

**The Northwest Review**

PRINTED AND PUBLISHED EVERY  
WEDNESDAY  
WITH THE APPROVAL OF THE ECCLESIASTICAL  
AUTHORITY.  
At 184 James Avenue East.  
WINNIPEG.

Subscription, - - - - \$2.00 a year.  
Six months, - - - - \$1.00.  
All Postage is paid by the Publisher.

P. KLINKHAMMER,  
Publisher,

THE REVIEW is on sale at the following places: Hart & McPherson's, Booksellers, 864 Main street; and R. D. Campbell's, Bookseller, 582 Main St.

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WEDNESDAY, JANUARY 15.

**EDITORIAL COMMENT.**

"A Manitoba Teacher" writes to the Free Press, severely criticizing Chase's Geography, proving by examples that "it bristles with inaccuracies and with facts which were only facts ten or twenty years ago." Were such a backward text-book issued by some Catholic firm, it would be everywhere pointed at with scorn as a monument of Catholic ignorance. But, as it is published by a Protestant firm, which has a strong "pull" on School boards, it will no doubt serenely survive this most just criticism.

Get and spread about you copies of Mr. Ewart's reply to Mr. Wade on the Manitoba School Question. It is so admirable as to make us deeply grateful to Mr. Wade for having provoked it. When Freeman demolished Froude's historical fiction, many reviewers expressed their satisfaction that there should have existed an inventive genius like Froude, because his fabrications had stimulated the accurate Freeman to establish the facts. More recently, Acadians have thanked God that Parkman's attacks upon them have brought forth Richard's splendid defence. "For there must be also heresies; that they also, who are approved, may be made manifest among you."

The note appended by the editor of the Free Press to Father Drummond's letter on Monday last, while shifting the blame on the shoulders of "Catholic," transfers it with crushing force to the American Editor of the Review of Reviews. The latter not only thus proves himself a forger and garbler of the words of his chief, but a betrayer of the public trust, reposed in him as in a supposedly faithful echo of honest W. T. Stead. We understand Archbishop Cooke has been written to for his view on this barefaced falsification of his carefully worded and guarded opinion.

The Catholic Review of New York keenly appreciates our humble efforts, as may be gathered from the following remark it makes after a quotation from our columns:

If the Catholics of the Province obtain their constitutional right to separate schools, they will owe much of their victory to the NORTHWEST REVIEW, which has been a powerful and persistent advocate of their just cause.

A Mr. J. H. Palmer lately wrote to the Free Press his amusing, though mostly unintelligible, views on the School question. In this medley of jargon and French and Latin quotations the most amusing thing of all is his obiter dictum that "Justinian set up the papacy in 538

A.D." This is the "rummest" assertion we have come across for many a day. Does he imagine that Justinian was one of the popes? In an effort to gauge this man's mind (?), we took the trouble to look up a Protestant biography of the famous emperor in order to find if anything therein could suggest such an absurdity. We found just nothing, nothing even specially connected with the year 538. The papacy, we need hardly say, was more than five hundred years old at that date and was fully recognized as such by Justinian himself.

**THE REV. G. W. DEAN'S REPLY TO ARCHBISHOP LANGEVIN.**

The Tribune of the 8th inst. published a sermon by the Rev. G. W. Dean of Edmonton in reply to Archbishop Langevin's reply to the address of the Edmonton Catholics. We purpose reviewing the salient points of that sermon.

1. Mr. Dean dogmatically affirms that Our Blessed Lord "did not countenance a union of church and state," because he said, "My kingdom is not of this world." Now to any one that examines the context, John XVIII. 33-36, it is evident that He is speaking, not of the nature and status, but of the origin of his kingdom. Though He says his kingdom is not of this world, He does not say that it is not IN this world, and He makes his meaning still clearer when He adds, "now is my kingdom not FROM HENCE." Were his kingdom of earthly origin, his servants would "fight that He should not be delivered to the Jews." He was to be delivered and die; therefore they must not fight. But this has nothing whatever to do with the condition of His church in after ages. Nor is there a single word in the New Testament, and still less in the Old (where church and state were one), to support Mr. Dean's view.

