

# Northwest Review.

"AD MAJOREM DEI GLORIAM."

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## MANITOBA SCHOOLS.

### Mr. Ewart Replies to the Local Government—The Six Reasons for Refusal—Each of them Aply Handled.

The following letter appears in the Montreal and Toronto paper:

Sir,—The Manitoba government advances six reasons for its refusal to comply with the remedial order:

1. The Catholic schools under the old system were inefficient.

2. There are in Manitoba "great difficulties in maintaining an efficient system of primary education."

3. His Excellency-in-Council was not properly provided with information before the order was made; in other words, Mr. Dalton McCarthy was inefficient.

4. There are some more grave legal difficulties, and the province still has the whip in hand, in other words, the Dominion parliament is inefficient.

5. The members of the local legislature, having expressly or impliedly given certain pledges, are at present inefficient.

6. God save the Queen.

I ask permission to make a short reply.

The charges of inefficiency brought against the former Catholic schools have been answered so often and so completely, that nothing but a charitable attribution to the Manitoba government of monomania can save from very serious characterization its statement that "so far as we are aware there has never been an attempt made to defend those schools on their merits." Among the more public of such "attempts" I may mention my recent argument before His Excellency-in-Council; the Rev. Father Cherrier's still more recent sermon; and my lecture of the other day.

In fact there has not been the slightest difficulty in answering all that has been put forward as charges of inefficiency. The allegations are of three kinds: (1) those which are perfectly true but also perfectly irrelevant, and would be just as useful to prove the inefficiency of the sun (2) those which are specific, but untrue; and (3) those which are so general that they are rather vilification than allegations.

Amongst those which are true, but irrelevant, the principal one is that very many of the French half-breeds are illiterate. In the United States where there are no separate schools, the illiteracy amongst civilized Indians, Chinese, Negroes, etc., is so great that a separate column is made for them in the educational census. Is this an argument in favor of establishing separate schools in the States? Does it prove the inefficiency of their system of education? If not, why does the partial illiteracy of half-breeds, who during their present generation were roving bands of hunters, and whose mother tongue is Cree, prove anything against the Catholic schools in Manitoba? Let the Catholics be admired for the noble work they have done as missionaries, instructors, and civilizers among the nomads of the prairies; and not be traduced or their work belittled by dwelling upon the fact that every nomad is not yet a scholar.

Amongst the charges that are specific, but are untrue, is the allegation that in these Catholic schools catechism is the principal subject of instruction. At the close of my recent lecture in Winnipeg I produced the time-tables from five Catholic schools and asked everyone to see for himself the baselessness of this charge. Further, I gave in the name of all the Catholics, a cordial invitation to all to visit the schools at any time they wished. It is needless, perhaps, to add that although no one came, the charge is still supposed to be so true as not only to be unanswered, but to be wholly incapable of answer.

Another specific charge is that under the old system the Catholics coked their return so as to increase their share of the taxes. This charge has now become a general one, for the reason that upon the only occasion upon which it was made specific, it was proved to be untrue, and that in the most satisfactory way possible, namely, by the finding of the court of Queen's Bench. The charge then was specific. It was made as to the city of Winnipeg. It was proved to be false. Since then it has become, as I say, general, and has taken to the woods.

Another specific charge is that the examination of teachers was a farce. This has been supported by quoting one out of several papers set for a teacher's examination, and then speaking of it as Mr. Armour does, as though it had been the only one required to be answered. Mr. Armour should be more careful. The general charges are, as I have said, rather vilifications than allega-

tions. To meet them one can do little more than ask for particulars, and meanwhile give flat denial. At my recent lecture I did all that was possible to remove misapprehension by producing upon the platform for general inspection a large exhibit of the ordinary work of the Catholic school children, by asking the audience to visit the schools, and by announcing the fact that in one of the Winnipeg Catholic schools there were on that day no fewer than 44 Protestant scholars, whose parents would rather pay for the benefits of the "inefficiency" of a Catholic school that partake of the excellence of the public schools for nothing.

