

The Northwest Review

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The editor will always gladly receive articles on Catholic matters, matters of general or local importance, even political subjects, whether conveying or asking information or controversy. (3) Notices, especially such as are of a Catholic character, from every district in North America, Ontario, Manitoba, the Territories, Western Canada, and the Northwest of the British Columbia. (4) Notices of the proceedings of every Catholic Society throughout the city or country. Such notices will prove of much benefit to the society themselves by making their work known to the public.

OUR ADMINISTRATOR'S LETTER.

ST BONIFACE, 28th Dec., 1891.

My Dear Mr. Dermody, I am glad to be able to send you herewith the heartfelt expression of my earnest wishes for a happy and prosperous year for yourself, and an increasing prosperity for your paper, and an increasing English Catholic periodical in the only English Catholic Territory. I pray sincerely that the Northwest Review may long continue its life of usefulness for its selected information for all classes of society, its vindication of Educational Principles and Religious Truth. I also pray that your paper may find its way into every Catholic family of this Diocese, nay, of the whole Ecclesiastical Province of St. Boniface. Please find cheque for the amount of my subscription, and believe me, yours obediently,

J. ALLARD, O. M. I., Administrator.

The Northwest Review

WEDNESDAY, FEBRUARY 6.

EDITORIAL NOTES.

OUR NEW ARCHBISHOP.

At last the vacant Archbishopric of St. Boniface is filled by the appointment of the Very Rev. Father Langevin, O. M. I., D. D., Superior of the Oblates of Mary Immaculate and parish priest of St. Mary's church, of this city. On our first page we give a sketch of the life and labors of His Grace, the new Archbishop of St. Boniface, which will introduce him to the readers of the Review.

More than ordinary interest was taken by not only the Catholics but also the general public in the appointment of a successor to our late lamented Archbishop. It was universally felt that it would be a most difficult task to get a man to fill that vacant place with the sagacity, prudence and wonderful tact of our late chief pastor. There are many questions of great importance affecting the interests of the Church which will require administrative talents of a very high order, and the highest compliment we can pay His Grace; the Most Rev. Archbishop Langevin is to say that we believe him well qualified to meet these questions as they arise and dispose of them in a creditable and efficient manner—in a manner which will bring glory to the Church and stamp the new Archbishop as a man of large and varied talents.

Knowing the difficulties that beset his path, in his new and exalted position, we do not know whether to congratulate or compassionate His Grace, but of one thing he may always be sure, and that is that he shall always receive a most loyal and loving support from us in everything affecting the dignity of his position or the interests of the Church over which he is called to preside.

May God grant him length of days and all the graces and blessings he may require to make his episcopate a glorious and fruitful one for the honor and glory of God and the advancement of His Kingdom upon earth. Ad multos annos.

TWO MINISTERS ABROAD.

If anything had been needed to show the utter unfairness of some of the members of the Local Government and their total unfitness to fill the position of ministers of the Crown it might surely

be found in the ungoverned manner in which they have so freely and unbecomingly expressed themselves during the past week regarding the Privy Council decision on the School Case and its possible effects. It was of course to be expected that being the authors of the obnoxious law, and having ridden into place and power on the wave of bigotry and prejudice which that law created they would solemnly declare it to be their intention to do all they possibly could to dissuade the Dominion Parliament from passing remedial legislation, and if they had been contented with making such a declaration we would certainly not say they had overstepped the bounds of what such men might have considered propriety, or done anything which they, even through ministers of the Crown, might have thought they were justified in doing. Judging however from the published expression of the Hon. D. H. McMillan and the Hon. Clifford Sifton this is not by any means their intention. The former says that "the decision does not affect us (i. e. the local government) in the least," and blandly asks how the Dominion Parliament, if it passes remedial legislation, can enforce it, while the latter gentleman at the close of an interview in which he has deliberately and maliciously misrepresented the feeling of Catholics with regard to the public schools, says:—

