

**The Northwest Review**

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WEDNESDAY, OCTOBER 2.

**EDITORIAL COMMENT.**

We were wise in not trusting Principal Grant in the dark. We gave him the benefit of the doubt; now we see by his last letter that he does not deserve it. The way he speaks of our Archbishop and of Vicar General Allard shows he is quite capable of playing on Protestant prejudices.

He affects to be shocked at the "immorality" of exacting pledges from Greenway and virtually defends the latter's breach of faith as legitimate strategy. This is a striking instance of the absolute loss of mental perspective in the Protestant world. Dr. Grant shows that the power of distinguishing between good and evil is almost non-existent in the majority of his readers. He knows that the deluded masses who think smoking a sin and divorce an occasional by necessary virtue will profess the same horror as he does for a Vicar General stipulating that the new government must not revolutionize the country. Of course, it is not true, as Dr. Grant implies, that these stipulations were of great importance to Archbishop Tache alone; they were of great importance to all the Catholics of Manitoba, and the Archbishop, their divinely appointed leader, had a perfect right to make them, and is now, we trust, enjoying a special eternal reward for having made them.

Dr. Grant trots out Bishop Gravel, but says nothing of Dr. Bryce, whose indiscretion throws the former into the shade. But the Principal is especially severe on our valiant Archbishop. Oddly enough he finds himself unable to quote one of those "appeals to passion" which he vaguely alludes to. If he did, he would reveal the fact that those appeals were based on the strongest and most reasonable motives. Evidently the Principal and those who employ him are very much afraid of Archbishop Langevin. They cannot silence him with a sop. They cannot wheedle him with diplomacy. So they want to discredit him as rash or pretentious. But the Catholics of Manitoba and the Dominion will neither "suppress" nor "disown" him at Dr. Grant's bidding. His so-called rashness they will find paralleled in the *nox possumus* (Acts IV, 20) of the Apostles, and his alleged pretentiousness in St. Peter's rather summary treatment of Ananias and Sapphira.

**AN OBJECT LESSON.**

Some time ago our morning contemporary in this city reproduced from the Record, London, England, a report of an influential delegation, consisting of the Right Rev. Dr. Goe, the Protestant Bishop of Melbourne; Rev. Dr. Rentoul,

the Moderator of the Presbyterian assembly; the Rev. W. H. Fitchett, President of the Wesleyan conference; Prof. Harper, of the Scripture Education League; Prof. Gorman, Congregationalist; the Rev. T. R. Cairns and many others whose mission was to wait upon the Honorable Mr. Turner, the premier of Victoria (Australia), and make a determined effort to get the Bible, or at least some parts of it, introduced into the elementary schools of that country.

Some eighteen years ago, the Government of that country, for reasons which would meet with the approval of Mr. Joseph Martin, passed a law for the entire secularization of the elementary schools, and drove the Bible and every other semblance of religion out of them. In Australia, as in Manitoba, this was brought about for the purpose of injuring the Catholics, but, as is always the case, the results ultimately injured the Protestants more. Hence, this delegation. The Catholics of Australia were, of course, forced to establish private schools where their children could receive an education in accordance with their religious convictions, while the Protestants, whose groundless jealousy of the Catholics was the main cause of bringing Godless schools into existence, accepted these schools for their children rather than make the sacrifice which they forced upon the Catholics.