Manitoba's second argument is that "we labour under great difficulties in maintaining an efficient system of primary education."... "The large amount of land which is free from school taxes, and the great extent of country over which our small population is scattered, present obstacles to efficiency and progress." No doubt, and it would be somewhat fair to remember those facts when charging Catholics with inefficiency. But the abolition of separate schools will not change these conditions. As has been so often pointed out, with the exception of the urban localities (where there are both Protestants and Catholics enough to make two schools), the Catholic population is almost completely separated, geographically, from the Protestant. Unnecessary duplication of schools could be easily avoided. And this the Manitoba government at last seems to recognize, for its apprehensions are now said to rest upon the fact "that the establishment of a set of Roman Catholic schools" might be "followed by a set of Anglican schools, and possibly by Mennonite and Icelandic and other schools." Why the Anglicans, Mennonites, and Icelanders should not, in schools to which no other classes of children go, be permitted to teach such religions as they desire, instead of that prescribed by Mr. Greenway, I, for one, have never been able to make out, any more than I can understand why Catholics should not have similar liberty. The idea of one kind and one quantity of religion for everybody, whether they want much of it or none, ought, surely, by this time, to be regarded as the fruitful seed of unending discord. As for separate schools in any other sense than this, Anglicans and others have never asked for them. They are perfectly satisfied with the present system of control. The argument, therefore, based upon phantom, is foolish.

I must, in fairness to Mr. Dalton McCarthy, deny (and I do so gladly) the more unwarranted and gratuitous slur cast upon him by his clients, the Manitoba government. The government says: "We believe that when the remedial order was made there was then not available to your Excellency-in-council full and accurate information as to the work of our former system of schools. We also believe that there was lacking means of forming a correct judgment as to the effect upon this province of the changes indicated in the order." The Manitoba government sent down its superintendent of education purposely to give Mr. McCarthy all the information he wanted. For years before that Mr. McCarthy had made the subject particularly his own, and had harangued audiences from the Atlantic to the Pacific upon it. Mr. McCarthy, for a day and a half addressed his excellency-in-council, giving information not only as to Manitoba, but as to Ontario, New Brunswick, the United States, England, France, Austria, Belgium, Italy and Spain. I thought myself and at the time said so, that a great deal of this was "information about things that were not so"; but I can vouch that all the real information that could have been of any assistance to Mr. McCarthy was brought forward with all his usual clearness, and presented with all his accustomed vigor. What does the government allege?—that its superintendent did not know these all essential facts, or that he did not tell them to Mr. McCarthy, or that Mr. McCarthy forgot them, or that he deliberately withheld them? What are these post-mortem facts? What do they look like? Where are they to be found? Why are they not produced, but the reason was that they had not been born. Prejudice has been very busy since that time. No, Mr. Greenway, such is not the case. Mr. Dalton McCarthy was not inefficient. He fought your case ably and well, but the facts were against him.

I do not intend to trouble the public about the legal inefficiency of parliament, or about the election-pledge inability of members of the local legislature. If parliament be inefficient, it can do nothing; and if the local members can do nothing they are clearly inefficient, and ought in my humble judgment, at

once to make way for those who are free to vote as they think right.

My only reply to "God save the Queen," is, be sincere. While asserting your loyalty to Queen and land do not suggest that while parliament may now legally legislate on the subject of education, the local legislature has power to thwart the exercise of undoubted jurisdiction, and to interpose insurmountable obstacles to the removal of "grievances" which the highest court in the land has declared to exist. You are wrong, Mr. Greenway, as to the efficiency of these technical difficulties and legal subtleties which you raise; but it is not the best evidence of the perverful loyalty you assert that you should have recourse to them in order to make void the law.

JOHN S. EWART.

June 15.