"The judgment was no surprise to the Manitoba Government and would make no difference to them. They were bound to have one efficient school system for all, would treat all alike, and cared little whether the Dominion passes remedial legislation or not. They had taken their start, it was a constitutional one, and they were perfectly satisfied." Now with regard to Mr. McMillan we have only to say that we are sorry to see that a gentleman who once occupied such a high position in the estimation of all his fellow citizens, and one too who has held a commission in Her Majesty's service, should have fallen so low as to practically declare that he will not under certain circumstances obey the laws of his country. It seems to us a striking illustration of the corrupting influence of bad associations. Does he mean to say that if the Dominion Parliament acting within its undoubted right passes remedial legislation he will reversing the part he once played with such honor to himself, assist in setting the Dominion authority at defiance and join with others for the avowed purpose of resisting the law? Although he has apparently become a bosom friend of the firebrand Sifton, and notwithstanding the injurious effect it must have on his reputation to be joggling about the Dominion in such company, we hesitate to believe that his patriotism and his love of law and order has yet reached such a low ebb as his words seem to indicate. Rather let us hope that he has been misrepresented by the interviewer, or at least that he spoke without due consideration words which in his calmer moments and on reflection he would be one of the last to put into action. Turning to his companion we must admit that we are never surprised at anything he may say. Attorney General Sifton has during his career as a politician in this country established such a reputation for cash and hypocrisy that we naturally expect nothing from him but misrepresentation, deceit, and—if needs be—treason. When he thinks it will be any advantage to him personally or politically we verily believe he will not hesitate to go any length he may think necessary to attain the end he has in view, and he is altogether one of those dangerous elements in the community which it would be well for the law abiding section of the people, and those who have any veneration for the constitution under which we live, to keep a close watch upon. We should like to know what he means by the words—"the government has taken its stand, it is a constitutional one, and we are perfectly satisfied." We know very well that the local government legislation regarding schools was declared constitutional by the Privy Council and that therefore we have had to obey it. We have shown our respect for the constitution by accepting without undue disturbance the decision which for a time deprived us of the rights and privileges we held so dear in regard to the education of our children; in a word we submitted, as all must do, to the Supreme tribunal of the empire. At the same time we did not give up all hope that there was another constitutional means of regaining our rights. We felt we had a perfect right to appeal to the Dominion authority for remedial legislation; we did appeal; the matter has been submitted to the Privy Council which body has decided that we have the right to appeal and that the Dominion Parliament has the power to grant the legislation we ask for. And let Mr. Clifford Sifton bear this in mind, that just so soon as this remedial legislation is passed it will be the law of the country, and as such will have to be obeyed by him and his associates in the government of this province as well as by the people generally. He and his friends may rest assured that at some time or another, it may be soon or it may be in the comparatively distant future, such legislation will be passed, and, despite the defiant attitude he has assumed, he may equally take it for granted that it

will be enforced. He talks very glibly about the constitutionality of the Manitoba school law; does he not know very well that according to the decision of the same Privy Council that declared that law to be constitutional, remedial legislation is equally within the power of the Dominion Parliament; and does he not also know that if such legislation if passed it will have to be obeyed? Of course he knows this, and it is certainly a shame and a disgrace to this Province that one who holds such a high official position here should make such a deplorable exhibition of himself before the people of the east as he has done lately. We believe however that such blather, skit and conduct on his part will not be without its good effect. Sensible and serious men who have hitherto supported him will begin to ask themselves whether they are drifting when following the lead of a politician of his stamp, and we rejoice in the hope that the day cannot be far distant when he and the rest of the gang which for too long have controlled the destinies of this province will be driven from power and sent back to the political obscurity from which they emerged.

THE PRIVY COUNCIL'S DECISION.

The second judgment of the Privy Council on the Manitoba School case stands absolutely without a parallel in the history of English Law. Never before has that great tribunal so solemnly reversed the general effect of one of its own previous decisions. No doubt, in doing so, it was bound to preserve its dignity and make believe that it was not contradicting a former judgment; but everybody admits that this second judgment practically reopens the whole question. And it is rather curious to note that the preamble of the judgment, the part which deals with the former decision, is decidedly obscure and weak in argument, while all that relates to the motives of the new decision is clear and instinct with logical vigor. Take, for instance, this paragraph about the famous words in the Barrett case, "by law or practice;" "The question is not that may be supposed to have been intended, but what has been said. Whilst it is necessary to resist any temptation to deviate from sound rules of construction in the hope of more completely satisfying the intention of the legislation, it is quite legitimate, where more than one construction of the statute is possible, to select that which will best carry out what appears from the general scope of the legislation and surrounding circumstances to have been its intention."