This same Rev. Dr. Rentoul, at the Pan-Presbyterian council, held in Toronto in 1892, thus described the effects of these schools upon the Protestant churches. He said: "In Victoria the Government blotted the name of Christ out of the school text books for the last fifteen years" \* \* \* "In Victoria Anglicans, Baptists, Congregationalists, Wesleyans and all Protestant bodies were massed together determined to have the Bible back in the schools." Further on he said: "Again the theory of the extreme voluntary in education, which asserted that the State had nothing to do with religion in education, had played itself out. The Extremists had the Bible put out from the schools. The people were now recoiling from that which necessarily must end in sheer secularism." And as an evidence of what 15 years of this sheer secularism has produced in Australia, he said: "In Victoria there were 300,000 PROFESSING Anglicans, but ONLY 50,000 ATTENDED church; there were 132,000 Presbyterians of whom 69,000 were regular church attendants." Is it any wonder that these reverend gentlemen should feel alarmed at the frightful result of secularism on their churches? No wonder they are determined to make an effort to stop it before their congregations are completely exterminated. What is more than anything else appalling them is the fact that, while these schools are exterminating themselves, the Catholics, against whom the blow was aimed in a particular manner, have doubled their membership and grown stronger under the persecution. Why? Because no persecution can destroy principle. You may grind into dust its advocates, but you can never destroy the immutable laws of God for which they conscientiously contend. Hence, the Catholics, standing by the natural and Divine rights of parents, and realizing their responsibilities to God in the education of their children, provided for these children schools suitable to their needs. Rather than send them to godless schools, they would make any sacrifice, just as the Catholics of Winnipeg are doing to-day, rather than send their children to Protestant schools. The Catholics of Australia preserved the faith of their children from the contaminating influence of secularism, and, instead of depopulating their church membership, they have doubled it. The same happy results are to be witnessed here in Winnipeg among the Catholics. Our schools are crowded to overflowing. One fourth of the Catholic population of Winnipeg are receiving a sound Catholic education within our schools while scarcely a seventh of the non-Catholic population of the city are to be found in the palatial buildings provided, at our expense, for their education. Not one Catholic

child shall be lost to the faith through the indifference or neglect of the Catholics of Winnipeg. Fifteen years from this, whatever may be the result of our contention for our rights; whatever government or politicians may find it expedient to do in the premises, one thing we may safely predict, and, that is, that Catholic schools shall be in existence for the secular, moral and religious education of our Catholic children. We shall not have to go, hat in hand, to any government and beg to be allowed to teach our children in the principles and faith of our fathers. We will do it ourselves no matter what the government may do or say. If this question be not settled on the lines of justice and fair play to all, the day will inevitably come when the reverend gentlemen who forced Protestant schools upon Mr. Martin will stand, hat in hand, like their conferees in Australia, begging that the Bible be not driven from the schools; that the very name of Christ be not blotted out of the text books; but their petition will be scoffed at and then they may learn, by bitter experience, that it was bad politics as well as bad religion not to do unto others as you would that they should do unto you.

**WHAT A CONTRAST!**

Loyalty to the Crown and person of Her Most Gracious Majesty was incorporated into the reply of the Greenway government to the Remedial Order issued by the Dominion government in accordance with the decision of the Imperial Privy Council on the Manitoba school difficulty. While these gentlemen were engaged in the disloyal task of defying the judgment of the highest court in the realm and declaring their determination to resist the finding of that court, they, being conscious that their conduct was unconstitutional and, therefore, disloyal, deemed it necessary to publicly make some profession of loyalty and attachment to the Queen. The press of the country, which supported them in their disloyal conduct, echoed these protestations of loyalty. They would not obey the finding of the court, nor listen to the voice of constitutional authority, asking for the removal of the grievances of the minority, simply because that minority was Catholic, and to minimize the effect of their disloyal proceedings, they assured the public that they were sincerely attached to the August Authority they were defying. Truly has it been said that loyalty (that is, lip loyalty) is the last refuge of rogues. These lip loyal subjects of our Gracious Sovereign, while engaged in the detestable occupation of defying the finding of the Imperial Privy Council, and refusing to restore the rights of a respectable section of their fellow subjects, because they were Catholics, wished to assure Her Majesty that they were deeply attached to Her August Person. What a set of hypocritical trimmers they are! How different their conduct to that of the Queen, whom they profess to love and revere!