## ST. ANDREW CONGREGATION

### Mourns the Departure of Their Pastor.

For a considerable time Rev. Father Gillies has been failing in health and since early spring he has been growing rapidly worse. Indeed it was apparent that his recovery must depend on rest and a change of scene. Nevertheless he still continued in the exercise of the duties of his sacred ministry—dispensing the sacraments, preaching, and instructing the young in the Sunday school—many a time when scarcely able to keep his feet for very weakness. Appreciating the importance of his charge he was resolved to do his duty to his flock, even at the risk of his own life—not to leave them if the parting could at all be avoided. Nor was this evidence of heroism lost in his people. Surprised and edified they viewed the progress of that unequal struggle. His was a calm courage, an unending resolution,—such as, it occurred to us, might befit a soldier of the Old Guard. When therefore the day came in which he was no longer able to offer up the Holy Sacrifice—when the candles remained unlighted on the altar at which he had served so long and so well,—the congregation felt the full force of the impending blow. And when the devoted priest ascended the altar steps and announced that he must at last leave them, the scene was one never to be forgotten. The placed was filled with weeping. Pale and worn with much suffering he spoke painfully and briefly. He spoke to them in their mother tongue and the great feeling of sympathetic grief seemed to well up from the very heart of that sorrow-stricken congregation. Then when he had concluded they kneeled in lines at the altar rail to receive his last blessing. Hardened indeed would be the heart that could view unmoved that evidence of faith and love.

To do even partial justice to Father Gillies' labors would require more space than you can give and more ability than your correspondent possesses. His zeal for the spiritual welfare of his people knew no bounds and no sacrifice seemed to him too great to attain that end. He was moreover the trusted prudent adviser whom they sought on all important matters affecting their temporal well-being.

When open taverns were introduced in the towns along the railway line Father Gillies established a temperance society by which his people have been saved the sin and ruin of intemperance. Anything partaking of wrong received no quarter from him—he was a stern, fearless preacher that suppressed with a strong hand anything that might lead to evil. Few men there are who combine so many of the qualities necessary to missionary work in a new country. During the course of last week two committees of the Congregation were appointed to draw up addresses—in English and Gaelic respectively. The Gaelic address especially was very appropriate and touching. Father Gillies in replying to the addresses lightened the sorrow of the people by announcing his resolve to come again in the autumn should his health at all permit.

The following is a copy of the English address:

ADDRESS.

To Reverend D. Gillies, P. P., St. Andrew Parish, North-West Territories.

DEAR REVEREND FATHER AND FRIEND,

The announcement that you are about to leave us fills our hearts with grief. For many months your failing health has been the cause of painful anxiety and solicitude to us and we were aware that medical advice urgently pointed to rest, and a change of climate as the only means to recovery. Still we hoped for improvement, for something that would avert the blow which, now that it has fallen, brings to us a painful and sorrowful sense of the loss that has come to us.

Your departure has for us many motives of sorrow. Not the least of them is the thought of that self-sacrifice and devotion which led you so nobly to consecrate your life and energies to our advancement. Endowed with abilities such as cause a pastor to be eagerly welcomed to the rich parishes of the old provinces you chose to labor among pioneers in the North-West. A gifted preacher, one who would be appreciated by the cultured congregations of the East, you elected instead to care for us Scottish colonists,—speaking to us our native language, pointing out the path of truth, virtue and temperance.

That we should be good practical Catholics and respectable citizens of the Dominion has been your ideal. In this connection your care for the young and for the cause of education will never be forgotten. At the commencement of your pastorate your first thought was for the schools and that solicitude on your part has never abated. We might also mention your great services as a member of the educational board for the Territories and inspector of schools.

To us you have been a zealous priest, a kind friend, a loving father and a faithful adviser. Little more can be said in praise of any man and yet the words seem feeble to express the feeling of what we owe to you. Your efforts were ever to lead us upward and onward. To part with you is sad—painful beyond expression. But it is not a parting without hope or without trust. The memory of your works, of your devoted, noble life will be an inspiration to us to walk narrowly in the path of faith, virtue and rectitude. Such self-denial, such labor, such love as yours, has something in common with the spirit that moved the great missionaries of Canada's early days. That a life so valuable may be spared to us shall be our earnest prayer to a good and merciful God. In Him we trust and we hope that a brief sojourn on the shores of your native Province will enable you to come back and resume amongst us the work now so sadly interrupted.

Father Gillies leaves for the East to-day.

St. Andrew, North-West Territories,  
June 17th, 1895. Com.