Assuredly, this statement of a fundamental principle is not dazzlingly clear, in spite of the tautological expression, "surrounding circumstances;" but it seems to imply that these circumstances, which, by their very etymology, cannot help standing around, have a great deal to do with the meaning of words. And this is precisely what the Catholics contended for. They said that "in practice" meant volumes. The late Archbishop showed, in his historical sketch of education in Manitoba, that the practice was for the Hudson's Bay Company to subsidize the schools, both Catholic and Protestant. Yet, when the Lords of the Privy Council speak, in this recent decision, of the status of education here before 1870, they affirm that "none of the religious denominations received state aid." Strictly speaking, this is true, as there was no "state" here before 1870, no local authority but the Council of Assiniboia; but, if we take into account the "surrounding circumstances" at that time, the aid given by the Hudson's Bay Company is certainly equivalent to "state aid." Thus the judges are, alternately, too literal and too vague in their use of words, when they have to speak of their former judgment. It is always a ticklish operation to withdraw a previous statement without apologizing for it and without in any way admitting that it was incorrect.

On the other hand nothing can be clearer than the language of the Privy Council when they proceed to consider the case as now submitted to them. Of course the way in which it was submitted by the Hon. Edward Blake and Mr. Ewart had a preponderating influence on their Lordships' judgment. When the case went against us the first time, Mr. Blake was not there and the then Attorney General of England, in his lofty conceit of superior knowledge would not give due consideration to Mr. Ewart's masterly plea, and, being engrossed with the general election then preparing, practically sacrificed our interests and astonished even our opponents by losing to them a suit which they had hardly hoped to win. Still, great as is our debt of gratitude to the excellent council who secured the present decision it is none the less great also as regards their Lordships' strong and clear affirmation of our rights. As our distinguished Archbishop-elect forcibly puts the matter in his farewell sermon at St. Mary's last Sunday, "The highest tribunal in the British Empire admits that the Catholics of Manitoba have a grievance; who, then, will now dare deny it?" And the following is a remarkable statement by their Lordships of that grievance:—"Contrast the position of the Roman Catholics prior to and subsequent to the acts from which they appeal. Before these passed into law there existed denominational schools of which the control and management were in the hands of the Roman Catholics, who could select the books to be used and determine the character of the religious

teaching. These schools received their proportionate share of the money contributed for school purposes out of the general taxation of the province, and the money raised for these purposes by local assessment was, so far as it fell upon Catholics, applied only to Catholic schools. What is the position of the Roman Catholic minority under the acts of 1890? The schools of their own denomination conducted according to their views, will receive no aid from the state. They must depend entirely for their support upon the contributions of the Catholic community, while the taxes out of which the state aid is granted to the schools provided for by the statute, fall upon Catholics and Protestants. Moreover, while the Catholic inhabitants remain liable to local assessment for school purposes, the proceeds of the assessment are no longer destined to any extent for the support of the Catholic schools, but afford the means of maintaining schools which they regard as no more suitable for the education of Catholic children than if they were of a distinctly Protestant character."

This gives our whole case in a nutshell. It shows that we never counted on Protestant support for our schools, but provided for them out of our own pockets by Catholic assessment for Catholic schools. It shows also clearly that Catholics are now made to pay taxes for what they do not want or use in any way. After this concise and telling summary of our grievance, their Lordships add, by way of inference:—"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."

The words we have italicized should give pause to every honest man among our adversaries, to all those who have any conscience left. The Privy Council does not see how any person in his senses can deny our grievance, and concludes by saying:—"All legitimate ground for complaint would be removed if the system was supplemented by provisions which would remove the grievance upon which the appeal is founded, and if it were modified so far as might be necessary to give effect to those provisions."

A PASTOR'S FAREWELL.

He Leaves St. Mary's.

