

The Northwest Review

PRINTED AND PUBLISHED EVERY WEDNESDAY WITH THE APPROVAL OF THE ECCLESIASTICAL AUTHORITY.

At 184 James Street 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, 364 Main street; and the Ferguson's Co., Booksellers, 408 Main St.

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The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, even political if not of a PARTY character. (2) LETTERS on similar subjects, whether conveying or asking information or controversial. (3) NEWS NOTES, especially such as are of a Catholic character, from every district in North Western Ontario, Manitoba, the Territories and British Columbia. (4) NOTES of the proceedings of every Catholic Society throughout the city or country. Such notes will prove of much benefit to the society themselves by making their work known to the public.

A Catholic correspondent wanted in every important town.

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WEDNESDAY, OCTOBER 9.

A GENTLE REMINDER.

We have mailed to all our subscribers who are more than twelve months in arrears a statement of their indebtedness to us. We trust one of the first uses they will make of their fall returns will be to ease their consciences by paying what they owe us.

EDITORIAL COMMENT.

Principal Grant was unfortunate in his choice of illustrations of conflict between clergy and laity on the management of Separate Schools. We lately quoted the True Witness's scathing exposure of the illiterate Commission that reported on the Ottawa schools; we this day publish the facts in the Kingston difficulty as reported by the official spokesmen of the Catholic laity. Without for a moment questioning Dr. Grant's intentions or the sincerity of his convictions, we cannot help wondering how he can have made such a mess of a case that occurred in his own city. If he is so ill informed of the doings of Kingston Catholics, what value can we attach to his assertions about the inefficiency of some Catholic schools in Manitoba?

The Tribune has a rare nose for malodorous Catholics. It has lately unearthed one who, by a pious fiction, is supposed to write from Dublin, Ireland. His style is singularly labored and stilted. He cringes to the majority and heaps fawning praise on the present School Act, while he besmirches everything honestly Catholic. Yet, in his very distortion of facts, he reveals himself as one who at some time belonged, at least externally, to the household of the faith, and who, for some fancied slight, has turned like a viper upon the bosom that had warmed him into life. He has a special grudge against the devoted and self-sacrificing order of Oblates. Being quite incapable of valuing anything above what Carlyle calls "hogwash," he has no taste for that heroic form of patriotism which the good Fathers have been silently practising in this country for the last fifty years. Zeal for souls, self-denial, voluntary poverty in Christ's footsteps, have no attraction for this paid servant of an anti-Catholic paper.

Writing for a paper of which the male supporters are, for the most part, slaves of secret societies, he has the consummate hypocrisy to inveigh against the Oblates because, forsooth, their Superior General is a Frenchman. Childlike and bland is this not? The influential majority of the Tribune's readers are either worshippers of the Prince of Orange, a Dutchman, a foreigner if ever there was one, or oathbound servants of Adriano Lemmi, the ex-criminal who has suc-

ceeded Albert Pyke as the Supreme Chief of Freemasonry. "Is it not undeniable," says Patricius, "that from the headquarters of this foreign ecclesiastic, in Paris, France, there issues (sic) weekly, if not daily, orders binding on the members of this society in Canada, who, without delay or question, thereto must submit?" Hardly daily—the mails couldn't do it—or even weekly, considering that Manitoba is only a fraction of the Oblate jurisdiction and that other parts of the world have to be attended to. Both delay and question may be interposed whenever there is good reason for doing so. Secret societies alone have the monopoly of unreasonable obedience; sin, being an unknown quantity to their chiefs, cannot check them; publicity cannot expose them; they can always cover up their iniquities with cheerful mendacity and suave hypocrisy. With regard to them we are justified in thus parodying the words of Patricius: "Is it not undeniable that from the headquarters of Universal Masonry in Rome, Italy, there issue frequently orders which not only the members of this hold-and-corner sect, but all the countless members of affiliated secret societies must and do execute without delay or question?" European Freemasonry is at the bottom of all the anti-Catholic school agitation in Canada and the United States. Its action may not be everywhere so manifest as in the case of the Superintendent of Schools in the Northwest Territories, Mr. D. J. Goggin, past Grandmaster of Freemasons; but it is everywhere none the less real.

