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MGR. LANGEVIN

His Grace Speaks Again on the so Called Settlement.

ST. MARY'S CHURCH FILLED.

The Archbishop Delivers a Powerful Sermon on the Issue of the Day.

GLADSTONE AND SALISBURY.

Oratorical Comparison Between Great Statesman and Vulgar Politicians.

The announcement that His Grace Archbishop Langevin was to speak on the so-called settlement of the school question more than filled St. Mary's church on Sunday evening. It was in all probability the largest mixed congregation ever seen at one time in any church of the city. There were present people of all religions and of both political creeds. Long before the hour of the commencement of the vespers, all the centre aisle seats of the church were taken, and the side aisle seats were being rapidly filled. At 7:15 o'clock crowds could be seen standing at the foot of the church for sitting room was all disposed of. After the singing of the vespers, His Grace ascended the pulpit. It may here be remarked that this was the first time the archbishop was seen in the pulpit of St. Mary's since his consecration. Contrary to his custom, he held in his hands notes on the subject on which he was about to speak. It was evidently his intention to make none but the most guarded utterances. When consulting or reading from his notes, the archbishop was not quite up to his usual standard in eloquence, but he made up for this deficiency whenever he allowed his oratory to take full flight. There were times during his remarks when Mons. Langevin surpassed himself. His comparison between the actions of such men as the Hon. Mr. Gladstone and Lord Salisbury when dealing with great issues, and those of the men who have brought forth the so-called settlement farce—the former he characterized as statesmen—the latter as vulgar politicians. His appeal to the people of St. Mary's will long be remembered. Following are his words:—

His Grace the Archbishop spoke from the text, "O, Lord, I have lifted up my eyes to thee. In Thee, O Lord, I have cast my trust. Do not allow me to be ashamed, let not my enemies laugh at me, for all those that wait on thee shall be comforted,—let all be confounded that talk unjust things without cause" from 25 Psalm.

He said every priest has recited this prayer at the beginning of mass this morning and I could not but be deeply impressed with their timely application to our present condition. The Catholics of Manitoba have been unjustly treated during six years in the school act of 1890 and later by the so-called settlement and we must more than ever lift up our eyes towards God and put our trust in Him. I have already taken a position on the school question as it stands to-day and I did not intend to speak again just now, but I was asked by so many among you, and so earnestly to come and speak to our good and always faithful people of St. Mary's, that I could not refuse. Why is that school settlement unacceptable to us? The very reason is that it does not grant what we have fought for during these years—that is, truly Catholic schools, whether you call them public or national, but on the contrary, section 8 of these terms establishes and proclaims positively the principle of common secular and neutral schools. The settlement does not give us even the shadow of our rights, and were we to abandon our position we should

