partizan purposes, just as it was used in the days when Clifford Sifton employed it to elevate himself into the Dominion Government. But Mr. Roblin refuses to do as the Free Press desires. The school question is settled as far as he is concerned by the agreement made with the Dominion Government. He is quite right in considering that that agreement represents all that the Roman Catholic minority are entitled to until the Dominion Government confesses that the settlement it made with Mr. Sifton did not secure to the minority the rights to which it is entitled, and asks that it be revised. When Clifford Sifton confesses that Clifford Sifton robbed the minority of its rights it will be time for Mr. Roblin to act. When Sir Wilfrid Laurier confesses that he bartered away a portion of the rights of his fellow religionists in Manitoba for the purpose of securing peace and profit for himself, it will be time for Mr. Roblin to consider amending the school law. The Liberal party robbed the minority of its rights: the Liberal party partly restored the rights it had taken away. In doing so it secured a certificate of restitution in full from the advocate of the minority. The confession that this certificate of restitution is a fraud must be preliminary to a complete restitution. With such an acknowledgment lacking the Roblin Government may only act at the risk of being accused of returning more than it has a right to return. No one recognizes this aspect of the situation more clearly than the Roman Catholic minority in Manitoba. They know where the blame lies for their betrayal, and they will not be led astray by any attempt to make it appear that the Roblin Government is in the slightest degree responsible for the continuance of the wrongs under which they suffer.

THE RESULT OF THE RECENT PROVINCIAL ELECTIONS.

As Viewed by L' Echo de Manitoba.

L' Echo de Manitoba in its issue of the 30th ult. candidly admits that Mr. Roblin has achieved a great victory in the elections recently held in the province of Manitoba, but it cannot refrain from giving us a repetition of its old worn-out theme, undue clerical influence.

L' Echo sanctimoniously regrets that in many constituencies the members of the clergy have taken an active part either secretly or openly in favor of the candidates of Mr. Roblin.

"That," continues the Echo, "is evidently much to be deplored, for besides that such clerical intervention in political contests is contrary to the rules so frequently set forth by the Supreme pontiff whose death is now being lamented by the Church, in this present instance that attitude—we make the affirmation without fear—was in most direct opposition to the direction given by the representative of the pope in Canada."

Then again "L' Echo" pretends to quote a Manitoba prelate as having once said in the effusion of his political feelings: "in the best of Liberals there is always something diabolical." He should have added, according to the same paper: "In the worst of Conservatives there is always something divine."

No body needs to be surprised if after that L' Echo should pose as a victim of the slanders under which is poorly concealed the impotency of its enemies.

Dear Echo, how worthy of sympathy art thou not why, we question, did not his grace the Archbishop of St. Boniface and his clergy all flock to the chair of Mr. d'Hellencourt to be taught and drilled by him how many evils could have been avoided that are now to befall the poor, ignorant and deluded Catholics of Manitoba.

Of course Mr. d'Hellencourt does not give the names of any of the members of the clergy that took such an active part in the last provincial election contest; he is quite content with the following doubtful assertions: "if we believe the news received from different parts of the province." * * * it must be so and so. Less of that pretended love for religious principles and a little more of a real searching of truth would certainly prove more beneficial to the editor and readers of L' Echo.

Mr. d'Hellencourt knows well what the moral influence of the clergy is, and we feel quite confident that he, like the rest of the political party whose interests he represents, is only too eager to crave that influence whenever it is obtainable. Well and good, then, but the moment for one reason or another that there is a suspicion that the same influence may work in another direction, immediately do we find those men wanting to imprison the priest in the vestry or in his own presbytery with his lips sealed.

We think with Sir Wilfrid, and many others that the moral influence of the clergy is too powerful a factor to be neglected. If the French Canadians constitute today such a commanding element in the Dominion, they owe it to their clergy and not to such papers as L' Echo et al.

We remember an incident which shows that all Liberals are not loath to use the influence of the clergy. Some years ago a strong Liberal who was then in Manitoba went to His Grace for nothing less than to have a certain priest to go and carry an electoral campaign in his behalf in the constituency which he intended to represent. That good Liberal was an advocate of the same principles that are now upheld by Mr. d'Hellencourt. Should we say as a conclusion?

"Ab uno disce omnes."
By the one know them all."

CORRESPONDENCE.

THE STUART HEIR.

To the Editor of the Northwest Review.

Sir,—On Saturday, 25th inst., the car "Cornwall" passed through Winnipeg, attached to the east-bound Imperial Limited, and considerable curiosity was evinced as to the identity of its occupants, who positively refused to be interviewed or give any information.

The Tribune, however, appears to have gleaned that they were Count and Countess Hardt of Bavaria.

The so-called Count and Countess were in reality none other than Prince and Princess Rupert or Rupprecht of Bavaria. The Prince is the eldest son of the Princess Mary of Modena (wife of Prince Louis of Bavaria), who but for the Protestant Act of Succession would be Mary IV. of England and Mary III. of Scotland.

It was upon the death of Prince Rupert's great-great-grandfather, Victor, King of Sardinia, in 1824, that Lord Liverpool, then Prime Minister of England, ordered public mourning for him upon the ground that "there were many people who considered him the rightful King of Great Britain to the day of his death."

The itinerary of the Prince and Princess was kept quite secret, and Baron von Bussi, Counselor to the German Embassy at Washington, in a recent communication to myself, after expressing his regrets, added that the Embassy had no official communication about their travels and knew only what appeared in the newspapers. Thinking that an explanation of the mystery of the "Cornwall" may interest some of your readers, I venture to trespass upon your space.

Yours, etc.,

WM. JOHN MANBEY,
Boissevain, Man., July 28, 1903.

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