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WEDNESDAY, NOVEMBER 6.

EDITORIAL COMMENT.

We publish on our first page a valuable contribution from a distinguished Montreal Q. C., who exposes a veritable mare's nest in the October number of the Canadian Magazine. Whether the editors thereof or the sensible readers that make such nonsense possible are the more egregious dupes we leave our intelligent readers to determine.

The American Catholic Quarterly Review, of Philadelphia, for October contains an article by Mr. John S. Ewart on "The School Question in Manitoba." In the compass of twenty pages our singularly able counsel gives the whole history of the case in all its bearings. He has succeeded in compressing into a comparatively small space what most writers would have taken a volume to tell. A vein of dry humor enlivens the mass of facts and clothes them with virile grace.

Mr. Ewart hits off Mr. Dalton McCarthy in this concise portrait: "A lawyer of great ability, untiring energy, unconquerable courage, and narrow horizon." Of the Equal Rights Association, after its agitation had failed through the refusal of the Quebec Protestants to go any further, he says, with fine allusion: "But the evil it had done was not all buried with its bones." He thus sums up the situation after the last decision of the Imperial Privy Council: "We know that the matter has become one of politics, and that it involves the separate school question. The times for politicians have grown stormy and dark—tempests from every quarter, and lee shores on every side; Catholics in this constituency, Orangemen in that, and medleys everywhere else in all proportions; resolutions, petitions, pamphlets and sermons; political barometers and Christianity going down; political umbrellas and all uncharitableness going up; what is government to do?"

Here is a new and striking view of the effect of the Catholic vote in 1888: "The Catholics found themselves reduced from 50 per cent., to not more than 15 per cent. of the population. Their political influence, however, retained some of its importance, for in the keen struggle between Liberal and Conservative their vote might frequently turn the scale. In fact it did in one very notable instance decide a most important election; which election decided the fate of an administration; turned out the Conservatives, brought in the Liberals; and led directly to the repeal of the separate school system! The Catholic vote was, in the most scandalous fashion possible, exploited and applied to the overthrow and

discomfiture of those whose franchises were sought by politicians who swore themselves their friends." And then Mr. Ewart adds with a blush of shame: "We hesitate to lay bare to foreign eyes the utter meanness and degradation of some of our country's political leaders; but it is impossible to tell of the Manitoba school case and omit it."

The first article in the Catholic World for November proves its author, the Rev. Francis Howard, to be a man of wide reading and considerable culture. At first he seems to grant rather more than its due to Protestantism when he says that, while "the influence of Catholicism tends to promote the happiness of society, the principle of Protestantism is the mainspring of progress." But, as soon as he proceeds to explain what he means by this progress of which the Protestant principle of exaggerated individualism is supposed to be the mainspring, we find that he has in view mere material progress without any reference to the highest welfare of the community. It is a delicate way of showing that the fruits of Protestantism, like the Dead Sea apples, turn to ashes in the mouth. He quotes the late Professor Huxley's famous saying that modern so-called progress has brought such misery upon mankind that, were there no hope of permanent large improvement, he would hail the advent of some kindly comet that would sweep us into space.

Another excellent paper in this number of the Catholic World is Father R. M. Ryan's "Why we Catholics sympathize with Armenia." He advocates joint action of all Catholics to free this martyr nation from the intolerable Turkish yoke.

F. M. Edsels manages to be far more entertaining about "The Wonders of Old Ocean" than a late writer on the same subject in the Cosmopolitan.

"The Little Cripple of Lisfarran" is really a beautiful story told with much discernment and taste.

"A Living Mosaic" gives a charming picture of an unnamed convent in New England.

These are but some of this issue's best features.

We cull from the London (Eng.) Tablet a remarkable vindication of the much-maligned Alexian Brothers, of Marienberg. A more recent issue of the same great Catholic weekly (October 26) quotes the Germania, the foremost Catholic organ in Germany, as saying that "whilst the Mellage case formed the subject of long articles, in which loud-toned insults were uttered against the Catholic church and the Religious Orders, now that the scene has changed, a remarkable silence has ensued. Only a very few Liberal papers have so far expressed themselves upon the epilogue of the Marienberg case, of course with the object of minimizing its significance." The Germania recalls the fact that even the State Attorney declared the two leading witnesses against the Brothers—Rheindorf and his former housekeeper, Fiesel—to be "consummate liars." And yet the conspiracy of silence on the part of Protestant and infidel papers goes on. As the lust of slander against Catholicism gave birth to Protestantism, so the same lust keeps the multitudinous progeny of lies in the enjoyment of vigorous, albeit hideous, life.