## THE LAMPLIGHTER.

It is night; the roar of London can be heard for miles around. I am lost in the slums of that terrible Babylon—lost in the home of murders and of nameless infamies. My heart is standing still, my ears are deafened by fearful sounds, and my eyes are blinded, for in this place the very stars of heaven hide themselves in shame. My trembling feet keep moving on and now I fall against something,—perhaps a drunken brute—no, it seems to be a wooden pillar, and with a speechless cry of anguish, I throw myself at its feet. Suddenly a glimmering light appears, it comes nearer and nearer and my terror increases as it approaches my resting place, but terror gives place to intense joy, for now within a couple of yards of me, I recognize the form of a Lamplighter,—a small insignificant figure,—in one hand he carries a lantern, in the other, he holds a ladder, which he supports on his shoulder. Now the ladder leans against the post, the Lamplighter mounts, and in a instant a glow of light brightens the place below. I am seen; the Lamplighter hears that I am lost, he bids me follow the lines of light that spring up at his touch. And I did so.

That night I lay down to sleep with feelings of kindly gratitude and I dreamed a dream.

I am in the New World; in a strange city, the frosty night air chills me; foot sore and weary, poor, hungry, homeless, friendless—alone—I hear the joyous strains of music coming from the homes of the rich. Music can bring despair. But a familiar figure is coming towards me; he does not heed the friendly looks

of the inviting smiles of those happy passing groups who try to hold his hand and press him to join their company. For a moment he is at my side. The Lamplighter has changed since I saw him last, the expression of his face is more benignant, his lamp gives out a ten-fold stronger light. "Have you no place to rest?" he asks kindly; "I seek for such as you; my lamp will guide the way, follow me." And I became satiated with warmth and comfort. But I still dreamed on. I am buried in a dismal swamp, the fire of a festitious fever devours me; my head sinks in the unhealthy mire, whilst the moans and shrieks of others more stricken than myself make me think that I have at last sunk into the infernal regions. Gradually the noises lessen; I raise myself a little to see the cause and there in the midst of rotteness and death is the Lamplighter. He breathes with compassion on the hideous spectacle, and when I awake next, I am no longer in the swamp.

Night has come on again and I have roamed into a cavern of wild beasts. I dare not recede, and before me lies a yawning abyss, hungry eyes of monsters glare up at me through the darkness and I can feel their thick hot breath upon my cheeks. I am almost within the grip of their frightful jaws. "God!" I cry, "save me." And my prayer is heard, a brilliant star is shining through the roof of the cavern, the beasts crouch away and the next moment, I am following the Lamplighter home. My friend shows me into a little hut, I notice that he looks tired; he is benumbed with cold, and in all likelihood starving. "Do you ever think of yourself?" I ask. "I am doing so now" is the reply. (He is preparing a meal). I look on and try to scrutinize the appearance of the Lamplighter. His figure is hidden in a long black robe; suspended by a cord from his neck and supported in the folds of his griddle is an image of the Crucified. From the Saviour's open side I can plainly see a bleeding Heart; but the Heart is radiant, and engraved. Therein, shining in gold and glory,—the work of no mortal hand—I saw three letters: O.M.I., I wondered what they meant and they shone forth over the Lamplighter alluring his face with a wondrous brilliancy. I also noticed what has escaped me before—a secret spring which connected the Bleeding Heart with the undying Lamp. This then explained the mystery which had so puzzled me before—how the oil of the Lamp never became exhausted.

The Lamplighter sits down to eat; a knock disturbs him, he goes to the door. A moment after, he is putting on his coat, "What are you doing?" I ask. "A ship is being tossed on angry seas" answers the O.M.I. "To-night is her last voyage, she will be either wrecked upon the merciless ocean, or she will come to her eternal port in safety. I go to guide her through the shoals."

E. O'RYAN.

Prince Albert, June 14th 1895.

## COMMUNICATION.

KEMNAY, MAN., June 17th 1895.