2. Mr. Dean calls this school difficulty a "political question." It is not. It is a constitutional, social and religious question.

3. Mr. Dean is surprised "at the bitterness of feeling expressed in the address and the reply." The address, like all manly protests, is vigorous and trenchant, but not bitter. A man has just been robbed, and cries "stop thief!" Is that bitter language? Buckley and Robertson's History of England tends to rob Catholic children of their faith. The parents denounce the attempted robbery in words befitting the priceless value of the coveted treasure. Does this show bitterness of feeling against the intellectual highwaymen? Not at all. It simply shows that they ought to be bound to keep the peace. One thing, however, Mr. Dean's surprise reveals, and that is what we insisted on last week, the manifest oneness of view between laity and clergy. As to His Grace's reply, it is still further removed from bitterness. Before using justifiably strong language, he took care to say that he always considered it a blessing to meet with his non-Catholic friends. Many Protestants who heard the Archbishop's reply were delighted with it. Mr. Dean admits that he did not hear it.

4. Mr. Dean very properly asserts that there is not a Protestant in Edmonton who would wish to enforce an unjust law, invading or destroying the rights of Catholics. Well, Catholics have a natural, a God-given right to shield their children from the poison of lying text-books like Buckley and Robertson's history, and this natural and God-given right is recognized by the Constitution. Therefore any law that infringes on that right is unjust.

5. Mr. Dean coolly affirms that in Ontario "there are thousands of Catholic children who attend Public or Protestant schools in preference to the separate schools." We affirm with equal coolness and more knowledge that this is false. Let Mr. Dean mention places and exact figures, and then we will examine his proofs.

6. Mr. Dean infers, from this above false assertion as compared with Archbishop Cleary's success in excluding all the children of his diocese from Protestant schools, that "intelligent Catholics are not all agreed upon this question."

Quite true; there are always a few sore-heads everywhere; but, as the French say, the exception only proves the rule.

7. Mr. Dean, as usual with men of his class, trots out statistics about Italy and crime in Canada, which are utterly useless because it is impossible to verify them. He quotes no authorities for them; for aught we know, he may have invented them. As an instance of their untrustworthiness, take the table, which the Encyclopedia Britannica, vol. VIII, p. 711, gives, where we read that Great Britain has 83 scholars to every thousand inhabitants and Italy has 70, a very slight difference. Compare this with Mr. Dean's unsupported assertion that in England only 7 per cent. of the males are illiterate, whilst in Italy nearly 54 per cent. of the males are illiterate. According to the latter figures Italy would be almost eight times more illiterate, while according to the former she would be only by a small fraction more illiterate. And note that, in the Britannica's table, Austria, Belgium, France and Luxembourg, all Catholic countries, are far higher above England than England is above Italy.

8. "The burden of the address and the reply thereto is to the effect that the Protestant majority are treating the Catholics as slaves," says Mr. Dean, and he says truly. To deprive all Catholics of any voice in education in a free country is to reduce them to bondage. The yoke is very galling.