We are grieved beyond measure to learn that Mr. William Henry Thorne, founder and editor of the Globe Quarterly Review, is about to withdraw from its management, because he feels he must take a year's complete rest from editorial responsibility. He is one of those few men who cannot be replaced. The Globe, on other hands, will drift into the commonplace. It will no longer be the fearless knight errant whom the omnivorous editor of the Review of Reviews so dreaded that he never even mentioned the Globe Review in that list of his exchanges which includes such influential periodicals as Asclepiad and King's Own. Since his conversion to the true faith, Mr. Thorne has been still more refreshingly original than before. He thus concludes a series of masterly articles on the Life of Bismarck: "The

Teuton and the Saxon, Russianized, Prussianized, Anglicized, Americanized, or demonized, must everywhere be Christianized. Bismarck was a Teutonic pagan, and to that extent stood in the way of the higher progress of the world; stood before the wheels of the express that is bearing the Son of God into the hearts of modern civilization, and he fell as the fool falleth, with his eyes open, battling against God and man." Mr. Thorne, eccentric almost to uncouthness in prose, is full of chastened, disciplined grace and force when he writes in verse. Can anything be simpler, more harmonious, and at the same time more profoundly true (if applied to God's love) than this sonnet of his in the October number of the Globe?

LOVE.

O Love, thou art almighty! in thy hand
All distant worlds are held, and round and
round
Do roll, unto creation's outmost bound.
Thou art in every single grain of sand;
In every pencilled leaf thy magic wand
Hath wrought a secret beauty, only found
Where thou art master; and each orphic
sound
That charms the ages came at thy command.
Truth, art, are echoes of thy stainless soul;
And, evermore, while countless ages roll
As rivers to the unrelenting sea,
And nations war in quenchless enmity,
Within and through, and over all, thou art
Life, law,—whose secret is thy burning
heart.

DR. GRANT'S LAST LETTER.

While we have no quarrel with the Rev. Dr. Grant, and are free to admit that his letters on the Manitoba School Question were much more fair and just than what the Catholic minority had previously been accustomed to receive at the hands of the majority, yet we must take strong exception to some statements in his last letter. It was disappointing to many on account of the personalities indulged in, and the misrepresentations of the motives of some distinguished persons. It appears to us that the reverend doctor, having been compelled by inexorable facts, to condemn the school law of 1890, and the motives of the men who framed it, felt called upon to give, as a solatium for his disappointment, a few parting kicks to the distinguished leaders on the other side. To palliate the base conduct of the Government and the violation of their pledges to the Catholic minority, and to explain the reason why the majority of the electors endorsed such conduct, the learned principal of Queen's University lugs in the Gravel letter, the alleged speeches of Archbishop Langevin, and the promises made by Mr. Greenway to the late Archbishop Tache.

With regard to the Gravel letter and the alleged utterances of Mgr. Langevin, the learned doctor seems to forget that both of these are of recent date, and could not, in any way, excuse the local government's action taken five years previously, or explain the moral turpitude of the electors in endorsing them with the complete knowledge of their base treachery to the Catholic minority. Dr. Grant would condemn our Archbishop on the exaggerated reports of a sensational press, while he has not one word of condemnation for the official and authentic reports of every Protestant synod, conference or assembly in Ontario endorsing the Greenway Government, Archbishop Langevin is condemned for speaking in Quebec while the McCarthys, the Carmans, the Siftons, as well as every Protestant denomination in Ontario are, at least inferentially, endorsed. What is sauce for the Protestant goose is not to be considered sauce for the Catholic gander. While it is true that His Grace spoke on the school question in Quebec, it is not true that he used the language attributed to him; but, even had he done so, it would be hard to find in an English dictionary language sufficiently severe to characterize the conduct of the local government in its abolition of the Catholic schools.

But the learned doctor grows quite eloquent when referring to the promises made by Greenway to the late Archbishop Tache. He says: "The Vicar-General (Allard) seems quite unaware that Mr. Greenway's violation of his promises was not the only political immorality in the case. If this is a specimen of how political support can be bartered by an archbishop for a

stipulated price, I ask if there can be anything more sinister and anything more repugnant to the spirit of a free people, and more dangerous to the very basis of the constitution? Advantage is taken of a general election to dictate terms to the leader of the government, not merely on schools, which are claimed to fall within the sphere of conscience, but on the other political matters specified, with which certainly religion had nothing to do, and the politician, knowing that there is a solid vote behind the priest, succumbs."

Archbishop Tache is dead and unable to defend himself from the false charge brought against him by Dr. Grant. Had he been alive the astute doctor might have been more careful in his manner of speech when alluding to the late archbishop of St. Boniface.

It is both ungenerous and untruthful to say that Archbishop Tache "took advantage of a general election to dictate terms to the leader of the government." There is not one word of truth in that statement. It is false in every word and every sentence, and we demand in the name of the late Archbishop of St. Boniface, that this foul aspersion on his sacred memory be as publicly retracted as it was publicly made.

What are the facts? Premier Greenway paid a visit to the late Archbishop without any solicitation from His Grace, who knew nothing whatever of Mr. Greenway's visit until that gentleman was announced. When Mr. Greenway arrived at the archiepiscopal palace, His Grace was too ill to see him; but on Mr. Greenway's urging that his business was important, His Grace, with that courtesy so characteristic of him, sent his Vicar-General to express his regrets and at the same time to say that he might, if he chose, deliver his message to the Vicar, who would carry it to His Grace. Then Mr. Thomas Greenway, Premier of Manitoba, disclosed his business with the Archbishop. And what was it? Mr. Greenway wished to contradict a rumor, which had got abroad, that his government were inimical to the French Canadians and Catholics. He assured His Grace that the new government, of which he was the head, so far from being inimical, were determined to preserve intact every right and privilege the Catholics then enjoyed. This visit with all its pledges was unsolicited and unexpected by the Archbishop, who politely thanked Mr. Greenway for his assurances of friendship.