St. Mary's church was well filled on Sunday at the high mass, says the Northwest, when Archbishop-elect Langevin severed his connection as pastor from the congregation. He himself was the celebrant of the mass, with Rev. Father Guillet, O. M. I., as deacon. Rev. Father O'Dwyer as subdeacon. The day was the feast of the Purification, and prior to the mass the blessing of candles took place. After the Gospel the Archbishop-elect ascended the pulpit. His first topic was the petition now being signed by all the Catholics in Manitoba, and which is to be presented to the Governor-General-in-Council on the 15th inst. Referring to this the speaker said:—"You will remember that when we decided to present a petition to the Local Government we also determined upon a second and later one to be given to the Governor-General-in-Council. The time has now come to do so, and more especially since the Imperial Privy Council have handed down their judgment upon the School Question. This decision is a document of peace and conciliation; it recognizes our rights as Catholics. . . . This document is a treasure for us. It is a most powerful means towards the restoration of our rights. The members of that high tribunal recognize us as British subjects, as citizens of this great Province of Manitoba. They have shown a fatherly spirit towards us. In their hands rested the security not only of Manitoba but the entire Dominion, for the School question is today not confined to this Province alone. They have asserted by their decision that if the majority have rights, so too have the minority. We, the minority are as much belonging to Manitoba as the majority, and will defend our rights as citizens even at the cost of our life. Those rights, ours they are, ours they shall be. The Imperial Privy Council goes further than declaring the rights of the minority, they even show a way by which our rights may be recognized. They do not intend to destroy the system of education which is so satisfactory to the majority, to upset the present condition of things. They say if the majority is satisfied with their schools, let them keep them, but the fact that they are satisfied is no reason why such schools should be acceptable to us. The Privy Council supplements, as it were, their decision by a provision. The highest tribunal in the British Empire admits that the Catholics of Manitoba have a grievance in the matter of their schools; who, then, will now dare deny it?"

During the delivery of the foregoing words the Archbishop-elect became oratorical in the extreme. His whole soul was thrown into the subject and the eloquence which he displayed appealed forcibly to all present. He asked the congregation to sign the petition, which many did after the mass. Throughout the day the presbytery was besieged by callers all of whom went to enroll their names on the list. Before the end of the week it is expected every Catholic in the City will have signed.

Archbishop-elect Langevin then arrived at the point whereon he was to sever his connection as pastor of St. Mary's. Before commencing to address the congregation he was seen to be visibly affected, and while bidding them adieu it was with difficulty that he stifled his emotions. His farewell remarks were divided into three parts, the first to Rev. Father Guillet, O. M. I., the new pastor; the second to the congregation, recommending to them their new spiritual Father, and the third and most touching, a heartfelt good bye. Speaking to Father Guillet he said:—"You have come to us crowned with the laurels of success which you have won in other portions of this continent. Your zeal, practicality warm-heartedness have been heralded before you. You have come to us after a long experience in missionary work. I commend this good and excellent parish of St. Mary's to you; you will find its members exemplary Catholics; they love their priests; they are attached to their church; their religion is deep-rooted; they are submissive, docile children ready to go with you hand in hand. I commend to your gentle care our dear children; they are our gems, our pearls. You will see that they are enlightened in soul and human and divine. I confide in you to use children so dear to me. Then turning to the congregation he said:—"I know that you all will find in him a devoted pastor, a true and affectionate Father. And now I will say good bye to you all. I thank each and every one from the bottom of my heart. I came here a year ago a stranger to you. You helped me in every way, co-operated with me in everything." He thanked the members of all the societies for the help they had rendered him, and concluded with the words, "there will always be a warm spot in my heart for St. Mary's. Full of gratitude and love my dearly beloved people, I leave you." The congregation was more than affected at the touching words of their much-loved pastor. The general feeling is one of regret that he should be severed from the parish, but all resign cheerfully knowing that his removal to St. Boniface as Archbishop is for the good of the entire Northwest.

talent Catholics ought not to be followers, but leaders. The success of the university in uniting faith with learning is dwelt upon and special mention is made of the generosity of a pious priest who permitted the building of a hall of science and literature bearing his name (McMahon). The Pope also refers to the beneficial results accruing from the third plenary council at Baltimore.

The encyclical then refers to the indissolubility of marriage and the deadly pest of divorce. The evils of divorce are forcibly stated and the Pope declares that divorce is as hostile to the state as to the family. As regards civil affairs, it is urged that justice be cultivated and the laws of the gospel inculcated, without which liberty itself may be pernicious. The virtue of temperance, the frequent use of the sacraments, and the observance of the just laws and institutions of the republic are also enjoined.

WORKINGMEN ARE WARNED.