What solemn twaddle men will write when blinded by passion or writing for the victims of passion! Patricius is horrified at the thought that the Oblate General can "despatch the born Canadian to Ceylon or South Africa." But cannot any important business firm do the same? Are not men despatched to the ends of the earth for mere material interests, without a word of complaint from any one? One would think that what makes the despatching horrible is merely that it is done, not for the love of money, but for the love of God and the salvation of immortal souls.

"Thick as autumnal leaves that strew the brooks in Vallombrosa" are the lies that strew the columns of Patricius. Who that ever had any dealings with Archbishop Duhamel or Archbishop Tache will believe that the former is anti-English and that the latter was anti-Irish? Does Patricius imagine that a bishop can create priests? If there are few priests of Irish origin in the diocese of Ottawa, is this not due to the fewness of ecclesiastical vocations among the Irish in that diocese? The same phenomenon is observable in the diocese of Montreal and is a constant source of wonder to those who know how prolific the Irish race elsewhere is in priests? Surely, there is not a Catholic bishop who would refuse a worthy aspirant to the priesthood; but alas! too few Irish parents and youths in those dioceses do thus aspire.

Patricius, with all his pretensions to intimate knowledge of Catholic affairs, is woefully ignorant of the most rudimentary principles of Canon Law. He asserts, in connection with the Manitoba School question, that Archbishop Langevin owes obedience to the Superior General of the Oblates. His Grace, as Archbishop of St. Boniface, owes obedience, in matters spiritual, to no one but Pope Leo XIII. Of course, as local Superior of the Oblates, he receives directions from his General Superior, but only for the internal government of his order.

Finally—for it were an endless task to review all the blunders of this sapient scribe—Patricius, who talks of "Franco-English jargon in Catholic pulpits" and sneers at the Ottawa University, would vastly improve his English, were he to read the college journal (The Owl) of the University. He would then learn from brilliant examples of the contrary, not to write such nonsense as this sentence, with which he triumphantly ends his first letter: "If they start out (sic), at foreign dictation, be the source what it

may, the benign light of free education, vouchsafed by the laws and constitution (?) of their country, they sin against themselves, their children, their country and their posterity forever." Does "be the source what it may" refer to foreign dictation or to the benign light? "Start out" is probably a misprint for "stamp out." Who ever heard of stamping out a benign light? We stamp out a flame but not a benign and therefore diffused light. Since, after enumerating "themselves, their children, and their country," the writer deemed it necessary to add "and their posterity forever," as if the country did not include the posterity, we cannot see why he did not go on to speak of "their sisters their cousins and their aunts," or, to say the least, why he did not wind up with "world without end; amen." Perhaps this last phrase would have reminded him of Almighty God, Whom he is careful not to mention, and sin against Whom, such as he has filled his letters with, strangely outweighs whatever posterity may wrongly think.

PRINCIPAL GRANT AND THE KINGSTON SEPARATE SCHOOLS.

The Kingston News of September 12th contains a long and well written official report of a Separate School Board meeting in that city, in which the members of the Board, through their secretary, Mr. J. J. Behan, triumphantly refute Principal Grant's "ungracious and glaringly unjust imputation" upon the Archbishop of Kingston. It will be remembered that the Principal had written the following words in one of his letters to the Globe:

"What is happening in Ontario and Quebec now shows clearly that when the clergy are opposed to what the people believe to be the interests of their children, the clergy will give way or something will break. Who insisted, two years ago, on getting good teachers into the Separate Schools of Kingston but the Roman Catholic laity, with the result that, at this year's entrance examination to the Collegiate institute, the second, third and fourth places were taken by pupils from these schools?"