9. Mr. Dean indulges in mild jocularity about arithmetic, composition and geography being harmless on the score of religion. Generally speaking, they are; but, suppose a teacher takes Mr. Dean's statistics about Italy as the basis of a sum in proportion, would this not be offensive to Catholics? Might not another teacher choose, for the subject of a composition, the touching description in Green's History of Latimer and Ridley's "martyrdom," the details of which are mostly imaginary and the spirit of which is belied by the lifelong treachery, hypocrisy and cruelty of these two worthies? With regard to geography, we have lately proved in these columns that the Public School Geography, so widely used throughout the Dominion, is opposed to the Bible in that it represents the antiquity of man as indefinitely remote. However all these are mere side-issues. The main objection of the Catholics in the Northwest lies against Protestant histories, especially against Buckley and Robertson, the text-book which they are compelled to use in their so-called separate schools. Protestantism was born of misrepresentation and thrives on nothing else. This conspiracy against the truth is kept up chiefly by slanderous attacks on the Catholic Church in popular histories. These latter are becoming gradually less mendacious according as original documents are more honestly examined. It is not many years since Dr. Littledale, one of the most learned of Anglicans, said: "I gravely assert it to be absolutely impossible for any just, educated and religious man, who have read the history of the time in genuine sources, to hold two opinions about the reformers; they were such UTTERLY UNREDEEMED VILLAINS, for the most part, that the only parallel I know of for the way in which half-educated people speak of them among us is the appearance of Pontius Pilate among the saints of the Abyssinian calendar." These "unredeemed villains" are extolled as saints by Buckley and Robertson, who are still in the half-educated stage.

10. Mr. Dean finds no compulsion in the fact that the Goggin yoke must be borne under pain of losing the benefit of the school-tax. He mercifully allows us to have schools without any grant. In other words he is quite willing to join other Protestants in pocketing the school-tax of Catholics, who may, if they choose, tax themselves anew for bona fide separate schools. Does this not again remind one of the highwayman? He does not steal the money you have safe in the bank; he merely takes what you have in your pocket. You are not compelled to die; he merely starves you for the time being.

11. Mr. Dean asks, "Why should a school, when it receives the people's

money, be absolved from inspection?" No Catholic ever asked to be absolved from inspection. We want the money, which is our money, the money of Catholics and not of anyone else—for even in Government grants we want only the proportion levied on the Catholics—and we court inspection. But, while admitting the principle of Government inspection, we object to being inspected by Protestants only. How would Protestants like to be inspected by Catholics only? Why should Catholics not be as efficient inspectors as Protestants?

12. Mr. Dean pretends that "the Church of Rome has taken the diametrically opposite position to Jesus Christ," because "she has claimed temporal power." We have shown above, in section 1, that the diametrical opposition does not exist. Besides, the only temporal power the Church has claimed is the Pope's rightful sovereignty over his dominions in Italy, of which he was despoiled against the will of his people by a fictitious plebiscite extorted at the cannon's mouth. But what in the world has this to do with the present issue? The Catholics of the Territories claim no temporal power. All they want is to see that their taxes are not applied to the undermining of the Catholic faith in the hearts of their children.

13. Mr. Dean says: "The state is interested not in making good Catholics, Methodists, Presbyterians, Baptists, but . . . in making good citizens." We hold that what makes Protestants good citizens is just the amount of Catholic truth they still cling to. Even the idea of good citizenship entertained by that impersonal entity, the State, is a Catholic idea. The modern, state in its better aspects, is a creation of the Catholic church. Without her, there would now be no citizens, nothing but barbarians. He is the best citizen who is the best Catholic.

14. "Do I hear the echo of the other cry, 'We have no other king but the Pope?'" If you do, Mr. Dean, you must be a fit subject for an aurist; there must be singing in your ears. No Catholic ever uttered such a cry. You yourself "believe that Catholics are loyal to the Crown." So your question, being only rhetorical claptrap, calls for no reply.

15. Commenting on this sentence of the address, "It is a gross violation of the natural and God-given and inalienable rights of parents in respect of their children," Mr. Dean interprets it to mean the handing "the religious education of the children over to the priest." This is a gratuitous and mistaken interpretation. Where separate schools are really Catholic, the religious education of the children is carried on every day and every hour by teachers who are not priests, except in poor districts where the priest sometimes voluntarily assumes the added tasks of the schoolroom. Mr. Dean makes a man of straw of his own invention and then proceeds to knock him down. Nevertheless, we are pleased to see he has got hold of one Catholic idea, that "it is the parent's inalienable right to train his own child for time and for eternity."