Just compare their actions with that of the one they so hypocritically pretend to love and revere. They, as we have shown, are prepared to defy her authority, in fact, have defied it, purely and simply because the objects of her solicitude are Catholics. They robbed them of their constitutional rights, persecuted them in every possible manner they could for five long years, and, when the Queen's Privy Council demand that the grievances be removed, they answer: "We will not restore to these Romanists the rights Your Majesty's Privy Council say they were deprived of; but we beg to assure Your most Gracious Majesty that we are truly loyal subjects and love you very sincerely. We assure Your Majesty that these poor Papists are not worthy of so much consideration; they are a danger to the state, because they are completely under the influence of their Bishops. We must emancipate them and make them, like ourselves, disobedient yet loving subjects. We are sorry to disobey the order of your Court, but loyalty compels us to do so. If it were not for our loyalty to Your Crown and constitution, we should not be placed in the painful position of defying both."

That is the stand taken by the Government of Manitoba.

What saith the Queen? How doth she treat her Catholic subjects? A recent dispatch to our secular press gives the answer and here it is:

"Her Majesty, Queen Victoria, has ordered a beautiful cope for presentation to the Most Rev. Dr. O'Brien, of Halifax, in recognition of the respect paid by the Bishop and clergy on the occasion of the obsequies of the Canadian Prime Minister, Sir John Thompson, who it will be remembered, died under such sad circumstances at Windsor Castle in the autumn of last year. The cope is entirely of Irish material and workmanship, the poplin of which it is composed being manufactured on the looms of Mr. Thos. Elliott, Weaver's Square, Dublin. The gold clasp set with precious stones, as well as the setting of the gems used in the details of the work, has been supplied from the workshops of Messrs. Smyth, Wicklow street. The design for the embroidery is of the purest Celtic pattern, taken from the best evidences extant of early Irish art. The chasubles—one of white Irish satin and one of crimson poplin—are also worthy of admiration. The embroiderers' part of the exhibit is faultless in its completion and speaks hopefully for the revival of art needlework in Ireland in its most cultured form."

Here is Queen Victoria, the greatest and most powerful temporal ruler in the world, selecting a Catholic Archbishop and honoring him with a presentation—of what? A cope and chasubles—the one "a wide vestment of silk, etc., reaching nearly to the feet, open in the front and fastened by a clasp and with a hood at the back;" the others "the chief garments of a priest celebrating Mass." And all this because "of the respect paid by the Archbishop and his clergy on the occasion of the obsequies of the Canadian Prime Minister, Sir John Thompson," who was also a Catholic.

The Queen evidently does not think her Catholic subjects are disloyal. She has no fear that the Bishops of the Church are inimical to her crown or dignity; otherwise she would not thus honor them. She believes that they are loyal and devoted subjects whose rights and liberties are deserving of that respect and protection which was guaranteed them by the constitution. What a contrast between the actions of the Queen with regard to her Catholic subjects and those of her loyal (?) government of Manitoba!

**LIEUT.-GOV. CHAPLEAU**

At St. Boniface College.

On Friday morning at half past ten His Honor Lieutenant-Governor Chapleau visited St. Boniface College, the reception hall being appropriately decorated with flowers and mural inscriptions. After a piano overture the Rev. Father Chartier, Rector of the College, read an address of welcome, in which he took occasion to remind His Honor that they had been fellow-students in the College of St. Hyacinthe forty years ago, and that then neither of them dreamed that they would meet in Manitoba, one the Governor of a province and the other the Principal of a College. A chorus song of welcome having been sung with much taste and spirit, Lieutenant-Governor Chapleau answered pretty much in this way:—

REVEREND FATHER RECTOR, MY DEAR YOUNG FRIENDS:

Of all the visits that men in my position have occasion to pay by far the most agreeable are those which are made to educational institutions such as this; for it is in colleges like this that we witness the upgrowth of young men that are to take our places one day. You have just reminded me, Reverend Father, of our college days spent together in the dear old Alma Mater of St. Hyacinthe. It is indeed strange that we should thus meet for the first time, after forty years of separation, fifteen hundred miles from our boyhood's home; but I feel that the memory of our great Catholic colleges of Lower Canada is still fresh with us both and that our hearts beat in perfect sympathy. I had visited this country 21 years ago; but then I was travelling on a government commission; now I am

travelling for my own improvement, in order to study my fellow-men in these vast regions of the west. Wherever I went, from Atlantic to Pacific I found French Canadians; our noble Province of Quebec has everywhere struck root; and wherever its sons are they manifest

FAITH, HOPE AND CHARITY.