This clearly implies that the clergy of Kingston were opposed to good teachers. The report proves to a demonstration the exact opposite. The Archbishop of Kingston did his best to make the Christian Brothers, an order of laymen, consent to prepare students for the Collegiate Institute. His Grace espoused the cause of the lay trustees of the Separate School board, who felt that the interests of Catholic children called for this preparation, and this is the admirable conclusion of his last letter to the Superior General of the Christian Brothers:

"On this subject you know my mind. As I told you before, our schools being under the S.S. law of the Province, and the Board of Trustees being the executive appointed to give the law effect for the support and management of the schools in accordance with the rules of Catholic discipline prescribed by the Bishop and the regulations of the School Law prescribed by the Civil Government, their authority is identified with the very existence of our schools, and cannot be disowned by any one. I sincerely hope that you will assure me of your determination to respect the indisputable rights of the Trustees and so allay my most painful apprehensions. I trust that, notwithstanding your former declarations on this point, you will reconsider the subject in all its bearings and leave room for a peaceful solution of the difficulty."

In spite of this earnest appeal, the Superior General chose, as he had a perfect right to do, the alternative of withdrawal, and non-religious lay teachers took the places left vacant by the Christian Brothers. Thus the facts are in manifest contradiction with Dr. Grant's assertion. It was not the clergy nor the body of the laity that gave way, and after all nothing did break. Mr. Behan's report concludes as follows:

"What precise object Rev. Principal Grant aimed at, or what mysterious spirit moved him to make this wanton attack upon our venerable Archbishop

in the hearing of the whole Dominion, exceeds our comprehension. That he should, frequently misunderstand the public action of the hierarchy in distant regions and in ages long since past, when engaged in their continuous and wondrously effective policy of organizing society on the basis of Christianity and transforming into cultured gentlemen the northern savages that had settled on the rich plains of Europe and through-out successive generations had resisted the restraints of law and morals by armed force, is nothing very wonderful. But here the reference is to an event that took place but two years ago in this city of Kingston, under the Rev. Principal's own eyes, and no falsification of history has intervened for the deception of his mind on this matter. Why then did he charge His Grace, the Archbishop of Kingston, with systematic depression of education in the Catholic Schools and with recklessly "opposing what the people believed to be in the interests of their children" until he had to "give way or something would break?"

"For our part we conclude by stating that throughout the varying conditions of school work in the past 15 years there has been no antagonism, no dissension, nor a word of difference between the Archbishop and the S. S. Board. The trustees have ever had fullest confidence in his good will and prudent judgment. They consulted him in every grave difficulty and received his counsel and encouragement with gratitude. They knew how eager he always has been for the improvement of the children in the schools, and the parents also knew this, although they could not know what efforts he had, from time to time, privately made for the betterment of the system of education. We cannot refrain from adding that, in order to save this Board, as far as he could, from being too much oppressed by debt and the annual obligation of interest, His Grace gave us at one time a donation of \$1,000, and subsequently a donation of \$500, that we might be able to increase the remuneration to our teachers and thus ensure a more efficient staff. For all this we are thankful, and we pray God to reward him and to spare him to us and his people of Kingston city and diocese for many years to come.

In further evidence of the Archbishop of Kingston's earnest solicitude to enhance the efficiency of the teaching staff in our schools, we take the liberty of mentioning this other fact that a few months before the dispute arose between the Brothers and this Board, the Superior of the Brothers having issued a circular announcing their intention of establishing a Training School or Novitiate in Toronto for the preparation of English-speaking subjects in the methods of teaching suitable to the Province of Ontario, His Grace Archbishop Cleary gave the handsome donation of \$500 towards this laudable project.

By order of the S. S. Board.
J. J. BEHAN, Secretary."

(Continued from page 1)
minister of religion who will dare to criticise the rascality of the highway robbery that is going on and has been going on under the name of law can be fined \$600 and sent to prison for three years. This is by clause 104 which reads: "Any minister of religion who, abusing the moral power he possesses by reason of his office, brings into contempt the laws and institutions of his country, or the acts of the authorities, is punishable with imprisonment from six months to three years and a fine of from 500 to 3,000 lire." This is gag law. The mere mention of these institutions and laws is necessarily to hold them up to contempt. Again, for any bishop or priest who advocates, even in private conversation, the restoration of any part of the Papal states, clause 101 decrees penal servitude for life—a punishment that is rarely visited upon the most desperate assassins taken with their hands red in the blood of their victims. Cardinal Manning, speaking of clause 104, said: "Had this law been in operation here, I should have incurred I know not what penalty of imprisonment and I know not what fine." The London Saturday Review says: "There can be no question that these new laws are tyrannical in principle." The anti-Papal London Times remarks: "The Church from the Pope down to the lowest ecclesiastic, is in the hands of the State with-

out defence from the action of the law." (From its Roman correspondent). The London Spectator says: "These laws are as bad as any of our own penal laws."