The sequel of this incident is best told in Mr. Ewart's article on the School Question in Manitoba (American Catholic Quarterly Review, October, 1895, page 846). Mr. Greenway "intimated that he would be glad if His Grace would name some one who would be acceptable to his people as a member of the administration. The Vicar-General listened to the assurances and request, and agreed to meet Mr. Greenway at Mr. Alloway's office the next morning at nine o'clock. The meeting took place and the Vicar-General then informed Mr. Greenway that His Grace was extremely gratified with the protestations of good-will made by Mr. Greenway; that he believed that Mr. Prendergast enjoyed the confidence of his people; and that, inasmuch as politics, apart from defence of his flock, were outside his sphere, no opposition would be made to the government, so far as he was concerned. Mr. Greenway was delighted."

These are the facts. There is no dictation on the part of the Archbishop; there is no politician who "succumbs." On the contrary, it is the politician who asks a favor and is delighted when a favorable opinion is expressed. And yet the learned principal, in the face of all these facts, has the temerity to tell the Canadian public that the late Archbishop of St. Boniface took "advantage of a general election to dictate terms to the leaders of the government, not merely on schools, which are claimed to fall within the sphere of conscience, but on the other political matters specified." Is this fair? Is it just, honorable, or manly, thus to traduce the memory of a man who did more for this country than it were possible for twenty Dr. Grants to do, did they labor twenty times as hard and as honestly as the learned doctor

would have us believe he has done? Unless Dr. Grant wishes to be branded as a malicious maligner of the illustrious dead, let him hasten quickly to correct this misstatement, and publicly remove the calumny, which we are charitably inclined to believe he uttered without a full knowledge of the facts.

WHAT FACTS?

Rev. Dr. Grant in his last letter on the Manitoba school question quotes Mr. Laurier's saying that the Manitoba school question is a question of fact, and adds that no action should be taken until the facts have been thoroughly investigated.

What facts he would have investigated does not appear in his letters. Does he allude to the following well authenticated facts?

(1.) Mr. Joseph Martin promised the electors of St. Francois Xavier that all their rights and privileges as French Canadians and Catholics would be scrupulously preserved and guarded by the Liberals should they attain to power.

(2.) Mr. Thomas Greenway, Premier and leader of the new Government, made similar promises to His Grace, the late Archbishop of St. Boniface.

(3.) As soon as the Catholics had brought these gentlemen into power, every one of these omises was broken and the very things they pledged themselves to conserve they cruelly and ruthlessly violated.

(4.) Mr. Martin, when announcing his intention at Portage la Prairie to change the law, declared for purely secular schools and appealed to the Protestant clergy to aid him in making the system purely secular, asserting, that any other course would be a gross act of injustice to the Roman Catholics.

(5.) Despite this public declaration, that anything short of absolute secularization of the school would be a gross act of injustice to the Roman Catholics, he did, thereafter, establish a system that was a continuation of the old Protestant school, thus perpetrating that same gross act of injustice against the Roman Catholics.

(6.) The same Mr. Joseph Martin did afterwards declare that his school act was "rank tyranny" in as much as it established a system of religious schools which, while being agreeable to the majority, were not acceptable to the minority.

(7.) Mr. Greenway did, notwithstanding the sworn testimony of two witnesses, mendaciously declare, from his place in the local legislature, that he had never made any promises to the Archbishop.

(8.) At least six members of that legislature, who heard his denial, knew that he was uttering a deliberate falsehood, and remained silent.

Are these the questions of fact that Dr. Grant means should be investigated before the Dominion Government grants redress to the minority?

As the Imperial Privy Council has decided all the other questions affecting this subject, is it worth while appointing a commission to inquire into these eight "questions of fact" above enumerated, all of which have been established and not even seriously denied by our enemies.

ROMAN NEWS.

The Very Rev. Canon Buguet's Interview with the Holy Father.

The Very Rev. Canon Buguet, Founder and Director General of the Œuvre Expiaatoire writes to us:—

His Holiness welcomed us with paternal kindness. We had scarcely made the first genuflexion when he said "Come forward, my children." In the presence of the Vicar of Jesus Christ, I gave a short sketch of the development of the Œuvre. The Holy Father entered into detail.—How many associates have you?—Six millions, Most Holy Father.—That is admirable.—What are the conditions of your association?—Prayer for the dead and a subscription of 5 centimes a year (or 1 cent).—And with that you have a great many Masses celebrated for the forsaken souls?—Last year we were able to have 112,000 celebrated; or 300,000 counting those said by Priests devoted to the Œuvre or for particular intentions. Already this year with the resources alone of the Œuvre the Holy Sacrifice has been offered more than 80,000 times and in every part of the world. Is the