Your college, my dear boys, goes back, as far as I remember, to the early years of this century and recalls the virtues of Monseigneur Provencher, the first missionary in this Northwest. It also evokes the memory of one who was not only a saintly bishop but a great statesman, of one who contributed more than all others to the building up of this great country of one who, after devoting his whole life to the cause of education, died just when the future was overhung with a threatening cloud and when the work of his lifetime had been swept away, of one whose great deeds are enshrined in the hearts of his people, of the illustrious Monseigneur Tache. I remember how he used to thank God that freedom of worship was ensured to elementary, classical and collegiate education; but later on he was cruelly disappointed. As Lieutenant-Governor of a Province, I have no right to deal with politics; but as a Christian Governor, as a British subject, I have a

RIGHT TO BRAND INIQUITY.

Nothing in the world is more ridiculous than the attempt to conduct schools without God. Many of our contemporary geniuses in science and literature have made this attempt. Victor Hugo, whose magnificent talents were wasted for vile ends, once said while holding in his hand his novel "Notre Dame de Paris" and pointing at the towers of Notre Dame church: "Ceci tuera cela"—"This will kill that." And now, after fifty years, science has to confess that not only it cannot produce but that it cannot even destroy a single atom; and a great thinker who is not a Christian has lately said: "After more than 4,000 years of human effort, we have reached the bankruptcy of human science (la banqueroute de la science humaine)." Yes, there is more wisdom in the Petit Catechisme than in all the theories of irreligious savants. Men of culture are daily becoming more and more convinced of the necessity for mankind of being saturated with the spirit of the Bible, that book which will always remain the

MOST EXCELLENT OF BOOKS,

more perfect and more learned than any book written by the hand of man, because it was written under the inspiration of the Holy Ghost. All education must be grounded on religion, for those who have not, as we have, the fulness of truth, they must at least base their teaching on the existence and providence of God.

And that teaching must be given early. Just as your wheat must be sown early that it may be ripe before the nipping frost, so your young minds must be early sown with the seed of religion, in order that you may be able one day to brave with impunity the frosts of the world's unbelief; nay, that you may be able to save society from the ruin with which false doctrines threaten it. Science alone is powerless against the rising flood of socialism; but

KNOWLEDGE WITH RELIGION

can effectually beat back the overwhelming tide. The world is willing enough to admit the God of truth and knowledge, but it will have nothing to do with the God of self-denial, the God who teaches men to curb their passions, the God who should be revered and worshipped in the schools where children begin to lip the elements of science and religion.

IT IS VERY EASY

for legislators to pass iniquitous laws. So it is very easy for a child, with a few stones, to break all the panes of a splendid facade; but what labor and what efforts are needed to make were it only one of those panes of glass! Thus legislators may bring about wrongs which it is extremely difficult to repair. However, my dear young friends, justice will win the day in the long run. Meanwhile, cultivate respect and affection for the self-denying men who devote themselves, without earthly reward, to your education. Be loyal to them and to your Archbishop. In him the late Archbishop Tache has found a worthy successor, who, by his gifts, his talents and his energy has deserved to keep up the struggle. I know that some of his enemies have said that he has spoken too plainly; but none of them have ever been able to say that he has shown any lack of rectitude and firmness. Now rectitude (droiture) and firmness are the most precious virtues for a ruler of men. Under his guidance, you will, I trust, be worthy of your country and your religion.

The Lieutenant-Governor was frequently interrupted by vigorous applause. The reception closed with God Save the Queen. His Honor then took some refreshment, and as he left the College grounds, was loudly cheered by the students.