WHY DO NOT THE PEOPLE RESIST?
It may be asked, why do not the people resist? Are the people depraved, as a whole? No. The greater part of them are practical Catholics—70 per centum in a population of 30,000,000. Why do they not resist at the polls as the people did in Belgium? In examining these questions, we find five chief obstacles to a favorable reply, obstacles which are sufficient answer, without going into the difficulties in the way of an unarmed, undrilled majority endeavoring to shake off a military despotism.

1. The Pope has forbidden participation in the general of State elections, because this would be a recognition of the unlawful government.
2. The overthrow of the military despotism by a civil election would be provided against by the Government, which would set moving its whole army of officials, civil and military, to secure itself by fraud, force and intimidation. It would keep its power by the same means by which it came into power.
3. A conscientious man, if elected to Parliament, could not take the oath of office. Thus it would be impossible for conscientious men, coming in, one by one, to obtain a majority.
4. Even if, by some improbable means, conscientious men should obtain a majority in the Chamber, or House of Representatives, there still remains the Senate, which, with the royal prerogative of senatorial appointment, can be colored at will.

5. And even beyond this there is the unlimited veto power of the King. In municipal or city elections conscientious men are sometimes returned; but their power does not extend beyond the municipality. Indeed, out of 30,000,000 people, there are not more than 8,000,000 adherents of the Government. The title "Kingdom of Italy" is to-day as it has been from the beginning only another name for a military occupation. You may ask how such a state of things can be allowed to exist, and why the people do not rise up and put an end to it. We will ask you in return how it is that four or five boys can board a railway train and plunder it, even whilst that train is under the protection of the United States Government, which has the support of 65,000,000 people? Or how can it come to pass that a great metropolis may sometimes be ruled by a body of men whom the really representative men of the community will not so much as recognize in social life?

But how was it that for twenty-three years we were not given the whole truth about the condition of Italy in that foreign news column which marks the wonderful energy of our daily American press? The reason is simply this, that the whole truth was not transmitted. And why was it not transmitted? Because the conduits through which the Italian news had to filter before reaching the cable were and have been as they are occupied by parties hostile to the Papacy. And so the world has been hoodwinked with cable dispatches about the large army and big ships, and the appointment of Cardinals, and the health of the Pope. Letters arriving from time to time and giving the true situation were rarely printed in the daily press and hence did not reach the people at large. Hence our journalism, phenomenal for its enterprise, has been at least negatively instrumental in rendering still more phenomenal the misinformation of the American people concerning Italy and the Pope.

BANKRUPTCY AND GENERAL ANARCHY.

As many as eight years ago, Prime Minister Depretis, reviewing the condition of the country, sounded the alarm to the Government. Depretis went out and Crispi came in. Crispi only intensified the situation. The Tribuna newspaper of Rome began to speak openly of bankruptcy and general anarchy. It stated (February 7 and 8, 1889) that the workmen were using language such as this: "We will not have aims. If we cannot get work, we shall turn our thoughts of petroleum or dynamite." And the Nazione announced (January 28 1889) that famine had become the "vital question for Italy," and that no other question was so urgent. The Tribuna, too, began to speak of famine as the "supreme question, the truly urgent question, upon whose solution depends the solution of all the others." At the opening of the year 1889 the same Tribuna (government newspaper) put the case thus tersely: "Now we are in chaos, or rather we are about to enter it."

THE ITALIANS ARE GROWING TIRED OF IT ALL.

The people are growing tired, very tired of it all. Some years ago when Sardinia—of which Humbert is really king—was a prey to famine and the people were making bread out of acorns, the Sardinian representatives in the Parlia-