To Catholics entering societies of workmen the encyclical says:

Now, with regard to entering societies, extreme care should be taken not to be ensnared by error. And we wish to be understood as referring in a special manner to the working classes, who assuredly have the right to unite in associations for the promotion of their interests; a right acknowledged by the church and unopposed by nature. But it is very important to know with whom they are to associate; else while seeking aims for the improvement of their condition they may be impairing far weightier interests. The most effectual precaution against this peril is to determine with themselves at no time or in any matter to be parties to the violation of justice. Any society, therefore, which is ruled by and servilely obeys persons who are not a fast for the right and friendly to religion is capable of being extremely prejudicial to the interests as well of individuals as of the community; beneficial it cannot be. Let this conclusion, therefore, remain firm—to shun not only those associations which have been openly condemned by the judgment of the church, but those also which, in the opinion of intelligent men, and especially of the bishops, are regarded as suspicious and dangerous. Nay, rather, unless forced by necessity to do otherwise, Catholics ought to prefer to associate with Catholics a course which will be very conducive to the safeguarding of their faith. As presidents of societies thus formed among themselves, it would be well to appoint either priests or upright laymen of weight and character, guided by whose counsel they should endeavor peacefully to adopt and carry late effect such measures as may seem into advantageous to their interests, keeping in view the rules laid down by us in our encyclical, rerum novarum. Let them, however never allow this to escape their memory—that while it is proper to secure the rights of the many, yet this is not to be done by the violation of duty; and that these are very important duties: Not to touch what belongs to another; to allow every one to be free in the management of his own affairs; not to hinder any one to dispose of his services when he pleases. The scenes of violence and riot which you witnessed last year in your own country sufficiently admonish you that America too, is threatened with the audacity and ferocity of the enemies of public order. The state of the times therefore, bids Catholics to labor for the tranquility of the commonwealth, and for this purpose to obey the laws, abhor violence, and seek no more than equity or just permits.

WHY HE SENT SATOLLI.

Leo Will Help Draw Western Catholics More Closely to the Head of the Church.

WASHINGTON, D. C., Jan. 28.—Monsignore Satolli today made public the long-expected encyclical from the Pope. The most important features relate to the American delegate and his relations to the hierarchy in this country and also defining the Pope's attitude concerning societies of workmen. The encyclical begins as follows:—"To our Venerable Brethren, the Archbishops and Bishops of the United States of North America, Leo XIII. Pope. Venerable Brethren: Health and apostolic benediction."

We traverse in spirit and thought the wide expanse of ocean and, although we have at other times addressed you in writing—chiefly when we directed encyclical letters to the Bishops of the Catholic world, yet we have now resolved to address you separately, trusting that we shall be, God willing, of some assistance to the Catholic cause amongst you. To this we apply ourselves with the utmost zeal and care; because we highly esteem and love exceedingly the young and vigorous American nation, in which we plainly discern latent forces for the advancement alike of civilization and Christianity.

FOOTPRINTS OF THE CHURCH IN AMERICA.

The encyclical then refers to the interest felt by the Pope in the recent American celebration of the discovery of America:

The barks of Columbus carried not only the germs of mighty States, but the principles of religion, into remote regions beyond the seas. The first solicitude of Columbus was to plant the sacred emblems of the cross wherever he disembarked. The very names given to American towns and rivers and mountains and lakes teach how the beginnings were marked with the footprints of the Catholic church.

The Pope refers to the fact that the first Bishop set by apostolic authority over the American church began his labors when the great Washington was at the helm of the young Republic, and says:

The well known familiar intercourse between these two men seems to be an evidence that the United States ought to be conjoined in concord and amity with the Catholic church. And not without cause, for without morality the state can never endure, a truth which that illustrious citizen of yours whom we have just mentioned, with a keenness of insight worthy of his statesmanship, perceived and proclaimed.

The giant strides by which the republic is progressing is set forth, and satisfaction is expressed that Catholicity keeps pace with this progress. The extension of the clergy and the establishment of pious societies, parochial schools, and mutual aid associations is particularly commended. But, the Pope says, while it is true that the church has progressed under the republic, yet it would be erroneous to draw the conclusion that in America is to be sought the most desirable status of the church, or that it would be universally lawful or expedient for state and church to be, as in America, dissevered and divorced.

THE UNIVERSITY AT WASHINGTON.

The Pope then sets forth the efforts he has made to leave nothing undone to preserve and solidly establish the Catholic religion in America. To that end two special objects have received attention:—"First, the advancement of learning; second, a perfecting of methods in the management of church affairs. The first led to the establishment under apostolic authority of the Catholic University at Washington. It is urged that education cannot be complete which takes no notice of modern science. In the keen competition of

Let them then be mindful of their duty and not overstep the proper limits of moderation. The bishops, placed in the lofty position of authority, are to be obeyed, and a suitable honor befitting the magnitude and sanctity of their office should be paid them. Now, this reverence, which it is lawful to no one neglect, should of necessity be eminently

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