To the Editor of the REVIEW:

It has seldom, if ever, been my privilege to listen to a more eloquent and edifying discourse than that delivered by the saintly Father Fox, at the evening Benediction in Brandon yesterday, on "The sign of the Cross." The Rev. Father's earnestness more than his great eloquence riveted and held the attention of our unusually large congregation from the very beginning, while in language remarkable alike for its purity and force he dwelt upon the antiquity and explained the meaning of that great and universal symbol of Catholic faith and Catholic piety—"The sign of the Cross." A goodly number of our separated friends attended the service and listened with marked attention and evident pleasure to the pious Father's touching remarks. The simple story of "Mary," the little Dublin waif, was singularly pathetic, and its recital deeply affected the more sensitive ones in the congregation. "Mary," but three years old, was found on James Street, Dublin, and taken to a work-house of which the Rev. Father was at the time Chaplain. A card inscribed "Mary," pinned upon the child's breast, was the only clue to her identity, and when examined by the Board of Guardians she could furnish no information as to her home, her parents or their religion, a simple shake of the head was all the answer she could give to the questions put to her by the guardians. Finally the Rev. Father was permitted to interrogate the child, and to the question "Mary, do you know your prayers?" the same negative sign was returned. But, at the next question,— "surely, Mary you can bless yourself?" a smile of intelligence animated the child's

countenance, and immediately the little right-hand went up to the forehead, the "Sign of the Cross" was made, the child's religion was established and her faith was saved. The little story was a sermon in itself, and furnished the basis of a most touching appeal to Catholic mothers to teach their little ones to make with reverence this great external and distinguishing sign of their faith and their religion—"The Sign of the Cross."

A large number of boys and girls, who for some weeks past have been receiving instructions from the zealous parish priest and the good sisters of Brandon, preparatory to Confirmation, received their first Communion at the morning mass.

The Sacrament of Confirmation will, I understand, be administered by His Grace the Archbishop of St. Boniface, on Wednesday evening next, and among the candidates there will be a number of adults who have never before had an opportunity of becoming confirmed.

## A WELL-EARNED HOLIDAY.

Close of the School Year at the Academy of the Immaculate Conception. Commencement Exercises.

The pupils of the Academy of the Immaculate Conception are now enjoying their well-earned holiday. We use the term "well-earned" advisedly, for we were amongst those who had the pleasure of attending at the institution on Thursday last, when we were given an opportunity of judging as to the practical results of the past year, and what we saw and heard on that occasion fully convinced us, not only of the excellence of the training which is given by the good sisters in charge, but also that the pupils have done their part, and by diligent attention to their studies have made substantial progress. We only regret that more could not be present on occasions of this kind, and we would, if we had our way, and it was practicable, get together all those who have such erroneous impressions regarding the kind and value of the education given in our convent schools, and have them attend the commencement exercises at our various scholastic institutions when they would have put before them object lessons which could not fail to materially change their views. The proceedings on Thursday evening took the form of an entertainment combining vocal and instrumental music, recitations and dialogues. The guests were first of all addressed by a very little girl, on behalf of the pupils, welcomed them to the school, and then followed a dialogue by a number of the smaller girls on the appropriate subject of "Our happy vacation," in which each one told how she intended to spend her holiday. Next twelve small boys appeared on the scene, and one by one or business which they intend to fill "when I'm a man," and the principles by which they will be governed. Piano duets and solos, and the singing of "Shoemaker John" by the boys came next, after which came the treat of the evening, being the recitation of a piece entitled "The Battle of the Books," by the most advanced girls. In this piece each of the participants represented a particular branch of learning, the usefulness of which was first explained in nicely recited lines, the question being as to which was the most important. A most spirited and well-sustained argument on this point was carried on, and just as it seemed there would be no possibility of reaching an agreement "Justice" put in an appearance, and it was decided to leave the decision to her. Each one then argued her case before the court, and we may confess that we were not a little surprised and pleased at the manner in which the various points were presented. "Justice" having listened patiently, summed up all the arguments, and pointing out the particular use of each branch of knowledge, concluded by awarding the palm to "Christian Doctrine," giving most excellent and unanswerable reasons for doing so. This most admirable presentation brought the entertainment to a close, and then followed the distribution of prizes and certificates awarded as the result of the recent examinations. The proceedings were then terminated by Rev. Father Cherrier, who, in a few happy words, spoke of his appreciation of the result of the past year's work. No words of his could adequately express all they owed to the good Sisters of the Holy Names of Jesus and Mary, who by their untiring efforts brought about such good results in the education of the children of the parish. He gave the little ones some good advice regarding the holiday they were about to enjoy, and concluded by bestowing on them his blessing, and with the prayer that they would all assemble again to renew their studies after the vacation.