condemn ourselves. If there were the least doubt of the fact that the arrangement was intended to establish mere secular or neutral schools the declaration of the official press and the public utterances of men who have spoken in their official character would be quite sufficient to prove that the real intention is to establish such a system of schools on the ruins of our dear Catholic schools. My heart has been filled with grief as I have read in the papers utterances coming from Catholic quarters and expressing views that are altogether contrary to the direction of the church. These men not long ago wrote things that they now swallow in order to say just the contrary. We know that circumstances are changed! Yes, circumstances may change, but right and justice do not change, the truth of the Lord remaineth forever, and His justice continueth for ever and ever. The system of common and neutral schools has been condemned by the Catholic church in the most emphatic terms as dangerous and unacceptable in itself. In 1878, Leo XIII. gloriously reigning now speaking of an attempt to secularize the elementary schools of Rome said: "It is a measure worthy of reproof, an attempt against the religion and piety of the Roman people." Innumerable are the instructions given by the Holy See to the different nations of the world about this system of common or neutral schools. The venerable Archbishops and Bishops of Germany, Belgium, France, England, Ireland, United States and Canada, have received special instructions, and in their pastoral letters, in their venerable councils, they have expressed but one and the same opinion. The whole hierarchy of the Catholic church, all those too who are endowed with the true Catholic spirit, and those who admit the great principle of authority by which we are all ruled, no matter who we are—all these are agreed on the question that we cannot in conscience accept a system of common or secular schools. Last year I received a letter from the sacred Congregation of the Faith, and in the letter it was stated that we must oppose neutral schools. It is a false principle which goes to say that Catholic children can attend without danger neutral schools, because not to speak of several things the very fact that the true religion as well as all others is precluded from the precincts of such institutions has a bad effect on the minds of the little ones. Religion is then excluded from the prominent position it should have in every detail of our lives, and particularly in the education of the youth. The Holy See adds: "This system diminishes in the mind of the child that esteem he should entertain for religion." Can a Catholic in conscience uphold contrary principles? Assuredly not—it would be a real scandal for a Catholic to speak against this doctrine. But some will say, "Why do we object to children of other creeds being gathered with your children, are they not just as good as yours?" I have nothing to say against other children; those I know, are I may say, most dear to me, but there is an immense difference between selecting a few children from the best families in Winnipeg in a Catholic convent under the direction of those noble ladies the nuns, and being forced and obliged to send our Catholic children to a common school. Any man of good sense, any sincere man, will see at once there is an abyss between these two facts; we accept these children most willingly, and the parents do us the honor of trusting their children to our teachers for one of the very reasons that we do not send our children to the public schools—they send them to us because they believe they will receive from us better training. We might say why do not all Protestants send their children to our schools? In Quebec do our separated brethren send their children to Catholic primary schools? Of course not, and why should we be forced in the matter of our children. I have nothing against other children—in this city I had never to complain about them. I never received the least mark of disrespect from any one of them, so people should not try to raise a bad feeling about it and put our separated brethren under the impression that we distrust each one of their children. God forbid! But without saying anything against their children, we can speak about the dangers of public schools as they exist in many countries where as stated by leading men in the great republic they are a danger to the morality of their children—and these things can be said without any insult given to any of our friends around us. Another question is, "Why do you not accept common schools for the sake of nationality—to have a united people?" I will answer with the words of the venerable late Cardinal Manning. Here is what the great man considered as the only true condition of things for the prosperity of his country, England:

"A moral union—this is possible to a free people educating themselves by self help and public aid of the commonwealth in liberty of conscience, and a healthy diversity of culture is the vigor and maturity of a nation." Let us beware, my dear brethren, for this doctrine of common education is a doctrine of the radicals of France, and I am quite sure that many honest men who uphold this system would never accept the consequences that are so agreeable to those revolutionary men. They are men of honor and law abiding citizens, and surely they would not, if they realized what they are doing, be prepared to assist in carrying out here what must be the logical result of such a system. Theories that are now put forward in this country may fascinate at first an honest soul, but reflection will show that they are dangerous and unworkable. Alas! this neutral, secular, Godless education, has wrecked poor France. Many will recommend the plan of common schools on the plea of a more complete secular instruction, but I fail to see why we cannot impart full secular education together with religious instruction. It is taken for granted by some that our schools are inferior, but this is altogether unfair and untrue. It is a gratuitous assertion and I am surprised sometimes to hear those who make the charge when asked, "Have you visited our schools, did you ever go into a Catholic school," reply, "Oh, no!" and admit that they judge of them by what some one else has told them. Surely this is a very intelligent way of acting. How do they know that their informants are really aware of the true state of things. As a matter of fact the informant is generally one of those opposed to us and interested in making people believe that our schools are inferior. Men will go and visit public schools, and they will praise them, but they will not visit our schools, or if they enter into one which they are forced to acknowledge is efficient, throw discredit in a dark way over all the others. Is this just and fair? No. We do not want any government help if the education is not efficient, we are anxious to have the best possible area to have the best qualified teachers, to stir up the good will of the parents, of the teachers, of the children, and all this we can do in Catholic schools just as well as can be done in any other school. So many things have been said about the state of our schools that I have to add a few words on the subject. People have been told there are 51 schools closed in Manitoba. I take exception to this because 15 out of these schools are out of the question. Some of these were once in existence in places from which the people have moved; others were established in Indian reserves, and the half-breeds are out of the treaty, and consequently there are at least 15 that are not in question. Out of the 36 that remain I must say that less than ten have been closed for about two years and all the others have been opened, not constantly but most of the time, some have been closed only for two or three months since the beginning of the year, and all these because we were uncertain about the settlement of the question. Consequently it is not right or fair to say that a whole generation of children has been left without education. No, that is not the case, but the truth is that until the amendment of the school act in 1894 when we were forbidden to raise municipal taxes we could keep up most of these schools, and this shows that with municipal taxes it is possible to go on with our schools. People will say that we sometimes allow our children to attend other schools. Yes, we do in case of absolute necessity and this shows how anxious and sincere we are in giving our children education but there is an immense difference between a particular case of necessity, and a general principle by which we would accept a state of affairs altogether contrary to Catholic teachings. We admit that in some cases where we cannot have a Catholic school we allow our children to go to the public schools for the moment, but this is no argument against us, on the contrary it is in our favor, for the exception confirms the rule. Again, it is not at all because we are afraid of having too much secular education; that we do not want our children to attend common schools, but it is because, though we value thoroughly efficient secular education, we value yet more liberty of conscience. Cardinal Manning says: "Thoroughly as I value the efficiency of schools I value the liberty of conscience of Christian men far more." Perhaps it will be well here to enunciate certain fundamental principles as I find them expressed in resolutions of the Archbishops and Bishops of England on public and elementary education in April, 1894, two years ago. They are as follows:—"1st. That it is a right and a duty