16. "Surely the Archbishop did not mean that he would appeal to arms?" Of course he did not. You know he did not, and yet you go on to threaten him with "the irresistible impact of the Anglo-Saxon." When the persecuted martyr protests that he will die rather than submit, is that an appeal to arms?

17. Mr. Dean concludes with a rousing peroration about the Great Judge he expects to meet on the awful day. We fancy that he will be terribly shocked to find that the Great Judge is and always has been the High Priest and Head of the Catholic Church. Doubtless Mr. Dean will then regret having preached that sermon.

**"THE CHURCH IN FRANCE."**

Each month our Holy Father, Leo XIII. recommends some general intention to the League of the Sacred Heart. Last month we were exhorted to pray for "Catholic intentions in the far east," and for this month of January 1896, "The Church in France" is the object of our Holy Father's solicitous care.

The Church in France is a subject of the deepest interest to the Catholic World. For ages France has been the eldest daughter of the Church, and, until within the last century, she had been, in a special manner, the greatest glory of the church.

The American Messenger of the Sacred Heart reminds us that we are about to celebrate the fourteenth centennial of the baptism of Clovis, King of the Franks, which took place on Christmas Day, A. D. 496. This memorable event is known in history as "The baptism of France," because on that day Clovis and thousands of his subjects were brought into the Church by baptism. Catholic France, "the Church's eldest daughter" was born on that day. Let us hope that this fourteenth centennial of that supernatural birth may bring to the "Grande Nation" such an awakening of grace that the Church will be restored to all her rights and liberties by her own children.

The Messenger concludes its interesting article as follows:

"Despite the political and religious upheavals, despite the apparent reign of terror and of the spirit of evil in this century, France as a nation clings to the ancient faith—the faith of Clovis and Clovis, of Pepin, Charlemagne and St. Louis. Her faith is staunch; her charity is unbounded; the piety and devotion of many of her children are the admiration of the world. In this Godless century she has been favored by God as no other nation has. She has been the privileged scene of the apparitions of Lourdes, and of the numberless miracles which followed, and are daily occurring before the eyes of an astonished world. She has also in these latter days been chosen by our Lord Himself as the birthplace and the cradle and the hearth of the devotion to His Sacred Heart and of the Apostleship of Prayer, which are doing so much for the regeneration of the world."

"But side by side with these supernatural manifestations there are the powers of darkness at work in France, as perhaps in no other Christian nation on the face of the globe. There is liberalism, that would throw off all restraint of spiritual authority. There are socialism and communism and anarchism, that would break the bonds of civil authority as well; there is naturalism, that ignores and rejects everything supernatural, and preaches the unstinted gratification of even the grossest sensual appetites; there is Freemasonry, in its most advanced phases, even to the extent of positive hatred of God and devil-worship; there is every species of infidelity, hostility to the church and to all her divine institutions, not only in private individuals, but in public life, in civil laws and enactments; there is the persecution of the religious orders, which is tantamount to a policy of extermination."

"For the removal of these evils she looks for our prayers. Let us join our prayers with those of the noble sons and daughters of France during the month of January—that this may truly be a year of spiritual regeneration for this venerable daughter of the Church; that the haters and persecutors of God's Church and the enemies of Christ may be put to confusion; and that all may again renounce Satan, and all his works, and all his pomps, and believe in the one God and in His only Son, Jesus Christ."

Of course there are other special reasons why the Catholics of the New World should pray for "la belle France." It was from that country the most famous missionaries, who brought the light of the Gospel of Jesus Christ to our shores, came. The pioneer Jesuit missionaries were the first to shed their blood in testimony of the Gospel they preached, and, even to-day, the pioneers of the faith in almost every pagan land in the world, are the sons and daughters of France. For us in Canada there is the further reason that nearly one-third of the population of the Dominion is French in origin and has inherited from the most Christian Kingdom in its best days an unswerving attachment to the Catholic faith. Gratitude therefore obliges us to pray for a land so dear to God.