given to parents for ever to secure and watch over the education of their children in that which they believe to be the true religion. 2nd. That no plea on behalf of educational uniformity and no decision of any majority of votes can alter or abrogate this fundamental natural law which the legislature of this country are equally bound to respect and observe. 3. That it can never lead to the happiness, welfare or permanent advantage of a state to disregard and outrage a law of nature such as the right of parents over the education of their children, be the injury brought about by the process of law or by any other process." People will think these resolutions have lately been written by Canadian prelates. 4th. That Catholic parents cannot in conscience accept or approve for their children a system of education in which secular instruction is wholly divorced from education in their religion." Now, dear brethren, these prove to you that our position is not a question of political interest since we expose to you just the same principles that we find were held by the venerable episcopacy of England two years ago. Oh! how great and powerful and sublime is that unity of the Catholic Church. I take an official utterance from an episcopacy, altogether a stranger to this country, his utterance has been praised by the Holy See—and I would sign them without any fear because we have, wherever we may be, the same doctrine. This is why our name is Catholic, and Catholic only are those who uphold wherever they are the same teaching in substantial important matters. Now I am perfectly satisfied that this is the teaching of the church and I ask you a second time can a Catholic in conscience oppose publicly or privately this doctrine if he wishes to remain a Catholic? We must have in our schools a Christian, Catholic atmosphere, religion must pervade the whole school life and not be relegated to the end of the day when children are weary and anxious to go so that to be kept in is a penance to them. And do not imagine that we are alone to uphold these principles. His Grace here quotes from utterances of Sir Robert Peel, England's grand old man, and others, adding: I have been very anxious to quote the words of these great men, men of experience, men of great knowledge, true statesmen, not vulgar politicians. And these men have spoken so, not because they are Catholics, but because they are Christians; because they had due respect for natural law, because they believed there are sacred things which no political, no transitory interest can change or alter. We ask for our Catholic schools because they are the best safeguard of the rights given to parents by the law of nature. We have the greatest consideration for the opinions of the majority, we are satisfied that they should have schools which suit them, but we ask it is just on their part to force us into accepting what they are pleased to consider is sufficient? Will they be less educated, will their children receive an inferior education, because we have our liberty of educating our children according to our principles? In 1870 when the compact was made we Catholics were in the majority. Now we have become the minority and it is thrown into our faces that this minority should keep quiet, otherwise every Catholic minority will have to leave the country if we continue to protest. But I ask you suppose the position is reversed? Suppose we were the majority of the day, and treated the non-Catholic minority in the way we are treated, do you think they would accept such a settlement? Do you think that the non-Catholic minority of Quebec having been deprived of their denominational schools would accept from the Catholic majority just a few crumbs, not a shadow of their rights? And do you think that the same men who now dare to outrage us because we stand erect and because we are feeble, whilst they are strong; do you think that these same men would not come forward and speak in favor of such a non-Catholic minority? Yes, they would do so, and they would do it because they are Catholics, but now it is a question of their own brethren and they abandon them! We wish, as does every true Canadian, to make this country prosperous and powerful; we love this country, and we thank God that we live in it, but if the very foundations of the country are shaken, if the constitution of the country is ignored, if some articles of the constitution are struck out, do you think that really the country will be prosperous, and grand, and mighty? Assuredly not. We are but a minority, we are feeble, we are powerless, and we have to battle against those who are certainly more powerful than we, but even if they heap a mountain of stone over our schools they will emerge again for they can never kill them. They cannot kill our rights, they cannot kill justice—for justice,

the truth of the Lord remaineth for ever. These are the words that have been quoted lately in a letter I received from a venerable prelate:—"Your Grace, you and your people will not say after this so-called school settlement when you were full of hope after the promises which were made of great and entire justice, you will not say that 'everything is lost but honor,' as the old King Francis the first did, but you will say, 'Truth liveth forever, and the justice of the Lord forever and ever.'" And he goes on "You will claim justice before the tribunals of men in the name of the constitution, in the name of the authorities of the Empire; you will claim it before the sense of honesty, the conscience of all the citizens who look with due respect to the right of the weak as well as to the right of the mighty, and who take as their rule the words of the Gospel, 'Do unto others that which you would others should do unto you.'" Lastly, you will claim it before Almighty God, in the name of the natural rights of parents over their children, and in the name of the divine right of the church that made their children of God by baptism." Oh! dearly beloved brethren, these words I am sure will bring to your souls the same consolation that they gave to me. These words are to me, like the whispering of an angel of God. This venerable prelate on the brink of the tomb, on the threshold of eternity, the one man amongst all others who is personally disinterested, speaks before his conscience and before his God who is about to call him to his tribunal, and he says: "Yes, claim these rights before God because they are like justice and truth—they are eternal." These words are perfectly sufficient to console me, in my sorrow over the regrettable utterances of men who forget the teachings of their church, of men who try to raise a feeling against their church, in the name of nationality, of men who dare to try and bring divorce between a people and their pastors. But you people of St. Mary's, you have always been faithful to us, today you must stand and show to the whole country that you are with your pastors; you must vindicate the honor of your clergy, of the whole Catholic church. Men will pass but the church of God will remain forever; as said in the Holy writ, it is to be before the world as a sign of contradiction, it must bear persecution, but persecution will strengthen our souls, and every honest man in the land, and every man who has the least regard for the constitution of the country, will come to our help. Have confidence then, dear Catholic people of St. Mary's, trust your church, trust your pastors, we speak to you in the name of God, in the name of Christ. We remember that life is short and that we are poor mortal men who shall have to answer for our words and actions before the tribunal of Christ, and we are not afraid to speak to you, though the magnates of this world may oppose us in every possible way. No, we are not afraid, because we have to die and give an account of our stewardship. And now I bless you, as I always do. I call upon you the blessing of God. May He grant you grace and peace and consolation, and bring you to His eternal reward in Heaven.

His Grace the Archbishop

— AT —
STE. ROSE DU LAC.

The much expected visit of his grace, Archbishop Langevin, has at length been accomplished. He arrived on Saturday evening (the 14th) at Trotterville and several teams went to meet our distinguished visitor. The next morning at high mass his grace gave holy communion for the first time to a number of children and preached in English and French. Father Camper delivered an eloquent address in Indian. High mass was sung by the Rev. G. W. Cloutier, of St. Boniface. In the afternoon our Archbishop administered confirmation to over fifty applicants for the sacrament and again addressed the congregation in French and English, both of which sermons were much appreciated. The church was literally crammed and gave evidence of the need of a new church. At the close of his remarks his grace expressed his regret at being obliged to leave the next day and of thus being prevented from assisting at the bazaar which was held on the 17th and 18th.

Your readers will, I am sure, be glad to learn that our bazaar was a great success. The sum of \$740.55 was realized, and all passed off splendidly. Miss Cecily Tucker was the winning candidate, to the surprise of all. She had made over \$436. The whole neighborhood seem delighted at the success obtained. All urged themselves to their utmost, but some of our success is due to friends from a distance who have not the gift of faith.